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ONE THING NOT MADE TO ORDER.

If a religion could be outlined, debated, framed, and finally adopted like a political constitution, there might be some reason to believe that the Mid-continent Congress of Religions, now in session in this city, would be able to announce a faith that would be reasonably satisfactory. Many learned and pious men are in attendance upon the assemblage and if mere human wisdom and erudition were competent to evolve a religion we should be justified in considering the task as good as accomplished. The trouble is that the qualities named will not suffice for the work.

The foundation of a religion—or, at least, of a religious creed—is faith in its divine origin. Somewhere or somehow it must be alleged with a degree of plausibility that Omnipotence has made a revelation to man. The Christian believes that the revelation came through Jesus Christ; the Mussulman looks upon Mohammed as the medium of the divine message; the Jew regards Moses and various other prophets as the mouthpieces of Jehovah. No religion, so far as we know, has been founded upon a general debate among men, no matter how learned, who did not profess inspiration from on high. Religion is not a matter of logic, but of faith, and all the "evidences," "apologies" and "demonstrations" ever written rest in the end upon that sentiment.

Therefore, though the members of the religious congress may formulate a creed that will appeal to the reason, the vital spark will be lacking. The claim of inspiration will be missing, for we do not deem it likely that Dr. Hirsch, or Dr. Thomas, or Professor Willet or Miss Addams will put forward the proposition that the Almighty has made a special revelation to any one of them for the purposes of the present gathering. The best that the religious congress can do is to formulate its combined wisdom into a declaration of principles which may be attractive to the logician, but which will no more be entitled to be called a religion than would the platform of a political party. It will be man-made, and not even the congress will contend that it is God-given.

A universal religion—one with "a common denominator," as the congress puts it—may yet spread over the whole world, though the event just now seems a long way off. But when the universal religion rises it will appear not as the result of a mass meeting, but as the fruit of a revelation—genuine or otherwise—which some man or men will claim to have received from the overruling power. A religion which does not at least claim to have its inspiration from the Divine itself is not a religion at all. It is merely a joint resolution. —*Chicago Chronicle, December, '99.*

DOES NOT FAVOR EXCHANGING PULPITS.

At St. Paul's Episcopal church last night, Rev. Irving P. Johnson lectured on "Why we do not exchange pulpits with other ministers." This was one of the best of the series of lectures Rev. Johnson has been delivering weekly for some time. Briefly stated, he made the point that since the different churches have different theories as to what constitutes religion, they cannot consistently exchange pulpits, and that those who do exchange put themselves in the light of pretenders.

"Religion is a matter of authority," the speaker declared, "and a man cannot officiate at an altar unless he is so authorized. If we attempt to follow everybody's advice we will soon be in the plight of the man and boy who carried the donkey, as related in the fable. I believe the church is founded on principles of authority, and that authority comes from Christ and the apostles, and not from some theory resulting from Tom Jones' or Bill Smith's study of the Bible. We want divine authority, not what some man thinks. We have a heart of our own and brains of our own and can think for ourselves."

The speaker indicated that the Episcopal Church is the original church and he characterized the other churches as "stepdaughters."—*Omaha Bee, Dec. 15, '99.*

BISHOP DOANE ON EVILS OF MARRIAGE CUSTOMS.

New York, Dec. 7.—The convention of the National Reform association continued to-day its sessions at the Broadway Tabernacle. Bishop William C. Doane of Albany spoke on "Our Marriage and Divorce Laws: Their Danger and Remedy." He said in part: "A runaway marriage is prima facie a suspicious case. And a marriage asked to be performed late at night in the parson's house had better be left over until the next morning.

"Our office is called the form of solemnization of matrimony. There are no words in it that jar upon the ear more sharply than those words, 'advisedly, reverently, and soberly,' as one contracts them with the mere merriment and childish byplay and frivolity of the modern conventions of society.

"To be deplored are the excesses and excitements and extravagances that immediately precede and are the chief preparations for the sacred service; the crowds of irreverent spectators profaning the house of God with their display of clothes, their idle gossip, their careless curiosity, and the rude violence which exposes to conspicuous notoriety the man and the woman at the moment when they have the right of privacy and peace. It is high time that good taste and modesty and simplicity asserted themselves.

"Often the woman is sold to a fortune or a title and the man buys the heart of the woman to break it or to find none there."—*Tribune.*

LOCATING BROOKLYN'S NON-CHURCHGOERS.

New York, Dec. 5.—Brooklyn is taking a church census. Its pastors wish to learn the abiding places of its 600,000 inhabitants who are untouched in religion. The work is going on now in the First Ward—the Heights—where Beecher, Storrs, and Abbott have preached and where the multitude of steeples against the sky show the origin of Brooklyn's title of "City of Churches." These pastors were startled into a season of revival by statistics quoted last October by the Rev. John F. Carson of the Central Presbyterian Church.

These are his figures:—

Borough population	1,197,100
No. reached by church and Sunday school	593,363
Population not influenced by churches	623,737
Borough's growth in population in a year, 80,000 to	100,000
Increase in church membership same time	5,000

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The Federation of Christian Churches and Workers, which has done census work in the Borough of Manhattan, has been employed by the pastors of the three districts of Brooklyn since Mr. Carson's figures appeared.—*Tribune.*

CHANCE FOR A GREAT BOOK.

In an interesting article in a German periodical, Professor Karl Sell pleads for the application of the historical method to the subjective phenomena of religion. "We possess," says he, "excellent works on the history of dogma, on the constitution of the church, on the ecclesiastical discipline, and on Christian art and literature, but the foundations themselves of all these manifestations of religious life and religious sentiment are not the object of any scientific investigation. We do not possess any historic study of religion itself, of primitive forms of belief and religious life, and all those phenomena in which religion consists and is perpetuated, such as prayer and sacrifices, inspiration and faith, charity and discipline, and perhaps pathological phenomena, such as enthusiastic ecstasy and mystic visions." It is surprising that no one has attempted to write a history of religion in this spirit, treating it as an effect rather than a cause. Here in the United States, for instance, and in almost any denomination, the gradual changes in the conceptions of Christianity are evident. It is apparent that religious ideals are continually changing and that the change has been constant since the earliest times. A wide field and great fame await the writer who will take the pains to apply the modern historic and psychological method to this subject.—*Tribune.*

THE LAST YEAR OF THE CENTURY.

Only twelve months remain in which to set in order all the things that belong to the expiring century, to the end of giving it a decent dismissal and to save the coming century from the handicap of an unfairly large burden of arrearage. There has been a rather curious misapprehension in the minds of many people as to the proper location of the year upon which we are just entering; and even in print there has been a good deal of allusion to the year now ended as the closing one of the nineteenth century. A half minute's clear thinking is enough to remove all confusion. With December 31 we complete the year 1899—that is to say, we round out 99 of the one hundred years that are necessary to complete a full century. We must give the nineteenth century the 365 days that belong to its hundredth and final year before we begin the year 1 of the twentieth century. For some reason the mathematical faculty usually works far more keenly in monetary affairs than elsewhere; and none of the people who have proposed to allow ninety-nine years to go for a century would suppose that nineteen hundred dollar debt had been fully met by a tender of $1,899. There would remain due just one hundred cents. It is to be borne in mind that the year 1900 is not a leap year, although divisible by four. Under the Gregorian calendar the year consists approximately of 365 days, 5 hours, 49 minutes, and 12 seconds. The accumulated surplus over and above the 365 days amounts, in the course of a century, to very nearly 24¼ days. To indulge in a leap year every four years would require enough remnants of time stuff to make up 25 days for every century. The arrangement in practical use allows 24 leap years each for three consecutive centuries, and then gives the fourth century 25 such days. Thus, though it is not likely to concern many of us in an immediate, practical way, it may be remarked that the twentieth century will be one day longer than the nineteenth, since it is arranged that the twenty-fifth leap year which is assigned to every fourth century shall be brought into the calendar of the year that is divisible by 400. The failure to sacrifice three quadrennial leap years—that is to say, three extra days in every four centuries—has led to the discrepancy between what is known as the Julian, or old-style calendar, and the Gregorian. — *From "The Progress of the World," in the American Monthly Review of Reviews for January.*

THE ADULTERATION OF FOOD PRODUCTS.

The surprising extent to which our commonest foods and drinks are adulterated and counterfeited, and the crying necessity for both State and national legislation which will control and check the evil, have been well proved by the results of the senatorial investigation which was made in Chicago last spring. Before the Senate committee, appointed just prior to the adjournment of Congress and headed by Senator Mason, several prominent chemists, food manufacturers, and others gave testimony. Dr. Wiley, who has been chief chemist of the Agricultural Department at Washington for many years, asserted that nearly every kind of food upon the market is, to a greater or lesser extent, adulterated, misbranded, or otherwise rendered harmful or fraudulent. More Vermont maple sugar is made every year in Davenport, Iowa, from cheap yellow sugar flavored with vegetable extracts than can be produced from all the maple trees in the whole State of Vermont! Currant Jelly is manufactured from the cores and parings of apples utilized after they have been evaporated; glucose, sugar, a vegetable acid, and some coloring and flavoring matter complete the delicacy! Nearly all of the "pure olive oil" imported to this country is cottonseed oil made in the Southern States, sent abroad, and there refined and returned to us as the pure product of the Mediterranean olive!—*American Monthly Review of Reviews, January.*

THE KINGSHIP OF SELF-CONTROL.

Man has two creators,—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator,—himself,—has marvelous powers he rarely realizes. It is what a man makes of *himself* that counts.

When a man fails in life he usually says, "I am as God made me." When he succeeds he proudly proclaims himself a "self-made man." Man is placed into this world not as a finality,—but as a possibility. Man's greatest enemy is, himself. Man in his weakness is the creature of circumstances; man in his strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he *is*, but ever for what he may *become*. Until man be truly filled with the knowledge of the majesty of his possibility, until there come to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

At each moment of man's life he is either a King or a slave. As he surrenders to a wrong appetite, to any human weakness; so he falls prostrate in hopeless subjection at any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day recreates a new self from the sin and folly of his past—then he is a King. He is a King ruling with wisdom over himself. Alexander conquered the whole world except,—Alexander. Emperor of the earth, he was the servile slave of his own passions.—(From "The Kingship of Self-Control," by William George Jordan, published by Fleming H. Revell Company.)

J. J. Christian, author of "Immersion the Act of Christian Baptism," says: "Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: I found that all churches in Greece, Presbyterian included, are compelled to immerse candidates for baptism, for as one of the professors remarked, the commonest day laborer understands nothing else for baptism but immersion. I visited the university and saw the magnificent library and museum. I asked the professor what baptism meant, and he said: It has but one meaning, to submerge, to immerse. Why do you ask?"—*Register-Review, Oct. 8, 1898.*

Father Hagerty in the Christmas *Catholic World Magazine*, in a very bright article on the "Ethics of Realism," quoting Ruskin, says: "You want to read books as you take medicine—by advice and not by advertisement." The article sparkles with clever sayings. He denounces much of the over-advertised literature of the day. Father Hagerty is a new literary light who has ability, a brilliant style, and high standards of literary taste. He will undoubtedly do some good in the near future.

"The novel experiments in anæsthesia by Dr. Bier, of Kiel, seem to promise important results. By injecting small quantities of very dilute cocaine solution into the spinal canal, the nerves are attacked at their roots, and the lower part of the body is rendered completely insensible to pain, the effect lasting about three-quarters of an hour. Very curiously, perception of heat and cold, as well as of touch and pressure, are not affected. Under this anæsthesia, severe operations have been satisfactorily performed; but the after-effects—which include dizziness, severe headache, and vomiting—are quite as unpleasant as those following chloroform and ether, and more prolonged.

A prominent Presbyterian Church in Newark, New Jersey, has beautiful young girls as ushers. The girls are tastefully dressed and attract many young men to the church. —*Ex.*

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

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

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The Saints' Herald.

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LAMONI, IOWA, JAN. 3, 1900.

"NOT MADE TO ORDER."

One part of our cover articles for this issue, will, we think, be read with some interest as well as good-natured surprise. We refer to a partial report of a lecture by an Episcopal minister who in St. Paul's church, Omaha, Nebraska, declared that "Religion is a matter of authority."

Also an editorial of the Chicago *Chronicle*, of a late date, under the heading of "One Thing Not Made to Order."

This editorial shows how clearly the fair-minded man of the world can see a religious fact, while the average pulpiteer in a church with a creed, and the advocate of the higher criticism without a creed, cannot see that fact at all.

How, in a nutshell, the editor of the *Chronicle* hits it:—

> A religion which does not at least claim to have its inspiration from the Divine itself is not a religion at all. It is merely a joint resolution.

Rev. David Utter, General John Eaton, Elders R. B. Neal, Clark Braden, and their fellows of every shade of evangelical profession, attack Mormonism, the Utah manifestation of it; and the Reorganized Church of Jesus Christ of Latter Day Saints' phase of the faith brought by the angel, basing their attack upon the proposition that it originated in a fraud—a claim to inspiration from Divinity. All allege deception and a vicious disregard for the word of God, that is, the Scriptures, in faith, organization, and practice.

It is not a little curious that the system of faith and church organization instituted by Joseph Smith, Oliver Cowdery, Hyrum Smith, David Whitmer, and others should bear so close resemblance to the faith taught by Jesus and his apostles, and the church be so near the pattern found to have been established from A. D. 30 to A. D. 70, and later.

Had Joseph Smith and his then co-partners in church building been learned men, leading men of mind and means in the religious world of their day and time, and had by a series of counsels, meetings, and discussions been led to adopt resolutions embodying in their several provisions, declarations of belief, church order, and church practice, as would have answered so fitly to the New Testament pattern as does now the faith of the Latter Day Saints, they would have been accorded a meed of praise for their candor, piety, and spiritual insight, and possibly have been hailed as reformers, if nothing better. But would they have had the success and suffered the persecution and ostracism that those men did and had?

By some sort of spiritual prescience the fact was acted on by them that a faith and a church to be of worth to men must be authoritative; that is, it must have authority, as stated by Mr. Johnson. And, they also acted upon the principle stated by the *Chronicle* editor, a church or a faith must have a claim for the divine or it is not a religion at all.

Joseph Smith and his coworkers claimed both, authority and divine origin; a double claim. Nothing but divine inspiration could have enabled Joseph Smith to have evolved so clear and comprehensive a system of faith, agreeing in so many ways with the already written description contained in the word, the Scriptures.

That the various bodies of religious associations claiming the consideration of men as churches doing business for the salvation of the human race are the results of "joint resolutions," seems to be a hard way of putting it; but what could a man like the *Chronicle* editor write otherwise under existing conditions. None of them claiming inspirational origin as a directing agency in formulating the faith, or forming organization, but all asserting in round terms the entire absence of the letter and spirit of revelation as an agent in church work; and all uniting in denouncing the claim made by Joseph Smith to angelic ministration upon the very sage plea that no such thing as divine interference in human affairs by angelic visitation is had or claimed by any of the churches; therefore, there are and can be none; therefore, Joseph Smith was a self-deceived religious crank and liar. Very inconsequential logic; we have not, therefore no one else has, or can have.

Doctor Thomas, Rabbi Hirsch and others are trying to find a "common denominator," in church affairs, and a chief way of doing it is to eliminate from existent beliefs and faiths everything to which any would-be image smasher or creed breaker may have objection to, leaving something of which every possible objector may presently approve, accept, believe.

But if the hard common sense of such men as the one who wrote this *Chronicle* editorial should by a chance get into the councils held in search of this "common denominator" in religion, or church affairs, it must block the way of progress by insisting that religion "must be authoritative," and "must claim divinity of inspiration or it is no religion at all."

We are reminded that it was once said,

> I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive.—John 5: 43.

A "joint resolution," in religious interests seems to have currency; but the religion of the Master based on the word of God, and proclaimed by the voice of inspiration through the revelation of God to man, can find no place with the creedmakers, and possibly not with the seekers after "a common denominator," in the problem of faiths.

HELP APPRECIATED.

A sister writing from the East to the Bishop writes thus:—

> BELMONT, N. Y., Dec. 21.
>
> *Dear Brethren:*—I thank you for the aid you sent me; and you will be blessed for helping the widow and orphan. I must tell you I am sitting writing in my mother's rocking chair that Bro. Joseph's grandfather used to sit in, when he used to come through these parts to preach the gospel. O, if those times would come or if the elders could come here!
>
> Yours in thankfulness and truth,
> POLLY L. HYDE.

Sister Hyde is one of the old-time saints, as one can notice by her letter, for her father and mother used to entertain the elders in their missionary wanderings when the church was but young. Uncle William Smith was at his death one of the oldest Latter Day Saints, in the church in point of date of membership, and since his death it is probable that Sr. Hyde is now the oldest, or among the very few oldest. She and Sr. Seelye, now an inmate of the Home at Lamoni, were among the early converts to the faith in Western New York State, and are yet living to testify of the goodness of God manifest in sending the message of life into the world in these last days.

What a thought it is; that these veterans, long bearing the brunt of attack from the world, upon the faith, and withstanding every shock of battle and every effort of seducing doc-

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trines taught in "cunning craftiness," should at last have their names enrolled in the Reorganized Church—at home and at peace—before the pale reaper calls for them, "ere the silver cord is loosed, or the pitcher broken at the well."

It is a tender and a loving reflection that the church has put the Bishop in such position that it is possible to receive and care for these aged soldiers of the cross.

REFLECTIONS ON NECESSITY FOR TRUTH, BOTH IN THEORY AND IN PRACTICE.

The question concerning church societies is no longer, "Are you orthodox?" Orthodoxy as a term belongs to a past age, the age of Calvinistic theology. We now are in an evolutionary age, in which the proper term is "independent." "Independent" beliefs, independent organizations, and independent personal conceptions of God and Christ, of heaven and earth, and of duties to fellow man, and independent policies and acts, a sort of "freedom to do as you please," in religion and in general, are the order of the day. Who would be bound to any creed or doctrine when such broad freedom and tolerant liberality invite to soar away from all religious or other restraints? seems to be the popular and growing conception. This is an age of religious and general expansion, hence Paul, according to its theories, must have been an old fogy when he held to and wrote about the Christian's "hope" "as an *anchor* of the soul, both sure and *steadfast*, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus." Men are become so independent that they, their systems, and their works, are independent of God and truth and law. They have taken up anchor and cast adrift from almost all restraints past and present. The moral restraints and limitations of the perfect law of liberty—of liberty for all—guaranteed in the law that requires of men love for and close adherence to truth, in the interests of *all* the race, are too rigid for men who would be free—free to think and do as they please without regard to the metes and bounds of law. Jesus is "a beautiful character," but his regard for the rights of man universal, his examples of meekness, humility, love for God and man, for neighbor as for self, are too restrictive and binding for this imperious and imperialistic age.

Men are determined to be free, to be a law unto themselves, hence the Babylonish spirit of the times and the secret combinations in high places to build up religious and other organizations and policies "to get gain."

Let us be "the children of the light," and be "free indeed,"—free from participation in, support of, and from contamination from such "evils," wherever they are found. We are commanded to "come out of" Babylon, to "touch not the unclean thing." We cannot be clean if compromised by the "evils of the world." There is no deviation from the straight lines of truth with God—"his paths are straight, his course is one eternal round." "Break not my commandments to save your lives," is his command. We cannot be true and yet be compromised with the world and its policies and popular driftings, by which so many are weakened. To love God is to love truth and to abide by it at whatever cost. We need and must have more rugged devotion to truth, more complete love of principle, more of that manly and womanly independence of character that fears not to stand by what an intelligent conception of truth reveals to be the plain path of duty.

There must be more of this spirit developed among the people of God and made manifest in their course of action in all things pertaining to life, if we are ever to rise as we should.

It must come. *But*, it will never come, it can never come, until men and women learn to turn their faces from *policy methods* and determinedly set their faces as flint against all forms of shams and policies that are opposed to frank and open methods and love for fellowman—all men, all conditions and ranks of men.

We repeat, that the crowning and crying demand of the times is for *men* and *women* too, (for both women and men are influential for good or for evil in their spheres,) who will stand for right, who will adhere to truth and be true, and that right in their home communities, in their own church, home, and social circles; who will cast their influence in favor of the real and solid truths that must underlie all the social, religious, and general fabric of society, if truth is to prevail to our salvation and the spiritual, moral, and general salvation of the people.

The age is full of shams and follies, as the world has ever been. Counterfeits and shams in persons and in principles appear in every circle and sphere, mingling with the true and good. The god of this world, at home and abroad, is *money* and the pleasures and vanities it aids to bestow or permit—a love for wealth, popularity, and for power, all of which are purchasable by desire for ease, comfort, and love to be in the social or popular swim with the tide; and all must learn to discriminate in order to attain freedom and to answer to God for their several stewardships as men and women. All this worldliness is based upon selfishness — *selfishness of the worst kind*—that selfishness that *distorts* men and women into *perversions of the image of God*, and which *corrupts* human nature and prostitutes to baseness and weakness by which humanity has been dragged down and corrupted in every age.

There is crying need for heroic men and women in the church and in the world; for men and women who *will not* bow to the shrine of error and policy however popular; people whose faith in God is of such a character that they will not yield to what is wrong in policy or tendency or sentiment to please anybody, but who, with a determination not to please men by displeasing God, having faith in the triumph of principle over policy, of right over wrong, will turn, like the Master, from the popular drifting of the tide and contend for the right, knowing that, as God lives, it must prevail in due time.

As for error, however general may be its indorsement by popular sentiment and popular action, it is weak, and must ever give way, in time, to right, which is strong, and destined to prevail, by its inherent force and trueness—its power. God lives to assert it, and the forces arrayed in the interests of wrong must finally go down in ignominious defeat and be subjugated if not destroyed from his presence.

Truth, justice, mercy, love for the common good, for the welfare of the masses of mankind, including the poorest, ought to challenge the admiration and support of men and women everywhere. True manhood and womanhood, nobility of nature, impartiality, love for the race, are glorious principles of character and ought to receive the unreserved support of all who love right.

Jesus Christ the God-man, the Savior, the Redeemer, the Elder Brother of man universal—of man whatever his race, color, political condition, civilization, or religious belief, challenges our love and admiration as he glorifies God in love for *man*, in his willingness to live, and teach, and bear, and suffer, and die with man and for man. He came into the world to *live the truth*, and, as became necessary because of human perversity, to die for it, and thus for man. God's love was and is thus revealed, made manifest both in its unreserved and in its practical character; and when that love is shown forth in human nature as it should be, there will be revealed the same high purposes and devotion and the necessary sacrifices to manifest it.

The Christ rebuked both the errors of Jewish teaching and tradition and the narrow selfishness of the leading classes. He confirmed and asserted the rights of "the common people," "the poor," to whom he preached the gospel and before whom he held up

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constantly the hope of ultimate redemption from social, political, and economic wrongs and oppressiveness, under his righteous reign and equitable rule.

There is strong need that we cultivate and make manifest this spirit to-day, as a people; that we, among ourselves seek out the neglected ones and labor to promote the unity or union of *all* the church, high and low, poor and rich, learned and unlearned, if there be such differences of condition among us. Christ taught that when one made a feast he should call in the poor, the lame, the halt, the blind, who needed help and uplifting, not the rich and influential; that he who so did should be recompensed at the resurrection of the just, because the poor could not so recompense the benefactor, but that the rich could make return "in this life." He also taught that he was not as a man who having twelve sons, clothed one in rags and another in better apparel, and placed one to advantage and another under less favorable conditions, but that he loved all equally; and he commended such parable *to us*, that in so doing we be like him. Are we so? Do we love to go only among those who love us, who especially please and pander to us, whose position is popular in society, who can entertain sumptuously and minister to our comfort the better—without regard to the poor?

Do we draw away from those who sturdily contend for right and who refuse, though in sorrow at our human perverseness, to play the sycophant and "truckle" to our want of sturdiness, and who follow, palliate, and imitate our weaknesses?

Some have suffered, even in the church, because *duty* to them was more precious than popularity, who steadfastly adhered to what their consciences taught them to be right, and hence to be adhered to. Some have been ostracized to a degree by those who should have been first to discern and commend and encourage their integrity. Nevertheless, the Master has seen and known and has regarded such in their integrity before him, and they will also reap their reward "in the resurrection of the just," though also blessed and commended of God here.

Such are true and strong men and women, safe builders, and such as love the truth and do much to aid its triumphs and the emancipation of the people. Such should be appreciated, though not flattered nor unduly praised.

Men and women of sound common sense and true hearts labor to glorify God, not to serve themselves. It was and is the Pharisees who seek the praise of their fellows. He is weak and to be pitied who exalts himself, however voluntary his simulation of humility. Men cannot labor for the praise or commendation of their fellows and be real, genuine, true in service to God. Such as labor for praise love themselves. They who love God glorify *him*, as did the Christ, who sought "not his own glory," but "the glory of *him that sent him.*"

There has been, from the beginning, the written, revealed word of God to man which admonishes and demands cultivation and exhibition of the virtues, but there has not been an illustration of the written word wrought out in the actions and general characters of the people, and until there shall be such, humanity will be without the necessary exposition of the power of truth.

While Jesus the Christ reconciled the enmity of man to Christ, and thus brought man to God in his flesh, and thus proved and made manifest the possibilities of the superior life, and promised to man that through him and by him all might be made one by the power of godliness, it was not designed that his own perfection should *end* the work for humanity; but that, as in him there was recognition, both in teaching and in deed, of the superiority of the divine precepts and life over the human, in that he rose above all weaknesses, all tendencies to wrong unto complete obedience to law, hence into harmony with God, so should *man* follow in his steps, correct his low condition, and "overcome," and thus glorify God in perfect, *reasonable service*, thus labor to bring in everlasting righteousness by a practically righteous, redeemed humanity, here upon the earth itself.

The work of Christ did not end in his physical death, but is continued in his saving power to every creature.

We are aware that it is urged, and evidently as an excuse for if not as a palliation of present low conditions, that we can expect and might as well adjust ourselves to evils unto the end and that little improvement in humanity need be looked for, even among the church. If this rises to what we ought to expect, we have measurably misunderstood the teachings of the word and of the Spirit, ancient and modern; for the word and the Spirit have admonished and entreated to occupy higher ground.

We may have been in error in expecting of and in seeking to encourage the body to higher attainments, and possibly ought not to expect much more than we have; but we have imbibed the idea, error it may be, that the church as early as 1831-39, was scattered and driven because of her failure to redeem the land of Zion by becoming in fact "the pure in heart." We are yet of the opinion that nothing else than purity of life, growing out of *earnest concern and heed* to every word that proceedeth from the mouth of the Lord, will give us the victory for Zion, God's people, and humanity; and that it will not do to excuse ourselves in our carelessness by such conclusions that humanity must of necessity be weak and erring.

The mission of the church is a very responsible and important one. It comprehends more than the redemption and happiness of a few thousands of people who now are named Latter Day Saints. It means, that in the midst of the fall of Babylon and her decaying systems of darkness, weakness, legalized and unlegalized wrongs, that there shall be, in contrast, a glorious, triumphant manifestation of the truth in a redeemed, enlightened, and free people—a people free from moral, mental, economic, and political error and ruin; free from the present prevailing evil policies, and driftings of the general world, which is rapidly developing, ripening in iniquity for inevitable judgment upon it.

Jesus Christ came into the world and sought to *save the world from its sins.* Our mission is *his extended* through all who hearken to his voice, as "workers together with God." In his example there was a blending of true principle in teaching with righteous practice in all his deeds—a perfect exposition of truth in word and in fact. *We also* are in the world to teach the truth by a similar coördination of word and deed. We cannot convert the world by precept alone; the world wants example with the precept, an execution thereof with our proclamation of the truth, which is God's method of teaching, and as God has revealed himself, in word and works.

Past theological errors have gone down, but in their stead, thank God, the truth is proclaimed. And now, another step forward is needed, for with the strife of greed and money mastery the errors of Babylon are looming up, in other lines than in theological teaching, and to the destruction of the interests of the masses, hence salvation in fact, here and now, must appear in the operation of righteousness in all things, including the operation of economic principles ordained in the bosom of God for the redemption of the people; for salvation is not merely spiritual—it is spiritual, moral, and material—temporal—*all of these.*

We have no human devices or theories to propose, but God has revealed eternal law and order, and he wills that his people prepare by righteousness to draw near that he may counsel among them and work through them to their deliverance from moral and general, including politico-economic bondage, in the building up of

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Zion. Our interests and the interests of humanity demand consideration along these lines, and the people themselves will be compelled in due time, if they are not now obliged, to give them due attention.

Every true movement upon the part of the people to establish better conditions deserves encouragement. The Lord stands pledged—not only to respond to our manifestations of regard to these questions, but has made himself leader and author in the establishment of such a system of Zionic economy as resulted in the redemption and independence of Enoch and his people, who found through God deliverance from moral and temporal and spiritual evils, in their redemption. Babylon is falling, at home and abroad, abroad and at home, and where are we? Are we where we ought to be? By no means. Does the faithful watchman on the walls cry peace and safety where all is danger and confusion about him? Certainly not. It is important then that we be awake, conscious of the danger and importance of conditions about us.

We started out to write a paragraph or two, a mere note, concerning the so-called "independent" (?) movements in theology as an "evolutionary" process of modern religious bodies, in contrast to the former rigid orthodoxy that prevailed but a decade or two ago; how the dead-in-the-shell systems of Calvinism, which refused the inspiration of the latter-day message, have now become so liberal that they are rapidly evolving into open advocacy of disbelief in God in fact, as they cast aside his word as a thing to be lightly esteemed. We have said much more however, that bears upon and has a logical connection as part of the subject.

We could not, as a people, take up the popular drift in such irreligious procedures of the world past and present, nor can we consistently enter upon an indorsement of its political and economic departures now being fastened upon the people to complete and make strong the power of selfish domination of the few over the many. We must be true to principle—the principle of justness and trueness, to the rights of all people.

As a people, our only safety,—more than that, our only means of ultimate attainment in God, in refined purity and excellence,—*lies in close consistent adherence to truth*, without respect to popular drift and popular driftings, no matter by whom proposed or from what they proceed.

We have been called to love the truth in loving God with *all* our *might*, *mind*, and *strength*, and our "neighbor" as ourselves. On the two commandments to love God and man hang all the law and the prophets.

He who builds upon any other foundation builds that that God himself has decreed shall not endure; while he who builds on that principle of godliness builds with gold, silver, and precious stones.

The lessons of all ancient and modern history admonish us that we must, by safe building, be workers together with God if our work is to abide, otherwise it too will perish as but a part of the systems and order of Babylon against which the wrath of God is decreed.

Truth, like its great Author, moves in straight lines, and makes no exceptions in favor of any persons or principles who through indifference, carelessness, policy, or perversity, place themselves in antagonism to or out of harmony with it.

A HAPPY NEW YEAR TO ALL.

With this the outgoing of the first number of the HERALD for the year 1900, the closing year of the century, the HERALD extends to its patrons,—brethren, sisters, and friends,—sincere good wishes for the coming year; "a happy new year to all."

Conscious that the passing of the years, with their sorrows and joys, have brought withal much of good to the children of God, brightening their hopes and increasing their faith in him, we are confident that the experiences of every kind which are common to all should continue steadily to increase both our faith and our capacity for happiness and trust in God, who, under the tuition of earthly experiences, designs that preparation of heart and mind in his children for ultimate redemption and completeness in him.

We can find no better spheres for usefulness and development than in the paths of duty set before us in the great work "intrusted to all"—the extension of the interests of the kingdom of God, having in view the redemption of brother man universal. Jesus, the Christ, Son of God, Creator and Redeemer of men, found joy and ultimate perfection in the paths of service ordained for him in the discharge of duty; and his life was tempered as his nature was the more perfectly adjusted to both God and man in sharing the inspirations and conditions of both — the love and light of God with the lowly estate and burden of human life, in its sorrows and its joys, in its shadows and its glimpses of the perfect day to be. We should therefore the more appreciate our estate, in which, though darkened by shadows of earth life, there is reflected to us the image of heaven, in contrast, as we are permitted to share the experiences and inspirations of our Elder Brother.

He rose above all things and comprehended and filled the measure of all things in the completeness of his life, by first descending below all things, in which he made himself a voluntary partaker of the lot of man in the trials and sufferings common to all. He therefore knows all the afflictions with which his brethren and friends are struggling in their efforts and sufferings incident to preparation for higher things. Because of such developed love and sympathy he is able to help those who are tried, to bind up the broken-hearted, and to proclaim to them and through them the acceptable year of the Lord.

We live, by faith in him, and trust that with the passing of the years we shall have joy in the triumphs of the work of God. We could ask no better condition, no grander mission than to share with our Lord the responsibilities of our calling as his people. We could receive no promises more inspiring, no hope more comforting than the promise of life in him. "The fellowship of his sufferings" is essential to "the joy of our redemption," and must first be shared ere we share with Christ in the heirship of children of God. "If we suffer with him, we shall be also glorified together."

The features of suffering and trial that come to all are therefore to be regarded as necessary conditions attaching to our education, our preparation for the higher life unto which we have been called; and we should therefore regard our passing difficulties as means by which we may attain to the higher mental and moral and general estate. He who accepts with a due measure of equanimity the difficulties incident to his work, and does his best, has the promise and conscious assurance that there shall be wrought in him and for him a preparation for and a partaking of the riches of the children of God.

The passing of the years in the light of the signs of the times should inspire the faithful to lift up their heads and rejoice in God. Earthly considerations, earthly conditions, are revealing their passing, temporary character; the world with its developments by man without God is falling with Babylon, with the passing of Gentile times, which are rapidly consummating to their final climax. Our work, the great latter-day work, looms up in magnitude and importance, and we should gratefully accept and live by the light it has brought to us individually.

It is our high privilege to draw near to God, to rejoice in him as we grow more completely into the spiritual and moral stature of his Son. May the coming year be to us a year of marked growth in grace as a people, that our development may be to the rejoicing of others in the world to whom we are called to be light-bearers, as it will be a source of joy unspeakable to

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us, "and full of glory," if we fail not to rise to the full performance of our high duties.

Preparation in righteousness, in unity based upon close adherence to the commandments of God, is essential to the enjoyment of that measure of spiritual power by which only can the work be extended. It is important that we be "very faithful," as admonished, in our respective spheres of action, if the coming year shall be a year for good to the cause.

APPLETON'S POPULAR SCIENCE MONTHLY.

Appleton's Popular Science monthly for January, 1900, contains the following interesting table of contents: "Advance of Astronomy in the Nineteenth Century," Sir Robert Ball. "The Applications of Explosives" (illustrated), Prof. C. E. Monroe. "A Paradoxical Anarchist" (illustrated), Prof. Cesare Lombroso. "What Makes the Trolley Car go" (illustrated), William Baxter, Jr., C. E. "Woman's Struggle for Liberty in Germany," Mary M. Patrick, Ph. D. "Scenes on the Planets" (illustrated), Garret P. Serviss. "Professor Ward on Naturalism and Agnosticism," Herbert Spencer. "Destructive Effects of Vagrant Electricity" (illustrated), Hubert S. Wynkoop, M. E. "Winter Birds in a City Park," (illustrated), James B. Carrington. "Old Rattler and the King Snake," Pres. David Starr Jordan. "Remarkable Volcanic Eruptions in the Philippines," R. L. Packard. "The Scavengers of the Body," M. A. Dastre. Editor's Table: "Liberal Education and Democracy;" Eternal and Internal Aggression." "Fragments of Science."

This reliable and progressive monthly maintains its place among educators and thinkers who keep abreast with if not in advance of the times. It is as it has been heretofore, one of the best publications that comes to our table. The range of topics treated by its writers covers or aims to include all branches of scientific progress, hence it is almost indispensable to the student of modern thought, science, and progress.

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EDITORIAL ITEMS.

Pres. A. H. Smith returned on the 26th from Independence, Missouri, where he had been called to visit his daughter, Sr. Emma Kennedy, who was very ill, but now is much improved. Bro. Smith himself is enjoying fairly good health.

Sr. Anna Nielsen, Nebraska City, Nebraska, writes of improving conditions among the saints of the branch at that point. The word is preached and other ministrations performed by Brn. Forscutt and his aids, besides help afforded by the traveling ministry. Some are added to the church from time to time and the outlook grows brighter with the passing of time.

"Liberty Hall," the home of Pres. Joseph Smith, was the scene of a happy holiday home gathering on Christmas Day, when the daughters, sons, daughters-in-law, and sons-in-law, with the grandchildren—those residing in Lamoni—gathered at the old home to partake together of the Christmas dinner and to celebrate the festive occasion with gifts and the usual merriment of the season. Dinner was served, after a season of social enjoyment, at about half past four o'clock, and early in the evening "the tree," containing the gifts of relatives and friends, was displayed and illuminated and robbed of it treasures, to the especial delight of the younger generation. Songs, instrumental music, games, and other amusements added to the enjoyment of the holiday home-coming, in which all shared as joyously as possible under the consciousness that some of precious memory had passed to the unseen state, there to await the final and complete home gathering. Twenty-two of the family sat down to dinner. Only Bro. and Sr. McCallum and family of Independence, Missouri, of the living, were absent, and who, had they been present, would have swelled the number to twenty-seven.

Bro. Israel A. Smith, second living son of Pres. Joseph Smith, surprised relatives and friends by a visit to the old home, where he arrived on Christmas morning, coming all the way from Wheeling, West Virginia, where he is employed. He returned to the East on the 29th inst.

Bro. N. B. Ament, presiding elder of a branch of the church at Harrisonville, Missouri, writes of the unity existing among the people of God at that place, who though scattered as to location are one in spirit, hence in labor together with God. He is blessed in his ministrations in the gospel.

Sr. Martha Salisbury, Benan, Iowa, reports the saints at that point as alive and working in the interests of the cause. Regular church services and Sunday school sessions are well attended and kept in line with their interest in their labors. The Lord blessing with gifts of healings to the afflicted and other manifestations of the Holy Spirit.

The Missouri State Teachers' Association in session at Jefferson City, with an attendance of one thousand unanimously adopted a memorial to congress to establish in the Indian Territory a system of free public schools to be administered by the proper authority at Washington and supported out of the United States Treasury until conditions shall permit the people to support the schools by the taxation of real and personal property.

Egypt will expend $50,000 to clear or cut out the thick vegetable growth which obstructs the White Nile. With an increased water flow the Nile is expected to greatly increase its productiveness, a matter of importance to Egypt, England, and other countries.

"Lord Curzon [of India] has received a curious proposition from Mirza Ahmad, a Mohammedan, who wants the British government to call a conference of all religions for a competitive examination, the test to be the performance of a miracle within a year." The native Mohammedans seem to be confused by the many phases of the Christian religion, as well they may be. They are not more inconsistent in demanding miracle test than are Protestant Christians themselves.

Portugal has sold her Asiatic possessions to Germany and her African territory to England. The transactions involve territory containing 14,000,000 of people.

The Viceroy of India has wired from Calcutta that there has been no increase of rain and that 22,451,000 natives suffering from famine are now receiving relief.

The trust mania, from America, has broken out in England, where large combinations are being formed. Attorney General Monnett, of Ohio, stated publicly at Boston that trusts make their millions through favoritism.

Austria will abolish stamp tax on newspapers.

Catholic authorities in America state that the Pope's decree concerning marriages between Catholics and Protestants only by his sanction during the holy year must be modified.

Charles Baylis, of Temple, Michigan, died in a dentist's chair from the effects of chloroform. A prominent physician urges that in the use of chloroform the respiration, not the heart, should be the chief condition noted by the physician.

An earthquake shock of considerable severity occurred over a large portion of Southern California during the morning of December 25. The undulations lasted about twelve seconds. Every brick building in the town of San Jacinto was destroyed; damage amounting to $75,000. Six Indians were killed at the Saboba reservation by falling walls. Between San Jacinto and Hemet hot geysers with strong fumes of sulphur have appeared since the earthquake.

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High Roman Catholic authorities deny that the Pope has published an encyclical authorizing priests of Latin America to wed. Celibacy will continue to be imposed, and, as heretofore, many good men among the Catholic clergy will continue in unnatural and some of them in false positions. "Mother Church," it seems, remains as yet untouched, to any great extent, by the more liberal spirit of the age.

Advices from Boston inform us that Bro. M. H. Bond or some other representative man of the church in that mission is likely to meet "Elder Jensen," of the Utah Church, in discussion. Advices also state that one unauthorized so to do assumed to meet said Elder Jensen, on behalf of the Reorganization, ignoring mission and district authorities in such attempt and which resulted simply in confusion and no definite good, but rather harm all around, as we learn from this writer and which we also gather from a newspaper account of the affair. Persons should not assume to enter upon public discussions without being duly recognized by those in charge as suitable and authorized so to do. As a church we want to be represented, and not misrepresented.

Bro. J. L. Rust, Gladstone, Illinois, writes of his appreciation of the gospel and the expositions of its precepts which he reads and hears. He commends the word of truth as able to build up and make wise unto salvation.

The Rockford, Illinois, *Register-Gazette*, December 9, graphically describes the missionary work of Brn. H. E. Moler and F. M. Cooper at that point, as it also outlines the faith and work of the Reorganized Church in contrast to the B. H. Roberts' organization, or rather the Utah Church of which he is a leading and trusted representative. The *Register-Gazette* has good words for the work of the brethren and a fair statement of the faith of the church.

The Sunday *News-Graphic*, West Bay City, Michigan, commends as it publishes a synopsis of the position of the Reorganized Church on polygamy and the Roberts case, as summarized in a late sermon by Bro. J. A. Grant at that point. The Reorganized Church is commended for its stand on behalf of morals and good citizenship in religion.

Bro. J. W. Burget, West Hoboken, New Jersey, sends newspaper clipping which gives account of the expulsion of one Miss May Oller, from the German Baptist Church, Waynesboro, Pennsylvania, for wearing "a sailor hat." The paper states that Miss Oller is a daughter of the founder of the local church, who was a Bishop, and that though formerly a worker and Sunday school teacher she was given choice between her church membership and a return to the conventional "dinkey bonnet."

Sr. Ida L. Jones writes describing the Christmas festivities and exercises in the church at Kewanee, Illinois, by saints and friends. The services were appreciated as they were conducive to good to the people and the cause. She mentions Brn. T. F. Stafford and D. S. Holmes among others taking part.

Christmas exercises, under the auspices of the Star of Bethlehem Sunday school, were duly celebrated at Lamoni on the morning of Sunday, the 24th, in the upper auditorium of the saints' church, Bro. G. W. Blair, superintendent in charge. The decorations formed a feature of the exercises of especial merit, though it would be difficult to point out the many interesting numbers of the program, in which all, from primary to intermediate and senior grade scholars did well their several parts. Music by the school and audience, and an address by Pres. Joseph Smith were numbers on the program, not forgetting the treat distributed at the regular session of the school in its room, the lower auditorium. Last but not least was the Christmas offering, by classes, amounting in all to $150, which was turned over to the custody of the Bishop. The observance of Christmas was general more so than for years past at Lamoni; all seemed imbued with an extra amount of "the spirit of Christmas" and found it blessed to give, and all seemed to receive, and joyously. Skating at the Home pond, with the Christmas weather without and Christmas cheer within made the day enjoyable to all.

Bro. M. H. Bond writing from Dorchester, Massachusetts, the 30th ult., says: "Propositions for a discussion between myself and Elder Ephraim Jensen, of Logan, Utah, have been signed, and Paine Memorial Hall, in city of Boston, has been secured; discussion to begin Tuesday, January 9; four nights or more as mutually agreed upon or arrangement can be had for hall, etc. The position of the Utah Church and our own as regards succession, authority, etc., are affirmed. It is likely to attract attention and an audience. Elder Jensen seems to be courteous, certainly understands himself and the situation far better than the average Utah representative, and is by far the best man they have in the East. We hope for good results for the cause."

Failure of mills to supply paper has caused delay in issuing the present number of the HERALD. We regret the delay to our readers, but it was unavoidable. This is the first delay of the kind for years; we trust it is the last.

Letter Department.

FULTON, Iowa, Dec. 11.

Editors Herald:—Elder Hand came from Clinton, Iowa, and spoke in the church here twelve times; the attendance was not large, but attention fair, and we think good was done. I think the district is getting in better condition; most all the saints seem to be alive and willing to come up higher. From here I took Bro. Hand to Green Valley branch, where he is to hold forth over Sunday the 10th. Elder Hand is unassuming, and saints and outsiders speak well of him.

In speaking with our brethren I find that some of the saints of this, the Eastern Iowa district, send their tithes to other districts. Now our district has been enlarged this year, and the following counties have been added: Benton, Iowa, Linn, Black Hawk, Bremer, Howard, Chickasaw, and Johnson.

Now, dear saints, please send your tithes and offerings to the district in which you live; it will give the district credit. The saints in our district as it stood before, have done well, and I hope that every saint in Eastern Iowa district will do his or her duty. Some of our branches have been and are doing nobly. May God bless them for their effort.

Send money by draft or money order to me at Fulton, Iowa. Registered letter is all right up to ten dollars, and I will send you a receipt by return mail. All moneys that the saints want to be recorded in this year's report should be in my hands by December 31, as I make report to E. L. Kelley, January 1, 1900. My desire is that this district should grow spiritually, and be sure to keep up with their tithes and offering.

Your brother,

JOHN HEIDE.

MOUND CITY, Mo., Dec. 7.

Editors Herald:—We are moving along quietly in our sphere with our brethren. We have been trying to hold up the banner of truth to our fellowman. There are many who are believing the angel message; but oh the name they would have to bear is too much—they would lose their popularity and friends. What will a man give in exchange for his soul? Popularity, it seems, as many are doing that very thing.

While W. F. Clark and J. Arthur Davis were with us we held some thirteen meetings in a Campbellite or Christian church, with good attention, but only a few nights had a full house; bad roads, dark nights, and several sick in the neighborhood all worked against our meetings. At the same time there was an evangelist holding meetings within five miles of us. Those of the Christian faith would say that was better than the evangelist preached. We have lost two out of our branch in the last ten months; Father Ross, who died last February, and my son Robert, who died in October. Uncle John Knowles fell dead in the road, after he had gathered corn all day till dusk at night. His son Herbert was with him, and had taken the load of corn to the house, while his father went to drive the cattle to water.

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The cattle came home, but Uncle John did not. They went in search and found him about forty rods from the house, lying on his face in the road. This was November 25. Funeral sermon was preached by J. Arthur Davis, assisted by the writer at Pleasant Hope church.

To-morrow I will start to Utah to visit my relatives, and try to convince them that they are in the wrong and bring them back into the true fold of Christ. Assist me with your prayers, for I have many relatives in that much despised and abominable church. God help them to see the light and come to it. R. K. ROSS.

GREENLAKE, SEATTLE, Wash., December 13.

Editors Herald:—After the busy tenting season which, this year, began in June and continued till October, we are very pleasantly and comfortably situated for the long rainy months of the winter in this quiet little suburb of Seattle—Greenlake. This pretty little lake is in full view from my window. The little band of saints here at Seattle are alive, and earnest, and steadfast in the faith. Although in a very scattered condition all over the city, they have their regular weekly prayer meeting at the home of one of the saints, and on Sunday we meet at the home of Bro. G. E. Ward, our presiding elder, this being the most central for all, and have a very interesting little Sunday school and saints' meeting.

In these meetings we are not alone, for the Lord verifies his promises to us, and though few in number, he is with us to bless; so when the time comes to separate we go home feeling refreshed and strengthened and well paid for the effort. In the absence of Bro. Ward (his business taking him from home a great part of the time) Presiding Priest W. C. Earheart has charge of the meetings.

The saints here are making a very strong effort to get a hall or place for meeting in the city in order to get the gospel before the people more efficiently. This is not an easy thing to do in this great city; rents are high, but they have a committee at work, and quite a sum already subscribed monthly. We hope and pray, as we work to this end, that this may terminate successfully.

We think the Lord's hand is over his work here at Seattle. Prospects look bright in another part of the city, Ballard, where the elders have been doing considerable preaching of late. O, what a glorious work this is! I know I can say this with greater zest and feel more *fully* the import of these words since coming into this mission. As I have traveled with the elders through Oregon last summer, and this summer through Washington, helping what little I could in the song service, tract distributing, visiting, etc., we have truly been blessed; and with the Lord's smile of approval all the trials and disadvantages of this work, for it is not all sunshine, are counted as nothing; and I have sat night after night and listened to the gospel message as it flowed from the elders' lips, like a benediction upon the congregation; have seen their faces lit up with inspiration from on high until at the close of the service many would say, "Surely the Lord had something to do with that kind of preaching;" "I never heard such before;" "It is every bit of it Bible;" "Just what I have wanted to hear for a long time;" "You can't get anything better;" "Every word of it truth," etc.

I well remember one old man coming up to the stand and with tears in his eyes patting the elder on the shoulder, exclaim: "That's all right; its *solid, solid;* go ahead!" At such times as these, O how one's very soul would sing out, "O 'tis good to be a saint in latter days."

I fancy I hear some one say "*You* were not sent to do missionary work by the church." Well, no, nether do I travel on missionary money. In the first place I was invited by those in charge to do what I could in this way, and all my spare time during the rainy winter days was spent in doing photographic work for the gallery where I lived, and many of the evenings were spent taking lessons in vocal music. So when the elders came along in the spring, although I do not draw my full allowance from the church, never have, I was ready to go along and pay my own expenses. I simply state this for the benefit of some who might want to know.

Elders Holt and Chase are at present at Mt. Vernon, beginning a series of meetings in the Christian church. We are looking for good reports from there, as this is one of the points where they took the tent this summer and opened up the work with such marked success.

Well as the two years' mission draws to a close I find my thoughts wander still oftener Zionward, to home and loved ones. I shall be glad to see you all again.

In conclusion, I would like to state for the benefit of my many correspondents of this mission that my address until March 1 will be, Greenlake, Seattle, Washington.

Your sister in gospel bonds,
MRS. A. M. CHASE.

LOOKOUT, Cal., Dec. 7.

Editors Herald:—The saints of Mountain Home branch are still alive to the work of the Master. Brn. Fred Blair and Arthur Phillips have labored among us since November 12, and we have received much pleasure and profit from their visit. They are at present located at Bieber, a small town about twelve miles south of our regular place of meeting. Three of the honest in heart have been fished out from that community, and many more are persuaded of the truth of the angel's message.

Our branch now consists of three separate communities. Big Valley is the center, and parent family; Round Valley, fifteen miles east, has about a dozen members; and now comes Bieber, twelve miles south, with three, and well-grounded hopes for more in the northern part of the county. These are some members the fruits of the labor of Brn. Barmore, Blair, and Chatburn last year, that are not organized into any branch as yet, so we hope that God may so direct his work, that we shall have a district in the near future.

Our branch is enjoying more of God's Spirit than it has for years. We are made to know that the laborers now with us are indeed followed and directed by the Spirit of Christ, which is the Holy Ghost. Myself and wife were inducted into the kingdom by Bro. Chatburn last June. The Gospel Band have opposed us considerably here, but there is not very much prejudice from other sources.

Hoping for the spread of the truth, I am yours for Zion's redemption,

R. B. BROWN.

MATHEWSON, Okla., Dec. 15.

Editors Herald:—In consequence of the misunderstanding concerning the time of our conference, I desire to explain why I advertised it for December 8 instead of December 15, as some were expecting. Being prevented from attending the last conference, on account of sickness in my family, I did not know when the next conference was to be only by the minutes as published in *Herald* and *Ensign*, which said: "Adjourned to meet with Oklahoma branch, light of the moon in December." And as it had been my custom heretofore to send notice to church papers, giving time and place, according to adjournment, and not seeing the clerk nor hearing from him, and not knowing that he intended sending notices to papers, I therefore sent notices that conference would be December 8. Before sending notices to church papers I had written to different brethren and given December 8 as the time of conference.

And also desiring to hold meetings in the Oklahoma branch the week following conference, and also to have branch business meeting, etc., and desiring also to have this meeting during the light of the moon, and knowing if conference should be December 15 there would not be moonlight the week following. Therefore in view of the fact that no date was named for the convening of conference, just simply the "light of the moon in December." I sent notices that conference would be December 8.

But as Bro. Stephen Smith did not know my mind, nor me his, we both sent notices, and our dates were conflicting. Soon as I discovered this, I sent word to nearly all in the district, saying that conference would be the 8th. Some did not get the word, and those who did were surprised, and some could not well prepare to attend.

In consequence of the misunderstanding and bad weather (rain and mud), the attendance was not large; but we had conference, and those present were edified and encouraged. And feeling that most of the misunderstanding and disappointment was caused by myself, I desire to apologize and ask pardon of all concerned. I confess it was bad management; but we have not gained to the "fullness of the stature of Christ," nor do we "know as we are known," therefore liable to mistakes. I trust that as many as have said or thought that "Bro. Maloney has a head of his own," will continue to so think, but believe me this misunderstanding was not purposely on my part.

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Our next conference will, according to resolution, "meet with the Oak Grove branch February 9, 1900."

To-morrow afternoon we have branch business meeting, and desire to see the branch more fully organized. There has been no election since the branch was organized five years ago, and only one branch officer, Priest H. K. Rowland being in charge. Bro. Rowland has remained in the faith and has done, I believe, as well as most of us would have done. But we desire to rally to his aid, and as Israel of old did their leader, "hold up his hands," that greater blessings may come.

We urge the coöperation of the saints in all ways possible: by correspondence; by your prayers; by your attendance at conferences and all other meetings; by tithes and offerings; by good lives and proper example; by refraining from evil, by studying *the books* —Bible, Book of Mormon, and Doctrine and and Covenants; by reading the *Herald* and *Ensign;* by attending to your own business and permitting your neighbor to attend to his; by having patience, love, and forbearance; by being clothed with the mantle of charity and endowed with Christian graces; by teaching your children to pray and guarding them from the vices and evils of the world, and to keep proper company; in fact we desire your coöperation as soldiers of Christ, and those who have enlisted in the army of the Lord for the emancipation of man.

R. M. MALONEY, Dist. Pres.

JONESPORT, Me., Dec. 20.

Editors Herald:—Since Massachusetts reunion I have labored in Maine. Arrangements were made at that time for me to labor for a season with Holmes J. Davison. Our plans for a fall campaign failed to materialize, though I looked forward with pleasure to an acquaintance with the "Land of Evangeline" and her people, of whom our congenial brother is (we presume) a fair sample. While we notice that our best laid plans "gang aft aglee," we are assured that there is a destiny that shapes our end, by the success that grows out of the ruins of our plans for labor. I have enjoyed my association with Bro. T. C. Kelley very much; he is a congenial companion in the field, and a humble, God-fearing man.

Our work in western Maine was not all we would wish in the way of success, yet good was accomplished. When the day comes that our branches keep the fire of faith burning continually; that is, each officer and member doing the work assigned them in the distribution of responsibilities and talents, then the general ministry will have more time to devote to those outside in "regions round about." Many good-living men holding office in the church seem to lack faith to "thrust in their sickles and reap," thinking that because they cannot preach like an apostle, there is no preaching for them to do. If they would exercise their talent in this direction with persistence, they would be surprised at the success attending their efforts, which cannot always be measured properly by the numbers coming out to hear and the remarks of critics; but the results are felt as well as seen in the improved spiritual condition of the saints and sympathizers—the whole body thus working together smoothly and effectually in the work of spreading the gospel and the edifying of the saints.

We came here the 5th inst. Conference, which convened the 9th, was a success, if the presence of the Spirit of peace, love, and power among the saints when assembled may be understood as signs of success. The spirit of contention in high places as well as in the more lowly was noticeably absent; and from the hearts of those who, in the past, have noticed its blighting influence, swelled the cry, "Bless the Lord, O, my soul." I believe there is a better feeling in both districts in Maine than there has been for a long time. May the influences that have been instrumental in bringing about this condition be allowed to continue, is the prayer of those who have the welfare of the work at heart.

Bro. T. C. Kelley left for Little Deer Isle and Stonington en route for Independence last Thursday. S. O. Foss is laboring in Whitneyville. I will remain here until about January 1, then expect to go to Lamoin, Dollard town, and the islands, when we hope to attend General Conference. Interest here and on Beals Island is very good.

Many happy returns of the seasons to those of Zion. Yours in the one faith,

W. W. BLANCHARD.

MINNEAPOLIS, Minn., Dec. 20.

Editors Herald:—I have labored for the Master at Audubon, Evergreen, and Perham. Baptized two fine young people at Evergreen; they fearlessly came forward and acknowledged their faith in Christ by going down into the cold waters and coming up fully satisfied that God is true to his promise. Others have given their names for baptism in the spring. Bro. and Sr. Omans, of Perham, rendered able assistance in the meetings at Evergreen and Perham. May the Lord bless them, is my prayer.

Last week I went where faithful Bro. Swen Swenson was boldly declaring the gospel to the people. He was having a tilt with an Advent lady. That night I dreamed that Swenson was fighting a skunk; 'twas a sorrowful looking creature when he got through with it.

I returned to Perham the next day, and from there here; found all well and glad to meet again. I have learned to-day that I am the father of B. H. Roberts of Utah; quite elevating indeed. What do you think of that, J. W. Roberts? Don't you feel proud that you have such a notable brother as that?

I am pleased to state that the spiritual condition of the saints in my mission is improving in many instances. There are so many places where they are calling for preaching, and no one to respond. My health is good, and I am thankful to God for his blessings. I am blessed in all my administrations. The sick are healed, and to God be the glory.

Wishing all a Merry Chrismas and a happy New Year, I am, as ever,

Yours in the fight,

I. N. ROBERTS.

ALEXANDER, Kan., Dec. 23.

Editors Herald:—I am preaching in a dwelling house near here; have some interest. Was closed out of Alexander schoolhouse, and since we commenced in Mr. Coddington's dwelling, have been invited by the board to again occupy the schoolhouse. This country is sparsely settled, and our audiences in some places are small. But I find as much good sometimes results from preaching to small audiences as from larger ones—the quality often expressing more than quantity. In some school districts where but few came out to hear, I received urgent invitations to call on those attending. One man remarked to me as soon as I called, "Did you bring me some of those tracts this time?" A school teacher lately said, "Now when you come again, please remember to bring me that book you call "Voice of Warning."

We have points where we get good sized audiences; at such places we advertise our meetings largely, and some of those interested in the sparsely settled regions drive over and attend the Sunday services.

Bro. Hilliard's preaching at Bazine created interest to the work where it was not formerly manifested. Some prominent men are expressing favor to the preaching. A school teacher lately remarked, "It is astonishing how popular those Latter Day Saints are becoming throughout the country and everywhere."

I discover that the Kansas City *Journal*, and other papers, are doing good work for us in their recent articles, showing a difference between us and Brighamite Mormons. I tell some prejudiced ones who say they know of but one kind of Mormons and believe that we are the same, indorsing polygamy, "I am surprised that more of you people don't take the papers, or at least don't read them," then refer them to the name and number of paper that distinguished us from polygamist Mormons.

It gave joy to my soul to read in the Sunday Kansas City *Journal* of December 3, that Joseph Smith, now president of Reorganized Church, was a man of upright character as well as opposed to polygamy. I know such was published several times before, but the more the better. Like those resolutions sent by our churches against the seating of Roberts in Congress, the more the better. We are thereby known to oppose polygamy.

I stopped over at St. John, Kansas, this fall, where Brighamites have headquarters for a large mission. A stationed elder told me, "We have an office here and sell all kind of books." Then shortly after a conversation took place, in which he assumed our claim for a reordanization was unscriptural. I quickly replied, "I am surprised you should present that matter as an argument against us when your own Brighamite church did the largest reorganization on record—even announcing to reorganize, reorganized, rebaptized, and reordained the whole church over again. He then said, "I know of no such action on record." I answered, "I'm surprised at you again; now I'll just go with you to your office where you have all those books to sell you spoke of, and I'll show you from *Journal of Discourses* and P. P. Pratt's Auto-

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biography that you fellows did just as I stated." But he had to tell me that he had neither of those books on sale, nor in his office. Then I asked him how it came that they knew less about their own publications than we did; and that they kept back the sale of certain books.

I stopped with the Cadmerites most of the time I was at St. John. They had formerly been followers of Bickerton, the leader of a faction of Latter Day Saints; but since got dissatisfied with Bickerton, and followed the Cadmer Latter Day Saint faction. Bickerton has but few followers now. I preached in his house twice in St. John; he is a polite old man of past eighty years, and entertained me cordially, as also did the Cadmerites who attended my meetings. I stopped among several Brighamite families, including those near Stafford and Attica, Kansas. I observed most of those Brighamites kept a regular fast day and refrained from the use of tobacco, coffee, and tea. None of their elders that I met (and I met about a half dozen) used tobacco, tea, nor coffee—so much for the Mormons. I mention this because it is true, and they heed the revelation on the Word of Wisdom. I believe in giving even the Devil his due.

Bro. J. M. Brown will preach at the Whipple schoolhouse next Sunday, six miles southwest of here, and I join him there. Last Sunday I preached to a good audience at Brownell, and Bro. Brown held forth with interest at Walnuthill, four and a half miles northeast of Bazine. May the good work go on with increased interest, is the prayer of your brother, WM. H. MANNERING.

MOUNTAINHOME, Ark., Dec. 18.

Editors Herald:—I have been made sad of late by reading in the *Herald* of the death of Bro. C. M. Bootman. Deceased and the writer have been associated together some in ministerial work, and I know that he was indeed a man of God. I learned to love him as a father, and many times have I had my drooping spirit cheered by his strong testimony of the truthfulness of the restoration as preached by the Reorganization. I believe his spirit has flown to the paradise of rest, to await the glorious resurrection. The church has lost a faithful servant, the West Plains branch its president, and his children a loving parent, and we all mourn, but our loss is his gain.

I also wish to mention the death of another dear brother, S. G. Pereg of Woodside, Missouri. We were at his home during the quarterly meeting of South Missouri district, and enjoyed our stay somewhat, but not as we had many times before. Bro. Sam did not seem as cheerful as usual, and of course we all noticed it, yet did not understand why he seemed so sad; but about fifteen days later it was all made plain, he passed quietly away. He was seemingly in the prime of life, a strong, healthy looking man; but when the death angel makes his summons, he takes the young as well as the old, the unprepared as well as those who are prepared. Bro. Sam leaves a loving wife and a large family of small children to mourn, and in his death the Woodside branch has lost one of its best members. He was always ready to do anything that he thought he was capable of doing for the cause of truth, and I never knew him to fail to contribute something to help the missionary on his way, and I feel sure that our Master will abundantly reward him for his labors.

We feel lonesome living isolated from the household of faith, and have seen the necessity of gathering. I think that article on school of prophets, solemn assembly, etc., was timely. Let us have more instruction along that line.

Bro. D. R. Baldwin of Ravenden Springs, Arkansas, seems to be in the thickest of the battle lately, as he has had two debates at Martin's Creek church with Bynum Black, a preacher of the so-called Christian Church and the editor of the *Eye Opener*. I know Bro. D. R., and believe he is able (if humble) to defend the cause of Christ, and he is likely to have more of it to do for the Master. From letters I have received since the debate, I believe that the good Master stood by our brother, and that he scored a grand victory for the cause of truth. May the good work go on until the gospel is preached to all the world, is the prayer of your brother in Christ, JOSEPH WARD.

BAZINE, Kan., Dec. 15.

Editors Herald:—The work in this part of Northwest Kansas district is moving steadily along, yet there are many places that the gospel has not been introduced. I find by experience that a good way to do in some places in a new field after introducing the work by a few sermons, is to send prepaid a copy of the *Herald* or *Ensign* to one or two families in the neighborhood that will appreciate it. The papers are generally circulated around the neighborhood. And when you return in a month or two you have an investigating audience. This has worked admirably under my own experience; the funds being raised by individual members. If the district could be interested on this line, and raise a fund for this purpose, to be judiciously used, would prove a great benefit to the work in my estimation. The subscription could be for a short period—three or six months—and if the right parties are selected for this favor, they will renew the subscription when it expires.

The way is opening for the moving of my family into this district, which will probably be done in the early spring. I have labored off and on in parts of this district since 1894, and I have not only become attached to these beautiful expansive prairies, but also endeared to the people. There is a sociability here that is not only characteristic to western Kansas, but to many new countries, that affords the ministry a hearing far better than in many older countries.

Bazine was favored with the presence of Bishop Hilliard about the first of November, when on his way to Nebraska to dedicate a church. He preached a few times here, and on some occasions his words were like shot from a gun that scattered much. Several both in and out of the church were hit; however the wounds soon healed, but the scars remain as bright evidence of the gospel gun and the grandeur of this great latter-day work.

Elder William Mannering, aside from ministerial work, has organized a Religio, which is well represented by the young members of the church; and many of the outsiders are making application for membership. We are persuaded that the Religio is a necessary help. In gospel work,

J. M. BROWN.

GAREY, Cal., Dec. 18.

Editors Herald:—Since my article in *Herald* August 16 last, which pleased some and displeased others (about half and half of each), because of its plainness of speech along certain lines of thought, I have not dared (?) to express myself much above a whisper, lest I should be taken to task by my brethren and *some* sisters. But I am yet alive, and in the faith, and have not suffered for want of the *needful*, though I have learned that *true* Christian socialism is not yet positively established even among saints. But I was not the only one criticised because of said article, for ye Editors came in for a share because of allowing its publication. How would it do for next General Conference to take that matter in hand, and appoint a committee of critics to examine all matter for publication before insertion in the *Saints' Herald*, with the right to decide upon the merits and demerits of each article, regardless of the opinions of the editors? Then again, if this method should be adopted by the conference, from the observation of the writer, I believe the most active and efficient persons to compose said committee can be found among the laity, as a rule. But lest some one should differ from me and propose my name for one of said committee, I will just say that it would be impossible, on account of a more profitable business.

Now, Messrs. Editors, having been subjected to past afflictions and criticisms, and having, by God's grace, come safely through all, and still being on *terra firma*, I am going to venture once more, and make a solemn protest against an idea that I find to be quite prevalent in many places, this one not being an exception to the rule. It is this: Our church people, too many of them, ignore the man (missionary or local) who (measured by their standard) cannot hold a congregation with the admiration of his oratory; and not only hold them, but *draw* the *crowds* of people, religious or irreligious, out to hear him. Too often it is and has been said, "O, its of no use to ask the people to come to hear our message unless the one who is to speak is an up-to-date speaker—'a drawing card,'" etc.

This method holds the man of medium talent at arm's length. He feels that his effort to assist in the advancement of the great work intrusted to all is not wanted. So he travels on, thinking possibly he may get into a more rural district, where the people have not had so good opportunities to hear the great ones, and will be willing to listen to one of more humble mien, etc. So they may, but if there chance to be some of our mem-

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bers there who may not have heard our brilliant speakers even, but have heard or read of them, the inquiry is soon made: "Where is Bro. ——?" "What is Bro. —— doing?" "When will Elder —— come to see us." "O, if some of them would only come and preach, we think a branch could be built up here;" "and, O dear, we do miss the associations of the saints so much since we left so and so;" "but then the people here are very prejudiced, so that none but an able speaker need try, for they won't come out." And so it goes, in seven places out of every ten; and the man of limited talent falls into decay, because his willingness to do what he can is not appreciated, and his efforts are curtailed, therefore no opportunities for improvement and growth, for the simple reason that everybody (most) wants to hear Bro. ——, ——, or ——, etc.

Well, I presume with this letter (if it don't fall into the waste basket without publication) my former critics, and possibly others, will set me down as a regular fault finder, and maybe the chronic growler; but many others know that much if not all of the above charges are true.

Elder E. Keeler and myself have been placed in this part of Southern California district by those in charge, and are faithfully trying to do our duty; have held six meetings in the last week, five in Garey, and one at Pinegrove, where we will continue while the attendance and interest may prove sufficient to justify in so doing. We are partly crippled in our work for want of a horse to drive around with; the dry seasons causing a scarcity, and the plowing season causing those left to be in use. Expect to remain hereabouts most if not all winter.

Hoping to help some to an understanding of the truth, R. R. DANA.

SANDYVILLE, Iowa, Dec. 15.

Editors Herald:—I have something to communicate which is of interest, more especially for the missionary in charge of the eastern field. I refer the brother in charge of the State of Connecticut to a brother I have living in the town of Terryville, in Litchfield County. He is anxious to obey the gospel. He made me a visit a year ago last August, and I told him of the coming forth of the strange work and a wonder; how it was revealed to Joseph Smith by an angel in fulfillment of John's prediction in Revelation 14:6, 7. He received the message favorably, and after he returned home he subscribed for the *Ensign*, and that has accomplished the work. I will give you his own words: "The desire grows stronger daily to obey the gospel call." He has used such expressions for some time. So you will see he is fully ripe, he is not keeping it under a bushel, for he lets others know of this glorious work by circulating the *Ensign*, and some are getting interested in the work.

It is a place where the message has never been delivered. I think if some of the brethren would attend to it, there might be a good work done there; at least it is an opening for the gospel. Inquire for Thomas Knox; he is well known; an old member of the Methodist Church, sixty-six years old.

At the end of 1900 I will be seventy-one and two months. I can read the papers without glasses. I love the gospel as dear to-day and, if possible, much better than ever. I never let an opportunity pass without speaking a word for my Master and his love to me. I believe I have some work to do, and that it will be rough. I think the time is nigh when every creature will have to hear, whether they will or not. So I pray for the dear saints throughout this broad earth wherever found, and especially those who are afflicted, and the dear people that are honest in heart, but their minds are darkened by the mists of sectarianism.

J. P. KNOX.

RADCLIFF, O., Dec. 20.

Editors Herald:—Bro. F. M. Cooper and I went from Pecatonica to Rockford, where we secured Calvary chapel, a neat building on Kilbourn Avenue, and held services for over one week. We did not have a large hearing, but some seem interested, and expressed themselves as being well pleased with what they heard. We were closed out for one night, as some of the authorities thought we were Utah Mormons, and said that "at the present at least, while B. H. Roberts was receiving so much attention, it would not be advisable to let us continue."

On the last night we were to use the house, Bro. Cooper delivered an able discourse on the differences between the Reorganization and Brighamism, and set forth our position on the Roberts question. The sermon had the desired effect, and made friends for the cause. After visiting the authorities and explaining who we were, and what we were doing, they permitted us to return and occupy the building. The house is supplied with organ and other conveniences, all of which are at our service. We found the saints recently baptized by Brn. Stebbins and Burr firm, and rejoicing in the faith. Sisters Cushman and Gaskings, who have been in the church for years, and have been isolated, feel very much encouraged.

The newspapers published notices of our meetings, and the *Register-Gazette* published a lengthy article from the pen of Elder Cooper in reply to an article by Mrs. Carrie L. Grant, entitled, "The Prophet Joe's Boyhood." The editor also published an interview with Bro. Cooper, manifesting a disposition to give us fair play. I send with this a clipping containing account of the interview. Would send a copy of Bro. Cooper's reply to Mrs. Grant, but neglected to get a copy.

I furnished an article to the Rockford Daily *Star*, which the editor promised to publish as soon as he had the space. We think that a foundation has been laid in Rockford for future work.

Spent four days, including Sunday, the 17th inst., with the saints in Chicago. We found that earnest, untiring warrior, Bro. J. M. Terry, still battling away, though against some odds and difficulties, yet not discouraged, but hopeful of ultimate triumph of right. Bro. Terry is well loved and respected by the Chicago saints.

Stopping off at Creola, last evening, we gave a former singing class a drill and some instruction in vocal music. Our visit at home promises to find plenty of work for us to do along this line.

Ever praying for the progress of truth,
H. E. MOLER.

DES MOINES, Iowa, Dec. 11.

Editors Herald:—After reading quite a number of ideas on government, and meditating upon God's theocracy that he gave to Israel while they were at the foot of Mount Sinai, in regards to a jubilee every fiftieth year, as we find it recorded in Leviticus 25, to be used as a governor to the gaining of wealth and to head off oppression in that line; and also on Christ's plan of holding wealth in common (Acts 4 and 5) and not allow it to center, which would produce oppression.

There is so little history now in existence upon those systems, that we get but a faint idea of their superior results when given a fair trial; but we can reasonably presume that they were vastly superior to systems that men have invented; for the thoughts of Christ and God the Father are infinitely superior to those of man; therefore our presumption or premise has very solid foundation to rest upon.

I have known for some time that there was a colony in our State governed by communistic principles, and having learned something of its workings by parties that have relatives in it, I became anxious to visit it as soon as opportunity offered. About three weeks ago I accepted an invitation to visit it. I thought the saints would like to know what I saw and heard while there, so I send the pith of what I gleaned as a contribution to the *Herald*.

I had been at Louisiana, Missouri, on business, and on my way home went to Iowa County, Iowa, and visited the German Colony. I arrived in central Amana and learned that there are a number of villages called Amana, designated as east, west, north, and south, and central Amana. Central is counted headquarters for all, as pertains to their governmental affairs. I went into their coöperative store and formed the acquaintance of two of the principal business managers, and found them pleasant and agreeable men. I had quite an interview with one of them, who told me many things about their government, which is communistic; they hold their wealth collectively, and share the profits equitably among all the members as near as they can. They were held together by a religious principle called the spirit of revelation; they believe that God has not got through talking with his creatures (man), but does talk with them now, and reveals his will to them from time to time. I shook hands with him when he told me that, and told him that I believed in present-day revelations from God myself; but as he had to attend to business, I did not get a chance to interview him much further. He allowed me to go all through the store and look at their stock, and talk with the clerks.

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They have a general assortment of goods, about everything that will supply their needs, plain but of good quality. They make most of their woolen goods in their own factories; many other things they buy; so they are not selfish. They deal largely with outsiders, and outsiders deal quite largely with them. They have no use or place for monopoly, plutocrats, or aristocracy. Their motto is, or seems to be, Do for thy brother and thy brother will do for thee.

I was told that they pay no more for the skilled labor performed in their mills than they do for labor expended on their farms, but let each man work at whatever vocation suits him best, providing he is fitted for it. So there is no castes or grades of society, as the ownership of different amounts of wealth invariably produce; which will allow one man to live in a mansion on the avenue and the other in a hovel in the alley. They all live in villages, and work the land, not having farm houses scattered all over as we have. Their towns are tolerable well laid out; their buildings are plain, but clean and comfortable. They all seem to have a good supply of stove wood cut and split and piled up neatly under cover ready for use. Their school and church buildings are like large residences, having no towers or steeples to designate them from other buildings. I visited one of their meetinghouses. It was very clean, supplied with seats and a pulpit, and Bibles and song books. I do not know much about their theory of religion, but was told that they teach humility, and not top-heaviness caused by pride. They dress plainly but comfortably. The little school girls wore quite long skirts, with bonnets or shawls over their heads, which made them look like little old women. But they are quite gay in some things; they love nature's adornments, such as flowers, so they make fine flower gardens. They tack strips of wood on the outside of their houses above and below the first story windows, then they nail on upright strips for all manner of climbing flowering vines to grow upon, so I presume that it gives their homes a beautiful appearance in summer, when the flowers are in bloom. They live with their families in different apartments in their residences, the same as we use flats in a block; but they dine in large public dining halls, and the victuals are well cooked by trained cooks. They endeavor to teach the young generation all the leading vocations of life, and to do their work well, to put their religion into it, which St. Paul said was a reasonable service to God.

I visited two of their woolen mills and a large flour mill, and I must say that I was surprised to see what fine machinery they had. I met an agent who was selling mill machinery, who told me he had sold them much of their machinery, and that it was of the latest and finest patterns now known in the New England States, particularly their weaving looms. They have several spinning machines with two hundred and forty spindles each. Their mills are full of machinery and well arranged for convenience of operation, and in healthy apartments for the operators. Their flour mill is quite extensive, manufacturing almost everything from the finest wheat flour to pearl barley, and of a superior quality. They built a powerful dredging machine, and cut a canal from a lake to Cedar River, and as there was fall enough for the water they use it for driving the machinery in some of their mills.

I was also in some of their large cattle barns. They have the best of stock. I formed the acquaintance of the foreman in one of their barns in Homestead, as that town belongs to them. His name is Mr. Schwab. I am acquainted with his brother now living in Audubon County, Iowa. He seemed to be pleased to meet me, and was very agreeable and pleasant. He took great pains to show me through the different departments of the barn he has charge of, which contained ninety head of cows. The stable part of the barn was kept scrupulously clean, with plenty of nice bedding for the cows, which were looking in splendid condition. Their feed consists of a mixed ration: turnips, beets, ground grain, and good hay. Then he took me to the milk department, and I found the milk and cream receptacles as clean as a new pin, as there are so many hands to do the work. The cream is divided and sent to the various kitchens and churned by hand.

Then he invited me to go to the house with him and form the acquaintance of his wife and family, which I thankfully accepted. They occupied apartments in a large residence; everything in them was nice, neat, and clean; I told the children I knew their cousins living in Audubon County, Iowa, but they did not understand me, as they could not speak English. Their parents interpreted what I said to them, as they speak both English and German very well. I enjoyed my short visit with them. As my train time was in advance of their supper time, Mrs. Schwab prepared supper for me in their private rooms, but said they would like me to stay and eat with them in their large dining hall, where forty of them eat at once.

The machinery agent, mentioned above, and I were brought over from central Amana to this place, Homestead, in a wagon, by one of the members of the society, a distance of three miles. We talked about this communistic system in contrast to ours. There is much that is good about it.

Now this is a living picture—a reality. No dream, or fine spun theory untried. It shows what can be done by collective or united efforts. It undoubtedly has its advantages and disadvantages, like everything else in this world; its good and its bad qualities. Here is a community owning upwards of twenty-five thousand acres, or about forty-four square miles of land, dotted with seven villages; having stores, factories, and mills with machinery driven by both water and steam; orchards and extensive vineyards; live stock of the highest grades; also schools, and churches where the spiritual or inner man can be fed; all this and more can be said of this peaceful community, all living like one vast family. They may have their disputes and dissensions, but they seem to get them settled very quickly, for self-interest cuts no figure there. No one can say I own this, that, or the other thing; but he can say, if he is a member, I own an interest in everything that belongs to this commonwealth. There are no monopolies or beggars there; no usurers or used-up people there; no oppression or oppressed there; no affluence or poverty there; no rich or poor there; no lockouts or strikes there.

And the secret of the whole conundrum is that their interests are one. No antagonistic clash of business interests ever reaches there to sow seeds of discord among them; but unity and concentration of effort, both mental and physical, are found there; where all the superior talents and attributes of men are marshaled into a consort of action, coupled with God's spiritual help and guidance, and the smile of Christ's approval, to expend their united forces in the right direction, and all done with a full purpose of heart, to redound to the honor and glory of God.

There is no mathematician or political economist on earth who can compute or predict the glorious results that might be attained.

So we call it Zion; and we are patiently waiting for God to unfold to our view the glorious realities that he has in store for us if we continue faithful to him. We thank him for what he has given us, as all prayer should be accompanied with thanksgiving, and he will certainly reveal his plans and purposes to us in his way, and in his own appointed meridian of time; but we must do our part in obeying his mandates. May his holy Comforter assist us all to do our part, and do it well, which is only a reasonable service. May he give us an abundance of confiding faith, which is so much needed by us, to rely on the fulfillment of his promises.

This colony is surrounded by covetous, envious, designing money-grabbers, like a church surrounded by a lot of saloons, gambling dens, and persecuting conspirators, which makes it a hard struggle for an existence, but it prospers.

Now, my brethren, if you think that there is anything in this communication that would interest or edify our brother and sister saints, and that would not offend God, they are welcome to it. I send it as a freewill offering to our heavenly Father, and if he will accept it, may he give spiritual force to these poor, weak words, and my clumsy way of connecting them together.

While at the camp at Woodbine last fall, I purchased the History of the Church, in three volumes. One is not published yet, so I do not expect it for some time. The other two I have received. I have studiously and carefully read them with prayerful interest, and I think, taking the history as a whole, it is one of the grandest revelations ever given to man. I like the spirit of fairness shown by its authors all the way through, by not putting in their opinions here and there, spoiling the sense of the true meaning of history, which is so apt to be the case where men write while their heads and hearts are full of prejudice. This history gives a complete and clear view from the Seer's first call by God's messenger, an angel of light, to the end of his mission. We now see what God hath wrought through human agencies, surrounded on all sides by almost continual diffi-

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culties and persecuting enemies; but he had some rejoicing times when he saw the people flocking in and embracing the long-lost, restored gospel, and the beautiful visions, and his instructive talks with God. But most of his life was full of sacrifices and self-denial that others might receive the benefits of his labors and live. I like the way the history is arranged, giving a revelation at certain junctures, stating when and why it was given; it makes it far more explicit. I hope our church will not have to go through such trials and persecutions any more. God has seen all of these persecutions, and has heard the prayers of the saints, when they were robbed of their lands, homes, comforts, and lives. And when I read that revelation where God says that Zion must be redeemed by power, it makes my heart shudder to think of it; but I hope that his power may be manifested in softening the hearts of those people that hold the lands which I think rightfully belong to the saints, and come and help us build up Zion.

Your brother for the success of Zion,
H. T. WATSON.

JOHN DAY, Oreg., Dec. 2.

Editors Herald:—Bro. D. L. Harris and I left my home in Lonerock, November 16, for Wagner, where reside Sisters Shelley and Slavin. Sr. Shelley and her husband (he is not a member yet) being somewhat advanced in years, have taken up their residence near her two sons, Warren and Albert Carsner, they being well to do stockmen, and desire to see that Mother is well cared for in her declining years.

I will here give an account of a wonderful case of healing, of this Sr. Shelley, who is about seventy-two years of age. She was troubled for years with a tumor; had it cut out once, but it came back again, and at the time of administration was of about five years' growth. Bro. Harris and the writer arrived at her home on the 16th, found her suffering much pain. She asked that we administer, and on the following evening after meeting, Bro. Harris anointed; your writer followed with prayer, wherein I was powerless to say what man might desire to, but proceeded to tell her in the name of Christ she would be healed, and if still faithful until death, she should rise with the just in the first resurrection.

The next evening Bro. Harris and I went to her place, on our way to church, and found the sister rejoicing in tears. Her tumor was all gone, although it could be seen, and she had her husband and Sr. Slavin look carefully, neither she nor they could find any trace of it; to God be all praise. What condescension upon the part of one so holy to notice such weak and erring creatures as we. God has promised that "these signs should follow them that believe," and when we see the confirmation of these promises, what manner of men ought we to be.

I find Bro. Harris a very able advocate of the gospel, a very genial traveling companion, a man who before the world and saints alike, conducts himself so that whoever may be called to take up the work after him may have no fears of reproach having been brought against the work through any teaching not in harmony with God's word, nor of any individual acts upon his part. We leave this place to-day for Mt. Vernon, thence on to Fox Valley and Long Creek. Ever praying for the welfare of Zion, I am your brother, W. A. GOODWIN.

SYKESTON, N. D.

Editors Herald:—A few lines from this part of God's vineyard may bring gladness to some weary soul. I will tell you what the Lord is doing for us. This is a new country. My neighbors and myself moved here from Missouri in 1896. We were all raised up in religious families of various creeds; I a member of the Latter Day Saint Church. We all went back to the world, but a brighter day is ahead; we have come back to God in Spirit and in truth. We now have a schoolhouse to worship in. Last spring we organized a Sunday school, with only a few members. I agreed to help what I could. I was called on to pray; with a guilty heart I did my best. O, how my voice trembled for fear the people would scorn at me. I put my trust in the Lord, and have overcome the man-fearing power.

What has our Sunday school done? It has brought us back to God. One who had nearly denied the Savior took no part at first, but now he can preach the gospel better and plainer than the hirelings. We are praying to the Lord to send some one with the gospel of Jesus Christ in purity and holiness, as taught by Christ and the apostles. He has never learned to read or write; he holds to no creed; has he not faith? Who will come to our help? Something must be done; come and help us, they cry. I ask the prayers of God's people. Let others do as we have done; God will bless them. Could not Bro. Caffall come?

M. RASMUSSON.

CONDON, Oreg., Dec. 2.

Editors Herald:—We exist as a branch in name, but are only partly organized. However, we are striving to keep the banner afloat, and let the light we have shine the best we can under the circumstances. Having no place to hold meetings in without paying a high rent for the city hall, as we are barred from the other church buildings, though few in number, we concluded to put the little stone to rolling that was cut out of the mountain without hands, and the result is that we now have all the material on the ground to put up a neat little church building 20x36 feet, all paid for, and ere long you can read an account of another church of the Latter Day Saints being dedicated away out here in the wilds of Eastern Oregon. Too much credit cannot be given to Sr. Dunlap and Sr. Mabel Moore for their efforts in soliciting for the building fund. It is through their efforts that we are able to build.

Elder A. B. Moore, who has been recently appointed to this mission field, is now with us, and has located permanently here. We have just completed a neat little dwelling for him to occupy near where the new church is to be built. However, Bro. Moore met with quite a serious accident a few days ago. In attempting to lead a horse over some barbed wire fence, the horse became frightened, and jumping backward, dragged him into the wire, making an ugly and deep wound in the calf of his leg, which will lay him up for some time. However, he is getting along nicely now, and we hope that he will soon be able to be out sounding the gospel trumpet again, which he is fully capable of doing in a way that makes us all feel to rejoice that we were led to accept the angel message in this last dispensation and fullness of times. Yours in the faith,

J. R. CLARK.

PINGREE, Mich., Dec. 14.

Editors Herald:—Once again have we been having a feast for the soul. Elders H. C. and G. A. Smith were nearly a week in our midst, and we heard the gospel preached as only Father's called ones can preach it; there were but few came out each evening to hear, yet we feel that we were blessed by the Spirit, and the words of admonition and encouragement will long linger in our minds to cheer us on our way.

On Friday evening we bade good-bye to Bro. H. C., who left for Detroit the next morning. After meeting on Sunday, we said good-bye to Sr. Wilhelm of Pinckney, and then to Bro. G. A. Smith, each to go their different ways. How hard it is to say the parting words. "Joyous is the meeting, but sad indeed the parting." Glad am I to know there is a place where no farewell word need be spoken, and where parting is no more. A promise given by our Lord, which will be kept.

May we as saints live good and true; do all we can to help along this gospel work, and all meet where parting is no more, is the prayer of your sister, A. J. DALEY.

COLUMBUS, Ohio, Dec. 4.

Editors Herald:—The few saints living at Columbus, the number is six, that I know of, have now arranged to hold prayer meetings at our homes, not having any place of worship nor any elders to visit us. My husband being deacon, we commenced our little meeting at our house. A short time before, I was shown in a dream how the Lord blessed only three that met, and when our meeting night came, there were only three of us, but we felt that we were blessed. Some did not know of it, and some could not come, but promised to meet with us in the future, as we intend to continue our meetings, and live as humble and faithful as we can. We only feel as babes in the work, as husband and I have not been in the work long. In answer to prayer, the dear Lord showed me the way, and I trust I may ever be faithful. Oh! how we would love to have a branch here. I think if some of our elders were here they might do some good.

The Brighamites held conference here last week, and for the first time I heard one preach. They numbered twenty-eight. I think some were to remain here for the purpose of organizing a branch. They held a

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large audience, and were cheered while speaking.

Oh, how I wish the audience was held by our elders, so the people could have known something about the right. As we have moved from our branch, this does not seem like home without the church; but I hope the time will come when the Lord's work will begin at this place. Any saints passing through Columbus will find us on No. 594 Kerr Street as we would like to have them call and see us. A sister,

L. C. GREEN.

AFTER CHRISTMAS.

INDEPENDENCE, Mo., December 26.

At the opening of the evening's performance in the stone church the choir brilliantly sang,

"To all who love the Savior
Christmas time is blest;
'Tis then his kindly favor
On us seems to rest.
Our hearts are full of praises,
Each voice hosanna raises,
Oh, Christmas is a glad time
To those who love him best."

This was the reverberative echo of a song sung by about four hundred Sunday school children. As after the first tumult in time of war people begin to see the amusing side of every dreadful event, so now we can laugh at the grotesque that remains to us after Christmas is over.

We are thankful for all that is left to us, because those who return to inquire for the lost, strayed, or stolen, and everybody else as to that, can begin to realize what is the gain or loss that accrue to a first class Sunday school entertainment.

Old Murmurer says they leave the church in a terrible state of disorder. He will insist on complaining of the profuse quantity of papers, pins, popcorn, candy, sacks, prickly boughs, empty baskets, pecks of dust, books, lost dry goods, and, umph! worst of all, chairs, little and big, piled up, and a big tree which now fails to do good service because, forsooth, the corn strung in festoons is all over its top branches, *out of reach.* Let him complain! we say, and so said others, "It was a splendid entertainment." Bro. Alexander said so.

At the close, which was at a seasonable hour, in the midst of a multitude, men, women, and children numbering about eight hundred, some clad in furs and some in dainty attire, were seen scurrying here and there jostling one another and climbing over benches and chairs, trying to push their way to the outer, clear, cold air.

Verily, the Christmas of 1899 of Mount Zion Sunday school was a glorious success. The songs and recitations of the little tots, the brave boys and coy young maidens were excellent. The mischief-loving lads acted their parts like men; and when "The Nation Piece" came off they lustily beat their drums, to the organ's tune of grand old "Marching through Georgia."

Just before the closing number a reverend gentleman stepped to the platform, and, scanning the sea of heads before him thought it apropos to ascertain how many wished to help in heating the room upstairs so it might be available when needed. "You see how crowded we are down here: raise your hands," he exclaimed, "every one!" No response. "All raise, who would like to *see* it done!" Still the people were stolidly indifferent. Two or three slowly raised their hands.

On brusquely retiring to his place, he whispered grimly, but with good Irish wit, "We only wanted to throw out a hint, you know!"

The red curtains were closed in front, and we were in breathless anticipation of every moment seeing the boys and girls in "the Jolly Christmas King" come in, and, just as the good brother spread his coat tails preparatory to taking his seat, the curtains were opened and behold! they appeared, tiptoeing gingerly to the rhythm of sweetest music. Then came the distributing of the sacks and wrapping papers beforementioned.

To summarize, youthful appetites were appeased and the wishes of the patriotic and pathetic, the festive and funny, and the pious and worshipful were all gratified; and, as we reached the open air we seemed to hear the melodious strain again, "Glory to God in the Highest!"

"To these who tell his story,
Christmas time is dear.
Who see by faith his glory
Shining bright and clear.
To every tribe and nation,
That knows God's full salvation
Oh, Christmas is a glad time,
The gladdest of the year."

ABBIE A. HORTON.

BELLGROVE, W. Va., Dec. 12.

Editors Herald:—I want to say to the saints of West Virginia district that I propose that we furnish a room in the Saints' Home, and have it named the West Virginia room. I find some of the sisters in the district are preparing quilts, pillows, and so on, to send to the Home, and I told them not to send them until I could appeal to the district to furnish a room and have it named for the State.

Now I ask the president of each branch to take this matter into hand and make it their special business to see each member of his branch and have them to prepare quilts, sheets, pillows, and ticking, and see that they do not all prepare the same garments; but some quilts, some sheets, some pillows, and some ticking, and the brethren to furnish money, and send to Sr. Alice P. Dancer, matron of the Home, to buy furniture at Lamoni, as the freight on it from here would cost as much as the furniture will cost there.

Now let each branch try to excel the other in furnishing the room. And when you get your donations ready, take them to the president of your branch, and let them be expressed to Sister Dancer, matron of Home, all in one box. Remember this is an effort to prepare to warm the destitute of the church; and in doing this you are administering it to your blessed Lord.

It is hoped that the saints in Wheeling will respond to this appeal, as the boom is to be named for West Virginia. I consulted the missionary in charge in regard to this matter, and this is the course he advised me to pursue. So I hope you will make an effort in this direction that you will be proud of in the future. I assure you that Bellegrove branch will do her part.

I have been having grand success in my mission work; have baptized twelve since September 1.

Yours for truth,

G. H. GODBEY.

(The above appeal is all right providing there is a room left to be furnished at present. If not the room cannot be set apart to the West Virginia saints and friends until prepared, but if they are ready will give them chance of choice in rooms.

Sister Alice P. Dancer, Matron of the Home, is an excellent financier as well as manager, entirely responsible and knows just what is most needed at the Home. It costs about eighty-five dollars to furnish a room right. Parties desiring information about furnishings should consult Sr. Dancer. All goods and offerings for the Home should be sent direct to Miss Alice P. Dancer, Matron Home, Lamoni, Iowa, who will duly report the items to the Bishop, and save often double transfers.—E. L. KELLEY, Bishop.)

INDEPENDENCE, Mo., Dec. 30.

Editors Herald:—Am at home, almost on the sick list; too much exposure, work, and worry probably the cause. To-day am feeling much recruited, and hope to be around to my work in a few days. I am not done with Braden yet. He has had the hardihood to go to Orchardville and attempt to lecture against our people in the G. A. R. hall. I sent Bro. Stead to follow him up, though he got there after Braden's lecture was over. He writes me it created no stir, as but few would come out to hear him, and did not approve of his nefarious way of doing his work. He has also been at a schoolhouse almost in the same neighborhood and lectured; trying to recover what he lost in the Orchardville debate. Circulated circulars, wherein he says he would lecture on "The Ignoramus, blasphemous, Mormon fraud, Smith's pretended 'Inspired Translation'—the real Mormon Bible." "The ignoramus, blasphemous, Mormon fraud, 'the Book of Doctrine and Covenants.'" "The ignoramus, blasphemous, Mormon fraud, 'the Book of Mormon.'" Then closes up in his circular with: "At the close of the debate in Alma, I. N. White backed square out of a challenge . . . to repeat the Alma debate in Independence, Missouri, as cowardly a backout as was ever made. I. N. White is dared and defied to make good the bullying bluster of his braggart challenge that he has backed out of in so cowardly a manner."

I have this to say: "The ignoramus, blasphemous, Mormon fraud," found in Braden's circulars, is the biggest argument Braden makes against our work. When Braden can be got at, this "ignoramus Mormon fraud" stands the test of an investigation, and the wheels turn, and it is, "The ignoramus Braden, the *fraud.*"

I am after Braden; and I propose to stand by my guns. I am now strewing Braden's path, and shooting into scores of Christian congregations the following circular;—

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"CHALLENGE TO REV. CLARK BRADEN REPEATED.

"In March, 1895, Braden had Rev. Popplewell, editor of the *Primitive Christian*, Braden's church journal, published at Independence, Missouri, my home, to publish and circulate 2,000 circulars, challenging me to a debate at Independence. I at once accepted the challenge to repeat the Eldorado Springs debate at my home in the Latter Day Saints' chapel while I affirmed, and in the Christian chapel while Braden affirmed. Editor Popplewell published all of this in his paper for April 11, 1895. The debate failed to materialize, and Elder Popplewell pubished the following explanation:—

"'We asked one of the business men of the town, and, we understood, a deacon of the Christian church here, if he would assist a little in aiding Braden to come to Independence. He said: "I would give one dollar to keep him away." We write this to let all who read this know that the reasons why the debate and lecture did not materialize,' etc.

"Now, after Braden had failed to receive recognition of his brethren at Independence, he has the unblushing hardihood to sneak away some four or five hundred miles into rural districts, and publish: 'White backed square out in the most cowardly manner.' Hence, I repeat my challenge, *pro bono publico*.

"THE CHALLENGE.

"The Rev. Clark Braden is hereby challenged to repeat the debate held with me at Eldorado Springs, Missouri, and later, near Orchardville, and in Alma, Illinois, at Harrisonville, Missouri, his former home. I also challenge him to repeat it at Independence, Missouri, in the Latter Day Saints' chapel, while I am affirming, and in the Christian chapel while he is affirming. I also challenge him to repeat it in every hamlet, town, and city where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural life.

"I. N. WHITE.

"December 27, 1899."

"That both disputants may come clothed with the authority of their respective churches to act and speak for them in these debates, the following stipulations shall be complied with:—

"1. Elder Braden is to furnish to his opponent, ten days before the debates commence, a written indorsement from the chief editors of the *Christian Evangelist* and *Christian Standard*, that he is an accredited representative of their church.

"2. That he is sound in the faith as they hold and teach it.

"3. That he is a Christian gentleman to an opponent.

"4. This indorsement shall be countersigned and accepted by his congregation where the debate or debates are to be held.

"Elder White is to furnish to his opponent, ten days before the debates commence, an equivalent indorsement from the chief editors of the *Saints' Herald* and *Zion's Ensign* which shall be countersigned and accepted by his congregation where the debate or debates are to be held. A refusal or failure on the part of either party to furnish such credentials as herein named, shall be sufficient evidence to either party that his opponent is not worthy to affirm or defend the doctrine and belief of his respective church in an honorable public debate. I. N. WHITE.

"PROPOSITIONS AND THEIR ORDER.

"1. 'Was Joseph Smith a prophet of God?'

"I. N. WHITE affirms.

"CLARK BRADEN denies.

"2. 'Is the Christian Church (commonly called Campbellites) in fact the church of God, harmonizing in faith, doctrine, organization, and practice, with the church of Christ, set up by divine authority eighteen hundred years ago?'

"CLARK BRADEN affirms.

"I. N. WHITE denies."

This circular letter and challenge is being extensively noticed by the secular newspapers. It tries Braden's reins to be held responsible to his church for his mode of procedure in a debate. Let the Christian-Campbellite Church be held responsible for their man's doctrine and deportment in a debate; then people knows what to depend upon. We propose to go about our missionary work as usual, and wait for developments in regard to the coming debates.

Yours in gospel bonds,

I. N. WHITE.

BEAVER, Mo., Dec. 26.

Editors Herald:—Owing to the many letters sent me by saints from different parts of the States inquiring as to the lay of the land, quality of soil, its productiveness, etc., for the benefit of those desiring homes in Missouri, I would say this country is rather a rough, timbered country, but I think it is a good place for saints to make a home. Cattle run at large and do well; hogs also do well when the mast is good. There are a few saints here in Douglass County, and we would like enough more to organize a branch. There quite a number of well improved farms that can be bought very cheap. It seems that those who are not saints are anxious to get out or trade out, and I think that this is the saints' opportunity to get good improved farms very cheap now. I have lived here ten years, am a German by birth, and I think I know by this time what the country is good for. Fruit of all kinds is raised; corn, wheat, oats, potatoes, sweet potatoes, and grass of all kinds do well. We have good schoolhouses, where we have preaching at times. I hope the saints who are looking for homes will come and look at this country before buying.

I remain in bonds,

JACOB E. SWIGART.

PERHAM, Minn., Dec. 18.

Editors Herald:—Bro. I. N. Roberts came to my place November 15, and on the 18th, with the writer, went to Toad River, twelve miles north of Perham, where he, with what little assistance I could give, held meetings in a schoolhouse every evening for most two weeks, resulting in two being baptized and more near the kingdom, two of whom, I am very happy to say, is my son and his wife. They told Bro. Roberts they wanted to be baptized next spring, and I am satisfied there will be more. It is a new place, and the people seemed to enjoy the meetings very much. Bro. Roberts was blessed with the best of liberty. I got the Methodist church in Perham, and he preached twice in it.

He left here December 15 for Minneapolis; may the good Lord bless him in his efforts for good, and may the glorious work roll on until all shall know the Lord from the least to the greatest.

Our reunion is to be held at Perham next June, and I hope the saints throughout this part of the land will all be here. Come one, come all, and let us have a heavenly sitting together in Christ Jesus. If we do our part the Lord will surely do his. He has promised to be with us even unto the end of the world. I preached at Toad River on Sunday, December 17, and left an appointment to preach there in two weeks, although it is little that I can do, yet I love this latter-day work. Yours in the one faith,

F. D. OMANS.

MILO, Iowa, Dec. 12.

Editors Herald:—I have been preaching over in the Concord schoolhouse. Last Tuesday evening had a good turnout; splendid attention given to the word and the very best liberty of the Spirit. I feel all right in the work. The roads are very bad, and I do not know if I shall preach any more or not. There are a good people here. If the saints live right a good work will be done here in time. Yours in haste,

N. STAMM.

Mothers' Home Column.

EDITED BY FRANCES.

"But I say unto you, Love your enemies."—Matthew 5: 44.

"Revenge! Revenge!" our fierce hearts cry.
But lo! a voice comes in reply,
Pleading with love and sorrow, too,
"Forgive, they know not what they do."
O loving Christ, who bowed thy head
Upon the cross for us, and bled,
Grant us thy grace to say anew,
"Forgive, they know not what they do."

—Kate Gilliard.

BE PATIENT WITH THE LIVING.

Sweet friend, when you and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender truth shall we have gained,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

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'T is easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere Love is past forgiving,
To take the tender lesson home—
Be patient with the living!

AMBOY, Ill.

Dear Sisters:—Let me write and tell you how I like the reading of the Home Column; but there isn't enough some weeks to satisfy. I know this beautiful gospel is so true, and I want to so live that I may inherit a crown of eternal life. Please pray for me, that I may be given grace and patience to bring up my darling babes to this faith; also that my husband may yet obey before it is too late. If some sister having *Autumn Leaves* from the beginning of Beatrice Witherspoon, until January, 1900, would please let me know through the Home Column, I would be thankful to her for the trouble. I haven't heard a gospel sermon preached for a good while, and I get so hungry, yet I enjoy reading the sermons in the *Ensign*.

Can we not have an elder come this way?

MRS. MAUD WHITING.

SAINTS, PLEASE PRAY.

At our last reunion at Livermore, California, in September, the brethren gave way to the sisters to hold a meeting to discuss coöperation, or what shall we do with our children? Many testimonies were given, or experiences of sisters that have to earn their own living in the world. All was interesting, and the Spirit of God was poured out on us to a great degree, and we know the Lord of heaven was with us.

It was moved and seconded that Sr. B. Smith, of Walnut Creek, California, and Sr. M. L. Douglass, of Ukiah, California, write to the different branches and ask all to take in special prayer from that time until our next meeting in August, 1900, at Oakland, California, that all pray earnestly for God to lead and give his Spirit and will concerning a Zion's coöperative store and manufactory, that God will inspire his saints to give of their means in whatsoever amount they choose, to give the saints' children a place for business, when they have finished school, and not have to go out into the wicked world to be cast down, insulted, led astray by evil designing people.

One dear sister said she was a cook; what could she do? O, I said, many do not like to cook; we want all such as you. We want our dear children to have good warm meals. Those that need to board and sleep need good care and cooking. We want all to help. Land to build a good large home. First a good foundation. Will it be in Zion, one said. God knows, I do not. We want blacksmiths, tailors, carpenters, cooks, seamstresses, shoemakers, and competent and skilled workmen in every line to carry on this work.

Who will help us? and say, I pray for God's will, not mine, be done in this matter. Who will say, God speed a home and place for our dear children God has given us to teach and care for in his truths, that they may live a more just and upright life than we; that they may have the law written in their hearts, and whatever trials overtake them, they may say, as Joshua of old did, "But as for me and my house, we will serve the Lord."—Joshua 24: 15.

MAY L. DOUGLASS.

PROGRAM FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 62 Saints' Harp. Prayer. Scripture reading, Psalm 103. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 311 Saints' Harp. Dismissal prayer.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints in Decatur District:—I feel it my duty to again call your attention to the law of tithes and offerings. It is with pleasure I make my report to the Bishop, and would request all the saints to watch for and examine my report (which will be published) for their own encouragement, and perchance there should be any mistakes, that I may be notified and make the proper correction at once; the time to correct mistakes is when first detected. Compare the report with your receipts.

Dear saints, we are now beginning another year, and this is one of the golden opportunities of our lives to make a proper start if we haven't done so already. Let me urge everyone, old and young, to see to it that they are keeping the "whole law," the "perfect law." If your names are not on my books, be sure to have them there at the earliest opportunity, that you may not be cheated out of the blessed opportunity to help in this financial work. "More blessed to give than to receive." It is a pleasure to keep the laws of God, and especially so, the temporal law; surely the Devil knows it is the reason of his tremendous effort to hinder the saints from observing it, but when once they do get started and fairly in the spirit of the law, he and all of his combined forces cannot hinder them. Don't excuse yourselves any longer; let us work while it is to-day, as we know not what to-morrow may bring us. It is but little we can do at best to reward our heavenly Father for his mercies towards us. Do we *love* Him? "If a man love me, he will keep my words."—John 14: 23. Have we faith in God? (See James 2: 14–26.)

Don't wait to be solicited individually, which I expect to do as fast as I can; but begin with the beginning of the year. Don't wait because you can't pay all at once, but pay what you can—any amount from one cent up. Don't wait until you are exactly sure to a cent just the amount you owe the Lord, with the idea it is as bad to overpay a little as to not pay at all. If you should find out you paid a little too much, if desired, can be credited on next payment. God knows the heart of the giver, and it is the motive we must watch and keep right.

By the installment plan anyone can pay their tithing and not injure their business, if in business; or feel it if working for a livelihood. If there is a will to do and a proper desire, *God* will open the way. Go to him in faith, and I will assure you the way will open.

In talking with members in different parts of the district, many say, O, if I could only pay something I raised, I would pay my tithing, but ready money I haven't.

To all those let me say, arrangements have been made that we can receive wood, posts, butter, eggs, hay, corn, oats, poultry, calves, young cattle, cows, thrifty shoats or hogs that will pay us to feed and turn into money. Will receipt for any of the above at market price.

Anyone desiring to bring wood, please take to my place or Herald Office, and Bro. Frank Criley or I will measure and receipt for same.

All stock, posts, hay, corn, and oats, take to barnyards at the Saints' Home (scales in the yard), and Bro. Kelley or I will receipt you.

Poultry, butter, eggs, potatoes, apples, and other produce take to any of the stores in Lamoni, and get checks or due bill, which we will take for face value and receipt you for.

If I should be out of town in some other part of the district, or if it would be any handier for you, Bro. Frank Criley or Sr. Clara Cochran-Smith in Herald Office, or Sr. Jennie M. Leland in Bishop's office, or Oscar Anderson, State Savings Bank, will receive them and receipt you also for any moneys.

For the convenience of the members of the several branches in Decatur district, I have appointed the following-named parties, who will receive your tithes and offerings, and receipt you for same (be sure and not pay moneys to anyone unless you get a receipt) and they will forward to me once a month.

Hiteman branch, Sr. Ellen White, Hiteman, Iowa.

Lucas branch, Thomas Hopkins, Lucas, Iowa.

Cleveland No. 4, John Jervis, Lucas, Iowa.

Wirt branch, Joseph A. Anderson, Ellston, Iowa.

Leon branch, Asa S. Cochran, Leon, Iowa.

Davis City branch, H. A. Hartshorn, Davis City, Iowa.

Pleasanton branch, Lewis Moffett, Pleasanton, Iowa.

Greenville branch, John Lovell, Davis City, Iowa.

Evergreen branch, A. V. Minton, Lamoni, Iowa.

Allendale branch, Albert Whorlow, Allendale, Missouri.

If any are uncertain as to just what the law of God is in regard to temporal things, seek knowledge from those whom God has appointed unto this work, and not listen to every "wind of doctrine."

Dear saints, shall we be wise and "lay up treasures in heaven?" Please reread last three paragraphs of Bishop's agent's notice, published in *Herald*, February 15, 1899, page 111. Don't hesitate to ask for any information I may be able to give that comes within my province.

Your brother in the one faith,
F. M. WELD, Bishop's Agent.

To the Brethren and Sisters of the English Mission:—As there may be some brethren in this mission wishing to pay tithing or offerings who are not in possession of the address of the Bishop's agent, please note that any contributions sent to following address will receive prompt attention: Thomas Taylor, Bishop's agent, care of E Roberts, No. 68 Bristol Road, Bournbrook, Birmingham.

CONFERENCE NOTICES.

St. Louis district conference will convene at No. 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, January 6, 1900, at seven o'clock.

JOHN G. SMITH, Dist. Sec.

Conference of Philadelphia district will convene in Philadelphia, February 3, 1900, at 7:30 p. m., corner of Fifth and Huntingdon Streets. We want to impress upon the minds of the scattered members in the district the necessity of attending the conference. If it is simply to be a conference of the Philadelphia branch, and other members in the district do not attend, we might just as well disorganize the district. However, we do

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not desire to do this. Come, and may the Lord bless us with a wonderful degree of his Holy Spirit. GEO. W. ROBLEY, Pres.

NOTICES.

To those anticipating the benefit of Bro. W. H. Walling's ministerial labor in South Dakota during the winter months, I wish to state that from a letter from Bro. S. Swenson dated December 22, I learn that Bro. W. H. Walling has turned his attention to secular labor and is situated at the Hot Springs, South Dakota. Doubtless you will be disappointed, as the brother's labors were well approved, and a three months' labor during cold weather in places adjacent to White, Brookings County, South Dakota, might have been beneficial; but as it can't be, we must submit to the exigencies causing the disappointment with becoming resignation.

Done at Council Bluffs, Iowa, this 27th day of December, 1899.

JAMES CAFFALL,
Missionary in Charge.

The church now nearing completion at Wabash, Ontario, will be dedicated on Sunday, December 31. Elder R. C. Evans and other elders will be present.

W. H. TAYLOR.

BORN.

ASAY.—At Rock Island, Illinois, October 22, 1899, to Mr. and Mrs. Dr. Asay, a son; blessed December 19, 1899, by Elders F. M. Weld, F. A. Russell, and A. J. Keck, and named Joseph Edward; a grandson of Bro. and Sr. J. B. Johnson.

MARRIED.

PIEPERGERDES—HINDERKS.—At the home of the bride's parents, four miles north of Stewartsville, Missouri, Bro. G. W. Piepergerdes and Sr. Emma Hinderks were united in marriage, Elder T. T. Hinderks officiating. About seventy friends and relatives had gathered at six p. m., December 20, 1899, to witness the ceremony. A bountiful feast was prepared for the occasion. The presents were numerous, valuable, and useful articles. May a loving, peaceful, happy, and prosperous life be theirs to enjoy, was the wish of all present. Their future home will be in St. Joseph, Missouri.

PETTIS—HORSEY. HUMMELL—MCCOMMAS.—I had a very pretty double wedding today, at the residence of Mr. Jack and Sr. Kate Horsey, two miles north of Lowell, Iowa, Sr. Horsey's daughter Tama to Mr. Adg. Pettis of Mt. Pleasant; and Mr. William Hummell and Miss Hannah McCommas, of Burlington. Ceremony performed by F. M. McDonald, priest.

DIED.

WELDON.—Near San Jose, California, September 20, 1899, the infant son of Bro. Elmer and Sr. Celeste Weldon. His earthly life was but the span of three short days—a bright and beautiful child taken from earth into the galaxy of the heavenly throng. His little body was laid to rest in the cemetery at Saratoga to await the resurrection morn. Funeral sermon by Elder J. B. Carmichael.

GARDINER.—Agnes Gardiner was born in Glasgow, Scotland, August 30, 1833; died in Ruby Valley, Nevada, November 12, 1899. She was converted in her native land in the early forties, and with her mother, three brothers, and one sister crossed the plains with the handcart companies in the early fifties. Since the visit of Elder Glaud Rodger to Ruby Valley in 1884, this family have been favorable to the Reorganization, and with her husband and family was baptized by Elder Thomas Daley last August. She was the mother of ten children, two of whom are dead. She was loved by all who knew her.

FLACK.—John Flack was born February 7, 1834, at Crab Orchard, Kentucky; died December 7, 1899, at his home, Fairfield, Utah. June 7, 1860, he married Emma Burchell, who still survives. To this union were born four sons and two daughters, all of whom save the older daughter are left to mourn. In youth he became connected with the Latter Day Saints, but in manhood he became disgusted with "Mormonism" in Utah and withdrew, holding aloof ever after from any church relationship. His neighbors give him the name of an honorable man, and manifested their sympathy by turning out *en masse* to his funeral. Services from the residence by J. W. Wight.

KNUDSON.—Evie Field Knudson was born December 13, 1875, at Las Vegas, Nevada; died December 17, 1899, at Central City, Colorado. Was baptized February 12, 1892. She leaves husband, one child, parents, and brothers and sisters to mourn. She was buried from the chapel, 228 East Second South Street, Salt Lake City, December 24, 1899; her remains being laid away in Salt Lake cemetery to await the resurrection of the just. Death being sudden in his visitation, she resembled rather a sleeping woman than a corpse. Elder J. W. Wight conducted the services, the sermon being reported.

FAMILY AT SAINTS' HOME.

	NAMES.	ENTERED.	WHERE FROM.	PLACE OF BIRTH.	AGE.	NOTES.
1	Alice P. Dancer, Matron	March 17, 1898.	Lamoni, Iowa	Will County, Illinois	45	
2	Belle Wisdom, Ass't. "	February, 1899.	Inman, Nebraska	Browning, Illinois	38	Resigned position
3	John Calhoun	March 17, 1898.	Lamoni, Iowa	Kalamazoo, Michigan	66	
4	John Farmer	March 22, 1898	Lamoni, Iowa	Dundridge, England	67	
5	Agnes Gollop	March 22, 1898.	Lamoni, Iowa	Dunfermline, Scotland	80	
6	Mary A. Lewis	April 1, 1898.	Lamoni, Iowa	London, England	84	
7	Eliza B. Cowden	April 26, 1898.	St. Joseph, Missouri	Lewiston, Maine	61	
8	W. C. Lanyon	April 26, 1898.	Lamoni, Iowa	Philadelphia, Pennsylvania	60	
9	Joseph Morrill	May 3, 1898.	Kensington, Kansas	Landaff, New Hampshire	76	
10	Louis D. McWethey	May 3, 1898.	Coldwater, Michigan	Attica, New York	58	
11	Charles Harrop	June 1, 1898.	Omaha, Nebraska	Yorkshire, England	77	
12	Eliza Jane Fuller	June, 1898.	Perry, Oklahoma	Franklin, West Virginia	48	
13	Lydia Ann Greenwood	June, 1898.	Fresno, California	Amboy, New York	69	
14	Sarah W. White	July 2, 1898.	Grand Haven, Michigan	Hubbardton, Vermont	75	
15	William D. Cutler	Oct., 1898.	Mexico, New York	Oneida County, New York	85	
16	George H Silvers	Oct., 1898.	Montgomery, Missouri	Albany, New York	83	
17	Sr. A. T. Perkins	Oct. 14, 1898.	Minneapolis, Minnesota	Stafford, Connecticut	67	
18	James R. N. Dorsey	Oct., 1898.	Providence, Rhode Island	Louisville, Kentucky	68	
19	Abbie Godfrey	Oct. 17, 1898.	Lamoni, Iowa	Boston, Massachusetts	42	
20	Silvina N. Bacon	Nov. 11, 1898.	Bay City, Michigan	Middleport, New York	62	
21	Abigail Ballinger	Dec. 20, 1898.	Omaha, Nebraska	Otsego, New York	76	
22	Mary S. Price	Dec. 12, 1898.	Council Bluffs, Iowa	Glamorganshire, Wales	65	
23	Charles Stedman	Dec., 1898.	Lamoni, Iowa	Ixworth, England	74	Died December 26, 1898.
24	Catherine U. Stedman	Dec., 1898.	Lamoni, Iowa	Leeds, Ontario	68	Remained until April, 1899.
25	William Beach	Jan., 1899.	Independence, Missouri	Glover, Vermont	76	
26	A. C Geer	March 1, 1899.	Providence, Rhode Island	Montville, Connecticut	47	
27	Isabel McComa (blind)	March 10, 1899.	Salt Lake City, Utah	Edinburgh, Scotland	61	
28	Lucinda A. Hartwell	April, 1899.	Lamoni, Iowa	Worcester, Massachusetts	90	Died October 3, 1899.
29	John S. Bowman (blind)	June 1, 1899.	Brush Creek, Illinois	Hamilton County, Ohio	64	
30	Elizabeth W. Bowman	June 1, 1899.	Brush Creek, Illinois	Belmont County, Ohio	67	
31	Thomas Galley	Aug., 1899.	Columbus, Nebraska	Nantwich, England	73	
32	John Coiner	Sept., 1899.	Lamoni, Iowa	Ross County, Ohio	72	
33	Jemima Coiner	Sept., 1899.	Lamoni, Iowa	Ross County, Ohio	73	
34	Harry L Jones	Oct., 1899.	Omaha, Nebraska	Cardiff, South Wales	80	
35	Sarah Willetts	Oct. 5, 1899.	Omaha, Nebraska	Recklesstown, New Jersey	72	
36	G. L Jones	Nov. 11, 1899.	Becker County, Minnesota	Hubbardton, Vermont	56	
37	Matthew Pruyn	Dec. 2, 1899.	Davis City, Iowa	Prince Edward Island, Ont	86	
38	Sr. Mary Ann Seelye	Dec. 18, 1899.	Savannah, New York	Montezuma, New York	84	
39	William May	Dec. 29, 1899.	St. Louis, Missouri	Sussex, England	70	
40	Sr. Mary May	Dec. 29, 1899.	St. Louis, Missouri	Witwick, England	69	

Total ages, 2,734 years; average age, 68 years, 4 months, and 6 days. The above includes all to date except help employed.

LAMONI, Iowa, January 1, 1900.

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THE SAINTS' HERALD

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STATISTICS FOR 1899.

DISASTERS.

The following is a record of the prominent disasters of 1899, both in this and other countries:—

In January 10 persons were killed by a boiler explosion in London, England; 1,000 by flood in China; 20 by a fire near San Sebastian, Spain; 500 by hurricane in the Solomon Islands; 14 by mine explosion at Mozarron, Spain; 20 by drowning at Konigsberg, Prussia.

In February 7 were killed by a snowslide at Rogers Pass, B. C.; 14 by fire at Bodungh, Hungary; 6 by mine explosion at Colfax, Cal.; 24 by a snowslide at Silver Plume, Colo.; 17 by fire at the South Dakota Insane Asylum; 106 by drowning at Tient Tsin, China; 30 by a railroad accident at Foret, France; 5 by a mine explosion at Blocklin, Ala.; 20 by a storm in the Cayman Islands; and 9 by a cyclone at Yazoo City, Miss.

In March 28 perished in a storm in Alaska; 6 by a snowslide at White Pine, Colo.; 7 by an explosion at Dwinsk, Russia; 60 by a powder explosion at La Goubran, France; 8 by a cyclone in Tennessee and Alabama; 2,000 by a tidal wave on the coast of Corea; 11 by a landslide at Racuerga, Spain; 400 by a hurricane on the coast of Queensland; 5 by a railroad accident in New Zealand; 41 by fire in the Windsor Hotel, New York; 14 by a cyclone in Alabama; 8 by fire in Chicago.

In April 70 were killed by a fire in Nadrone, Japan; 30 by earthquake at Nara, Japan; 13 by a fire in New York; 15 by flood at Glendive, Mont.; 13 by a bridge disaster on the Harlem River, N. Y.; 150 by drowning on the Japan coast; 31 by fire at Guadaloupe; 400 by a hurricane on the Australian coast; 7 by a fire at Gutu, Hungary; 68 by cyclone in Missouri and Iowa; 65 by mine explosion at Troisk, Russia.

In May 8 were killed by cyclone in Kansas; 22 by cyclone at Hondo, Mexico; 5 by fire at Brunswick, Germany; 385 by hurricane at Samoa; 12 by a falling building at Crepelat, Prussia; 12 by a fire at Porosov, Poland; 14 by sinking of a ferryboat in Bavaria; 7 by an explosion at Copenhagen; 7 by cyclone in South Dakota; 9 by fire in Hardeeville, N. C.

In June 30 persons perished by drowning in the Lake of Clouds; 25 by a cloudburst at Manardville, Tex.; 28 by a landslide at Ross Hollow, Ark.; 11 by a tornado at Valladolid, Spain; 17 by a mine accident at Kimberley, South Africa; 162 by cyclone in Wisconsin; 15 by cyclone at Herman, Neb.; 11 by fire at Rybinsk, Russia; 200 by powder explosion in Pekin, China; 11 by mine explosion at Cape Breton, N. S.; 12 by drowning at Brest, France; 27 by mine explosion at Santa Eulalia, Mexico; 50 by flood in Texas.

In July 15 perished by drowning at Carnarvonshire, England; 30 by flood in Texas; 44 by a mine disaster in Odessa; 8 by flood in North Dakota; 16 by mine explosion at Cape Town; 5 by powder explosion in Pretoria; 200 by hurricane in Japan; 19 by drowning in Alaska; 211 by mine accident in Japan; 200 by a tornado in Pensa, Russia.

In August 6 were killed by cyclone in Maryland; 17 by railroad accident in Paris; 20 by drowning at Bar Harbor, Me.; 29 by a trolley car accident at Bridgeport, Conn.; 5,000 by hurricane in the West Indies; 16 by fire in Yokohama; 6 by drowning at Washington, Ind.; 600 by hurricane at Nassau; 80 by storm on coast of Carolinas; 16 by mine explosion at Hauti Crulx, France; 10 by fall of Coliseum, Chicago; 600 by mine explosion at Sluko Ku, Japan; 6 by fire in Yuma, Ariz.

In September 10 perished by flood in Fayerbach, Austria; 32 by fall of a church at Kalisch, Poland; 15 by storm on the Newfoundland coast; 1,882 by storm in Japan; 1,500 by earthquake at Aidin, Asia Minor; 400 by earthquake in India; 10 by collapse of a building at Cologne; 1,000 by earthquake at Smyrna; 6 by railroad accident at Tampico.

In October 40 perished by flood at Salerno, Italy; 50 by a typhoon in Japan; 5,000 by earthquake in the Island of Ceram; 130 by hurricane in Norway; 10 by tornado in Cuba; 23 in a blizzard in Teton Co., Mont.; 100 by tidal wave in Japan; 14 by fire at Faires, Ala.

In November 30 were killed by collapse of a pier at Antwerp; 50 by a theater fire in Canton, China; 120 by storm in Norway.

In December 32 were killed by a mine explosion at Carbonaro, Wash.; 16 by railroad accident at Savona, Italy; 12 by fire at Quincy, Ill.; 40 by drowning in River Lys, Belgium; 30 by mine accident at Brownsville, Pa.; 10 by landslide at Amalfi, Italy; 8 by earthquake in southern California.

DISASTERS IN THE U. S.

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

Fires	1,852	Falling buildings,	
Drowning	2,412	etc.	465
Explosions	618	Cyclones, storms	713
Mines	563	Lightning	223

RAILROAD DISASTERS.

The loss of life by railroad accidents, reported by mail and telegraph, for 1899 was 3,552, as compared with 3,590 in 1898, and 2,764 in 1897. The number of seriously injured was 3,385, as compared with 2,616 in 1898, and 2,428 in 1897. The most prominent disasters of the year were as follows:—

	Killed.	Injured.
Jan. 9. Collision Lehigh Valley Railroad	15	35
May 12. Collision Philadelphia and Reading Railroad	30	60
May 28. Derailment Burlington, Cedar Rapids, and Northern Railroad	8	41
Aug. 1. Derailment Northwestern Railroad	4	7
Sept. 23. Collision Denver and Rio Grande Railroad	6	5
Nov. 29. Collision Lackawanna, Delaware, and Western Railroad	7	23

EPIDEMICS AND FAMINE.

The loss of life by epidemics and famine shows an increase over last year. The plague in India, Africa, and at other points has swept off over 250,000 victims. Famine has claimed over 50,000 in Russia and Africa and cholera about 2,000. Yellow fever has attacked different places between Florida and Brazil, but improved methods of treatment have reduced its fatalities to about 900. It is hard to collect statistics of this kind, but the total, so far as reported, is about 310,000, as compared with 222,900 in 1897.

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WARS.

The three prominent wars of the year have been the quelling of the Filipino revolt, the Anglo-dervish, and Anglo-Boer. In addition to these there have been several revolutions in South and Central America, battles in the Soudan, and in various parts of Asia and Africa. The list of casualties, including killed and wounded, is as follows:—

Philippines	9,475	Samoa	273
South Africa	9,935	San Domingo	48
Soudan	3,958	Venezuela	4,800
China	8,582	Colombia	1,500
India	975	Ecuador	1,000
Arabia	6,460	Bolivia	200
Formosa	951		

MARINE DISASTERS.

The following list of wrecks during the year where loss of life was involved is approximately correct. It is impossible to make an absolutely correct statement of the fatalities, as in some cases no record of the number of crew and passengers was left. The list shows 1,750 lives were lost upon the ocean and 469 on inland waters, a total of 2,219, as compared with 3,655 in 1898, 2,426 in 1897, 3,012 in 1896, 4,250 in 1895, and 6,881 in 1894.

SUMMARY OF DISASTERS.

As nearly as can be estimated 1,750 lives have been lost upon the ocean, 469 upon inland waters, 3,552 by railroad accidents, 44,828 by disasters abroad, 6,775 by minor diasters in this country, 300,000 by epidemics and famine, and 48,237 by wars, making a total of 405,711, as compared with 127,930 in 1898, 389,017 in 1897, 246,546 in 1896, and 275,391 in 1895.

SUICIDES AND MURDERS.

The total number of persons who have committed suicide in the United States during 1899, as reported to the *Tribune* by mail and telegraph, is 5,340, as compared with 5,920 in 1898, 6,600 in 1897, 6,520 in 1896, and 5,759 in 1895. It will be seen that the decrease in self-murder since 1897 has been steady. Of this total 4,155 were males and 1,185 females, which is about the usual porportion year by year for the last ten years. Among professional men physicians still head the list, 38 having taken their own lives, as compared with 44 in 1898, 41 in 1897, 47 in 1896, 59 in 1895, and 45 in 1894. During the year also 9 clergymen, 7 prominent attorneys, 7 persons engaged in the banking business, 2 actors, 7 journalists, and 2 college professors have committed suicide. The causes of suicide were as follows:—

Despondency	2,573	Ill health	225
Unknown	1,649	Domestic infelicity	191
Insanity	355	Disappointed love	146
Liquor	127	Business losses	74

In these cases of suicide poison remains the most frequent agent: 2,134 killed themselves with poison, 1,953 by shooting, 527 by hanging, 302 by cutting their throats, 316 by drowning, 30 set themselves afire, 25 threw themselves in front of railroad trains, 42 jumped from housetops or windows, 7 killed themselves with dynamite, and 4 starved themselves.

MURDERS.

The total number of murders committed in the United States during 1899 shows a continued decrease, being 6,225, as compared with 7,840 in 1898, 9,520 in 1897, 10,652 in 1896, and 10,500 in 1895. The causes of these murders may be classified as follows:—

Quarrels	3,309	Highwaymen killed	83
Unknown	1,699	Insanity	81
Jealousy	173	Self defense	31
Liquor	212	Strikes	29
By highwaymen	296	Outrages	6
Infanticide	182	Riots	10
Resisting arrest	114		

FIRE LOSSES.

The losses by fire in the United States during 1899 aggregate $150,537,365, as compared with $133,139,467 in 1898, $120,001,737 in 1897, $111,856,067 in 1896, and $131,578,206 in 1895. Those where the loss in each case was $100,000, and upwards amounted to $71,212,000, and the losses by smaller fires to $84,725,365.

HANGINGS.

The number of legal executions in 1899 was 131, as compared with 109 in 1898, 128 in 1897, 122 in 1896, 132 in 1895, 132 in 1894, 126 in 1893 and 107 in 1892. The executions in the several States and Territories were as follows:—

Alabama	10	New York	7
Arkansas	1	Nevada	0
California	3	North Carolina	5
Colorado	0	North Dakota	1
Connecticut	1	Ohio	0
Delaware	0	Oregon	1
Florida	2	Pennsylvania	9
Georgia	19	Rhode Island	0
Idaho	0	South Carolina	5
Illinois	3	South Dakota	0
Indiana	0	Tennessee	2
Iowa	0	Texas	11
Kansas	0	Vermont	0
Kentucky	5	Virginia	3
Louisiana	4	West Virginia	2
Maine	0	Wisconsin	0
Maryland	9	Washington	0
Massachusetts	0	Wyoming	0
Michigan	0	Arizona	0
Minnesota	0	Dist. of Columbia	4
Mississippi	5	New Mexico	0
Missouri	9	Utah	0
Montana	3	Indiana Territory	4
Nebraska	0	Oklahoma	0
New Jersey	2	Alaska	0
New Hampshire	0		

There were 100 hanged in the South and 31 in the North, of whom 58 were whites, 72 blacks, and 1 Indian. The crimes for which they were executed were murder, 113; rape, 17; highway robbery, 1.

LYNCHINGS.

It is gratifying to note that the criminal work of the mob murderers, notwithstanding some instances of special barbarity in Georgia, Louisiana, and Kentucky, has decreased during 1899, being much smaller than in any year since 1885. Judge Lynch executed 107 persons during the year. The following table showing the number of lynchings through a series of years should be of interest at present to those engaged in the study of this interesting question in criminology:—

1885	184	1893	200
1886	138	1894	190
1887	122	1895	171
1888	142	1896	131
1889	176	1897	166
1890	127	1898	127
1891	192	1899	107
1892	235		

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

Alabama	6	New York	0
Arkansas	11	Nevada	0
California	0	North Carolina	3
Colorado	0	North Dakota	0
Connecticut	0	Ohio	0
Delaware	0	Oregon	0
Florida	6	Pennsylvania	1
Georgia	28	Rhode Island	0
Idaho	0	South Carolina	1
Illinois	0	South Dakota	0
Indiana	0	Tennessee	4
Iowa	0	Texas	8
Kansas	3	Vermont	0
Kentucky	3	Virginia	1
Louisiana	13	West Virginia	1
Maine	0	Wisconsin	0
Maryland	0	Washington	0
Massachusetts	0	Wyoming	0
Michigan	0	Arizona	0
Minnesota	0	Dist. of Columbia	0
Mississippi	14	New Mexico	0
Missouri	3	Utah	0
Montana	0	Indian Territory	0
Nebraska	0	Oklahoma	1
New Jersey	0	Alaska	0
New Hampshire	0		

Of these lynchings 103 occurred in the South and 4 in the North. Of the total number 84 were negroes and 23 whites. The alleged crimes for which they were lynched were as follows: Murder, 44; complicity in murder, 11; rape, 11; alleged rape, 6; bad reputation, 5; arson, 6; race prejudice, 5; robbery, 5; unknown offenses, 4; aiding criminals to escape, 3; suspected arson, 1; inflammatory language, 1; rape and murder, 1; no offense alleged, 1; mistaken identity, 1; highway robbery, 1; arson and murder, 1.

DONATIONS.

Among all the records of the year 1899 not one stands out so conspicuously as that of the donations and bequests made for religion, educational institutions, charity, libraries, museums, and galleries, and to cities for popular benefit and entertainment. No year in the history of this country has ever equaled it. The aggregate thus bestowed is the immense sum of $79,749,956, as compared with $23,984,900 in 1898, $33,612,814 in 1897 $33,670,129 in 1896, $28,943,549 in 1895, and $19,967,116 in 1894. In the preparation of these statistics no record has been kept of donations or bequests of less than $1,000, since to collect them would be manifestly impossible. Of the total amount stated above there has been given to educational institutions the extraordinary sum of $55,851,817; to charities, $13,206,676; to churches, $2,992,593; to museums and art galleries, $2,686,500; and to libraries, $5,012,400.—*Chicago Tribune, December 31, 1899.*

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

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

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The Saints' Herald.

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

LAMONI, IOWA, JAN. 10, 1900.

MISREPRESENTATION OR WORSE.

From several parts of the mission field come reports that the elders from Utah are making the statement that we of the Reorganized Church have changed the revelations contained in the original Doctrine and Covenants to suit our own purposes. That among these is the article on Marriage published in the edition of 1835, the first edition.

Others it is said, state that there never was a revelation on the marriage relation in the Doctrine and Covenants until the so-called revelation on celestial marriage was printed in it.

Here are a few facts in the case.

In section 13, paragraph 7, of the Doctrine and Covenants, edition of 1835, this is found:—

> Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.

This was given in February, 1831, to *the church:*—

> Thou shalt love thy wife [not wives], and cleave unto her [thy wife, not wives] and none else [no one else].

That is a revelation on the marriage relation.

In section 65, paragraph 3, of the same edition of 1835, this is found:—

> And again I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.

This is a revelation given in March, 1831, one month after the one quoted from above.

Summarized: Marriage must not be forbidden, whoso forbids it is not ordained of God. Marriage is ordained of God to man. It is lawful for man (a man, any man) to have one wife (not more than one, nor many wives). They twain, (one man, one woman), two, not one man and two, or more women, are to be one flesh. This rule was intended as the rule of action and observance in the marriage relation in order that the earth might answer the end for which it was created and be peopled and be filled with the measure of man, utmost numbers, of man. And it was in direct accord with the creation of man and the purpose of God in creating him before the world was made.

Surely there can be no question with anybody but what this was a revelation on the subject of the marriage relation.

In keeping and in harmony with these two revelations a declaration was framed and presented to the church in a solemn assembly, August 17, 1835, and adopted by universal acceptance by vote. It is section 101 in the edition of Doctrine and Covenants of 1835. Paragraph 3 of said section reads:—

> All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again.

This had direct application to the marriage relation, and was the deliberate and candid expression of the belief of the church on the subject, made while the church was beginning its work, and formulated and adopted by the men who had the best right to know what the revelations meant and how they should be understood.

Section 13 in the edition of 1835, the first edition of Doctrine and Covenants, is also 13 in the 1846 edition, published by John Taylor, in Nauvoo, Illinois. It is section 13 in the Liverpool edition of 1852, published by S. W. Richards. Section 65 of the edition of 1835 is 65 in the edition of 1846, and 65 of the edition of 1852.

Section 101 of the edition of 1835 is 109 of the Nauvoo edition of 1846. It is also section 109 in the Liverpool edition of 1852.

Section 13 in the 1835 edition is 42 in the Lamoni edition and 42 in the Utah edition of 1876. Section 65 in the 1835 edition is 49 in the Lamoni edition and 49 in the Utah edition of 1876.

Section 101 of the 1835 edition is 111 of the Lamoni edition, and is left out of the Utah edition altogether.

All editions of the Doctrine and Covenants from 1835 to 1876, published by all parties of Latter Day Saints, contain the revelations quoted from sections 13 and 65 of the Kirtland or 1835 edition, and the section 101 of that issue. But in 1876 that section 101 was taken out, we presume by President Brigham Young's order without action of church or quorum so far as we have been able to learn.

Now, who has changed the revelations to suit themselves?

Those men who assert that we of the Reorganized Church have changed the revelations, are not well informed and make the statement in ignorance of the facts or in disregard of the truth. If ignorant, they are to be pitied; if willful, they are to be blamed.

"DEATH DUE TO A MORMON CURSE."

Peoria, Ill., Jan. 3.—From Salt Lake City comes a strange story to the effect that former Governor Ford of Illinois died in the most abject poverty, with the bones of his body literally protruding from his skin, and that this deplorable end of one of Illinois' best-known statesmen was directly due to curses pronounced upon him by the Mormon Prophet, Joseph Smith. Ford was Governor of Illinois during the Mormon war and at the time of Smith's assassination.

After leaving his office as Governor Mr. Ford moved to this city. His body now lies buried at Springdale cemetery. Careful investigation to-day in part substantiates the claims of the western Mormons. Governor Ford, as the representative of the law which was hounding their sect, incurred the deadly enmity of the Mormons and their leader and prophet. Old residents of this city also say they can recall rumors of a curse against the Governor, and they talk at length of the conditions surrounding his death and the end of his family. Governor Ford was a brilliant man and was eminently successful as a lawyer. But after the expiration of his term of office and soon after the alleged curse was pronounced he ceased to be as prosperous as formerly. He came to Peoria and established a practice, but misfortune followed him, his property dwindled away, and then illness came. At the time of Mrs. Ford's death, which occurred a few years later, the family had been reduced to poverty and the two children had been adopted by friends who could afford to educate them. Ex-Governor Ford survived his wife only a few years, and the discomforts of poverty closed thicker about him. He tasted the full bitterness of illness, destitution, and dependence, and died under the most deplorable conditions.

Former Governor Ford's son Tom, who was just starting on a life which promised to be prosperous, went west on a business trip shortly after his father's death, and was crossing the plains on horseback when a vigilance committee in search of a horse thief arrested him, and despite his protests hanged him to a tree. No one here knows what has become of the former governor's daughter.—*Chicago Record.*

PRESCOTT, Iowa, Jan. 4.

Editors Herald: — The inclosed clipping from to-day's Chicago *Record* I thought might be of possible interest. The author of the dispatch from Peoria virtually admits that Joseph Smith was something of a prophet. There is some comfort in this admission, whether Joseph Smith made the prediction or not. Very truly,

W. E. MESSENGER.

We think it improbable that Joseph

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the Prophet ever uttered threat or curse against Governor Thomas Ford. The Governor had assured the prophet and his brother that they should be protected from personal violence, persuading them to accept asylum in the rooms of the county jail; and had then gone from Carthage to Nauvoo to assure and quiet the disturbed minds of the saint, and was at Nauvoo, or on the road between the two places, when the murder was done; so that the prophet did not know whether the Governor had been guilty of treachery or not; so that it is not probable that he either pronounced curse or anathema against the Governor. It is possible, however, that the agonized prayers of thousands of bereaved saints may have come up into the ears of the Lord as a complaint against the conduct of the Governor of Illinois.

We regret to see such things in print, and could wish that the dead might rest in peace till the judgment.

SHALL WE HAVE A STATE CHURCH IN THE PHILIPPINES?

The above question is suggested by the recommendations of Professor Jacob G. Schurman, President of Cornell University, Chairman of the United States Commission to the Philippines. In a late number of the *Independent* he has a paper entitled "Our Duty to the Philippines." The Saint Joseph, Missouri, *Gazette*, for December 28, 1899, quotes from said paper, as follows:—

Missionaries are needed in the islands and I hope they will be sent there in large numbers. There is plenty of work for them to do, and I hope they will go with a complete understanding of the situation to accomplish good. They must realize that they are contending with a Catholic educated population that knows nothing about the fine differences between Protestant sects and denominations. Therefore, it would be highly impolitic to send missionaries of different denominations to confuse the minds of the people. I do hope that when we send the missionaries we will decide beforehand on one form of Protestant Christianity. Send only one type of missionary. The Filipinos will then have Catholic Christianity and Protestant Christianity presented to them so they can take their choice. We have no adequate idea how confusing to the simple minds of an uncivilized people the different forms of our Protestant faith appear. The Chinese, who are more intelligent than the Filipinos, regard our different denominations as so many different religions.

I think the island of Mindanao is a more promising field for missionaries to begin their work in than Luzon. The influence of the Catholic Church has not been extended to Mindanao, and the simple natives would readily accept the type of faith which the Americans would teach them. It is possible that it would be dangerous to send missionaries to the interior of the island at present, but as conditions become more settled and the Americans are looked upon with a more friendly feeling, this place will be a rich field for the American missionary. We owe it to the Filipinos to give them the best in our religion as well as in our education.

Should the above suggestions be carried out, some one Protestant church must be selected for missionary work among the Filipinos, to the exclusion of all others.

Because the Filipino cannot discern the "fine differences between Protestant sects and denominations," a choice must be made for him. The only liberty left him from a religious standpoint is to choose between Catholicism and that form of Protestantism selected for him by somebody else. Who should make the selection the learned Professor does not suggest. But whatever person or body shall be delegated with the power of choosing the favored church shall decide which among our many Protestant churches is the *best;* for, as the Professor puts it, "We owe it to the Filipinos to give them the best of our religion as well as in our education."

The competency of the Filipino to judge between Catholicism and some favored form of Protestantism is conceded, but his ability to decide between Protestant churches is denied. So we are to decide for them, and in that decision we are to settle which is the *best* form of Protestantism. They being a "Catholic *educated population,*" can decide between Catholicism and the *best* form of Protestantism; but having "the simple minds of an uncivilized people," renders them unfit to determine which is *best* of the Protestant churches.

This is going a step further than England, so far as the policy would apply to the Philippines, for while she selects a national church, she allows nonconformists to proselyte within her domains, but we, according to the learned Professor, should "send only one type of missionary."

Should this policy be adopted the "free exercise" of all but one favored form of Protestant religion will be prohibited in the Philippine Islands, which will certainly be a violation of the spirit and letter of the Constitution of the United States, which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc.

Professor Schurman would have Congress pass a law prohibiting the free exercise of some forms of religion in the Philippines, or else he would have them arbitrarily prohibited without law; unless he does not intend to prohibit, but to "send only one type of missionary" approved by the government, the remainder if prosecuting missionary work to do so without governmental approval, thus favoring a state church in the Philippines.

Had these suggestions come from a less prominent person we could afford to ignore them; but coming as they do from the Chairman of the United States Commission to the Philippines, we feel, in the name of fairness and justice, and in behalf of the Constitution of the United States, to protest.

TEXT OF THE POPE'S ALLOCUTION.

Rome, Dec. 15.—The text of the Pope's allocution at yesterday's consistory is published to-day.

The Pontiff began by announcing the appointment of the Cardinals deputied to open the sacred door of the Roman Basilica at the commencement of the holy year. He said he could have wished that the church enjoyed her former liberty in Rome and that she might thus have been able to celebrate publicly the contemplated ceremonies with the solemn usages of bygone years.

The Pope then referred to the fact that the Vatican was not invited to send a representative to the peace congress at The Hague, an omission which, he said, had been "censured" by all impartial judges.

ONLY ARBITER OF PEACE.

The Czar, he continued, invited the representatives of the most powerful nations, with a view of establishing peace. Yet there was none more worthy of an invitation than the Pope, who had endeavored to obtain and to make peace and to prevent conflict—an office which, by the divine will, was within the attributes of the papacy.

The Holy See had desired a place in that conference, continued the Pontiff. One voice had obstinately opposed itself to this desire, and had gained the point. It was the voice of those who, with the conquest of Rome, had deprived the Pope of his powers.

"What hostility," asked the Pontiff, "have we to fear from them when, even in the face of Europe, they do not hesitate to violate the sanctity of the rights and duties which naturally flow from apostolic power? Nevertheless, whatever the future may bring, we should certainly never, by God's help, be found on the side of those who are afraid."

GROWTH OF SANITARY SENTIMENT.

Paris, Dec. 17. — The city of Paris as a sanitary measure will invite the public by signs posted all over the city not to spit in the streets. The new demand will be made in the interest of the population to avoid the propagation of contagious maladies. Everyone is begged not to spit on the sidewalks, and the measure is taken in view of the alarming increase of consumption and at the urgent requests of several celebrated physicians.

EXTRACTS FROM LETTERS.

Bro. G. S. Lincoln, San Francisco, California, January 2:—

Bro. F. M. Sheehy delivered us an excellent sermon here Sunday morning. Our branch is in fine condition and all is going well with us. We are rejoicing in the truth of the latter-day work.

Bro. Sheehy's synopsis of his recent discussion with Miles Grant will be found elsewhere in this issue. He is to meet Elder Grant again in the near future.

Bro. L. R. Devore, Brooksville, West Virginia, January 3:—

Bro. L. D. Ullom and I have been blowing the trump among the West Virginia hills, and many have heard. I baptized four noble people recently, two of them on New Year's Day. The ice was heavy and had to be cut. Have preached forty-seven times since November 11. More calls than we can fill; prospects good; weather cold; health clever. A happy New Year to all.

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EDITORIAL ITEMS.

Bro. M. P. Hansen, Plymouth, Massachusetts, writes of his gratification to read a reference to work that might be done in Scandinavia, and, naturally, he rejoices in the thought, expressing the hope that mission work be done in his mother country. Recent efforts by the church in Scandinavia—Denmark and Sweden—also in Germany and Switzerland, proved the untimeliness of such efforts. It seems apparent that we can the better reach foreigners in our own country, of whom there are thousands scattered throughout the Union, more readily, and freely, than abroad. Conditions abroad must evidently change in many countries before we can succeed there. In any event, we can convert the foreigner here, where we have free access to him, and until such time as the church shall be in condition to extend the work to every nation, and under circumstances reasonably favorable to success.

Bro. Charles Albertson, laboring in the Rocky Mountain mission, is interesting himself in trying to induce scattered saints in branches to take the HERALD. He finds many without it, hence ignorant of the movements of the church. We trust the ministry general and local will urge this matter upon the attention of our people. Every family ought to take the church publication, as should those otherwise situated, throughout the world.

Bro. W. S. Pender, of Kansas, was the first of the ministry to forward to the Herald Office, for the new year one dollar, the usual fee, for insertion of a marriage notice. Bear in mind, however, that Bro. Pender was the officiating clergyman, not one of the principals, in the ceremony.

Dr. Dowie's new bodyguard, the Volunteers of Zion, three hundred strong, were announced to parade in Chicago on Sunday, December 31. This bodyguard is announced to also have charge of the proposed new city of Zion, land for which, 6,000 acres, has been purchased, near Waukegan, Wisconsin.

Pope Leo, it is asserted, has expressed the wish that Cardinal Girolamo Maria Gotti succeed him.

King Humbert, Italy, has granted amnesty to all military and political offenders.

Russia is reported to be sending large bodies of troops to Central Asia and to her remote eastern garrisons since the completion of the Trans-Siberian Railway.

Over 16,000 Finns have emigrated to America in the last five years, Joseph's land proving an inviting home in the face of Russia's oppressive rule.

The *Tribuna*, Rome, urges that celibacy be removed from the Roman Catholic priesthood as a means of extending the influence of the church in English and other Protestant countries, by making the priests part of the various communities where located by adopting the customs of the people.

Negotiations are in progress between Denmark and the United States for the sale to the latter of the Danish West Indies.

The United States government has secured consent of all the great powers to maintain the "open door" policy in the Chinese Empire. By this agreement all territory in the empire will be open to free access in matters of trade, etc.

The city council of Detroit, Michigan, has passed a resolution asking the State Legislature to submit a constitutional admendment authorizing cities to own and operate street railways and other public utilities whenever the people of such cities vote therefor.

The fossil of a prehistoric lizard nearly twenty-nine feet long has been found in Chile.

An epidemic of influenza has caused one hundred deaths. The malady is spreading throughout England.

London financiers estimate the cost of the Boer war at £50,000,000. A new war loan is being provided for. It is estimated the war costs England $10,000,000 a week.

Poverty and much distress prevail throughout the governments of Bessarabia, Kherzon, Ekaterinoslaff, and other parts of South Russia. Whole villages are on the verge of starvation.

An earthquake destroyed ten villages and 1,000 inhabitants in the government of Tiflis, Russia, January 1.

Iowa teachers ask for a compulsory education law and more normal schools.

Russian engineers are surveying railway lines in Persia.

Thousands of cattle and sheep were lost in the Volga steppes during recent snowstorms.

Civil war in New Guinea; war resumed in Colombia; severe gales with loss of life and property in Great Britain.

At the late "Christian conference" the Rev. F. G. Strickland denounced the church as a tyrannical machine controlled by capital.

Dr. E. G. Hirsch, at Sinai Temple, Chicago, said the interregnum of materialism will end speedily and liberalism triumph.

Governor McLaurin, of Tennessee, has addressed a message to the State Legislature, recommending adoption of a law to prohibit the teachings of the Mormon Church in the State. He bases his action on covert teaching of polygamy by Utah elders, who, he asserts, do not teach it openly, but privately, among their converts. His recommendations against the teaching of the sect, as such, are extreme, while his opposition to polygamy is commendable.

France is preparing to defend herself and her colonies. The cost is estimated at 120,000,000 francs spread over two and a half years. The expenditure has been agreed to. The war party in France is growing.

An increased number of deaths from the plague in New Caledonia. Melbourne, Australia, is taking precautions. It has also appeared in Rio Janeiro.

Bishop Jackson, head of the Episcopal Church in Alabama, has resigned from the ministry, on account of charges of inebriety. He was popular and widely known.

Deroulede and other Royalist conspirators against the French Republic have been found guilty and sentenced to exile and imprisonment.

Great Britain's seizure of German merchant vessels in Delagoa Bay, on the plea that they contained supplies for the Boers, has been followed by an urgent protest from the Portuguese minister at Berlin, and from the Portuguese government to the powers. The protest is regarded as increasing the danger of international complications on a large scale. German indignation is increasing, demonstrations against Great Britain's action being organized throughout the empire.

Several deaths from the bubonic plague are reported from Honolulu. Pacific Coast and Manila authorities are taking steps to prevent its appearance in America and the Philippines. The plague is raging in India, and is also prevalent in China and Japan to an unusual extent.

Washington dispatches to the Chicago *Tribune*, dated January 5 and 6, summarize the work of the committee on the B. H. Roberts' case. Ex-Secretary of the Treasury John G. Carlisle appeared as counsel for the Social Service League and submitted a brief which treated of the naturalization of Roberts, concluding with the final statement: "The question therefore is whether the committee will decide on the question of final right that an undoubted polygamist who justifies the doctrine and practice of polygamy shall be allowed to hold a seat in the House of Representatives." Mr. Roberts followed with a five hours' address. Among other items the following is reported: "He said Congress certainly had some knowledge of human nature, and was composed of reasonable men, and they could not expect the people of Utah to abandon a practice which had been in effect for fifty years." There is scarcely room for a doubt that Roberts will not be seated.

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Original Articles.

THE TEN TRIBES.

And the King of Assyria did carry away Israel unto Assyria, and put them in Halah and Habor by the river of Gozan, and in the cities of the Medes.—2 Kings 18: 11.

There have been many speculations as to the location of the "lost sheep of the house of Israel." England, Russia, and Scandinavia have all shared in the honors of being their home; but as yet no satisfactory evidence has been produced showing that the lost tribes ever inhabited either of those countries.

It is evident that they were led away to the north of Palestine; but how far north we are not informed. Some have supposed they must have been carried beyond the ice fields that shut us out from the north pole, and some have entertained a hope that our arctic explorers would discover the long lost tribes of Israel, but so far their hopes have not been realized.

Jeremiah says:—

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you.—3: 12.

It is also declared, that when the Lord shall deliver them from their banishment or isolation, and bring them back to their fatherland, that their deliverance would be attended with such power that they would lose sight of the miracles performed at the time of their deliverance from Egypt; and instead of their saying:—

The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country.—Jer. 23: 7, 8.

It seems from the brief accounts that are given by the inspired writers, that if Israel is ever found, there will be but a remnant of them, and that they will be in a sad and benighted condition. Isaiah speaks of them as a remnant (11: 11); and 2 Nephi says of them: "They are in a lost and fallen condition."

There is one thing I have noticed in the historians that have been trying to locate the lost tribes, and that is they have never sought for them in the country where they were placed by the Assyrian king when led captive from Samaria. Assyria is north or northeast of Palestine, just where Shalmaneser located them; and here we find a people bearing strong evidence of being of Hebrew origin. They are called Nestorians; but they must not be confounded with the followers of Nestorius, Bishop of Constantinople, who was excommunicated for heresy A. D. 431; for these people hate the name of "Nestorian," as it was given them in derision by other Christians, and that because they, like the followers of Nestorius, opposed the introduction of pictures and images in the church, which then was becoming quite common.

These Nestorians call *themselves, Beni-Israel,* or children of Israel, and claim that they were brought there from Palestine some centuries before the Christian era; and if this tradition is true, that fixes their origin; for no other people was ever brought into the Midian cities excepting Israelites.

The Nestorians do not speak of their being Israelites with pride, but rather with shame, on account of the infidelity of their ancestors. They claim to have been converted to Christianity early in the Christian era. The Jews hate the Nestorians, calling them apostates; but acknowledge that they are descendants of Jacob. So we have the testimony of both Jews and Nestorians, which makes a pretty clear case.

That these people had an early opportunity of becoming converts to Christianity is provided for in the fact that the apostles Matthew, Thomas, and Bartholomew, all preached in that country, and the names of those apostles and the names of the old patriarchs constitute half the names of those people to-day. Abraham, Isaac, Jacob, and Solomon, are very common.

History also supports the theory of these people being Israelites. Josephus speaks of the lost tribes being in Assyria in his day; and we have well authenticated history of their being there as late as the fifth century of the Christian era; and they certainly could not have migrated from there since, without it being noticed by the historians of the nations that surround them.

Doctor Ashael Grant, who was for many years a missionary among the Nestorians, informs us that their language is the same as that of the Jews; and their old manuscripts of the Bible, like those of the Jews, is written in ancient Syriac. They observe the making of peace offerings, just as ancient Israel did; the form being the same; the animal must be without spot or blemish, is to be slain at the door of the sanctuary, and the breast and right shoulder to be given to the priest that performs the rite.

Dr. Grant also says they make vows, and often consecrate a son to the service of the Lord; and they sometimes take vows of celibacy.

They are called Nazarenes by the Jews, and some of them take the vow of a Nazarite.

In the "helps" to the Oxford Bible, speaking of the Assyrians, it says: "The Semitic character of their language is unmistakable, and is allowed on all hands. Their physiognomy and physical type and manners are also clearly Semitic and render any doubt upon the subject impossible."

Those people claim to be Christians, but they have corrupted the doctrines of Christ and mixed them with Judaism, until they are neither Jew nor Christian in religion. They are indeed as represented by Nephi, in a "lost and fallen condition."

Doctor Grant found them strict in the observance of the Sabbath, and says that not long before his visit among the mountain or independent Nestorians, they had put people to death for desecrating the Sabbath. They claim that they abandoned circumcision many years ago; and received baptism instead.

The mountain Nestorians have lived in their mountain fastnesses from time immemorial; and until quite recently, the way to their country was inaccessible, and when Dr. Grant wanted a guide to conduct him there, the Mohammedan psha of Mosul said, "To the borders of their territory and no farther will I be responsible, for these mountain infidels acknowledge no psha or king, for from time immemorial, every man has been his own king." They are as much an independent people to-day as they were a thousand years ago; and one writer says that for fifteen hundred years no conqueror has ever penetrated their stronghold.

When Dr. Grant visited them he was met with suspicion, and had it not been that the fame of his medical skill had preceded him, would not have been permitted to enter their country. He says, after taking in the situation and viewing the homes and customs of the country: "Here was the homes of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts, whose lofty snow-capped summits seem to blend with the skies in the distant horizon; here in their munition of rocks has God preserved, as for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet; safe from the flames of persecution and the clangor of war;" and then adds: "Their customs, manner, language, and dress, are as they were two thousand years ago, strictly Jewish."

While the Nestorians of the low country are subject to temporal rulers, in spiritual matters they are only subject to the patriarch. The mountain Nestorians accept the patriarch as being absolute in both spiritual and temporal things; but in their temporal affairs he is only appealed to on extraordinary occasions.

As this article is becoming more lengthy than was intended in the beginning, I will simply call the mind of the reader back to second Kings,

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add a few comments, and dismiss the subject.

"And the king of Assyria did carry away Israel into Assyria, and put them in Halah and in Habor *by* the river Gozan, and in the cities of the Medes." The preposition "by" is italicised in King James' Version, and is what is called a supplied word; and Rev. J. E. Godby says it is not in the original text. Leaving out "by," and it would read, "In Habor the river of Gozan." Now "Halah" means mountain regions, and these mountains in Assyria is just where Shalmaneser placed the tribes—in the cities of the Medes, for these Nestorians occupy the very part of ancient Assyria that was called Media; and there is a river in the Nestorian country called Habor to this day; and Genesius tells us that Gozan and Zozon are the same, and means pasture ground. Then we find that Habor, the river of Gozan, is the river of pasture ground, and the Nestorians call their pasture ground Gozan.

In conclusion, if any young elder has an ambition to preach the restored gospel to outcast Israel, he need not provide himself with artic clothing, nor join an exploring expedition, but go to Assyria, climb the mountains, and tell them the ensign has been raised, and the message of the Lord to them is, "Return, O thou backsliding daughters of Zion. The way is being prepared; the highway is being thrown up; the sterility of the land is being blessed with refreshing showers; and again are vines planted on Samaria's hills. Then arise from your lost and fallen condition, and Christ will give you light."

J. C. CLAPP.

Letter Department.

WAYNE, W. Va., Dec. 23.

Editors Herald:—Thanksgiving Day was observed by our little branch in a way that its influence for good will not soon be lost sight of by many who were in attendance at our meetings on that day. Bro. G. H. Godbey came to our place in October, and after a series of meetings held at the saints' chapel and in the regions round about, had quite a tilt with a Christian or Campbellite preacher to the encouragement of the saints and the enlightenment of all who heard it.

A few days before Thanksgiving it was proposed that the saints give a free dinner on that day, which was readily acceded to and carried out to perfection. And O such a crowd as we did have, with the best of order and attention! Professor Lee S. Dick, one of Wayne County's leading public school-teachers, made the opening address on the origin and objects of Thanksgiving Day, which was received with the greatest attention by all who heard it. Following this, Bro. Godbey preached one of his masterly sermons, being aided by the Holy Spirit to such a degree that the truth was riveted on the minds of many that never heard this gospel before. Time can never erase it therefrom.

Following the morning exercises came dinner; and to say that all did justice thereto was putting it mildly. But still after the multitude was fed there was taken up several baskets full. Bro. Godbey again discoursed in the evening on the resurrection and the final home of man, which was new to many who heard it, and brought forth many expressions of approval. Prior to and succeeding this meeting, Bro. Godbey baptized six while here. One of that number was an evangelist in the Christian Church by the name of Lloyd, who was nearing the fourscore mark in years, and a leading man in the church, and was also one of the upper ten in society. Taking all in all this has been one of the best series of meetings ever held in this county. A great deal of prejudice has been removed, and many friends made to the cause. To God be ascribed all the praise, honor, and glory. Amen.

Your brother in the one faith,

W. R. ODELL.

KIBBIE, Ill., Dec. 13.

Editors Herald:—About a month ago I went to Arkansas to see after a section of land my father bought prior to his death; and while there I was not idle. At Weiner I conducted two funeral services, one for Bro. John Roberts' wife; the people were well pleased, and the best of attention prevailed. The other service was at the silent city of the dead, the German cemetery, near Weiner. A woman had died very suddenly, a good woman, but her husband was a drunkard. He requested me to talk awhile. He said he was going to live a sober life the remainder of his days. I set forth the beautiful idea that was promised, that we would be rewarded for our works, and I asked the people to help him to reform. The scriptures say that no drunkard can enter the kingdom of heaven, but if he would reform he could meet his darling wife in that beautiful city above. In the evening, at the schoolhouse, I talked on the gospel of the kingdom, and confirmed it by using Galatians 1: 8, 9, showing that this is the only gospel that will save people in the celestial world. I held the people spellbound for one hour and a half, setting forth this beautiful faith of the Latter Day Saints. They were well pleased, and wanted me to stay and preach for them a week or two. Two schoolhouses were opened for me, but I could not stay longer.

I went from there to Morton to see some friends and relatives, and to finish up my business for my father's estate. A schoolhouse was opened at once. About a year ago two Utah preachers had held meetings there, and I was anxious to tell the people that we were in no way connected with them. I held meetings there three nights. The first night I could not get the people to sing; there were about fifty present. The next night they came prepared to sing; and the third night they had gathered early and were singing. This was encouraging to me. The crowd had more than doubled. One man said there was a schoolhouse two and one half miles north from there, and they wanted me there a week or two. They also wanted me to stay longer at Morton, but I could not. There are many saloons there, and I advised the people to vote them down.

The people promised that if a Latter Day Saint elder ever came there they would feed and keep him, and they would now. If there is an elder near there he will receive a warm reception at John Boyd's, and at several other places near Morton. I hope the presiding officer in that district will excuse me for intruding on his territory, but the good seed has been sown, and now will some one go there and cultivate, and reap in time of harvest? Returning home, I give God the glory, leaving the result with him.

J. T. CURTIS, Teacher.

CHICAGO, Ill., Dec. 19.

Editors Herald: — Missionaries passing through Chicago are cordially invited to call and preach for us. All saints coming to this city are welcome, and we will be glad to see them. Here are a few colored saints trying to live their religion, and serve God the best way they can. Our desires are to our heavenly Father to see more come into the fold. I am in a struggle in order to advertise our missionary work, and get our business more extensively before the people, as well as in a desirable manner. I have decided to hold a protracted meeting until April 1, at the saints' meeting hall, to commence Sunday evening, January 7, at No. 1802 Armour Avenue. Elder G. H. Graves, the pastor, with able assistants, will be in charge. Song service at 7:30, preaching at eight. We extend to the world and to all preachers a free pulpit and an open Bible. All come, and take part with us, and we will do our best to make you happy.

In gospel bonds,

G. H. GRAVES.

PAGE, Cass Co., N. D.

Editors Herald:—After about a month's labor in the neighborhood of Hecla, I had the pleasure of baptizing Bro. Len Moore. I was called by letter from Bro. James Langton to hasten to the defense of the work at Park River. After consulting Bro. Caffall it was decided that I should respond, especially as one of the opposing faction, a Presbyterian, felt so confident of victory that he volunteered to pay expenses of hall, fuel, and lighting, amounting to five dollars per night. A conclave of ministers, all evidently desirous that the Mormon impostor, as they termed me, should be downed, only ended in each one declining the honor, and suggesting that the other brother was more competent. After six weeks of tedious waiting, nothing tangible has developed.

Accompanied by Bro. Langton, we turned to the more agreeable labor of preaching the restored gospel. We held a week's meetings in Cleveland township, with meager attendance. While there, was called upon to unite Bro. E. R. Davis and Sr. Marguerite Kinsfather in the most solemn of earth's com-

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pacts. They start out on the matrimonial sea with the best wishes of a host of friends.

We started in here by the invitation of Bro. James Henderson. It is a thinly settled country, and it is hard to interest the people; some do not attend meetings for months in succession. I visit as best I can from house to house, talking and distributing tracts.

The branch at Clifford prospers fairly well; the majority are striving to do their duty. Owing to the extremely low price of wheat, some are not able to pay as much tithing as they could wish, but nearly all have remembered the Lord's treasury to some extent. We hope to enter a few more names before we send our annual report to Bro. Kelley. Praying the blessing of our heavenly Father upon all departments of his work, I am your colaborer in the gospel,

WM. SPARLING.

VINTON, Ohio, Dec. 18.

Editors Herald:—I write to let those know who care to know, that we are still battling for the right, and we hope to be of that number that shall come off conquerer in the end.

I have not been able to do as much missionary work in the last few months as I desired, but hope to do more from now till conference. Our help is very scarce in this district. Bro. Moler is doing what he can, but it looks like lonely work for one in so large a territory with so little help as I can give.

I left home a week ago; have been preaching at Pine and Limerick. Will go to Weldon to-day for a couple of days. Spent one day there last week on elders' court. We pray the saints may see the necessity of doing the right so there would be no need of elders' courts.

I am glad in the Lord that the good work is moving along and hope we may be able to help more in the future than in the past.

Yours in faith,

S. J. JEFFERS.

MANCHESTER, Texas, Jan. 1.

Editors Herald:—I am alone down here, so far as elders are concerned, battling away for the truth. We have now folded away another year, another mile post passed on life's road; and when I look back over the year I wonder if I have done all I could to spread the gospel. Thank God, I feel that I have. But the happiest thing of all is that God has greatly blessed me with his Spirit and has answered my prayers, and he has blessed me with visions, and the curtains of time have been raised, and I have seen wonderful things to come; and when I read Revelation 1:10 and learn that the brother on the lonely Isle of Patmos could say he was in the Spirit on the Lord's Day and that Spirit showed him things to come, I thank the Lord the same Spirit is with the saints in the last days.

And let me say, dear saints, that the Spirit is pleading with us to come up higher; and, thank God, many of the saints are striving to do so.

Some of the saints in this country have been blessed with beautiful visions, and the saints in general are striving to live nearer to God, and they seem to have great desires to pay their tithing and try to help spread the gospel. O saints, the great day is close, and if we want to see Zion built up, let us pay our tithing and put our shoulders to the gospel wheels and roll the gospel on to the ends of the earth.

Prospects for the work in Northeastern Texas are bright, but laborers are greatly needed; so let us pray that God will send other laborers into the field. I attended our district conference at Cove, Arkansas, on the 11th of November last, and what I enjoyed at that conference has a place within my heart that time will never fade away. The lone hills of Polk County, Arkansas, were made to tremble under the power of God's Holy Spirit.

I am at home during the holidays with my sick wife, but by the power of God's Spirit she is recovering, and I will start in a few days to tell the people of the beautiful gospel. So let us pray for a great ingathering into the church this year. I ask the prayers of all the saints that I may hold out faithful.

Your brother,

E. A. ERWIN.

BEDISON, Mo., Dec. 23.

Editors Herald:—About six years since, Elder Henry Kemp led me down into the waters of baptism, and there satisfied a long felt desire of my soul. I was born of praying parents, who taught me to read and love the Bible. At thirteen I joined the Methodist Church, and then came the question of water baptism. I talked to the preacher, to the other members of the church, and they told me that it did not make much difference about that, and they mentioned so many good men who were in favor of sprinkling for baptism, that I chose that form—and "if it made no difference," it was the easier way, and like the child that I was, I was sprinkled.

Both before and after this event I had read of Christ's baptism, of John and Philip, and all the rest. So I began to think on the subject for myself, and many a time have I passed by the water and just longed in my very soul for some one to come and lead me "down into the water" as Philip led the eunuch, and set at rest the trouble in my soul. When I would go to church I would be ashamed of such thoughts, and would not want anyone to know what was troubling me. But as soon as I would go to God in silent, secret prayer (for I had read, "If any man lack wisdom let him ask of God"), that same desire would come back to me with almost irresistible power.

While in this condition I was incidentally thrown in company with the Latter Day Saints, and for the first time in my life, heard the gospel of Jesus Christ. I didn't take time to hunt for the grammatical errors in the Book of Mormon, nor did I read all of the revelations of Joseph Smith, neither did I study the life of that man, to know whether he was good or bad, but I saw in the "epitome" more pure gospel than all that I had heard during my life. So I did not try to find any excuse, but began *at once* to do the things that were made known to me. And as I stood on the banks of the river, the thought came to me as plainly as if spoken, "This is the day and time for which you have prayed so long," and I was anxious to get into the water.

And now I know that the servants of God have authority on earth to administer in the ordinances of the gospel. I have seen many cases of healing by the power of God, but nothing appeals so strongly to my soul as the organization of the church. The saints in Nodaway district are trying to do what they can to push the work, though there are some who are letting their lamps burn low.

Bro. J. Arthur Davis was called here on the 17th, to preach the funeral of our old friend and neighbor, Inis Rasmusen, who was a native of Denmark. After the funeral, Bro. Davis stayed and preached four nights to fair and attentive crowds. At the close we heard some, not of our faith, say that he was the best preacher of any that had been here; and one fellow (to the surprise of us all) came up and dropped into Bro. Davis' hand something of a substantial nature.

While we sat and heard the words of life and glory offered to the people in the fair, candid, but vigorous way, this thought came to our mind forcibly,

"God is marshaling his army,
For the rescue of his truth,"

and we felt more than ever the blessing that comes through "study to show thyself approved." Bro. Davis has full houses wherever he has been, and we can hear him well spoken of wherever he has gone by saints and others.

May the kind Father assist all in this district who hold the priesthood to go to work at once and try to help roll on this work triumphantly.

Your brother in Christ,

E. S. FANNON.

NEWHOPE, Va., Dec. 28.

Editors Herald:—Since writing you on the 6th inst. I have held a few meetings in Powhatan County, in the neighborhood where Sr. Corson formerly resided. I found prejudice very high, and since leaving there I hear that a Presbyterian preacher was getting up a mob to run me out of the neighborhood. Well, I feel to say to such poor souls as Jesus did to the woman of Samaria, "Ye worship ye know not what; we know what we worship." "Forgive them, for they know not what they do." I baptized two before leaving there, an excellent young man, Bro. Willie Topham and his sister, Ocean, with whom I had a pleasant home. They have an afflicted sister whom I anointed, and for whom I ask the united prayers of those who may read this, that she may be fully restored in mind and body. Also, that her brother and sister, who are separated twenty-five miles from any other saint, may be able to meet all opposition and bear the message to others who will receive it.

This mission cannot be neglected. I returned to Richmond and procured a hall, and began services in the suburb called Fulton, where Sr. Corson now lives. The enemy had got his work in pretty well, telling the people we were just the same as the Brighamites; that we believed in "Joe Smith and the

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Book of Mormons," and this coupled with the editorials in the Richmond dailies about Mormonism in the Roberts case, and no distinction being made, but that every man and woman should do all in their power to put down Mormonism. This and the preachers from the pulpit caused the people to stay away, and we had but a small hearing.

I baptized Sr. Corson on Sunday after advertising it, and several were present who did not attend the meetings. I have added four in all to the fellowship of the saints since coming here in the mission November last, and trust that God has added them to the church.

I see by an article from Charleston that a delegation has been sent from Hampton County to the State Legislature asking for "a law to extirpate the elders of the Mormon Church from Ridgeland, where they have established quite a following." The stir in the Roberts case has caused this action, no doubt. The press of the country owe their readers an article showing the difference between the orthodox and the heterodox Mormons, if they will persist in calling us Mormons, as it is indexed in "What the world believes." It is plain to the mind of anyone who will try to find the facts, that Utahism is not Mormonism.

I will go next Wednesday about five miles from here, to try to open up the work in another new place. Arrangements are already made to commence services at that time.

J. L. GOODRICH.

STEWARTSVILLE, Mo., Dec. 9.

Editors Herald:—After reading the *Herald* I feel like writing a few lines as a testimony to the truth. I was led when very young to believe in what the people called the word of God, and I believed the word as I read it. There were a great many things I did not understand, but that does not bother me, as I understand more than I can practice or do in my weakness; and me not being learned has kept me from doing my duty, and I had to suffer for it for many years. I have been very badly afflicted, and feel it is because I have not believed the word of God, but God has always spared me. I have not been so I could hear the gospel for many years; but there are none so deaf as them that can hear and will not.

When I was ordained a priest I was told to go and labor in the branch; and I went and was blessed. And as no one else went, and I was young in the work, I suffered that winter. I was taken with a pain in my head that left me deaf. And when I go to church I cannot tell when the meeting is announced without I ask some one. Well, if we want God to bless us, we must obey his law.

I want to do all I can to advance the work. If we think we can do what we want to, and not obey the law, we will not be able to be gathered when the Savior comes. I exhort all to do their duties. Pray in your family and in secret. Teach your children to obey the law. Love one another and the Lord your God with all your might, mind, and strength, and your neighbor as yourself. Seek to build up the Church of Christ, and all things necessary will be added. All who do these things need not fear the windstorms. If they fall in battle for the truth they will rise again to shine in the Father's kingdom.

Now this year is nearly gone, let each one try next year to improve their faith. Take the *Herald;* don't miss those good things, and pay your tithing, and ask God to bless it, and see how you will prosper. If everyone would pay one dollar that don't pay any, the church would pay for the college and send the gospel abroad. In conclusion, I will say, that as it is my duty to assist the elders, if I can help I will do all I can.

Your brother in Christ,

F. T. DABIE.

ST. MARY'S, Ont., Dec. 28.

Editors Herald:—Reports from the different brethren, scattered as they are, show that we have had a splendid year, and all feel encouraged, hoping the incoming year will add much to the strength and development of the saints. It appears to me that the time has come for a complete consecration of all that we have, or will be, in order to be in touch with God and the work yet to be done in the gathering of the saints and the building up of Zion. These are questions the church must soon take up, hence the necessity of being prepared for their solution.

From June on till end of November I labored in the Bruce peninsula, for the most part of the time breaking up new ground. On the whole I find that country a good field to work; the people are not as creedbound as further south, and so with but few exceptions the work finds its way in. Many calls are made for preaching, but they cannot be very well filled till the winter ends. In three different places—Port Elgin, Colpoys Bay, and Stokes Bay—a little band of saints meet together regularly for worship and ere long I trust, God willing, to see them organized into branches.

The beginning of December found me in Woodstock. I went there to hear and inquire into the work of Chrismas, a divine healer, so-called. 'Twas but a few days till I had mailed the necessary information, and Bro. R. C. Evans appeared ready for action. Chrismas was laying claim to preaching the gospel in its fullness, but did little else than preach the idea of healing, and many professed to have been healed of various troubles. He was playing the part of Simon Magus, the sorcerer, giving out that he was some great one, and unto whom the people gave heed, supposing him to be the great power of God. The preachers opposed the healer, and denounced him as a fraud. This led Chrismas to challenge any minister to meet him on the platform, and oppose him honorably; and by their refusal he gained sympathy, and now has a little following that look upon him as their Jesus. Mr. Chrismas felt he had gained the day when his challenge was not taken up, and repeatedly charged the preachers and churches of being in apostasy; but his boasting was due to their cowardice, and not because of his bravery.

At first Chrismas and the people took right up with Elder Evans. The healer had him speaking at every meeting, until he saw a wedge coming in between him and the honest inquirer, then friendly relations ceased and hostilities commenced. The healer feared his overthrow, and was forced to retract his words, and seek shelter by an appeal to prejudice. Elder Evans had proved quite an attraction, making Chrismas feel somewhat uneasy, especially when following Chrismas in a speech he took occasion to talk along the opposite as true. This was Sunday evening and in the opera house, and by this time it was discernible that the healer was done with the Elder; but Chrismas afterwards found the Elder was not done with him.

On the following two nights a little ruffle was caused by our presence in their meetings, and their making an unkind attack upon us; but on the following Sunday we engaged the opera house and extensively advertised two lectures, exposing the method and deceptive work of Chrismas. Before this through the papers, Elder Evans challenged the healer to discussion; but he begged to be excused. He backed down and showed himself afraid of defending his much-boasted position. His cowardly evasion was in everybody's mouth, and when Sunday came, the people crowded the house; eight hundred in the afternoon, over one thousand at night. Expenses nearly $25, but we cleared that by collections. We could not continue to present our claims in full, but it may be more favorable at a later date.

Four were baptized—two of whom were sympathizers of the healer, so even at that our work was not a failure. Many friends were made, but we hope the blessed seed sown will grow until the people get to see it is worthy of bringing to maturity.

Yours in truth,

FREDERICK GREGORY.

ECHO, I. T., Dec. 5.

Editors Herald:—There is a small band of saints here; we have never had the privilege of being organized into a branch. There is a branch organization at Fairland, ten miles north of here. We will put our membership in there if there is not one organized here soon. I would like to see an organization effected here that we might meet often and enjoy the blessings promised the saints if faithful. We all attended the reunion at Berry's Ferry, in September, and all felt well paid for going. I had the pleasure of seeing my little sister Lola obey the sacred law of baptism, the youngest of my mother's family; also my little nephew. Our family are all in the church now that are old enough. This alone I think is enough to be thankful for. If we older ones will only do our duty and set a good example before them, that they may so live that they may never regret the step taken in their youth. I think parents sometimes make a mistake. I have often heard older people say, "I don't believe in persuading the young to be baptized." I do not think we do any harm if we persuade in the right way.

We have had considerable preaching here

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of late, and prejudice has almost died out. Five years ago it was a rare thing for any of our elders to preach here without being molested in some way, and sometimes in a very rough way. Bro. Simmons has stood faithfully by us, and now he can rejoice with us to know that our preachers are received by outsiders more kindly than any other. Brn. Smart and Haden came in July and held a good meeting for us. Bro. Simmons came in October and preached ten sermons and presided over two prayer meetings. We felt greatly blessed and strengthened, in what the Lord did for for us through his administration.

Bro. I. P. Baggerly was here in November and gave us several good sermons. Bro. J. D. Erwin came the 3d inst. and left to-day, preached for us last night. We had been figuring on him staying and preaching for us awhile. He intended doing so, but was called away. Who will be the next? My greatest desire is to see the gospel spread, and to see it take effect among my people, the Lamanites. I fully believe that the days of persecution are over with us and that the very name Latter Day Saint is an honor to anyone. I am truly glad that the kind Father saw fit to give me understanding, and cause me to obey his perfect law. My earnest prayer is that I may be faithful and found worthy a crown that awaits the righteous.

I am your sister in Christ,

ELIZA DODSON.

PROVIDENCE, R. I., Dec. 7.

Editors Herald:—In reading the *Saints' Herald* last night I observed an article therein which at once drew my interest and attention, and would like to say that I am glad that I am in the gospel and this latter-day work. My case is similar to St. Paul's. He once opposed the church of Jesus Christ; so did I. He was converted by the Son of God; so was I, but only in this way, by obeying the ordinances and accepting his gospel and living according to the commandments found in this gospel and the Book of Doctrine and Covenants.

To give all the reasons why I love the saints and the Church of Jesus Christ is impossible. Love is not a given quantity; it cannot be measured off till none is left. Ask the patriot why he loves his country; the student why he loves to study the gospel in these latter days; or why Archimedes loved mathematics; or why Shakespeare loved the play. They could never give all their reasons, nor can I. If I give twenty I shall have forty left; if forty, I shall have four score left. I am to-day confessor. We have few confessors now; all are professors. This is easier. Once Christians were confessors. Then a man confessed his Savior at the risk of his life. Thank God, those days are past; and charity, like a heavenly dove, alights on our banners. Once bigotry reigned supreme in the world and the so-called sects and churches. Bigotry was monster-born, with the head of a man but the heart of a fiend. His reign was cruel. Bigotry is the husband of superstition. For a house to live in, they built the Inquisition. Their firstborn son was Sectarianism. They were warmed by martyr-fires, and solaced by the music of expiring groans.

The prosperity of the family resulted in the "dark ages." The Reformation routed the family by pulling down their house. But they wander now in disguise, of ten in priestly garb, tempting the church of Jesus Christ back to persecution. It is our duty to exterminate them, root and branch; and the Christ-like love manifested through his true saints, will do it. Bigotry, superstition, and sectarianism can no more endure the heavenly atmosphere of love and charity of God's true saints than the prince of darkness can the light of God's glory; which is the glory of God's true saints. Superstition, though deformed, leprous, and filthy, has this propensity; she loves religion.

"And heaven hath not a shrine so pure,
So holy, but this serpent, sin,
In hours we deem the most secure,
Beneath its altars will glide in."

I am glad the Church of Jesus Christ is not hemmed in by any human creed, bounded by any party lines, or limited to any human sect; but as faith was before creeds and truth before formulas, so the church was before sects and human creeds, it may be again.

The word "church" signifies not merely *ekklesia*, called out; but "kirk" or *kuriakos*, the Lord's; that is, the Lord's people. I am glad to find the truth as taught by Christ and not men. I was brought into this gospel through the presentation of it to me one year ago by Elder William Bradbury, of this city.

I graduated from Moody's school, Mt. Hermon, 1881. Entered the —— Christian Biblical School, Standfordville, N. Y. Studied the Bible two years; was ordained a minister of the so-called Christian Church. But have found out that I was not ordained by the right authority. Have been in mission work in Boston. Was stabbed several times. Left the church because they did not, neither do they at this day, preach the gospel. I am at present out of work and somewhat financially embarrassed; but trust Him who is able to do all things. Truly yours in the gospel,

WM. J. HOLDEN.

AUBURN, Iowa, Jan. 3.

Editors Herald:—The new year came in with a clear sky and a sunny face, looking cheerful and happy. May its loveliness foreshadow a prosperous and happy year for the church and a grand spiritual development for each and every member of the Church of Jesus Christ.

As my mind runs back over the past year I am conscious of having made a reasonable effort to discharge the duties devolving upon a missionary of the church; and, though I have not accomplished as much as could have been desired, it is hoped the labor performed will be approved of God and accepted by his church.

I have been kindly received and cared for at all times, by both saints and friends. Experience has taught the writer that the energetic, persevering, and careful missionary is always welcomed by the saints and receives of the best their homes afford; and, as a rule, those not of the church treat us kindly. The heavenly Father still provides for the servants of Christ. To him be honor and praise.

The few ministers we have in the Galland's Grove district are doing well, all things considered. Our Bishop's agent and missionary, Elder C. J. Hunt, is always busy, and his work is appreciated by both saints and friends. Elder J. M. Baker and wife have been doing some good work at Mallard and Ayrshire, and they expect to visit and do some work at Coalville and other points if all goes well. Bro. Baker is preaching and working in the interests of the Sunday school and Religio, and Sr. Baker is rendering needed assistance in Sunday school work, especially in the musical department. May their labors do much good and enliven and encourage all who need help where they may labor.

Bro. C. Joseph Carlson has been doing some acceptable work, and Bro. W. D. Bullard has not forgotten the work assigned him. His efforts are appreciated by those among whom he labors. Branch officers have not forgotten that it is their duty to nourish and feed "the Church of God which he has purchased with his own blood." That is right, brethren, look sharply to the needs of the flock; let none be overlooked or neglected. If any are falling, help them up, and steady them until they are able to walk alone; if any are lost and wandering in the wilderness, let them be sought and found and carried back to the fold in the strong and loving arms of the Shepherd; and when rescued, let all the church rejoice, as do the angels in heaven.

With the opening of the new year it might be beneficial if each and all the branch officers would redouble their diligence and spirituality. There is no work of more vital importance to the spirituality, life, growth, and prosperity of the church as a whole than that of properly nourishing and feeding the members of the church. God once said to the church: "Purge ye out the iniquity which is among you; sanctify yourselves before me." Yet every effort in this direction should be done in the fear of God and with love for the individual's wellbeing. It should be done in harmony with the letter and spirit of the gospel and the law of Christ. Working officers and ministers should be encouraged in the discharge of their duties by every member of the church. The officers' visits should be frequent and their teachings spiritual, whether delivered at the home or in the church. Study the needs of the flock you are caring for, and then feed accordingly, and God will bless and help you. This done in faith and with prayerful hearts, you will not lack for liberty or freedom of thought when it is your duty to teach.

Branches in our district are doing fairly well and are hopeful, yet in some of them there is still room for improvement. The wonderful love of God is manifest in every provision of the gospel and every precept of the law of Christ. But they can only be understood and appreciated as we reduce them to practice. It is by doing that which is required of us that we are permitted to come close to the Divine One and become partakers of the divine nature. Paul understood this

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when he wrote, "How great is the mystery of godliness!" Jesus taught the same truth in these words: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

If we are good, and pure, and true,
We know what God would have us do;
And if we do that which we know,
Unto his image we shall grow.

Our hope will brighten as we go;
More love and wisdom we shall know;
The fruits thereof shall make us wise,
And help us to secure the prize.

Our home shall be a blessed place,
And love shall beam from every face;
Words of wisdom, deeds of love,
Will bring Thy blessings from above.

Love makes our home a place of rest,
And the food we eat, the very best;
Love gives the housewife health and cheer,
And makes our children seem more dear.

Love gives the hearth a brighter glow,
The Christians life a deeper flow;
Love makes the eyes to sparkle bright,
And fills each soul with heavenly light.

Love makes all nature bloom afresh,
And gives new life to hearts of flesh;
Love gives the rose a brighter hue,
And teaches saints just what to do.

Love makes this earth a blessed place,
And by it we shall win the race;
Love helps us to endure in faith,
And shows to us God's smiling face.

Hopefully yours,
CHARLES E. BUTTERWORTH.

MONSAPEC, Maine, Dec. 28.

Editors Herald:—The cause of righteousness is looking better in and about Jonesport than it has for a long time. The saints are more united, and they have come to learn that good preaching is not the only thing needed to keep them in touch with the divine influence. Through the indefatigable efforts of T. C. Kelley, submissionary in charge and his wise counsel, some difficulties of long standing have been adjusted to the seeming satisfaction of all. Unity in a measure is restored. T. C. is the right man in the right place; safe to be put in trust with God's work. We hope he may be sent here another year.

At present W. W. Blanchard is doing some good preaching there, thus increasing the interest. Some have already given their names for baptism. The local help are doing well in trying to act their part. I see no reason now why the work there should not move along nicely.

The work throughout the district is in fair condition; not only are the saints trying to be better, but the people are more anxious to inquire about the angel's message. The preaching is being sought for and listened to with more interest than ever before. Urgent demands are being made for the church literature, yet more or less complaints are being made, by some of the saints, about so much being said and written by those of the lesser quorums in ways that seem to be counseling the higher quorums; thus it would seem like the feet trying to furnish brain for the head.

It is thought, where satisfactory conclusions cannot be reached by that which is written, the lack should be supplied at the head, and not at the feet. Whether this may be puerile or not, we trust the good work may move on to the satisfaction of all concerned.

S. O. FOSS.

MOORHEAD, Iowa, Jan. 1.

Editors Herald:—For more than a year I have not written for your columns.

Last winter, in company with Bro. Mark Jensen, I held a very successful series of meetings at the Rising Sun schoolhouse, near Sioux City. One was baptized, and several others expressed themselves as intending to unite with the church upon our return, which will be in a short time. We were kindly cared for by Messrs. Parker, Hewitt, and Kirkpatrick.

We also visited isolated saints at Kingsley, administered to the sick, etc. The little child of Bro. Ora Van Sickle was immediately healed by the power of God; which rejoiced us all.

After Bro. Jensen returned home I visited Akron and preached ten times, to small congregations, considering the size of the town. Returned from Akron at request of Bro. Mintun to assist in tent work. Of this Bro. M. has written.

Have met with much kindness from saints and friends, which is highly appreciated. Through the efforts of Brn. J. E. Montague and Mark Jensen I was presented with a good fur overcoat in time to shield me from the bitter cold weather of last winter. And during the summer other friends raised means to purchase a good watch for me, which was greatly needed, as I was without a timepiece. For these expressions of good will I return my heartfelt thanks to all who assisted; and I pray God to abundantly bless them.

I attended and greatly enjoyed the Woodbine reunion; and since that time have preached at various points in the country, occupying schoolhouses. Have had excellent liberty and good audiences most of the time. Bro. George Montague has accompanied me part of the time. We have just closed a series of meetings in the Danish settlement west of here. Had crowded houses, most of the time, and interest excellent. I think some will enter the fold. I closed the series of meetings there in order to assist Bro. Montague in a debate with Elders Piepgrass and Otteson, of Utah. The following propositions were discussed:—

Resolved, that the Church of Jesus Christ of Latter Day Saints having its headquarters in Salt Lake City, and presided over by Lorenzo Snow, is the true and legal succession of the church organized by Joseph Smith and others in 1830. Nephi Otteson, J. M. Piepgrass, affirm; George Montague denies.

Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints having its headquarters in Lamoni, Iowa, and presided over by Joseph Smith (son of the Martyr Joseph) is the true and legal succession of the church organized by Joseph Smith and others in 1830. George Montague affirms; Nephi Otteson, J. M. Piepgrass, deny.

Beginning Wednesday evening, December 13, at seven o'clock Elder Piepgrass "opened fire" by spending his two half hour speeches in reading from the Doctrine and Covenants in an endeavor to prove that Joseph the martyr was a true prophet of God. He made no effort to affirm his church the true successor as stated in the proposition, thus leaving nothing for Bro. Montague to reply to. So his time was occupied in showing that his opponent was evading the question, and also showing some of the ways in which the church of Utah had departed from the faith.

The second night was spent in much the same manner as the first. Both Piepgrass and Otteson tried to show that the Twelve were the proper ones to lead the church after the death of Joseph. They read from Roberts' book on succession: told of Brigham Young's election to the Presidency, his transfiguration (?) (so-called), boasting of it as a testimony to the people, and a sign of his acceptance with God. They compared him with Christ in his transfiguration on the mount. They also admitted during this speech that the temple in Nauvoo was not finished.

In replying Elder Montague read from Doctrine and Covenants 107: 10, 11, concerning the building of the temple. He gave his testimony from personal knowledge, that the temple was not finished at the death of the President and Patriarch. He also showed how the Twelve instead of leading the church by the authority of their own office, usurped the rights and authority of others; showed their manner of treating those who opposed them in any of their measures, citing such examples as William Marks, etc. That they introduced new and strange manners of procedure and doctrines contrary to the revealed will of God. He read from Brigham's writings in regard to Jesus Christ not being begotten by the Holy Ghost, also his teaching in regard to blood atonement, Adam God, etc. (Applause from congregation.)

In rising to reply, Elder Otteson plainly showed that his feelings were greatly ruffled. He forgot that he should affirm the proposition and spent his time in preaching and reading promiscuously from the Bible regarding the priesthood, etc. He claimed that the reason the temple was not finished was that their enemies came upon the people so the work could not be done, therefore they were excusable. He spoke of John the Baptist ordaining Joseph and Oliver, and asserted that they were ordained by Peter, James, and John, and called upon his opponent to prove that they were not so ordained, though he brought no proof at all to substantiate his claim.

Elder Montague in replying showed that God gave the people sufficient time in which to build the temple. That at first they were diligent, and the work progressed, but they became slothful, unwilling to sacrifice, etc., consequently were rejected, and suffered as before in Missouri. He said there was no issue between us on the point of necessity for God to call men to the ministry, etc., but God does not delegate his power to man to be used at his own discretion, but that priesthood is dele-

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gated authority to man to officiate in the Church of God. He read Brigham's statement about the "adroit thieves," "cunning gamblers," "great liars," etc., in Utah.

Otteson tried to reply by asking what objection anyone could have to their taking that class of men and making good citizens of them (?). As to Blood Atonement, he said it was approved of the Lord in the days of ancient Israel, but probably the law would never be in full force again, but that he was willing to do all that the Lord would command. He also thought it was not fair for Bro. Montague to quote extracts from Brigham's teachings, and declared that they were not willing to defend all that their leaders had said and taught. He made a weak attempt to defend the Adam-God theory, but could not bring himself to say that he believed Adam was the only God with whom we had to do. He read from the *Saints' Herald* to show that Jos. Smith rebaptized some parties in 1863, using that to prove that the Reorganized Church rebaptizes members as well as they of Utah. To which Bro. Montague replied by showing the difference between rebaptizing an individual who had wandered away into darkness or into other denominations, and the wholesale rebaptizing and reordaining of a whole following of steadfast believers, as was done at City Creek, Utah, and other places.

They tried to excuse themselves on the polygamy question by ringing in David and Solomon, of course. Then with customary effrontery declared that Joseph Smith taught and practiced it. Their proof of this was the affidavit of Law and Foster.

To which Bro. Montague replied that the testimony of a man's most bitter enemy availed but very little to establish a true record of his life and deeds. He told what kind of characters Law and Foster were, and the reasons for their bitter animosity toward Joseph. He also read the testimonies of Emily D. P. Young and Zina Huntington Young as printed in *Herald;* also Wilford Woodruff's statement in Abstract of Evidence, where he admits the having of many wives and concubines to be whoredom, and an abomination. To the most of these Elder Otteson made no reply, but refused to accept the testimony of Wilford Woodruff; which Bro. Montague was quick to show to the audience, as it seemed a strange thing that they should utterly repudiate the words of their former President.

In beginning the second proposition Bro. Montague gave a brief synopsis of the work from 1830 to 1844, calling attention to the changes that took place afterward. Read from tract, "Rejection of the Church;" showed the departure from law at Winter Quarters, etc.; showed the likeness between the manner of the first organization and the second. Read from Doctrine and Covenants how the successor should be appointed. (Sec. 27: 2; 43: 2.)

In replying his opponents completely changed base, and began to declare that the temple was finished, at least sufficiently for the purpose God designed it. But they said nothing at all of the way in which the successor was to be appointed; were very anxious for Bro. Montague to read the revelation referring to the building of the Nauvoo House.

Bro. Montague read from Brigham's own speech, "You cannot fill Joseph's place; God must do that." Many of the usual arguments were made on both sides, although the argument (so-called) of the Utah elders were mostly assertions only. One, that *they* thought their strongest weapon, was a statement in Vol. 46, No. 49 of the *Herald*, "That had there been no plural marriages, there would probably have been no need of a Reorganization." They thought this entirely did away with the idea of a rejection of the church, for you see it was polygamy that caused the new faction called the Reorganization to come into existence. But this did not prove so powerful a weapon as they had supposed. Bro. Montague also read testimonies of Lyman Wight, both that which is written and that which he had so often heard from the man himself as to the blessing, and setting apart of Young Joseph to succeed his father; also Joseph's own testimony, and that of James Whitehead. To which the Utah elder's only reply was a mass of vituperative abuse read against Bro. Whitehead, a truly Brighamite proceeding.

On the last evening they were not able to produce any argument at all nor anything that might pass for such, but filled up their first half-hour by thanking the people for the kind treatment they had received while among them, etc., and after Bro. Montague's last speech they both spoke, but could not occupy the half-hour. Neither tried to argue, but only told why they believed in the Mormon Church, etc., and openly avowed their belief in polygamy, etc.

The result with all thinking people is a complete victory for the truth, while there are those who hold that if one only asserts long enough and loud enough, "It is not true," whether any proofs back the assertion or not, it must be true. Of that class, however, it makes small difference what the opinion. Asking pardon if I have occupied too much space,

Your brother and colaborer,

HUBERT CASE.

TABOR, Iowa, Dec. 29.

Editors Herald:—Our work in this district is not suffering for want of energetic labor on the part of the ministry, either general appointees or the local brethren; all are trying to do their best; and notwithstanding the roads have been very rough, the saints and friends turn out to our meetings beyond our expectations. At the protracted effort put forth on Farm Creek by myself and Bro. I. M. Smith, the officers of the branch and members did their part nobly and cheerfully. I left Bro. I. M. there on Monday, December 18, to continue the effort, feeling perfectly satisfied it is in safe hands.

Went to Keystone for a few days; came here on the 21st; have held meetings since that time; had fair attendance, good attention, and excellent liberty.

Shall go to the church near Thurman, Saturday, the 30th, and for Sunday, and on to other places as the way opens before us.

It is impossible for us to fill all the calls for preaching, but shall do the very best we can, by the help of the Master.

Yours, still in the conflict,

HENRY KEMP.

DENISON, Texas, Dec., 1899.

Editors Herald:—Some weeks since I was reading in a back number of the *Herald* a piece on baptism, and was so strongly reminded of a bit of my own experience in coming into this Reorganized Church, that I felt as though I would like to write a few lines on this subject. Although we were living in Independence when the saints were first formed into a branch, there were some things, ideas, or principles on which we did not agree, or see, or think just alike; and you know "two cannot walk together except they be agreed." So we remained on the outside. I usually attended their meetings and sought to live a consistent Christian life. In many things we were one. They were my dearest friends. We were always brother or sister when we met. But after awhile I became dissatisfied with that manner of living. I did not feel that I was progressing—not even holding my own. I felt that I needed church fellowship, church privileges, the sacrament of the Lord's supper, which I felt was one of the most essential needs in order that my spiritual strength be renewed.

And in summing up the matter I made up my mind to lay aside all my differences and apply for admission into the church. When I had thought of becoming a member of the church I had supposed I would be received on my former or original baptism. With this consideration I sat down to write a note to the presiding elder, through him asking for admission into the church. When I came to the manner of being received, I hesitated a little, thinking how to word it. The thought sprang into my mind, "Why not come in by baptism?" I queried a little at that. For why should I be rebaptized? I had never doubted the church being established in the first place by direct revelation from God. But the question to my mind was answered thus: "That I might be freed from dead works; from hardness of heart and unbelief." I received it as the voice of the Spirit. I had had a good many such or similar manifestations from the earliest days, when I first belonged to the church.

I became a member of the church in April, 1831, one year after it was established, in Hiram, Portage County, Ohio, and I had thought a good many times that I had that gift in some measure, to know the voice of the Spirit when I have been humble.

I did not send my note, but went at once to where I expected to find an elder, and requested baptism. There were two present, and I was asked the question, "Why do you wish to be rebaptized?" I could be received on my original baptism. I made no mention of the impressions that had been made upon my mind, but made the reply: "That baptism was the door into the church, and I was on the outside and wished to come in; and I

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would not be satisfied to come in in any other way."

I was baptized the next Sunday by Elder F. G. Pitt, and confirmed under the hands of I. N. White and F. G. Pitt. When I was raised up from the waters of baptism there was such a *peaceful, restful, satisfied feeling* seemed to settle down upon my mind and heart, and remained there in such degree that it was to me a testimony that my heavenly Father accepted my offering; and that same feeling has remained with me, in a greater or lesser degree from that time until the present, and I believe will continue unto the end, and then I will hope for an entrance into that place of rest the Lord has prepared for his people.

One with you in faith and hope,

E. McLELLIN.

CHARITON, Iowa, Dec. 29.

Editors Herald:—Since my last communication, October 4, I visited the new saints near Eddyville, and I am glad to say they are all enjoying the blessings that have come to them by obedience to the whole law of God. Most of them had been members of the Christian Church, but say with one accord they have found something far better, as they now have the Spirit of God to bear witness that they have found the true Church of Christ.

I commenced a series of meetings at Union schoolhouse five miles north of where I first opened the work at Charter Oak. Here I held a six weeks' meeting with good results, uniting the work at Charter Oak, Sand Ridge, and Union, making many friends for the church. When I asked for the use of the schoolhouse the director looked at me and wanted to know if I was not a Mormon. I told him I was not. Announced a lecture on Mormonism for Sunday evening, and the house did not hold all that came to hear it; and I don't think there are more than two or three now in the entire neighborhood but what are our friends.

From here I went to Muchakinock, where I held a three weeks' meeting in the M. E. church. Made some friends, and some expressed themselves as being near the kingdom. We have not been able to get this church before. When I asked for the use of the church the old lady who seems to be about all that is left of their congregation said, "Yes, our congregation is gone, and I would welcome Beelzebub if it would but save the people from their awful condition, as the saloons are leading the people to the Devil." Bro. Beard was shut out of it after preaching one evening several years ago, and since that time their congregation has gone down to almost nothing. Perhaps it will be a testimony to Bro. McKiernan to know that his prophecy or warning to the M. E. people three miles north of Muchakinock has been literally fulfilled. He told them when they refused him their church several years ago, the time would come when it would be used for a barn, and now it is used for a shelter for cattle and horses.

I next went to Pekay, where we have not been able to get the use of the Congregational church, whose members received a like warning by Bro. J. S. Roth some years ago. I had no trouble in getting the use of the church, as their congregation is all gone but two or three.

While at Muchakinock I had the pleasure of uniting in marriage Benjaman Brown and Jennie Chambers, Frank Chambers and Nettie Humphrey, and since my return home I have been called back to perform the same ceremony for Edward Williams and Maggie Chambers.

I must say, in justice to Bro. George Longdon, much of the success of this new work in that country belongs to him. He hauled me every evening for fifty-eight evenings an average of nine miles a trip and furnished me a home.

Yours for the spread of the gospel,

W. H. KEPHART.

ARTHUR, Ont., Dec. 29.

Editors Herald:—I believe I last wrote to your columns from Longwood, in November, after which I visited my home for the first time since June, it being so far to my field of labor. After spending a couple of days at home wife and I and the two youngest children visited saints of Garafraxa branch and held a few meetings. It is indeed cheering to the missionary to meet, after a few years of separation, with those who have embraced the gospel through his labor as well as that of others, and find them still in the faith and taking a more active interest and seeking to live nearer to God than they had lived in other days.

I then came here and held meetings a couple of weeks and baptized one lady, who had been quite a prominent member of the Methodist Church for twenty-five years. I also held a few meetings in the vicinity of "Old Variety," where Elder McIntosh effected an opening about eighteen years ago, and where Elders Evans, Lake, Taylor, MacGregor, and others, have since done good work. I find some excellent saints at Variety and several socially prominent and good people interested.

From Variety I was called to a place between Corbetton and Dundalk, where a Mr. James Leader had promised his house to preach in and to care for an elder as long as he desired to stop. Accompanied by Elder Robert Whitehead, of Masonville, I went. We began meetings on Friday evening. Several questions were asked. Mr. Leader told the people not to be too anxious to have their questions answered that evening, that there would be lots of time next week. We left an appointment for 2:30 p. m. on Sunday, and I drove Bro. Whitehead home Saturday. I returned and preached Sunday, and at close of meeting Mr. Leader arose and stated a few of them had held a meeting on Saturday evening and had concluded there were already enough religions in the vicinity and we could not have his house any longer. I held meetings at Bro. French's a few miles from there for a couple of evenings.

I returned here and held a couple of meetings last week. Drove home Saturday, remained till Monday, Christmas evening, when Ethel and I attended Garafraxa Sunday school entertainment, which was not only a financial success, but a grand intellectual treat. I have visited Fergus since and am now here on some church business for to-night.

Would say to saints of Chatham district: I am now awaiting instructions from our worthy mission president as to whether I am to labor in your district this winter, or elsewhere. In bonds,

JOHN SHIELDS.

BANNING, Pa., Dec. 28.

Editors Herald:—I left home on the 8th for the State of West Virginia, laboring from house to house, giving the people the gospel. I preached twice in Friendship schoolhouse to very good congregations. Some seem very friendly to the work in Preston County. Sr. Dunns is the only member we have there. Bro. Rush and I were there a year ago. Sr. D. then obeyed the gospel and by her faithfulness is winning friends to the cause. Her husband is not a member of the church, but I think will be with us soon. If so, he will be a help to us.

When I left Preston County many invited me to return, and some said not to stay away too long. I next went to Morgantown and found my sister-in-law and her child very low. I administered to them and they obtained help. I was going to remain and preach, but on the 23d such a sorrowful feeling came over me that I knew I must go home, and while on the train at Uniontown I learned of a mine disaster near Brownsville, in which were some of my playmates of forty years ago. Eleven dead and eight injured were taken from the mine. We helped as we could and wept with those in such sore distress—wives, mothers, and children bereaved.

Yours in bonds,

JOSEPH MAXON.

ST. EDWARDS, Neb., Dec. 6.

Editors Herald:—I should like to say to the traveling elders, as this is nearing General Conference, and the ministers are going back and forth to conference, I should be glad if some of them could call on us, and if possible I will get them a place to preach in. They let me have the Presbyterian church for Bro. Belville to preach in last winter. I have lived here over eleven years, and an elder could have had a home at our house all these years. I should like to get the gospel before the people. I am all alone in the faith, very lonesome, and should hail the coming on an elder with gladness. Brn. Whiting and Gamet were here with the tent last summer a short time. The people came out very well to hear, and one man here told me since, Those men were all right, meaning Brn. Whiting and Gamet. I believe there could be a good work done here.

MRS. E. A. GILL.

The Rev. Sidney Partridge," Episcopal Bishop-elect of the missionary district of Kioto, Japan, has been a missionary in China for fifteen years.

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Mothers' Home Column.

EDITED BY FRANCES.

NOT AS I WILL.

A MEDITATION FOR THE NEW YEAR.

Blindfolded and alone I stand
With unknown thresholds in each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill.
"Not as I will."

—Selected.

ANGUS, Iowa.

Dear Sister Frances:—I feel impressed to write you and tell of my experience. I have tried to put it from me, not wanting to intrude again, but it follows me. You will remember I told you in a former letter that it had been shown to me that spiritualism was not of God. It was given to me in answer to prayer, asking him to show me just what it was. I have been warned by some of my brothers and sisters, who have feared I was drifting into spiritualism to beware; and here I want to thank all for their kind advice, for it had its influence. Yet while I did not want to believe anything that would conflict with the word of God, I confess I enjoyed reading the letters I received from my spiritual sisters and friends, and would find myself *longing* for the next one to come. They seemed to hold a fascination for me, and I want to tell you how glad I am that I have a dear Father to go to, for I *know* he guides me aright. He knows our every weakness, and I write this hoping it may help some other weak one like myself.

I found myself in a large room. It seemed to be a basement. It was lighted with a dim, unnatural light, and as I stood looking and wondering, a personage appeared before me. He stepped toward me and said, "I am Jerome, your husband." In my joy I sprang toward him saying, "O, is it you, Jerome? It does not look like Jerome. Tell me, is it really you?" But he would not speak again, and seemed to try to hide his face. His cap was pulled low down over his eyes. Finally I said, "Let me take your hand and see if it feels natural." He tried to keep me from it; but I reached and got hold of his fingers, but dropped them and sprang from him, saying, "You are not Jerome; your hand is not like his."

There seemed to be a *power* that kept me from going very near him, or he coming near me; and as I left him I looked back, and O, such a fiendish look was on his face I shall never forget! And it came to me so plainly, right then, that it was a wicked spirit, calling himself my husband.

Hoping to meet all my brothers and sisters in the sweet "by and by," I am as ever,

MRS. PAULINE RUBY.

PAPEETE, Tahiti, Nov. 9.

Dear Sr. Ella S. Thayer:—This afternoon as I came in from our sisters' prayer meeting, Mr. Burton handed me the *Herald* of September 20, pointing to your letter addressed to me. I read it with both interest and pleasure more than ordinary; and when you have read this in return, you will know why you were impelled to write.

When I had finished writing the chapter you spoke of in August number of *Autumn Leaves*, I gave it to my husband to read, as was my custom to do. After having read it, he came to where I was sitting and said, as he passed the manuscript to me again, "The Spirit will truly bear witness to that testimony to others, as it has to me also, and you will learn of it sometime."

Those words of his had passed from my mind until reading their fulfillment in your letter.

All this is very cheering to us isolated ones, who have not the privilege of conversing with our brothers and sisters—those of our own nation and language. And these connecting links testify of the existence of the one body, though the members be remote from each other. How grand when the Spirit can have its perfect work in the body.

Yes, dear sister, it is cheering to know that those years of silence have not been altogether a blank, that some have been benefited by means of the pen while the voice was rendered powerless here.

SR. EMMA BURTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

PRIMARY WORK.

The object of primary work in our Sunday schools is very concisely stated in the old and familiar proverb, "Train a child up in the way he should go, and when he is old he will not depart from it." Then, too, when we take into consideration the fact that many of our states have established laws compelling the attendance of children in the public schools between certain ages, in order that they may receive a certain amount of mental culture; when we consider the anxiety of every true parent to give his child as high an education as is possible, to fit him to cope successfully with the adversities of life, in an intellectual line, it forces upon our minds the necessity of greater religious training. We, who have the privilege of being associated with children every day, know how impressionable their little minds are; how they watch and imitate every action of their elders; how great their confidence and trust is in any one they love: and how they give as a reason for many beliefs and words, "My teacher told me, or my mamma told me, and she knows;" and the same reason is often given for their deeds. When we, who are in the world every day, and are made to regret our being there because of the unavoidable contamination, often wish for purer, better men and women, is it not one of the best reasons why religious training should begin at the very cradle, and continue, constituting the most important training of a child's life? And will not this training make the pure and holy men and women which we so much need, or at least have a decided tendency in that direction?

As a primary teacher

MY FIRST POINT

in teaching is to try and present myself in the Sunday school room from five to fifteen minutes before any services begin. I have two reasons for doing this. One is that I may have an opportunity to speak to each pupil that comes on time, individually. The children appreciate this notice of them. There is generally one or two who have been absent on the previous Sunday. I like to tell those pupils that I am glad to see them, that I hope their parents will not take them visiting any more on Sunday; or that I am glad they are well (because I nearly always know before the week is over why any of my pupils have been absent). I like to ask this one how his sore finger is, and tell another one I wish they would build new sidewalks near her house, so she won't have to stay at home on account of the mud.

I like to be there early in order that I may get our class book, our basket for collection, the ticket box, and other little things that we shall need during the class hours, ready to take with us when we go to our room (for our primary class is fortunate enough to have a little room for its class work). I like to be there early to tell the children to get their money from their parents before time to collect the contribution, and also to distribute all of our articles that we have to take with us, among the different children, as they always like to help carry everything.

When the superintendent announces the song, no matter how much I may want to talk to some one, or how much I may long to take a last little peep at my lesson, I immediately take a book and find the place; because, when *I* attend to the exercises the *children* generally do likewise. When they see me find the place in a *book* and pass it to some one, they like to do the same thing, and thus win a smile and "thank you," and are learning to be polite.

AFTER WE HAVE MARCHED

to our class rooms, the primary classes—we only have two in our school—all assemble in one room. Then we have our little songs. I find that they enjoy motion songs better than any other, and they sing them better. They all like to make the gestures, and not one of them thinks it is possible to make a gesture without singing the words, consequently we have good singing, especially on our motion songs. We usually have a prayer, generally the Lord's prayer, as the children have all learned that, and join in repeating it. Then the other class leaves us, and I take up the class book. The children help me in this preliminary work. Every week I assign the different tasks to the different pupils, and write it down lest some of us should forget—the children rarely do, however. One passes the basket for the pennies; another passes tickets; and another passes our bank for the Christmas offering, for we have a little plan all our own for getting a Christmas offering

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this year. The children do without one meal every week, generally Sunday breakfast, and sell this meal to their parents for money which they bring for their offering.

When we have finished with the preliminaries, I stand up. This action serves in place of calling attention, as children usually see every move a teacher makes, and especially if it is one of any importance. Another advantage of standing is the freedom of action and gesture which it gives, and I think enables me to control the class better.

TO HOLD THEIR ATTENTION

is the next important step. The best way to do this is to tell the lesson story ably. In order to do this the teacher must really *feel* the story, and I find that it requires a very careful preparation to portray the lesson to them with the earnestness that interests and fastens their attention. In my preparation of the lesson, the first thing is earnest prayer that I may be able to bring it down to their little minds in a pleasing and plain manner; my second step is a thorough knowledge of every little detail, because they are certain to ask the little questions that you have skipped over, thinking too small to consider. In this connection I find that blackboard drawings, pictures, and other objects are a great help. Another, and one of the best things I find, in impressing children and making them comprehend the leading points is to draw simple little illustrations in which they figure; for instance, suppose I should say, "Johnie, if your mother had been ill for a whole week, not able to eat one bit of food, and suppose when Sunday came she should say to you, 'Johnie, I feel like I could eat an orange, would you mind buying one for Mamma;' now remember, Johnie, it would be Sunday; would it be right to buy an orange for your mamma?" Johnie would not hesitate a minute, but would immediately say that it would be right, and the children will understand that "it is lawful to do well on the Sabbath." When it comes to the Golden text, I teach that just where it comes in, and the Golden text comes in at a certain place in almost every lesson. When they understand the circumstances pertaining to the text then they will remember it and appreciate it.

M. EUNICE WINN.

(Concluded next week.)

SUNDAY SCHOOL WORKERS, TAKE NOTICE.

In another column appears a notice from the chairman of the "Improvements Committee" appointed at the last general convention. Please read and respond. The committee was appointed with a hope that some of the existing difficulties or defects in our work as a whole might be remedied or removed entirely by the suggestions they might receive. If you see where an improvement can be made, suggest it to some member of the committee. It will receive its merited consideration. But as time is short before the next convention, act promptly.

The Bishop of Liverpool has announced that he will resign early next year on account of poor health.

Conference Minutes.

NORTHERN WISCONSIN.

Conference convened with Evergreen branch, December 9 and 10; W. A. McDowell chosen to preside, A. V. Closson clerk. Branch reports: Frankfort 91; gain by baptism 9, loss by death 1, expulsion 1. Evergreen 89; gain by baptism 1, loss by death 1. Reed 47; gain by baptism 5, loss by death 1. Bishop's agent, W. Hutchinson, reported: Received $45.25; paid out $24.50; balance on hand $20.75. Audited and found correct. Ministerial reports: Elders A. L. Whiteaker baptized 1, A. V. Closson baptized 6, W. Hutchinson baptized 1, J. B. Wildermuth baptized 2, F. L. Sawley baptized 1. Priests F. Sanford baptized 1, Murry Shedd. Teacher J. W. Hooker. Deacon O. A. Warren. Delegates chosen to General Conference: A. L. Whiteaker, C. H. Burr, A. V. Closson, F. L. Sawley, and J. B. Wildermuth. If all do not attend, those present to cast the full vote of the district. Murry Shedd was elected district treasurer. Preaching by A. V. Closson, W. A. McDowell, and C. H. Burr. Adjourned to meet with the saints at Reed branch, Twin Lakes, Wisconsin, June 9 and 10.

NEWHOPE.

Previous notice having been given, a few saints collected at the home of Bro. Isaac Coffman, and organized by electing Bro. J. L. Goodrich chairman, and Sr. Alice R. Corson secretary. There being no minutes of any previous meeting, at least none that we know of, we regard this the first conference of the Newhope district, and the first in Virginia. May it be the nucleus of a notable gathering in the near future, and may the request of this little body, which will be presented to the General Conference by its two delegates, for the next General Conference to be held at Richmond, Virginia, not be ignored, but be given a prayerful consideration and conscientious support. By this means we can get before the people, and there are many here who we believe would embrace the truth could we get them to hear. Ministers present: Elders 2; baptisms during year 4. There is only one branch in the district, and that is in quite a scattered condition, and the record in need of some overhauling and correction. Motion prevailed to appoint J. L. Goodrich and Maggie S. Coffman for this purpose. Report of Bishop's agent, Isaac Coffman: Receipts $172; expenses $60; balance due church $112. It is the request of this district that the General Conference send two missionaries to this part of the Lord's vineyard for the next conference year. All the authorities of this mission and appointments are sustained, and the general authorities of the church. Next conference to be called and time and place determined by the missionary in charge, or if he neglect, by the sub-missionary appointed by the General Conference. Elders J. L. Goodrich and P. P. Stark were appointed delegates to the General Conference.

EASTERN MAINE.

Conference convened at Jonesport, Maine, December 9, 1899; T. C. Kelley in the chair, Ada S. Kelley secretary. Invitation given to visiting brethren to take part in the business. Officials reporting: Elders T. C. Kelley, S. O. Foss, and U. M. Kelley; Priests J. N. Ames. L. A. Woodward, and F. P. Smith. Bishop's agent's report read and referred to auditing committee. Delegates to General Conference: T. C. Kelley, W. W. Blanchard, and S. O. Foss. Present district officers sustained. Preaching during conference was excellent, and no time went to waste in the morning testimony meeting. Reply concerning paper sent to congressman Boutelle in regard to seating of B. H. Roberts, received and read and was satisfactory. Adjourned to Beal's Island, on Saturday before the full moon in June 1900.

Sunday School Associations.

NOTICES.

To all Interested in Sunday School Work:—Surely when I address this notice, as I do, I have a right to expect that all who claim the name of Latter Day Saints will understand it means them.

At the last general convention of the Sunday school association a committee on improvement, consisting of J. F. Mintun, Magnolia, Iowa; George Blair, Lamoni, Iowa; M. C. Fisher, 694 Washington Street, Boston, Massachusetts; Miss Louise Palfrey, Macon, Missouri; and Mrs. B. C. Smith, Independence, Missouri, was appointed, and have by all legitimate means sought to understand our duty, and so far as understood do it; and believing it to be a duty to again call your attention to this committee, we urge you to send or present to any one of this committee such suggestions as you may think in your judgment will perfect our work, or at most improve the Sunday school work in any of its features; namely, quarterlies, class books, records, changes in constitution and by-laws, etc., and to have your ideas upon such subjects as, "Shall we provide programs for holiday entertainments?" "Shall we follow the international committee's outlines for lessons to be used in the quarterlies?" "Shall we have a Sunday school missionary?" "How shall we secure space to represent the Sunday school work, as it should be represented," by the 15th of February, 1900, so that the committee can by correspondence have time to consider them?

Your associate and brother,
J. F. MINTUN,
Chairman of Improvement Committee.

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RESOLUTIONS OF RESPECT.

Resolutions of respect of Far West, Missouri, Sunday school association on the death of Sister Ruth Florence Peek. Whereas, God in his infinite wisdom, and for reasons best known to himself, has seen fit to remove from our midst our beloved sister, Ruth Florence Peek; Therefore, be it resolved, that we hereby extend to the bereaved father, mother, and relatives, our heartfelt sympathy in their sorrow, assuring them that while they have lost one who was near and dear to them, that we also feel that in her death we have lost an earnest worker, and one who by her earnestness, zeal, and willingness to work for the cause she had espoused, has endeared herself to all her associates in the Sunday school work.

H. O. SMITH.
CARRIE M. LEWIS.
SR. SEELEY.

CONVENTION NOTICES.

Northeast Kansas convention will meet at Netawaka, at 10:30, Friday before conference convenes in February. Send delegates with full instructions to represent you. This is the time to elect officers, so let us meet and obtain the best results for the Sunday school work. Send reports to James Burns, 217 North Fifth Street, Atchison, Kansas. Superintendents will please report in person and state condition of your school.

W. S. HODSON, Supt.

The *Outlook* calls attention to the fact that when Congress increased the army to 100,000 no provision was made for additional chaplains.

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Miscellaneous Department.

SHEEHY-GRANT DEBATE.

I cannot now give much of the details of my encounter with Miles Grant. I expect to have another debate with him, when we can arrange for the time. The place will likely be Oakland. The subject is to be: "Resolved, that the Bible and science teach Christ did not have an existence previous to his being born of Mary." He has just written a tract upon the subject. I have not seen it, so do not know what line of argument he will use to maintain or affirm that subject.

Elder Grant is a debater of much experience. This last one we held made the one hundredth and sixth debate for him. It used to be his custom to challenge any or all representative men, and agree to pay all the expenses as an inducement to have them meet him, so certain is he of success on this soul question and kindred questions.

I believe this was his first time to engage with one of our kind. Bro. D. S. Mills tried some years ago to have him and Bro. W. W. Blair meet during Grant's visit to California, but failed.

One difficulty a mortal soulist finds when he meets us is, that his guns are aimed at other forts than those manned by us. The eternal-sleep theory being a sort of a substitute for the sectarian dogma of endless punishment, consequently doesn't affect us much, we taking the "golden mean," the real position occupied by the truth.

The scriptural texts used by Elder Grant were those used generally by mortal-soulists. He varied a little though on his rendering of Genesis 2:7, when I pressed him on that point, and even went so far as to contradict his published statements as found in his work, "What is Man?" as the following will show: In laying his foundation argument, using what he calls "Ultimate principles;" "No thought no brain;" "No brain no thought;" "All things are either material or immaterial;" "Immaterialities are only attributes of matter;" "Attributes cannot exist of themselves, but are dependent upon matter;" "Life is an attribute, and does not exist separate from the material organization," etc.

When pressed upon the point as to what the "breath of life" (Genesis 2:7) was, "material or immaterial," he seemed to feel it necessary to make the strange statement that "life" was contained *in* the "breath." The breath being a vehicle that conveyed it; so we have this immaterial attribute which, as he says, does not exist away from its material organization, conveyed in atmosphere or common air, which is virtually saying nothing is conveyed in something; for the atmosphere has its specific gravity and is composed of parts of oxygen and nitrogen. In his published works he says it, "breath of life," is atmosphere, but now says it is not, but is conveyed *in* the air.

I took the ground, which he did not refute, that the "breath of life" is simply air. It is the breath of the life that is in the blood (Lev. 17:11–15), the life of the objective or "outward man." The "inner man" does not depend upon it, but exists without it. Common air has to do with the blood, acts upon and purifies it. That part of creation mentioned in Genesis 2 is the "outward;" the "inward" or spiritual man having been created previously, as found in the first chapter of Genesis. Verses 3, 4, and 5 of Genesis 2 with the marginal reading, "created to make;" for the reference in verse 3 gives the key to the matter as far as King James' Version goes. The Inspired Version settles the question definitely.

Elder Grant got hold of the spiritual creation of the "Inspired" through reading Bro. Haws' new book on the Sabbath, and brought it into the debate before I did. He seemed amazed at the idea; said he had traveled the world over but never heard of such a thing before; so the "marvelous work and a wonder" is still on duty. In fact, the logical inferences of that part of the "Inspired," that all things were created spiritually, strikes a terribly hard blow at our ordinary traditions. There was no argument brought against it, however, that availed anything.

Upon the subject that "thought is a function of the brain," and "no brain no thought," generally used by mortal-soulists, and heretofore supposed to be a settled physiological fact, especially by materialistic scientists, I successfully met the theory by the latest on the subject. Now that much data has been collected by the Psychical Research Society, material is at hand that deals the death blow to the simon-pure materialist.

Elder Grant makes much of what materialist-science has put in evidence on that line, one of his chief witnesses being Professor James, Professor of Philosophy at Harvard University. It so happens that Professor James has recently published a work, being a lecture he delivered at Harvard, which has shaken the dry bones somewhat along those lines. The title of the book is: "Human Immortality." It can be purchased for about one dollar. It is well worth the reading and study. For the benefit of those who may not have access to it I will include a few extracts:—

The subject of immortality is of such moment among men that the Professor incidentally referring, says:—

"There is a bibliography of more than five thousand titles of books in which it is treated."

"In the hour that lies before us, then, I shall seek to justify my appointment by offering what seems to me such grains of truth, two points well fitted, if I am not mistaken, to combine with anything that other lectures may bring. These points are both of them in the nature of replies to objections, to difficulties which our modern culture finds in the old notion of a life hereafter—difficulties that I am sure rob the notion of much of its old power to draw belief, in the scientifically cultivated circles to which this audience belong. The first of these difficulties is relative to the absolute dependence of our spiritual life, as we know it here, upon the brain. One hears not only physiologists, but numbers of laymen who read the popular science books and magazines, saying all about us, How can we believe in a hereafter when science has once for all attained to proving, beyond possibility of escape, that our inner life is a function of that famous material, the so-called 'gray matter' of our cerebral convolutions? How can the function possibly persist after its organ has undergone decay? Thus physiological psychology is what is supposed to bar the way to the old faith. And it is now as a physiological psychologist that I ask you to look at the question with me a little more closely. It is indeed true physiological science has come to the conclusion cited; and we must confess that in so doing she has only carried out a little farther the common belief of mankind. Everyone knows that arrests of brain development occasion imbecility, that blows on the head abolish memory or consciousness, and that brain stimulants and poisons change the quality of our ideas. The anatomists, physiologists, and pathologists have only shown this generally admitted fact, of a dependence to be detailed and minute. What the laboratories and hospitals have lately been teaching is not only that thought in general is one of the brain's functions, but that the various special forms of thinking are functions of special portions of the brain. When we are thinking of things seen, it is our occipital convolutions that are active; when of things heard, it is a certain portion of our temporal lobes; when of things to be spoken, it is one of our frontal convolutions. Professor Flechsig, of Leipzig (who perhaps more than any other, may claim to have made the subject his own), considers that in other special convolutions those processes of association go on, which permit the more abstract processes of thought, to take place, I could easily show you these regions if I had here a picture of the brain.

"Moreover, the diminished or exaggerated associations of what this author calls the Körperfühlsphäre with the other regions, accounts, according to him, for the complexion of our emotional life, and eventually decides whether one shall be a callous brute or criminal, an unbalanced sentimentalist, or a character accessible to feeling, and yet well poised. Such special opinions may have to be corrected; yet so firmly established do the main positions worked out by the anatomists, physiologists, and pathologists of the brain appear, that the youth of our medical schools are everywhere taught unhesitatingly to believe them. The assurance that observation will go on to establish ever more and more minutely is the inspirer of all contemporary research. And almost any of our young psychologists will tell you that only a few belated scholastics or possibly some cracked-brain theosophist or psychical researcher, can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world.

"For the purpose of my argument, now, I wish to adopt this general doctrine as if it were established absolutely, with no possibility of restriction. During this hour I wish you also to accept it as a postulate, whether you think it incontrovertibly established or not, so I beg you to agree with me to-day in subscribing to the great psychophysiological formula: *Thought is a function of the brain.*

"The question is, then, Does this doctrine logically compel us to disbelieve in immortality? Ought it to force every truly consistent thinker to sacrifice his hopes of an hereafter to what he takes to be his duty of accepting all the consequences of a scientific truth. . . .

"But the more radical and uncompromising disciple of science makes the sacrifice, and, sorrowfully or not according to his temperament, submits to giving up his hopes of heaven. . . .

"I must show you that the fatal consequence is not coercive, as commonly imagined, and that even though our soul's life (as here below it is revealed to us) may be in literal strictness the function of a brain that perishes, yet it is not at all impossible that the life may still continue when the brain itself is dead. The supposed impossibility of its continuing come from too superficial a look at the admitted fact of functional dependence. The moment we inquire more closely into the notion of functional dependence, and ask ourselves, for example, how many kinds of functional dependence there may be, we immediately perceive that there is one kind at least that does not exclude a life hereafter at all. The fatal conclusion of physiologist flows from his assuming offhand another kind of functional dependence, and treating it as the only imaginable kind.

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, "Thought is a function of the brain," he thinks of the matter just as he thinks when he says, "Steam is a function of the tea kettle;" "Light is a function of the electric circuit;" "Power is a function of the moving waterfall." In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called *productive* function. Just so, he thinks, it must be with the brain engendering consciousness in its interior, much as it engenders cholesterin and creatin and carbonic acid, its relation to our soul's life must also be called productive function. Of course if such production be the function, then when the organ perishes, since the production can

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no longer continue, the soul must surely die. Such a conclusion as this is indeed inevitable from that particular conception of the facts.

"But in the world of physical nature productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function, and we have transmissive function. . . .

"In the case of a colored glass or prism, or a refracting lens, we have transmissive function. The energy of light, no matter how produced, is by the glass sifted and limited in color, and by the lens or prism determined to a certain path or shape. Similarly, the keys of an organ have only a transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. The organ proper as distinguished from its air chest, is only an apparatus for letting portions of it loose upon the world in these peculiarly limited shapes. My thesis now is this: that when we think of the law that thought is a function of the brain, we are not required to think of productive function only; *we are entitled also to consider permissive or transmissive function.*"—Pp. 6–15.

Such is the line of argument pursued by this eminent scientist.

By trying to restrict the function of the brain to a superficial theory our mortal-soulist friend imagines he makes a point, but it does not bear the full blaze of investigation. They have not now what is termed a "working hypothesis." A theory or hypothesis in order to work, must go on "all fours," sufficiently at least to stand up while you are looking at it.

That the brain is a transmitter rather than a producer of thought—the instrument used by the spirit or "inner man," all in harmony with the axiomatic truth that intelligence is a property of spirit and not of matter.

That the "a spirit in man," does not depend upon the objective life, the life of the blood which needs the air, or its "breath of life" to sustain it, is evidenced in the well-authenticated cases of suspended animation, where as far as breath, air, lungs, heart, or any part of objective man is concerned, medical experts pronounce no life, as in the following cases taken from "The Law of Psychic Phenomena," by T. J. Hudson, pages 310, 311: "1st. A young lady near Indianapolis who came to life after fourteen days of suspended animation. Six doctors had applied the usual tests, and pronounced her dead . . . the patient revived and is yet living."

"2d. A lady who is now at the head of one of our largest orphan asylums of a western city, has been twice pronounced dead by the attending physicians, twice prepared for the grave, twice resuscitated by her friends. On the last occasion extraordinary precautions were taken in view of her former experience, all the tests known to her physicians were applied and all doubts were set at rest. She was a second time professionally declared to be dead and the physicians left the house. In preparing the body for burial it was accidentally pricked by a pin. Soon afterwards it was discovered that a small drop of blood marked the spot where the pin entered. This once more roused the hope of the family, and vigorous treatment soon restored her to consciousness. She is living to-day a vigorous useful woman. It is proper to note here that upon being restored, the lady declared that she had never for a moment lost consciousness, that she knew all that went on around her, perfectly comprehended the significance of all the tests that were applied, but felt the utmost indifference as to the result, and was neither surprised nor alarmed when it was decided that she was dead."

I have obtained the following statement from Elder George Hayward, well known to many of the readers of the *Herald*:—

We the undersigned citizens of Independence, Missouri, are well acquainted with Geo. Hayward, and consider him truthful and reliable.

Retired Citizen, JOHN B. NOLAND.
Banker, J. P. JONES.
J. W. PECK, City Physician.
S. H. WOODSON, Mayor.
J. V. B. MARTIN, City Alderman.
O. H. GENTRY, JR., Druggist.
A. W. COAKLEY, P. M.

I, George Hayward, was born February 17th, 1827, at Marshfield, England. I was between seven and eight years of age when I met with an accident that caused, as they thought, my death, from a blow on the head with a hop pick. The force of the blow stunned me so that I sat on the damp ground, from which I caught a very bad cold, resulting in pleurisy and inflammation of the lungs. When I went home that night I was sent down in a dark cellar on an errand. I remember I was very giddy and dizzy, and I wondered with astonishment when I went down in that cellar that I could see every object, even the mould on the wall, which at other times we could not see without a light, and when I came up out of the cellar I could not see anything.

That night I went to bed very sick, the doctor was called in; another doctor was called in; they consulted, and they said the sickness was due to the blow on the head, and the severe cold contracted from having lain on the damp ground. And after about two weeks I was pronounced dead by the doctors. I remember the words very well, although I was very young, "He is dead." I remember every item that was said; even when my stepmother sent for one of my older brothers, who was a very stout, hearty young man. I was lying on the bed which was facing the door. My eyes were partly closed. When the door was open I saw my brother John come in, and as soon as he saw me he shook with emotion so that he would almost burst. But my stepmother says, "It is no use to cry now. He is dead," but he shook the more. I understood everything that was going on. I did not suffer pain in any shape nor form. I was free of all pains, did not have any fear at all. They seemed troubled so much, but I could move neither hand nor foot nor finger to let them know that I was not dead.

After awhile the funeral was attended to, the coffin brought in, I was placed in the coffin. The coffin lid was closed, I heard the screws being tightened in the coffin. Air seemed not anything to me, I had no pain nor sorrow nor anything of the kind. The following day I was borne off upon the shoulders of several men. They used to carry the coffins on their shoulders in that day. I was taken to the graveyard. In England they do not have the second box like they do here, the coffin was laid gradually into the grave, and as it was lowered, it rubbed the sides of the ground, until it got to its place. In a little while I heard the clods falling on the coffin lid and the sound got fainter and fainter and finally died out apparently altogether. In a little while, I don't know how long, the sound began to come again from the top, over me; gradually it came nearer, and bye and bye I felt the coffin move, rising up from the ground, borne off, it appears. All this time I was conscious, and did not have any pain, no fear, did not trouble a particle. I felt perfectly happy and good. In a little while I heard two men talking, one said to the other, "He is alive." "You fool" the other says, "He has been dead since yesterday. You must be foolish to think such a thing. Come let us get at our work." Then I heard the peculiar noise of sharpening of knives, and again I heard the one say, "He is alive, I tell you." "No," the other says, "he is *not* alive." "Yes, don't you see his lips move, don't you feel the breath? Listen!" and he bent down to my mouth to catch the sound. With my eyes partly open I could see them, and then life came to me, to the astonishment of both. I was taken home to my parents by these men, they were the doctors who had received permission from the authorities to perform an autopsy, on account of a dispute as to the cause of my death.

From the force of the blow on my head, a piece of my tongue was bit off, and was sewed on again. Also my lip was cut about one inch from my mouth. You can see the cut to-day.

Signed GEORG HAYWARD.
Witness BELLE ROBINSON JAMES.
STATE OF MISSOURI, }
County of Jackson. }

Subscribed and sworn to before me a notary public for said county and State as above, this 27th day of November, 1899.

[SEAL] JOHN W. BRACKENBURY,
Notary Public.

My term expires June 23, 1901.

These items touching what science has to say upon the question as to man's immortality, as that term may be applied to the soul or spirit in man, may be of service to some who may not have access to libraries.

For a fuller reading upon the matter, get the proceedings of the "Psychical Research Society," which are published annually; "The Law of Psychic Phenomena," by Thomas J. Hudson, LL. D., also a "Scientific Demonstration of the Future Life," by the same author; published by A. C. McClurg and Company, Chicago.

It is encouraging to note that our religion does not require us to "follow cunningly devised fables," but that every fact demonstrated by science adds another arrow to our quiver. We have nothing to fear but the encroachment of sin among our mortal members. When our lives are kept in touch with the holiness and purity required in Christ, we readily assimilate truth.

"Seek truth where'er it may be found,
Among thy friends, among thy foes;
On Christian or on Heathen ground,
The flower's divine where'er it blows."

Sincerely yours,
F. M. SHEEHY.

OAKLAND, California, December 27, 1899.

GENERAL CHURCH RECORDER'S NOTICE.

Once more I call the attention of those whom it may concern to the fact that branch reports are overdue from several districts, and that I would like them without delay, that I may copy them upon the General Record of names before the rush of work to be expected later in the winter. I write this upon January 5, 1900, up to which date the reports mentioned herein have not been received:—

For several years have come no corrections in the records of the branches in Manchester district, England, but, from correspondence received, it is likely that certain brethren will fully correct matters in the near future, although it may prove quite a task before all shall be perfected as to names, dates, places, births, baptisms, deaths, etc.

I trust that the officers of London, Birmingham, and Sheffield districts, of England, will send in at an early day their complete reports of all changes. Also that Eastern and Western Wales will see to their reports, that they are sent over.

From Northern California the last reports that came were those for March, 1899. If they held an October conference I am not informed. Central California reports for October, 1899, are due. The last reports from Southern California that arrived were for October, 1898. Please send me the later ones.

Branch reports from the Idaho May and November conferences have not yet arrived.

The following districts held conferences in September, 1899, but their reports have not yet been received; namely: Kewanee, Southern Nebraska, New York.

No reports have been received from districts that held conferences in October;

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namely: Central California, Southern California, Fremont, Little Sioux, Kentucky and Tennessee, and Northern Michigan.

From the November conferences reports are due as follows: Idaho, Northeastern Texas and Choctaw.

From the December conferences reports are due; namely, Southern Missouri.

I find that no reports have come from Oklahoma conferences for February, May, and October, 1899, and also a December conference was held from which reports should soon come.

No reports from Central Texas for July and November have yet arrived. I would like to receive all the above at an early date.

Also about thirty districts have appointed to hold conferences in January, February, or March, 1900, and I now ask their officers to kindly forward branch reports as soon after their sessions as may be done. And I thank all officers who have labored, or who are now laboring, to correct branch and district records, and to answer my letters wherein I have called for help to obtain harmony between branch, district, and general records, as to names, places, dates, pertaining to births, baptisms, confirmations, ordinations, marriages, deaths, expulsions, etc.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, January 5.

COLORADO AND NEW MEXICO MISSION.

Bro. James W. Gillen having left the Colorado and New Mexico mission, and his whereabout being unknown to us, that we may correspond with him, and the missionaries being solicitous to know whom to report to, we hereby give notice that until further orders, or until the sitting of conference in April next, the missionaries in the field over which Bro. Gillen had oversight, may report direct to the Presidency, both as to their labors and the needs of the mission.

JOSEPH SMITH, for Presidency.

LAMONI, Iowa, Jan. 3, 1900.

NOTICE.

To the Traveling Missionaries:—All are hereby requested to send in their reports to the sub-ministers in charge by the first of March, 1900, and they to report to me by the 15th of March. Report labor done during the last two years.

G. T. GRIFFITHS,
Missionary in Charge.

PROPOSED AMENDMENTS TO RULES OF REPRESENTATION.

To all Saints in Christ; Esteemed Friends in Gospel Bonds:—Opportunity affording, the following resolution will be presented for consideration to the General Conference, beginning April 6, 1900:—

Resolved, that hereafter the following quorums—priests, teachers, and deacons—shall each be provided separate place and privilege on the floor of the General Conference assembly, when in business session, and that each member of said quorums when present, shall be considered an ex officio member of the General Conference, as members of other quorums.

The above resolution will be presented because it is believed to be in harmony with the gospel law, wherein it provides equal rights to all, and for the encouragement and development of these quorums. Also that God has placed an equal measure of responsibility on each quorum of the church according to its order; and whereas this responsibility rests on each of the above-mentioned quorums it is unjust to deprive them of a voice in the legislation of the church. It is "taxation without representation." Besides, Paul of old has said, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

The church is greatly in need of these officers being developed to greater usefulness. Therefore, let it help bring them into such by the above resolution.

Your brother and colaborer in the Lord's vineyard, LEONARD HOUGHTON.

LANCASTER, Wisconsin, January 5.

CONFERENCE NOTICES.

Conference of Northern Nebraska district will meet in the Saints' church, Omaha, Nebraska, January 27, at 7:30 p. m., and the Sunday school convention on January 28, in the afternoon. Address all reports, communications, and notices to James Huff, No. 1818 North Twenty-first Street, Omaha, Nebraska. We hope to have a good attendance, and wish all members of conference will bring the Spirit of the Master with them. Reports from all branches are specially desired, as this is the last conference before General Conference, and delegates are to be elected.

J. E. BUTTS, Pres.
JAMES HUFF, Sec.

Galland's Grove district conference will convene at saints' chapel, Deloit, Iowa, Saturday, February 17, at ten o'clock, holding over Sunday. Branch officers are requested to see that branch reports are forwarded to district secretary, Sr. Nellie Rudd, Dow City, Iowa, about one week before conference convenes. We would like a full report from all local ministers and officers. Send or appoint some one to represent your branch as delegate or delegates, as the coming conference is expected to be an important one. A cordial invitation is extended to all.

C. E. BUTTERWORTH.
J. M. BAKER.

Conference of Central Nebraska district will convene at Inman, beginning February 10, at ten a. m. Will branch officers please see that correct reports are sent. This has been neglected in the past by some. It is necessary that this matter be attended to with as much care as any other duty.

W. M. RUMEL, Sec.

Southern California conference meets at Los Angeles, February 16. This date is a couple of weeks earlier than the time set by last conference. The change is made so our missionary in charge can be present with us. Wake up, everybody, and come.

A. CARMICHAEL, Pres.

Northern California district conference will be held at Redmen's Building, Golden West Hall, 320 Post Street, San Francisco, February 9.

E. S. CHASE, Sec.

BORN.

ROBERTS.—To Joseph and Clara Roberts, of Henderson, Iowa, December 3, 1899, a daughter. Blessed December 11, by Elders H. Kemp and I. M. Smith, and named Bertha Christine.

WATKINS.—To Charles and Mary Watkins, of Tabor, Iowa, November 21, 1899, a daughter. Blessed December 26, by Elders H. and George Kemp, and named Zelma Irene.

CONDIT.—Blessed December 17, 1899, at Hagerman, Idaho, Charlotte Frances, daughter of Bro. and Sr. Irvin and Jennie Condit; born August 20, 1895. Blessed by Elders S. D. Condit and Charles Albertson. Jennie Mae, daughter, born January 26, 1899. Blessed by Elders Charles Albertson and S. D. Condit.

DURFEE.—Myron Ray, son of Bro. and Sr. Myron J. Durfee; born July 30, 1892. Blessed by Elders Charles Albertson and S. D. Condit.

MARRIED.

DAVIDSON—PARTLOW.—Near Tabor, Iowa, December 25, 1899, at the house of the parents of the groom, Bro. Arthur J. Davidson to Miss Anna Partlow, by Elder Henry Kemp. Quite a number of friends were convened, and many useful articles were presented. May they be prospered in life's journey is the wish of all.

KLINE—HILLYER.—December 20, 1899, Pearl May Hillyer, daughter of Bro. and Sr. Robert Hillyer, to Mr. Lewis Kline, both of Solomon, Iowa, by Elder Henry Kemp. A rich repast was prepared by the bride's parents, and many useful presents given, making the beautiful couple happy. Long may they live to enjoy the sweets of life.

HAYER-ANDERSON.—At Stavanger, Illinois, at the home of the bride's parents, December 20, 1899, at five p. m., Bro. Albert E. Hayer and Sr. Mabel E. Anderson, Elder J. Midgorden officiating. About one hundred and fifty relatives and friends attended, who showed their appreciation by their presents and also some ready cash, and with best wishes and God's blessings to attend them on the ocean of life.

BROWN—GIVENS.—At Greenleaf, Kansas, on the evening of December 26, 1899, Bro. H. E. Brown, of Lenora, Kansas, and Sr. Mary Givens, of West Union, West Virginia, were united in marriage by Elder W. S. Pender, assisted by Elder —— Houston. The marriage ceremony was performed at the close of preaching service, in the presence of a large audience. The bride, though far from home and among strangers, was made quite at home by the saints. The incident could scarcely have been rendered happier at her own home. Bride and groom received congratulations at the residence of Bro. J. H. Scott.

DIED.

BROWN.—Edward F. Brown, of Sargentville, Maine, died December 19, 1899; he was born January 10, 1880; the firstborn of Bro. Edward and Sr. Udora I. Brown. He was a brilliant, active child, and as he grew in understanding was very thoughtful in his home, respectful to his parents, and kind to the little ones—a great tribute to the memory of a youth. Funeral services at the house, by Elder John Billings.

HOUGH.—Joel Riley Hough died at his home in Hazel Dell township, Pottawattamie County, Iowa, December 19, 1899. His death was caused by an injury received by falling from a ladder, while repairing a windmill on the 17th. He was born in Oswego County, New York, August 7, 1821; and April 5, 1842, he was married to Cedelia P. Spinnings, who survives him. He came to Pottawattamie County in 1848, and has resided on his farm for forty-six years. To them were born eight children, of whom five are now living. He united with the church in 1831 or 1832, and continued a faithful member until the death of Joseph and Hyrum, but never united with the Reorganization. His remains were laid to rest in Grange cemetery, attended by a large concourse of friends and neighbors. Mr. Lyde Parrish had charge of the funeral, Elder D. Parrish offered prayer, funeral sermon by Elder D. R. Chambers.

DYKES.—To Bro. and Sr. C. G. Dykes, at Muscatine, Iowa, December 27, 1899, a daughter. Died December 30. Funeral sermon by Elder J. W. Adams, assisted by Fred Needham.

DRISCO.—Mr. Jeremiah Drisco, of Jonesport, Maine, though not a member of the church, was very favorable to the cause. His funeral was very largely attended; he was about sixty years old. Sermon by Elder S. O. Foss.

BEAL.—Corris, infant daughter of Bro. Alonzo and Sr. Hannah Beal, 11 months old. Funeral at the house; sermon by Elder S. O. Foss.

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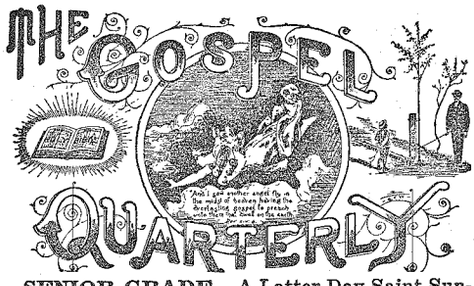

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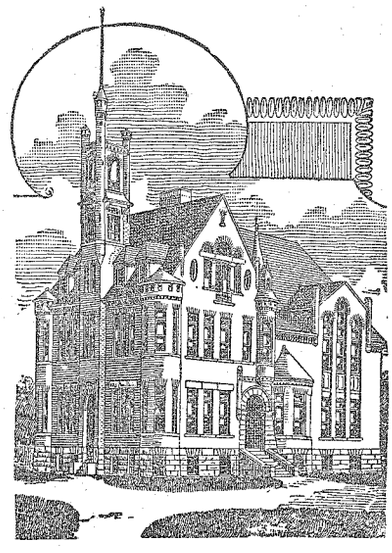

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THE SAINTS' HERALD

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RSSalyardsSec

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TRUE CHRISTIANITY IS SPREADING.

Is Christianity progressing, standing still or losing ground? I have no hesitation in saying that real Christianity, that is to say, the Spirit of Christ, is more practically operative in the affairs of men to-day than at any time previously in human history.

If, however, by Christianity, on the other hand, we mean the organic forms in which it expresses itself in the various church organizations of the land, I think only one answer can be given to the question, and that answer is, the churches are not holding their own. It is much harder to get people to go to church than it used to be. And not in the case of adults only; even the children take more catching than they used to do.

And the reason for this state of affairs? The first reason, I think, is to be found in the churches themselves. They are not prepared frankly to restate the Christian beliefs and doctrines so that these may be acceptable to thoughtful men. I do not think, however, that the churches are altogether to blame for this, for I do not believe this special age and time are fitted for restatement. Rather are we living in days of flux; days which Matthew Arnold so sympathetically, so accurately describes as days in which

> The old is out of date;
> The new is not yet born.

People expect too much of the churches if they expect them always to be ready with a new statement of ancient truths to meet unrest and discontent. The public is sometimes whimsical in its objection and unlearned and unreasoning in its criticism. But though this is so, making all allowance for it, as I say, I still believe that there is a grave fault to be found with the churches. They are mistaken at least in the emphasis they place on certain truths; too much stress on little things, too little attention to great things. They demand much too complex a statement of faith in most instances before they admit to membership. The consequence of this is very often that the scrupulously honest man they turn away, while the man not so scrupulous, the man who is willing to stand up and repeat any creed among his fellows on Sunday, if only he is allowed to regulate his life as he sees fit, without any special interference of Christian principle on Monday, this man comes into the church, while the other hesitates and stays outside. Complex confessions of doctrine should never be a basis of entrance to any church. They often keep the most honest men out and take the less honest men in.

I feel confident that in the future the tendency of the churches will be to hark back to apostolic precedent. We should not demand complex creeds of men at all before we admit them to church membership. As a matter of historic fact, the early Christians were not called on even to express faith in the doctrine of the Trinity before baptism. They were only baptized in the name of Jesus.

Now I observe that just so far as a clergyman is bold and capable in this duty, as I believe it to be, of restatement, just so far he draws the attention of good and intelligent men. They listen to his teaching, they come into his church. I know this country pretty well. I have traveled in every State in the Union, and wherever I go I find the people hungry for the great, simple truths of the gospel of Jesus Christ, but they have to be put to them in such a way that they can see them in their reasonableness, in their true relation to God's laws, in God's world, becoming visible everywhere.

Men do not want to give up their fathers' God. At least in crises of their lives they do not want to give up the habit of prayer. But ordinarily they haven't time, so busy are they, so strenuously must they follow their occupations, in order to hold their own in the race of life. They haven't time to think much about these things for themselves, or even to read the words of those who do think; and so, while there is a growing feeling of discontent with them regarding the old-fashioned methods of stating Christian truth, while they cannot quite believe in the sort of God their fathers believed in, cannot quite persuade themselves that their fathers' doctrine of repentance, regeneration, sacrament, conversion, etc., etc., is altogether a reasonable way of stating those things, yet they do not want to throw them all up. Therefore, as I say, what this large mass of intelligent men and women require is reverent but searching restatement of these foundational truths of Christianity—dressing them in a new dress, so they may not walk among men as guys, but shall appear to be what they are, reasonable, human, necessary.

There is, however, another side to this question. The fact that the people are turning away from the outward forms of Christianity is not altogether due to the want or fault of adaptability in the presentation to them of those forms. The church is no longer in the position that it was fifty years ago. This is chiefly, of course, true in the rural community, but it is also true of the church in the city. Men to-day can get by fifty different roads at the truth, where a generation ago they could only get most literally at it by way of the church. The diffusion of knowledge, the cheapness of publication, the provision which every community makes for the satisfaction of its aesthetic tastes, the cheapening of books, daily journalism—all these things compete with the church. They cannot supply, seldom even suggest, what in her is most valuable, but they make claim on time and on attention.

Then there is a third reason that I would dwell on for a few moments. Even thoughtful men have not yet begun to see the inconsistency they are guilty of in refusing to join a church. I am confident they are already beginning to see. But there are people of brains that have not yet had sufficient time to do their thinking. Now, when they begin to think, it will be increasingly evident to them that we must obey the law of association in religion in order to be good ourselves and do others good, just as truly as we must obey the law of association to defend our country, enjoy our evenings, gain education for our children or make money. In every important department in life we associate with our fel-

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low men in order to obtain the best results which civilization offers us. In religion we must obey the same changeless law; we must associate with others in order to be good and in order to do good, just as truly as we must associate with others to get the best education for our children or university training for our boys. The man who associates with his fellow men in every department of life save the religious is glaringly inconsistent. He is a social being, a reasonable social being in every department of life, except in this one all-important department, and in that he remains a poor, belated egoist, for he is found repeating the thoughtless old saw:—

"I can be good alone."

Higher criticism cannot possibly affect Christianity deleteriously, because all higher criticism means is, bringing the new knowledge that has come to us in the last hundred years or so into contact with the less accurate conclusions we had arrived at without that knowledge. To make a bugbear of higher criticism is exceedingly stupid, for it is to wilfully ignore higher criticism. A thing is not true merely because some one believed it to be true a long time ago. As to the scientific spirit of our day, surely almost every intelligent man knows that whatever his shortcomings may be, however his researches may prescribe his mind, as Darwin sadly confessed his had been prescribed, one great thing scientific man invariably stands for; no matter what language he speaks or in what clime he toils, he only seeks one thing, to one thing only will he bow, the truth. In a very real sense we can claim him as a follower of Him who said: "For this cause was I born; for this cause came I into the world, to bear witness to the Truth."

I would like to close by quoting some words of Mr. Lincoln. He was once asked why he did not join the the church, and this was his notable answer; it covers exactly, in my judgment, the ground that I have tried to hurry over:—

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize the article of belief and the usual confessions of faith. When any church will inscribe on its altars as its sole qualification for membership the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—*Rev. Dr. William S. Rainsford, in New York Journal, Nov. 12, 1899.*

WHAT THE HIGHER CRITICISM HAS DONE.

You ask me how the higher criticism has affected the Bible. The subject is a large one and incapable of being dismissed in a few words, but I will endeavor to answer it briefly:—

To Unitarians the higher criticism, so-called, is nothing new. It is a matter of two or three generations. There is no doubt that it has greatly advanced and enlarged the religious thought and action of mankind. The Christian religion is the simplest statement of abstract religion. It cannot be affected by a hair's breadth by any discussion as to the Jewish Scriptures. These Scriptures have been, and are, of immense use to the world. But the Christian religion assures us of the permanent presence now, with all of us who seek him, of the God who is Father of us all.

I have never been one of those who cavil at criticism of the Bible, if it be directed in a proper and becoming spirit. But it has not always been conducted in that spirit. Within my recollection, or the recollection of my father, I remember the storm of anger that swept over the English Church when Canon Milburn first referred to the patriarch Abraham as an Arab sheik. And yet it was probably the truth. I personally remember when the German "Ewald's History of Israel" was almost excommunicated by the Christian Church. And yet I believe that if John Henry Newman, leader of the so-called Oxford Movement in the English Church, and afterward a Cardinal Prince in the Roman Catholic Church, had been as well grounded in reading German as he was the Greek, the entire course of his life in religion might have been changed. Ewald, in the original, might have directed his thoughts into new channels.

In answering this question, or in attempting to reply to it at short notice, the words of an essay written by the present primate of all England, the Archbishop of Canterbury, when he was simply Dr. Frederick Temple, Chaplain-in-Ordinary to the Queen, occur to my mind:—

"In confuting the tendency of the age, Christendom needed a firm spot upon which she might stand, and has found it in the Bible. Had the Bible been drawn up in precise statements of faith or detailed precepts of conduct, we should have had no alternative but either permanent subjection to an outer law or loss of the highest instrument of self-education. But the Bible from its very form is exactly adapted to our present want. It is a history. Even the doctrinal parts of it are cast in historical form, and are best studied by considering them as records of the time at which they were written, and as conveying to us the highest and greatest religious life of that time. The Bible, in fact, is hindered by its form from exercising a despotism over the human spirit; if it could do that, it would become an outer law at once; but its form is so admirably adapted to our need that it wins from us all the reverence of a supreme authority, and yet imposes upon us no yoke of subjection. This it does by virtue of the principle of private judgment, which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey.

He is guilty of high treason against the faith who fears the result of any investigation, whether philosophical or scientific or historical. And, therefore, nothing should be more welcome than the extension of knowledge of any and every kind; for every increase in our accumulations of knowledge throws fresh light upon these the real problems of our day. If geology proves to us that we must not interpret the first chapters of Genesis literally; if historical investigation shall show us that inspiration, however it may protect the doctrine, yet was not empowered to protect the narrative of the inspired writers from occasional inaccuracy; if careful criticism shall prove that there have been occasionally interpolations and forgeries in that book, as in many others, the results should still be welcome.

Even the mistakes of careful and reverent students are more valuable now than truth held in unthinking acquiescence. The substance of the teaching which we derive from the Bible will not be really affected by anything of this sort, while its hold upon the minds of believers and its powers to stir the depths of the spirit of man, however much weakened at first, must be immeasurably strengthened in the end by clearing away any blunders which may have been fastened upon it by human interpretation. —*Edward Everett Hale in N. Y. Journal, Nov. 12, 1899.*

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

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

VOL. 47. LAMONI, IOWA, JANUARY 17, 1900. NO. 3.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 17, 1900.

CHURCH HISTORY, VOL. 3.

Bro. Criley requests us to make the following statement to the HERALD readers.

Appeals for subscriptions in advance for the issuance of the third volume of Church History have brought in *less than one hundred dollars.*

Because of the limited amount subscribed it has been impossible to issue the work heretofore. The Business Manager, at the late Woodbine reunion, proposed publicly that a number of the brethren undertake to secure sufficient subscriptions, or to furnish the capital with which to publish, if they wanted the work. Acting upon that suggestion one of our young brethren, an active and zealous worker in the mission field, has offered to loan the Herald Office one thousand dollars, that the History might be issued, and for one year *without interest, if necessary,* and which offer has been accepted.

However, Bro. Criley thinks the brother, who is a self-sacrificing hard worker in the field, ought not to be deprived of the use of his money on such terms; that all interested should bear their part of the burden. He therefore asks that the saints and friends interested in the work take hold with a will and send in subscriptions for the volume in advance. It will then be issued at once; and, in any event. He urges it upon the attention of all interested.

The Church History is a very important work. There is an urgent demand for the third volume, which ought to be backed up by prompt financial subscriptions. The volume will take up the history of events following the death of Joseph and Hyrum Smith, and give a clear history of the apostasy, and of the rise, progress, and work of the Reorganization in its continuance of the work of the original church in succession under the presidency of Pres. Joseph Smith.

Much matter of great value and importance will be presented; all available sources of reliable and valuable information will be consulted and evidence obtained presented. The essential features of the latter-day apostasy will be presented, together with the development of the peculiar factions under which men aspired for church leadership.

The history of the Reorganization from its inception will include the leading actions of its General Conferences and councils, which will furnish the reader with information on church rulings, which will prove of great value to all interested in general and local church work.

Work on the History will be begun at once and be pushed to speedy completion, that the volume may be in the hands of subscribers early in the present year. The volume is needed and ought to be in the hands of the saints everywhere. Subscription prices the same as for volumes 1 and 2; viz., cloth, $1.50; cloth, leather backs and corners, $2.00; full leather $2.50; full leather, gilt edges, $3.00.

Address orders with remittances to Frank Criley, Lamoni, Iowa.

ANOTHER TESTIMONY.

Elder John W. Whittaker, of the Utah Mormon Church, in a discourse delivered in the Amphion Building, Williamsburg, New York, Sunday evening, January 7, 1900, stated in regard to the time when polygamy was introduced into the church he represented, as follows:—

PERSECUTION BEFORE POLYGAMY.

Go back to the founding of our church, April 6, 1830. There was no polygamy practiced or taught in Mormon literature until five years after that band of persecuted saints reached Utah. Before that they had been driven from State to State. Men and women were beaten, tarred and feathered, and some died under the hand of the secret assassin.—*New York Herald, January 8, 1900.*

The band of "persecuted saints" referred to, reached Salt Lake Valley in July, 1847, and five years after would bring it to 1852. This agrees with the fact that it was on August 29, 1852, that President Brigham Young produced the so-called revelation on plural or celestial marriage and had it presented to the church with a "You have got to believe and accept or be damned" sort of an indorsement.

We have reason to believe that Elder Whittaker is correct. Who will be the next to place himself in line of the truth on the point?

MANILA, Jan. 2, 6:45 p. m.—A naval officer who has arrived here from Guam brings a proclamation issued by Captain Leary, Naval Governor of that island, decreeing the absolute prohibition and total abolition of slavery or peonage, the order taking effect February 22.

Captain Leary also deported all the Spanish priests for reasons which were sufficient to him.

The prologue of the proclamation declares that the Spanish system of peonage, amounting to slavery, is a menace to popular liberty and a violation of the privileges guaranteed by the American constitution.

We know nothing of the reasons that have induced action against the Spanish friars, but are heartily in favor of the Governor's action against slavery or peonage. The proclamation ordering its suppression to date from the anniversary of Washington's birth is worthy the name and character of the great Father of his country. Now let the United States suppress slavery and polygamy in every realm subject to its control or influence.

UTAH ELDERS AT LAMONI.

The saints and other citizens of Lamoni have been entertained of late by a visit from some Utah elders, Messrs. Hansen and Bickmore, who being granted use of the Saints' church on Saturday and Sunday evenings, January 6 and 7, proceeded to address the large assemblies which gathered to hear them.

Elder Hansen was the leading speaker, being followed by brief addresses from Elder Bickmore.

Saturday evening's addresses were informal, being largely taken up with statements to the effect that they had come among us as friends, not to do us harm, but to do good; to get acquainted with us and that we of the Reorganized Church get acquainted with them. They testified to the uniform courtesy and kind treatment they had received from the people of Lamoni; the foregoing statements being repeated frequently, at length.

On Sunday evening Elder Hansen addressed the audience from the text: "The Son of Man has come to seek and to save that which was lost." He was followed by Elder Bickmore. With what was said on Saturday night the main issues between the Utah Church and the Reorganized Church were boldly plunged into and put forward for comparison. A close inspection of their teaching and practice was invited; a complete investigation of the whole field was vehemently urged. "Polygamy" and "sealing," for instance, were freely advocated and defended, and Joseph Smith was credited with those pernicious dogmas. However, the practice of "debating" was decried against. They had come not to destroy, but to build up the church; not to do harm, but good. Both churches could not be

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right. Their protestations of friendship were repeated frequently.

By request of the branch president, Bro. Heman C. Smith reviewed the two discourses, on Monday and Tuesday evenings following. The speaker stated that the personal friendship of the elders was accepted, that it was unnecessary to proffer it so often; that it would be freely accorded so long as their conduct justified so doing. However, they would be held responsible for what they advocated and defended, as representatives of the Utah Church. They had sprung the questions; we had not. He refuted the assertions made, for which no proof had been offered, and completely routed the elders upon every point at issue. He used simply the witnesses and conditions they themselves had made reference to, thus meeting and vanquishing them with their own weapons, including their witnesses and authorities, as published in their church works. They had introduced the matters in question, he simply accepted the invitation to inspect the Utah system.

Their assertions were clearly and overwhelmingly refuted; every semblance of their claims to be the church in succession were swept away.

The effort was continued later during the week, though after the first reply to the Utah elders they were manifestly crestfallen and subdued.

The efforts on both sides brought out large congregations of saints and friends, to whom the position of the Reorganized Church was confirmed, and the impregnable character of its work made manifest.

QUEEN VICTORIA SHOWS HATRED OF POLYGAMY.

INQUIRY INTO THE LIVES OF RESIDENTS IN A CANADIAN TOWN.

Washington, December 15.—Queen Victoria has joined hands with President McKinley in taking a special interest in the crusade against polygamy, and an investigation is now under way by the British Government concerning a polygamous marrying ground in Canadian territory for Utah believers in plural wives.

Admirers in this country of the Grand Old Woman of England, knowing well her respect for the sacredness of the marriage relation, will not be surprised that she has taken up the fight against a system that only belongs to barbaric races.

An attache of the British Embassy has just forwarded the Home Government full details concerning the practice of polygamy in the Gretna Green for Utah Mormons who wish to live their religion and at the same time evade the laws of this country.

This Mormon settlement of Cardston, Alberta, just over the Canadian border, is known as "Little Salt Lake" to the Mormons. They have founded a prosperous town and, by means of irrigation, have achieved wonders with the barren land.

Through the investigation carried on against Roberts and polygamy since December, 1898, the town of Cardston received considerable mention. Utah Mormons who believe in living the religion gave the preference to Cardston to going to Mexico when they wished to take new plural wives. It was a short cut to go up through Butte and Helena, Montana, to Cardston by rail, and there was then no danger of prosecution.

It is believed the British Government will be pleased to turn over to the Taylor committee the records of all marriages in Cardston since the enactment of the Edmunds-Tucker law, and steps have been taken to secure them if they have not been made way with. Plural wives of men high up in the councils of the Mormon Church have been frequent visitors to Cardston. The records of births in this Canadian town is said to be something phenomenal, but the children soon after found their way back to Utah.

The above, from the San Francisco *Weekly Examiner*, date not given, sent us by Bro. W. O. Wetherbee, San Bernardino, California, is republished for "what it may be worth." Whether the Utah Mormons, any of them, are guilty, as intimated, of going to Cardston to consummate polygamous marriages, we have no means of knowing.

SCIENCE AND CHRISTIANITY.

SPENCER'S PHILOSOPHY QUESTIONED.

ORGANIC EVOLUTION CROSS-EXAMINED. BY THE DUKE OF ARGYLE.

A discussion between two such men as Herbert Spencer and the Duke of Argyle can hardly fail to be interesting especially when relating to such a matter as "the factors in organic evolution." They are, of course, both believers in evolution, but with a difference. Mr. Spencer criticises the Darwinian formula of "natural selection" as a phrase which makes no real explanation as to the causal force in evolution. The Duke of Argyle makes the same criticism. But he does not stop there. He brings the same charge against Spencer's attempt to explain the world by his own pet phrase—neat and ingenious as it is—the "survival of the fittest." Both phrases he holds to be alike empty, illusory, and evasive when used in the futile attempt to account for a world infinitely instinct with evidences of adaptation and design by resort to an infinite lot of purely fortuitous happenings. Mr. Spencer, defining the hypothesis of Darwin, calls it "the natural selection of favorable variations," emphasizing the fact that these variations are "spontaneous," "fortunate," "fortuitously arising;" but these accidental variations as "the sole factor" are insufficient to account for organic evolution without being at least supplemented by his own "survival of the fittest" factor. And yet what Mr. Spencer sensitively and persistently resents is the suggestion of any mental factor in natural phenomena. He likes well enough the idea of "eternal energy," whether spelled with capitals or not; but with the supposition of an eternal Mind he will have nothing to do.

The Duke of Argyle, while heartily congratulating Mr. Spencer on the completion of his really herculean labor of building up his "Synthetic System of Philosophy," adds: "The attempt to string all the beads of human knowledge on one loose-fibered thread of thought called Evolution has been, I think, a failure. But the beads remain, ready for a truer arrangement and a better setting, in the years to come."—Chicago *Tribune*, Jan. 7, 1899.

The ministry and other readers of the HERALD will note the admissions in and appreciate the value of the foregoing article from the book review column of the journal named. They will see how greatly at variance, how far from unity are leading exponents of the theory of evolution.

It is probably known by most of our readers that the authorities referred to are among the shining lights of the world of science and of letters. It is apparent that there is as much speculation, inconsistency, and drifting in the realm of science as in theology, so-called, and that men and women who think as they should think will wait for science to justify its suppositions before submitting their judgments, upon which hang their eternal interests, to its "high claims."

The present attitude of evolutionists is one of mere cold, calculating theorists who ask the race to accept a theory of life and being lacking a semblance of heartthrobbing in it—a mentally-torturing cold-blooded materialism, presented for the acceptance of men and women who have hearts and souls as well as intellect. Our better nature and the divine word and Spirit teach us that "the greatest of these" things is love—"the greatest thing in the world;" hence that love for father, mother, wife, and child, and love for God and man, is written in Nature as indelibly as are the cuttings and washings of cliffs and soil by rivers, winds, and ocean surges, and the building up of continents, etc., to which, with similar mere material elements, the average scientist devotes his attention almost if not exclusively.

Let the present disciples of science give us a code of morals higher than that taught by the Christ; let science evolve a superior Teacher and type of the race; let her bring forth a superior Master and Creator of the universe than the Almighty, and inspire us with higher hopes and give us sublimer ideals for the present and future; and then demonstrate the truth of their theories as the truth of God has been demonstrated by the direct inspiration of the Spirit of love and of truth, to men and women of God past and present, and we may find some reason to consider their propositions. But while science confines itself to its imperfect knowledge of the seen, of which it knows but little, and is in ignorance of the whole or of any complete part of even that, it is subject to the limitations that bind to earth (and a small portion of it at that) with what its imperfect means enables it to see of the world of space about us.

Christianity is based upon the revelations of One who is in and through and who knows *all* things—God, Father, Creator, and Redeemer of man. It justifies itself for recognition and acceptance by the first utterance of its proclamation to man: "In the beginning God." It recognizes every necessity of and lays down a consist-

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ent code for the observance of the race. It demands of man his best—a perfect life. It promises and bestows upon man, the child, love and final redemption as son and daughter of the Most High.

It dignifies the race by such revelation of its high origin and final destiny, and is in itself the only true science of human life. It is the fool who says in his heart "There is no God." It is the wise who believes and knows that "Every word of God is pure; he is a shield unto them that put their trust in him."

The principle of Fatherhood, included in parental love (one of the principle elements of "Nature," and which science should not ignore or pass by) directs and keeps the helpless infant to the self-activities of manhood, and here, as in infantile years, divine care and love and instruction are essential to the more mature man. This the faith revealed in Christ recognizes, hence is comprehensively scientific, and grateful, and does not seek to ignore a Father upon whose bounty all men and all forms of life are dependent "for life and breath and all things."

An exposition of true Christianity in doctrine and principle—both in statement and in personal human life, in all that such implies, not overlooking the principles of human and divine love — will demonstrate the manifest divinity and superiority of the truth. And, last but not least, the Church of God, by which is meant the people, individually and collectively, are charged with the mission of giving a consistent, which means a true, an intelligent exposition of it in these last days; otherwise its claims, made collectively or individually, amount to what in themselves are also unscientific, hence lacking in practical character.

"SABBATARIAN THEORIES A DELUSION."

Elder Albert Haws has written a work entitled "Sabbatarian Theories a Delusion," which is a very fair statement of position and argument, and which will pay for a perusal of it.

For sale at Herald Office, 15 cents per copy. Send for one.

EXTRACTS FROM LETTERS.

Bro. W. H. Kelley, Palermo, New York, January 11:—

I aided Bro. Etzenhouser in holding services here last evening. A good feeling prevailed. Bro. Etzenhouser is well and doing well. I will likely remain here over Sunday. We have friends and brethren here that stand by the work. Bro. Etzenhouser has made some good points with his pen. Just now I am in the toils of the grippe, but am keeping up.

EDITORIAL ITEMS.

Bro. M. H. Bond was to begin a discussion with Elder E. Jensen, of the Utah Church, in Paine Memorial Hall, Boston, Massachusetts on Tuesday, January 9. Bro. Bond was to affirm the Reorganized Church to be the true church in succession, also that Pres. Joseph Smith is the legal successor in the prophetic office. Elder Jensen was to affirm the Utah Church, also Brigham Young as successor in the presidency of the church; the Bible, Book of Mormon, and Doctrine and Covenants, and revelations received and indorsed by the church up to the death of Joseph and Hyrum Smith, to be the standard of evidence; all other history and testimony to be received for what it is worth. Notice of said discussion appeared at some length in the Boston *Investigator*, January 6. Elder Jensen obtained some notoriety in Boston during the past summer, from his lectures on Boston Common, hence the debate is likely to attract some attention. This, with Bro. Montague's debate in Western Iowa, and the visit of Utah elders to Lamoni, lends encouragement to our long cherished hope that the Utah Church would be forced to meet the issues. We hope so. Let the facts be fully given to the world in fair and open investigation, and error will not long survive.

In "True Succession in Church Presidency," page 118, read *Journal of Discourses*, pages 8 and 9, instead of page 89; a typographical error pointed out by a critical reader.

Berlin reports: "The imperial invalid and old age insurance assets are now worth over $150,000,000. The increase in 1889 was $20,000,000; the total income being $32,000,000 and the expenditures $12,000,000."

Professor Scripture, of Yale, announces that anesthesia can be induced by electricity.

Bro. F. B. Blair, Oakland, California, wrote January 5; he had just returned from a missionary journey of about five hundred miles by wagon over the mountains, from the interior of the State.

Copenhagen advices report an unexpectedly large number of Socialistic victories in the local elections held in twenty of the largest cities. They are due partly to the long lockout of fifty thousand workmen last summer.

A fierce storm, accompanied by a tidal wave, swept the Japanese coast December 24 in which over four hundred lives were lost.

Queen Victoria is reported ill with influenza. She is also reported as taking the war very much to heart, which is said to have induced the present illness.

Bro. J. C. Clapp has been doing a good work at Lone Rock, Missouri, in the Decatur district. Large crowds have attended his meetings and some excellent people have been baptized. Bro. Clapp continues the effort with increasing interest, to the good of the people and the cause. He is laboring also at other points in the district, though not enjoying rugged health.

Bro. D. L. Harris, writing from Lebanon, Oregon, January 10, reports good audiences and improving prospects at Sweet Home, Oregon, where he has been laboring of late. There is much prejudice throughout that region against our work, but labor is improving conditions.

The Russian press states that the movement of troops toward Afghanistan is a warning to Great Britain. Some English newspapers, however, report a more cordial feeling between the two nations. Indian garrisons and the natives are reported loyal to England in India.

Prairie fires have swept the Volga region, destroying whole villages.

The heterodoxy of the Rev. Mr. Haskell, of Rockford, Illinois, his fashionable attire, and his fondness for sports, have caused dissatisfaction among his congregation. "Rev." Haskell, it seems, is scholarly and progressive, but his progressiveness has to them a distinct flavor of worldliness. It is stated he may be asked to organize a new church.

Bro. A. B. Phillips secured insertion of an article defending the truth, in the Fall River, Massachusetts, *Times*, January 5. The pen is a potent factor for good when used judiciously.

Municipal ownership of street railways was the subject of a recent discussion between representatives of the Universities of Chicago and Michigan. Interest in problems pertaining to temporalities is increasing, and in consequence light is being reflected. The world moves.

France, which has extended her domain in China, has taken advantage of affairs in Africa and occupied Insalah, a town on the Desert of Sahara. She also threatens to absorb Morocco, from the south. Germany bids fair to secure a port near China from Portugal. Russia has 75,000 men at Baku, whose destination is Kooshk, on the Afghan frontier, thus menacing India. A dispatch from Rome states that the Russian minister of Foreign Affairs has officially recognized the supremacy of France in Asiatic Turkey in return for like recognition by France of Russian sway in European Turkey. Russia seeks a port on the Persian Gulf; Germany seeks the trade of the Transcaucasus. The Czar's late rescript refers to "the realization of the traditional tendency of Russia to obtain in the far East an ice-free outlet to the sea." Japan is determined to contest Russia's aggressions upon Chinese territory.

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Original Articles.

A DUTY OF THE ELDERS.

One of the most imperative duties of the elders is to see that the law of God is kept. The Lord says to the elders in plain words:—

Ye shall see that my law is kept.—D. C. 41: 2.

And the reason why this is so, is set forth in the sentence following this quotation, and reads thus:—

He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.—D. C. 41: 2.

Strict obedience to the law is required of all from the greatest to the least. None is exempt from the greatest to the least. For that reason provision is made in the law for the discipline and correction of those who disregard its provisions with reference to their duties and callings. It does not matter who the persons are, it does not matter what their names are, it does not matter what their offices are, it does not matter how high the position of trust may be, all are amenable to the law of God and subject to its jurisdiction. This is clearly apparent with respect to both the spiritual and the temporal departments of the church. It is not the humble members alone, but the chief officers, also, who are thus subject. This is made to appear very plainly with reference to the heads of the spiritual department in the following:—

And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and solemnity, before him, according to truth and righteousness.—D. C. 104: 37.

It is equally clear that the heads of the temporal department are accountable to the law, as the following shows:—

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.—D. C. 64: 8.

The scope of the law and the duty of the elders of various quorums to see that it is properly observed and obedience rendered is made emphatic in what follows:—

Should the church fall into disorder, or any portion of it, it is the duty of the several quorums of the church, or any one of them to take measures to correct such disorder; through the advice and direction of the presidency, the twelve, the seventy, or a council of high priests, in case of emergency; and in case the presidency is in transgression, the bishop and his council of high priests, as provided in the law; and the presidency and high council if the bishop, or his counselors, if high priests, are in transgression. The scriptures and the church articles and covenants, with the rules adopted by the church, shall govern in procedure.—D. C. 122: 10.

The pains and penalties due to the violation and disregard of the law are not limited to spiritual things; they apply also to temporal things. The Lord, speaking of the law of consecration, says:—

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—D. C. 70: 3.

The elders of the church have, in this last clause, a strong reason why they should see to it that the law of consecration is kept as well as all other laws. There is a very severe penalty attached to the disregard of this law, or even to the observing of it grudgingly. The penalty mentioned here is that "the abundance of the manifestations of the Spirit shall be withheld." Those who wonder why prophecies fail, why tongues go wrong, why the sick are unblest in administration, have here a simple key to the mystery. It readily explains why the doctors find such a rich field of operations among the saints of Lamoni and elsewhere. And the church suffers the penalty of neglect to comply with the law of consecration in that the funds that would otherwise flow into the church treasury are diverted into the pockets of the physicians, while those who in this matter rob God are in turn robbed of health and money too. While this is bad enough it does not nearly express the full penalty that attaches to the transgression of the law of consecration. The pains are not done with in this life, the consequences follow into the time to come. The following makes this unquestioned:—

If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. C. 101: 2.

Can anything justify the elders in neglecting to speak plainly concerning these things? When they hear the saints testify of their hopes of celestial glory and they know that this law, obedience to which is a chief condition of an inheritance in the celestial kingdom, is not observed, do they take the proper pains to disabuse their minds of the sad mistake? Certainly, a man cannot be in torment in hell with the wicked and in celestial glory at the same time. "Ye cannot serve God and Mammon." The Lord has clearly shown in the following revelation that only those who render compliance with this law will have a place in the celestial world:—

Verily I say unto you, The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.—D. C. 77: 1.

The elders should be very faithful in regard to these matters. They should not knowingly permit candidates for the celestial kingdom to deceive themselves with respect to the required conditions, for "he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory," and certainly consecration is included in the law of the celestial world. If consecration is not, then nothing is. If one man can neglect this commandment and yet receive this highest reward, another man can neglect something else, and so on until every principle of law is disregarded; and thus the law become a dead letter, null and void. We should pay strict attention to the things written concerning those of other times that we may avoid the mistakes made by them. In the following paragraph there is a lesson of grave import to us:—

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—D. C. 102: 2.

Now it must not be supposed

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because we are not occupying the center place in the organized condition required by the law of the Lord, that there is nothing to do in the work of building up Zion. It must be kept in mind that, primarily, Zion is the people, the saints, the pure in heart; the land is not, strictly speaking, Zion, but it is the land *of* Zion. Therefore whenever and wherever the saints are being built up in the most holy faith, the work of building up Zion is in progress. The work of character building among the saints is of transcendent importance compared with the work of piling brick and stone and mortar upon the land. According to the above quotation the characters of the saints are to be formed and built up by the practice of the principles of the law of the celestial kingdom. These principles must be taught and studied and understood before they can be practiced. This will require a long pull, a strong pull, and a pull all together.

The foregoing shows that the saints must learn to be obedient to the things which the Lord requires at their hands, they must learn to impart of their substance, as becometh saints, to the poor and afflicted among them, and they must become united according to the union required by the law of the celestial kingdom. In order that the saints may learn to do these things, and "know more perfectly, concerning their duty," there is a very responsible duty imposed upon the elders, and that duty is outlined in the paragraph following the one last quoted, and is as follows:—

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.—D. C. 102: 3.

In the above we have a clue to the reason why the people to whom it was addressed failed to accomplish their desire to establish themselves in the land of Zion notwithstanding their zeal, their courage, and their sacrifices. The people had not been properly prepared by a knowledge of their duty and the things God required at their hands. The people were not prepared because their teachers, the elders, were not prepared themselves. The elders were not prepared because they had not given sufficient heed to the directions of the Lord how to prepare themselves. A greater endowment of the Holy Spirit was necessary in order that the elders might comprehend the law and be able to teach it properly. The Lord kept the necessity of this before them from the time the first movement was made to go from the State of New York westward, first to Ohio, and then to Missouri. And in connection with the promise of the endowment there was the condition that they should teach one another, each according to his appointment. Men have no right to look for the fulfillment of the Lord's promises unless they comply with the conditions. The Lord makes this emphatic where he says:—

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81: 3.

Now let us follow the movement of the people of the church as we may gather it from the record in the Book of Covenants and Church History. The first organization of the church was effected April 6, 1830, in the State of New York. From that time the gospel began to be preached in various places, numbers of people, here and there, accepted the doctrine, were obedient to the faith, and united with the church. In December of that year the movement westward was authorized by the following commandment:—

And again a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio.—D. C. 37: 2.

The purpose for which the church should assemble together at the Ohio is set forth in a subsequent revelation as follows:—

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations.—D. C. 38: 7.

In paragraph 5 of this revelation is a commandment to teach one another in these words:—

But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

Thus receiving the law, teaching one another, and being endowed with power from on high was associated by the Lord with the assembling together in Ohio. Concerning this assembling there is this further statement in another revelation:—

And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.—D. C. 39: 4.

This declaration, together with the quotation previously made from 38: 7, shows that the endowment with power from on high was intended to precede the going forth of the elders among the nations. As we pass along we shall find further evidence of this. Here now follows a commandment directing what they were to do when they were assembled together:—

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.—D. C. 43: 3, 4.

Here again it is seen that the teaching, instructing, and edifying each other by the elders is associated with their sanctification, purity, and endowment. Nothing can be clearer than that the saints will not be properly taught, the church will not be rightly directed, there will not be a correct understanding of the law and commandments, the elders will not have that degree of power in their ministrations that it is their privilege to have, and the disciples and the ministry will not be able to purge out the iniquity that is among them until there is a compliance with the commandment that the leading elders should meet together for the purposes named in the foregoing revelation. The necessity for the unity of understanding thus provided for and the resulting strength and power flowing from it is the main reason why the Lord instructed the elders of the Reorganization as he did in 1882. The instruction referred to is as follows:—

Ye cannot now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reor-

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ganization of my church be more fully established, and a greater unity of understanding between them be obtained.—D. C. 118: 1.

The foregoing shows clearly that, at that time, the reorganization of the church was not as fully established as was desirable to the Lord, neither was there sufficient unity of understanding among the elders to successfully "prosecute missions in many foreign lands;" hence it was not expedient that the elders of the first quorums should be sent out of the land of America until these things should be accomplished. This is in harmony with the revelations, already cited, which show that it was the design of the Lord that the elders should not go forth among the nations until they were endowed with power from on high and should have such a unity of understanding as to be able to give as the Lord had spoken. It is also in agreement with the example of Jesus upon the Eastern Continent in the meridian of time. He would not permit the apostles and seventies to go forth among the nations until he had held an assembly of forty days with them, "speaking of the things pertaining to the kingdom of God," and until they were "endued with power from on high." They were commanded to tarry at Jerusalem until this promise should be fulfilled. The record of the event as given in the "Acts of the Apostles" shows what wonderful results followed the obedience to the commandment of Jesus. If similar faithfulness and obedience were rendered to-day like results would follow; for "Jesus Christ [is] the same yesterday, and to-day, and for ever."

When the elders assembled in Ohio in the early part of 1831, according to the commandment of the Lord, he gave them his law as he had promised. In this law there was a confirmation of authority and direction for the westward movement as follows:—

And, behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen. —D. C. 42: 18.

Note what is said above, "Ye shall observe the laws which ye have received, and be faithful." The law of consecration was one of the laws received, and which they were thus commanded to observe. The payment of one tenth of all the interest annually was not enjoined until several years afterwards, and, from the nature of the case, could only be binding or obligatory upon those who had as a beginning put all their surplus property into the hands of the bishop, as the law itself plainly declares. (See D. C. 106: 1.) This will be plain to all those who understand what the anual interest is. This, however, is not the proper moment to enter upon a discussion of this point, hence we will return to a consideration of the necessity for an assembly of the elders for mutual instruction, that they might be sanctified by that which they received, binding themselves to act in all holiness before God (D. C. 43: 3), and be endued with power from on high, which power would enable them to properly comprehend the law given unto them, and, also, enable them to declare it understandingly unto the nations.

But besides receiving power to comprehend and to declare the law, they were to obtain power to organize themselves according to the laws of man, that their enemies might not have power over them, that they might be preserved in all things, as we learn from the following:—

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.—D. C. 44: 2.

The assembly that is under consideration seems to be more especially intended for the benefit of the traveling ministry and is not to be confounded with the school of the prophets referred to in Doctrine and Covenants 85: 39-45, which is intended more particularly for the standing ministry, "the ministry in the church, beginning at the high priests, even down to the deacons."

The conditions upon which the blessing of the Lord is received in the assemblies of the elders as well as the things that hinder the blessings are set out in various revelations. The following are in point:—

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. —D. C. 44: 2.

Behold, and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold, and lo, mine eyes are upon you; and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavored to believe that ye should receive the blessing which was offered unto you, but, behold, verily, I say unto you, There were fears in your hearts; and verily this is the reason that ye did not receive. . . .

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent, and you shall see me and know that I am; not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God; neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels; wherefore continue in patience until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jr. Amen.—D. C. 67: 1, 3, 4.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom; and let those whom they have warned in their traveling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He

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that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, Let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation. . . .

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.—D. C. 85:18–23, 36–38.

The foregoing citations show what manner of person an elder must be in order to have place in a solemn assembly. Many things have to be overcome that are usually indulged without restraint. One must cease from all light speeches, from all laughter, from all lustful desires, from all pride and lightmindedness, and from all wicked doings. One must cease to be covetous, cease to be idle, cease to be unclean, cease to be fault-finding, cease to indulge in unnecessary sleep. The elders who take part therein will be those who love one another, who have learned to impart one to another as the gospel requires, and who are clothed with charity as with a mantle. They will be those who have cast away their idle thoughts and have sanctified themselves to that degree that their minds are single to God, that they are clean from the blood of their generation, that they practice virtue and holiness before the Lord continually, and who to maintain this condition continue in prayer and fasting. Again they must strip themselves of jealousies and fears, they must be very humble and faithful before the Lord and exercise abiding faith in him.

These requirements are of a high order, indeed, but the Lord has promised that his grace shall attend the diligent, and that those who seek him early shall find him, and shall not be forsaken. And while the requirements are of a high order the blessings and privileges to be attained are correspondingly high. The Lord has promised that for those who fulfill these conditions the vail shall be rent, and they shall see God, and know that he is; their bodies shall be filled with light and they shall be able to comprehend all things; they shall be endued with power from on high and preach so that many will be converted. They will have the privilege of communing with the heavens and enjoy the ministration of angels. In their ministration of the gospel they shall not be weary in mind, neither darkened, neither in body, limb, or joint; a hair of their head shall not fall to the ground unnoticed, and they will not go hungry nor athirst.

DUNCAN CAMPBELL.

PLEASANTON, Iowa, February 15, 1899.

THE GATES OF HELL DID NOT PREVAIL.

Number 46, volume 46, of *Saints' Herald*, has an article entitled, "The gates of hell shall not prevail." For the benefit of those who may be interested, I will give an experience which I had about ten months ago with that subject, which experience also caused me to investigate and meditate, the result of which, to me at least, is a plain understanding of scripture which before was only a matter of speculation. Here is the experience:—

I was preaching, and remarked that I had not much faith in deathbed repentance, when up arose a Baptist brother and wanted to know what I would do with the thief on the cross, and argued quite lengthily in favor of deathbed repentance, informing the congregation that the idea of the thief being a baptized believer was only presumptive, and could not be proven, etc. While he was yet speaking I received the argument which would effectually put him to silence, for it could not be gainsaid, and no attempt was made to gainsay it. But it was in a different light from any in which I had looked at the subject in question before. But the chain of evidence was complete and passed before me quicker than thought, and it probably took me twenty minutes of very rapid speaking and quoting scripture to reproduce it. And as it gives a different explanation of Matthew 16:19 than any I have yet heard or read of, and as light upon that subject seems to be what is desired by the writer of the before-mentioned article, I will here in brief give the explanation:—

It matters not whether the thief on the cross was a baptized believer or not. There is nothing in the text to prove either one or the other, and we are not here to speculate. Jesus simply stated to the thief what would happen to both of them before the day was spent, "This day thou shalt be with me in Paradise." It was no doubt comforting to him to know that they would both go to the same place, and as he seemed to have faith in the ability of Jesus to save, it no doubt gave him hope that Jesus would help him to make the best of his chances, etc. The statement of Jesus seems to be a short way of saying to the thief, We cannot attend to your case here, as such things must be done lawfully and in order; but we will both be in Paradise to-day, and then if you want to enter the gospel covenant there will be a chance for you to do so.

Now to prove that they both did go to the same country, and also that there was a chance for the thief to enter the covenant, we will examine the scriptures and see if we can find out where departed spirits, good and bad, go.

Luke 16: 28, I. T.: In hell he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom, etc. Here we have the wicked rich man, the righteous Lazarus, and the Father of the faithful, all in the same country and in speaking distance, and now there is only one question: Did Jesus, who was greater than man, also go there?

1 Peter 3:19, 20, I. T.: "For which cause also, he went and preached unto the spirits in prison; *some* of whom were disobedient in the days of Noah." Here we find Jesus preaching to the departed spirits of wicked men, *some* of whom lived in Noah's day, *some* no doubt in other ages of the world. One, in all probability, was the thief on the cross. What did Jesus preach to them? 1 Peter 4: 6: "Because of this, is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God." So Jesus preached the gospel to the captives. That was about what he preached to men on earth. Peter was the man who instructed the church in this matter, because Peter had received special instructions from Jesus on these lines, and no doubt understood exactly what he was talking about. To learn how Peter found out, we turn to Matthew 16: 14. Here it seems that Jesus asked his disciples as to whether men had any idea who he really was, and it seems from the answer (v. 15) that they made

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only wild guesses (v. 16). But now he wants to know if his disciples knew, or did they have to guess also? But we find from Peter's answer (v. 17) that he, at least, knew, and no guesswork about it. Jesus, hearing his answer, says to Peter (v. 18), Simon, you are a blessed man, for my Father in heaven hath revealed this to thee. Verse 19: And now, Peter, since I have been identified to you by my Father in heaven, it is time for me to tell you that this shall be the foundation, that which supports my church, that which my church shall lean against, as against a solid rock. The knowledge of who I am and my power shall be a safeguard to my brethren against those who lie in wait to deceive. Peter, my Father in heaven will identify me to the church as he has to you, and then the church cannot be deceived. That is why John says (John 17: 2) it is life eternal to know God, and Jesus Christ whom he has sent. That is why John admonished the saints to try the spirits. 1 John 4: 1 says in the second verse, there is danger of being deceived unless you receive a revelation from God through the Spirit that Jesus Christ has come in the flesh. In other words, that Jesus of Nazareth is the Christ, the Son of the living God. That is why Paul said to the Corinthians (1 Cor. 12: 3), "No man can say that Jesus is the Lord, but by the Holy Ghost," They may believe it, or guess at it, but no man can say that he is unless he knows, and no man can know unless it is revealed to him from heaven.

And now back to Matthew 16: 19, last clause, "The gates of hell shall not prevail against *it*." What does *it* stand for? Was it not for that which Peter had received? Was it not that which Jesus promised to the church, that which should be sufficient to prevent deception? We think so.

But what about the gates of hell? Well, what is a gate, anyhow? In my mother tongue, the Danish language, it is translated, "the dors of hell." What is a door? Well, I guess all who are over eight years old know what a gate or door is, so we need not explain.

The following is about the sum and substance of the information which Peter received from Jesus: Peter, this is not a special privilege for you alone, but to all who gather upon the gospel platform, my Father in heaven will reveal the fact that I am the Christ, the Son of the living God. And when I have finished my work here on earth, the gates of hell shall not prevail any longer, but I will open them, and enter, and preach the gospel to the captives, and unto all who embrace it my Father in heaven will reveal who I am. N. LUND.

NESS CITY, Kansas.

ZION'S REDEMPTION FUND AND GATHERING.

My mind has been much wrought of late concerning the above heading. Zion is to be a place of safety to flee to (D. C. 45: 13) when wars, pestilence, etc., are raging. I believe every saint should be alive to the fact that a foundation should be laid (to bring about our temporal as well as our spiritual salvation. Our scattered property is in danger. The God of Israel is gathering the natural Israel and constraining them to look after their home in Palestine. I believe the same is coming to pass with Israel by adoption. The *Heralds* of late prove this. Naturally charity would help *Herald* writers considerably in their discourses about our home in Zion.

See in *Herald* of August 23, 1899, on "Movement of the Zionists." Dr. Herzl and the Ten Million Dollar Fund, purchased at $4.89 a share. This fund is for the purpose of purchasing their home in Palestine. All, mostly poor Jews, have these shares. In this case as in many others, the rich are slow to drop in line. A brother of the Canada mission lately had a conversation with a Jew concerning the gathering of the Jews. He learned from this Jew that he had $200 worth of shares in this fund, although he made a living by gathering bones, old iron, etc. What think ye, saints? Is this not quite an example to us as Israel by adoption through the gospel of our Lord?

In the parable contained in Doctrine and Covenants 98: 6, mention is made of Zion's redemption, the "olive trees" (the twelve apostles), "the watchmen" (elders), "the hedge round about" (charity), "high tower" (may mean higher perfection, godliness); at any rate, it means that the one watchman or prophet should be on this high tower so he could overlook the entire vineyard, or receive revelation concerning the enemy's doings. I believe this gives us to understand that we all should earnestly stand by our President, and live in such a way that he could feel that the saints in every direction are endeavoring to build this high tower, and sustain him thereon, so the Lord can use him to our good. Further, the parable says, "And while they were yet laying the foundation thereof," humanlike, they got into a fuss. Doctrine and Covenants 107: 10, 11 is an example of how Israel failed in imparting their money, according to the command of the Lord. Of course rejection was the issue.

I believe Bro. Hilliard was no doubt spiritually prompted, as well as others since, to write on this gathering subject. I am interested, and wish in my limited way to cast in my views with the rest. Would it not be in keeping with the commandments given to us, as Israel, to lay a foundation by starting a fund? Name of said fund may be agreed upon by all interested. This fund to have shares not less than $5.00 each, fund to be consecrated and set apart for the building up of Zion. Said fund should be guarded by the Spirit of revelation and the head counselors, and voice of the General Conference of the church. It requires solidity in such matters, so that all will feel free to take stock in the fund. Our spiritual affairs are guarded by the Spirit of revelation, why not this matter guarded the same? We are not afraid to trust the Lord with our spiritual salvation. Why the money matter?

If we had a $10,000,000 fund, same as natural Israel, don't you think this would make Bro. Joseph and Bro. Kelley and their counselors begin to see some light concerning Zion's redemption, as far as money could do it? Of course we require another large fund, of charity, peace, etc., and a willingness to act promptly to the Lord's commandments, and learn by the examples of the past. We may say we are sorry that Zion is not built up, so that we could gather. That reminds me of the story of the poor drayman, who lost his only horse in a collision on a city street. Many were standing round the poor drayman and his dead horse, giving vent to their feelings, "very sorry," etc. At this juncture a man exclaimed, "I am sorry just ten dollars' worth." Others soon had the same sorrow, and the poor drayman, to his joy, in a short time had enough to restore what was lost. It seems we want a kind of money sorrow, to make a large fund, so that when the Lord commands to purchase land, etc., all will be ready. When land is purchased in this way it will prevent all selfish speculation. Our whole aim will be the building up of Zion and her waste places.

Get your Doctrine and Covenants and read the following passages carefully:—

Purchasing lands.—42: 10.

That ye save all the money that ye can.—48: 2.

Wisdom that the land should be purchased by the saints.—57: 1.

To receive moneys to purchase lands in Zion. . . . And an epistle and subscription, . . . to obtain moneys, to purchase lands for an inheritance for the children of God.—58: 10, 11.

The land of Zion shall not be obtained but by purchase. . . . And if by purchase, behold, you are blessed.—63: 8.

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—98: 10.

If they pollute their inheritances, they shall be thrown down.—100: 3.

How necessary to give heed to the admonition given in section 98, verse 3, jarrings, contentions, envyings, strife, lustful and covetous desires. We must avoid that which would pol-

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lute our inheritances, before we are gathered, or we will fall in the same affliction our former brethren did. It would be well for all to count the cost of us having our own selfish ways. Our tithing and offering fund will suffer, if it has to be spent in settling and getting in line those who kick over the traces. Meekness, charity, peace, patience, will save and progress our tithing and offering fund and make us fit subjects to be gathered to the land of Zion. See section 100, verse 5: "Moneys to purchase lands." Verse 3 speaks of a Moses man. The Moses man will be forthcoming when Israel is ready. Read section 102 entire: The Lord's will concerning redemption, law of celestial kingdom, wrong to keep moneys and not build Zion, etc. You also see in many of the verses a strict command to have all things prepared, and not go in haste.

In fact, the whole sum and substance is, money to purchase land, a willingness to get into a condition together. Therefore the preceding quotations lead me to be strongly in favor of Zion's Redemption Fund, or call it what you may. And as money talks, to start with, I am ready to take twenty shares at $5.00 each, as soon as a provision can be made for said fund, and the way prepared to consecrate the money for said purpose. If I am wrong in my belief, I stand ready to be corrected.

Yours in behalf of the gathering of latter-day Israel,

J. H. TYRRELL,
Bishop's Agent of Chatham District.
CHATHAM, Ont., Sept. 18, 1899.

THE GATES OF HELL.

In *Herald* of November 15, 1899, is an article on this subject. The writer desires instruction; he is not the only one who desires to understand this as well as all other subjects pertaining to the gospel. Thirty years ago, when I began my ministerial labors, and for many years thereafter, in preaching the restored gospel, my mind was not clear on this subject. If the gates of hell should not prevail against the church, or as it was interpreted to me, that the perpetuity of the church should not be interfered with, how could the church be restored unless it had been lost, or had ceased to exist upon the earth. Now my mind is clear and perfectly satisfied; but that which satisfies me may not satisfy some others. In studying scripture it is best to lay this foundation, that God never contradicts himself nor makes any mistakes. If there is any conflict, it is always in us, the incorrect understanding we have of God's word. In this text, Matthew says:—

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:13-18.

There is no reference made in this text in regard to the perpetuity of the church any more than there is to the perpetuity of the apostles to whom he was speaking. What is the church of which Jesus was speaking? It was a body of men and women, who through belief and obedience of the law of God, which we call the gospel, had become the sons and daughters of God. For brevity's sake let us call this church and gospel the power of God by which we are saved from sin, and the power of Satan, or the Devil. Who did Jesus come to establish this for? It was the family of Adam. Before Jesus came (and also since) the Devil had captured some of Adam's family, and confined them in hell as prisoners. The gates, more commonly with us called door, which is opened and closed at will by those having the enclosure in charge, through which prisoners are taken into this prison called hell.

Now the mission of Jesus was not only to those who were living in the flesh, but as the Prophet Isaiah said:—

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Isa. 24:22.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isa. 42:7.

What have we upon record that Jesus did fulfill this prophetic statement?

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison.—2 Peter 3:18, 19.

John the Revelator made the fact complete when he said:—

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.—Rev. 1:18.

Thus we see that Jesus Christ held the keys (authority) of hell, and as he conferred them upon his chosen servants to carry on the salvation or redemption of man, the church could go on with power, and the gates of hell could not prevent it, or prevail against it.

F. C. WARNKY.
ARGENTINE, Kansas.

The total receipts of the Brick Presbyterian Church, New York, for a year just closed were $121,000, of which $92,000 was given out again for benevolences.

Letter Department.

ADAMSTON, W. Va., Jan. 8.

Editors Herald:—I would oftener report to the many who watch and anxiously scan your columns but for the fact that you do not seem spacious enough at present; many letters and articles are late in appearing. We often think it time for you to "expand" your proportions, so as to let in all the good letters and articles which may be offered. In this matter, at least, we believe in expansion.

Well, I have not been able to go forth very far from base this very, very cold weather; but still the work is not dead in this field. We were very busy the past year, having labored more abundantly than in seasons past. Have had four hot engagements with our most active enemy—"the Church of Christ"—Harkins, Oaks, Bunner, and Beard have done their best to down the work, and I am confident they completely failed, for the cause we represent is in far better repute in all those places,—Henderson, Mason County, West Virginia; Watson, Marion County; Philippi, Barbour County; and Cantwell, Ritchie County,—than ever before.

Another battle is pending with champion Ira C. Moore, and yet another with a soul sleeper, Mr. S. G. Shrout, at Watson, West Virginia, to commence on the 15th inst. He is to affirm that "The church of which I, S. G. Shrout, am a member, is the church of the living God in origin, organization, doctrine, worship, and practice;" and I to affirm: "Do the Scriptures teach that the soul or spirit of man is an independent, conscious, immortal entity after the death of the body?" Shrout is a Russellite Adventist, an offshoot of Millerism.

I wish to say that I am not the challenging party in any of these debates; but everywhere I go in West Virginia to preach, I have learned to look out for the elders of Campbellism, and I often think of the old song, "The Campbells are coming."

I have no help, yet I have been hoping that Bro. Devore would show up while I was at home; but the last we heard from him was indirectly from Big Bend, Calhoun County. He was at that place in December. I have concluded to take with me Francis, my son, who is now a member of the church, and a faithful student of the books of truth.

The saints held their regular monthly services here yesterday, and the feast of the heart and soul on "the words of eternal life" seemed to be enjoyed with a keen relish indeed. The committee appointed some time ago on procuring or building a house of worship reported, and called for continued contributions. A sister sent her name for five dollars, which swells the subscription so far to about thirty dollars for a beginning. Our young sister, Edna Kidd, recently had her name changed. She married a young man by the name of James Boyles, a son of one of our friends, Emry Boyles, of Adamston. Sisters Henderson and Nellie, her daughter, attended services here. They live at Bridgeport, where Bro. H. is doing well in the tanning business. We count Bro. and Sr. B. Leason,

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and their two daughters, Etta and Lottie, and Bro. and Sr. James Griffiths, and Sr. Ada Jarrith, all of Watson, Marion County, as members of our branch.

Our work at this place is in good condition, and we are all happy in the blessed comfort and hope of the soul. Our amiable young sister, Miss Linnie Conoway, has been on an extended tour into Marion County, to visit her brothers, and at Columbus, Ohio, to visit her sister, and comes home to enjoy home and communion with saints with a relish new and unknown before.

Will go from Watson, after the fight for the soul-awake, to Philippi, where Bro. Chas. Westover, a Utahite, awaits me, with whom I have been grappling on paper. I intend, if possible, to "convert a brother from the error of his ways and save a soul from death" —*Utahism.*

A good opening is made at Philippi; many friends about Lillian. Campbellites kick hard there, but they are neighborly, and willing to "live and let live." They are a splendid people out there with few exceptions. The town of Philippi, where we had the "scrap" with Bunner, in the courthouse, is apparently brim full of friends, and we met with kindly greetings, and some inquired for "the old fat fellow"—Bro. Godby.

I have cut *Mormonism* loose from *Utahism;* the former is from above (as to principles and revelation), the latter is from beneath. Hope our brethren, and especially our editors, will quit calling *Utahism*, Mormonism; as well call Mormonism Utahism, then blush for very shame! *Mormonism* is a "light that shines in darkness, and the darkness comprehendeth it not." It was the morning star of the dispensation. Its brightness dims only under the brighter and more glorious effulgence of the rising "Sun of righteousness, with healing in his wings." Utahism is the "mire," to which "the sow that was washed returned to her wallowing;" the drunken vomit which false brethren and wicked apostates have spewed upon the church and the truth. *Mormonism is divine; Utahism* has outgrown its old sheepskin—it can no longer hide itself. Let us never again call it by, even the nickname of the "other sheep which are not of this fold." D. L. SHINN.

NELSONVILLE, Ohio, Jan. 6.

Editors Herald:—Bro. Moler closed meetings before Christmas. We were shut out of the churches and halls; but the colored M. E. people opened their doors to us, and gave us an invitation to come again; said we could have their church whenever we wanted it. We had a fair hearing, and since Bro. Moler left, many have asked when we were going to hold meetings again. The Christian Church was divided, and had a good hall, the only one that is on the first floor in town, and when they went together again, I took the advantage and saw those who had the hall in charge and secured it for three months, commencing January 10. Bro. Moler will commence meetings on that date; he had good liberty when here last, and made friends to the cause. One old infidel came and asked questions, and he told me if there was anything in the Bible, we had it; and that the elder was the smartest man he ever saw. And through his talk around town, several have asked me to let them know when we will have meetings. I advertised our meetings through the newspapers, and have six or seven hundred "Epitomes of Faith" and one hundred "Truth Made Manifest" to give out yet. I have already given out seven hundred "Epitomes of Faith," fifty "Truth Made Manifest," and eighteen "Voice of Warning."

Prejudice runs high, on account of the case of B. H. Roberts.

We would like to see Elder L. R. Devore or Elder J. F. McDowell come this way to help Bro. Moler, as he is almost alone, and these elders' mission field is in this district. I am of not much good to him, only to help open up new places and preach now and then, as I am a miner and have to look after my family and the temporal needs of the church in this place. Those who come will find a welcome home with Sr. Hull and G. W. as long as they will stay.

Yours in the gospel bonds,

G. W. HULL.

REED CITY, Mich., Jan. 5.

Editors Herald:—So many say to me, "Why do you not write to the *Herald* and *Ensign* sometimes? We never hear from you through the church papers?" Well, I am always busy at church work. If not at one part it is another.

I have just ended another year's work, and have sent my annual Bishop's agent's report to the Bishop; and I must say for the Northern Michigan district that it is the largest report ever sent in for this district. We have raised in tithes and offerings over twenty-two hundred dollars; this is a splendid showing when we consider that some of the most wealthy ones have not paid in anything this year, they having previously paid up their tithes and offerings.

Previous to the making up of my report, I was visiting several localities, where we thought we were needed, and trying to build up and strengthen the saints, etc.

During the year now past—one year more before the century ends—we feel safe in saying that as a rule the saints are having a more perfect understanding of the work, and of its needs, etc., and are helping considerably. Yet it seems harder to get the world interested in the work than in the past years; in fact, they are more interested in fun and frolic and the pleasures of the day.

This last summer we have labored in some new places, and on the rounds we came across some who have been investigating the Seventh-day Adventist claims, and who have been informed by them that they have met our men and debated with us and whipped us out, etc. Among the number who have so reported (that he met me in Isabella County, this State, and whipped me right out slick and clean, so I could not answer a thing) was Mr. Weeks; and as some of those who are hearing such reports and are taking the *Herald*, I wish for the benefit of all to say, the statements circulated by Elder Weeks of that faith, as I have learned them, are not true. The facts concerning my debate with Mr. Weeks in Brinton, Isabella County, are these: Mr. W. did the challenging; I accepted it, and we met according to agreement. He was determined that one of their members should be the chairman; I consented to it, believing him to be an honorable and honest man. We debated for three evenings, each speaker occupying two half-hour sessions alternately, each evening. At the close of the discussion a vote was taken (although we cannot always decide by that, as people are sometimes very prejudiced) which resulted about twelve for Mr. Weeks, and the balance of the whole congregation for me. If I was so beaten and whipped out in my arguments, how did it happen that he only had about twelve persons out of about three hundred who heard it? How was it if I was whipped so badly, that I happened to show their mistakes to so many, and baptized them afterward? And how was it too that their best man (Mr. Tanner) whom he would have as chairman of the debate, and who with his wife were shortly after that debate baptized into the church of Latter Day Saints, although they were, and had been strong Seventh-day Adventists for a number of years? Let Mr. Weeks answer.

And why does Mr. Weeks shun me ever since? Why should he a few months since challenge a couple of our brethren whom he thought were not very well posted on that subject, and state before the public that the arrangements were to be made, and the matter settled at his following Monday evening preaching service at what time their debate should commence, at which time one of the brethren drove his rig many miles to bring me there on time? I arrived there about one hour before the time, when, to the astonishment of many and presumably all, Elder Weeks did not appear, and by the request of the school officers I had to fill his appointment. Can Mr. Weeks tell why he did not appear? I preached a gospel sermon, after which, by the request of that officer, and by vote of that congregation, I preached the following evening upon the Sabbath question, and Mr. Weeks appeared not.

If Mr. W. believes his own story, why does he hide from me, and seemingly dare not put in an appearance at his own meeting when he thinks J. J. Cornish will be present? If he whipped me out so nicely at that time, he can do so again. I am prepared to meet him or any of their men at any proper time and place and discuss with them upon their hobbies,—the soul and Sabbath questions.

We have recently had a "flying visit" from the Bishop, Bro. E. L. Kelley, who in company with me (except at the last named place) visited and preached at Reed City, Freesoil, Cadillac, Hersey, Farwell, Coleman, and Bay City, all in the Northern Michigan district. The saints appreciated his visit and good counsel very much.

I start to-morrow again, this time for South Boardman. I intend to visit all the branches and also little companies of saints throughout the district during the winter if possible. Almost all, so far, that I have been enabled to reach, are doing all they can to live con-

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sistent lives, and lending a helping hand in many ways. The traveling ministry are all of them alive to the work, and no disunity among any of us that I know of. And among the local forces all (or nearly so) are doing something, especially some, who are doing considerable. I am glad to say, also, that the good Lord is wonderfully blessing us in the healing of our sick, etc. So many wonderful manifestations, in which the physicians have said they "can't recover," they "must die," with, "it will be a miracle if they ever recover," etc., etc.

Let no reader of the *Herald* think because I have not written much to the press, that I am asleep or not doing much. Taking care of the field and district, and the Bishop's agent's work, etc., keeps me busy. I am in the faith, and I believe I feel as zealous as ever. I have need to be, the signs are coming thicker and faster, which says the "end is nigh." I am glad I am living, and that I am in the glorious latter-day work.

In faith and hope,

J. J. CORNISH.

LONDON, Eng., Dec. 27.

Editors Herald:—In your issue of December 6, pages 785, 786, I notice an article referring to my letter which appeared in your issue of October 18; and although I cannot help thinking the brethren whose signatures are written under said article would have acted more discreetly in communicating with me personally on the matters referred to in their article, rather than using the columns of the *Herald* for raising queries as to my work in my ministerial capacity, and to cast a reflection upon me personally, I would not have considered the article worth replying to if I did not feel for the sake of my reputation that I was in duty bound to do so.

I may at once say that I believe properly authorized appointees of General Conference to be *powers sent from God*, as I do not doubt that such is the belief of the church in this country. I can only regard the frequent use of the words *powers sent from God* in inverted commas as a palpable endeavor to belittle the missionaries now in this land, which is much to be regretted in the absence of any proof of wrongdoing or neglect of duty.

However, after the treatment meted out to the President of the Mission at the Mission Conference held at Manchester last August, I cannot say that I am altogether surprised at the tone of the article under consideration. There a determined attempt was made to compel the president to be cross-examined on a question that had already been clearly and sufficiently answered, and without going into details, it will suffice me to say, that no one who was present at that conference can deny that there was a very manifest effort on the part of some who ought to have known better, to get their own way, without any respect whatever being paid to the chair or to the accepted rules of order governing such an assembly.

As to the queries put to me: While I cannot help feeling that this is a very strange and impertinent way of seeking information that could have been obtained in an official manner, I will answer them in detail.

Query 1. From the time when I returned to America in 1889 till the appointment of Elders Gillen and Griffiths to the European Mission in the year 1892, the responsibility for branches outside of districts was vested in Elder Thomas Taylor as president of the mission, and the then secretary; and I repeat that during the whole of that period, the Broadclist and Plymouth branches *were never once visited by any of the English ministry.*

In the article referred to are the words, "In 1892, as before-stated, this responsibility ceased, so far as local ministerial supervision applied, and has been since that time to the present with those designated by Elder Newton, as 'the powers sent of God.'"

It would be interesting to know in what manner the Broaclist and Plymouth branches were supervised in the interval between 1889 and 1892, beyond the fact that the licenses of the Broadclist officers were demanded for indorsement, and for some reason not yet explained, *were never returned.*

I am asked if I have during the eighteen months I have been in this country shepherded or visited the "sheep and lambs" that I allege to have been so much neglected at Broadclist; and I have to say in answer that I have visited the members of the Broadclist branch the most of them nine times since my appointment to this mission.

Query 2. If the Broadclist and Plymouth branches were not visited by the American missionaries from 1892 till the time when Elder Caffall went there, it was a neglect of duty, in the same sense that it was a neglect of duty that the branches remained unvisited during the time it was under the supervision of the president of the English mission prior to the appointment of Brn. Gillen and Griffiths.

Query 3. This is already answered in my reply to query 2, but I want to add that Elders Caffall and Pitt have visited the Broadclist and Plymouth branches.

Query 4. No, I do not think it is passing strange that Elder Caffall did not mention anything about the licenses alleged to have been withheld from the officers at Broadclist. He may not have been made acquainted with the facts. If he had, I am sure he would have inquired into the matter, and would have done what was right and proper. Even now it would be interesting to know why the licenses were kept from the Broadclist officers for over six years. If there was no reason for this, was it a neglect of duty?

Query 5. I may be pardoned for saying that this is such a ridiculous query, that I can hardly look upon it as being seriously made; but to all whom it may concern, I state that my information was obtained from the officers of the Broadclist branch themselves, which I look upon as a thoroughly reliable source.

It was stated in the conference that the time had now arrived when the English mission could very well get along without any missionary help from America, and in opposing the suggestion I pointed out the fact that if it had not been for the American missionaries, Broadclist and Plymouth at all events, would have been entirely neglected. I am looked upon as the father of the Broadclist branch, having organized it when I was in this country in 1888, and I naturally feel considerable interest in its welfare. It was a case in point, and that is why I "persistently" refer to it.

As to the last paragraph in the said article, it will be seen from the official report of the conference that a resolution recording appreciation of the services of the president of the mission and myself was unanimously supported. Most of the brethren in supporting the resolution eulogized me in the most extravagant terms, and it was stated that no one who had ever come to this country as a missionary was to be compared to your humble servant, etc., etc. In fact, I was everything that was desirable. Now, however, a cowardly inference is made that I am a "busybody and meddler, and to the local presiding ministry a source of weakness rather than a pillar of strength."

Wonderful consistency all this, and I do not know whether I am to believe the verbal or written statements of my brethren about me—there is such a contradistinction in it all. I cannot help feeling, however, that the article was written in the most vindictive spirit, and that it is totally unworthy the profession of the men whose signatures appear to it. I have never expected, and never shall expect, to be able to please everybody; that was beyond the power of the Master, and is certainly beyond the reach of mortal man. My desire is to help and build up in spiritual matters, and not be a "busybody" or "meddler." I am always willing to recognize a fault, and express sorrow where I may have offended.

As a minister for Christ, I seek power through humility and integrity, and have no desire to associate with men who have no respect for these divine principles.

In bonds,

WILLIAM NEWTON.

SACRAMENTO, Cal., Jan. 1.

Editors Herald:—We have brethren G. T. Griffiths, missionary in charge, and D. A. Anderson, who is also laboring in this district with us. These brethren were also here in October, looking after church interests, Bro. Griffiths staying about two weeks and Bro. Anderson about five, so you see we have had time to become somewhat acquainted with them, which we trust will always be an encouraging one. The missionary in charge is setting the churches in order in this mission as best he can, and in his work many dead branches fall before the pruning hook—a sad thing to think of, but the Lord has said it must be done. Dead branches cumber the ground. There has been a Religio started here, under the supervision of Bro. Anderson, which promises good results. This young man has won the confidence of the saints by his godly walk and conversation, and has proven himself a useful man in many ways. A good man's steps are ordered by the Lord.

We desire to inform his many friends that he was ordained to the office of an elder in

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this city on December 27, by Apostle G. T. Griffiths, assisted by the writer. The Spirit of revelation was manifest through the spokesman, bearing witness of divine approval, with good promises for the future, on condition of faithfulness. The saints present all felt the holy influence of the good Spirit, causing many to shed tears. Previous to the ordination, at the request of the missionary in charge, a vote of the branch was taken, as provided for in Doctrine and Covenants 17: 16, all voting aye. We were pleased to see the law honored by the common consent rule being used, and have much assurance that it was acceptable to God. Thus the young man from Lamoni, of the general missionary force, was authorized to lay on hands as well as baptize. We wish him God's speed. May the Lord of the harvest send more laborers into his vineyard, for it is ripening very fast.

The saints here are hopeful, and are improving in many cases. Bro. Anderson leaves for Los Angeles to-day, while Bro. Griffiths goes to Stockton. Last night we watched the old year out, and had a right good time; Bro. Griffiths telling us all about his appetite while aboard the Atlantic liners amid the angry billows. Let the power of the highest overshadow Christ's ministers, is my prayer. GEO. DALEY.

FAIRLAND, I. T., Jan. 4.

Editors Herald:—The work is progressing slowly but surely. We have two branches now in this country—one at Maysville and one at Fairland. We also have material for two more branches. Bro. Moore has promised us a visit in March, then we expect to organize those two branches. I have created some interest in Benton County, Arkansas. Have made some good, solid friends in that county, and aim to go again soon to look after the interest there. Benton County is where my family are located. I find no trouble in opening new places, but what is the use of breaking up more ground when we can't cultivate what we already have; to me it is unwise. Let us cultivate the ground already opened up, until God shall raise up men to hold the fort and take care of what we already have in hand. We have had a hard fight in North Arkansas and Indian Territory. We missionaries have been compelled to do all that has been done. But I am thankful that God is hearing and answering our prayers by raising up local help. In the past few months three good men have been called and ordained, two elders and one priest; all men of excellent qualities, full of zeal and faith, and in a condition to give most of their time to preaching. I also know of two or three other men God will use by and by to do local work, besides several noble young men of promise that will be used later if they improve their time and talents. May God help and bless them is my prayer, and raise up an army of good, solid, wise workers, to do local work, so we missionaries can spread out and open new fields and have good solid locals to cultivate and take care of the grain. I would rather open up than cultivate, because it is my calling. We need wise presiding men in this country; we need men of faith; we need men of God, taking the oversight of the work, not by constraint, but with a willing mind.

But, O Lord, don't send us any more growlers, for Jesus' sake. Don't send any more faultfinders. No, Lord, we pray thee, do not send any more to spend church money and lie around and do nothing. Our Father, we do pray thee not to send any that will lounge around saints. O Lord, we further pray if you have got any such characters as above-described in our midst, or in this great Southwest mission that you will call them in. Yes, Lord, call in all the growlers, and all the faultfinders, and all those jealous fellows, and send men of God; men above little things. Yours in hope of an answer to this prayer in the spring,

S. W. SIMMONS.

GREENLAKE, Wash., Dec. 30.

Editors Herald: — Since last writing we have visited a number of places, Mount Vernon being the last. We had a good interest there; had the use of the Christian meeting house. It seems so good to be treated kindly that one feels like calling special attention to it. O, how much better it would be for all, if men who call themselves ministers of Christ, would follow the golden rule; preaching would be almost without a cross then, and of course not so much reward, so perhaps it is best as it is, at any rate we should not murmur.

A minister of Ballard—a suburb of Seattle—who owns a church, has permitted us to hold meetings in it. He came out of the Baptist Church, went into the Campbellite; left it and now stands alone; says of all the churches he knows of, we seem in many respects the nearest right. He invited us to preach on the apostasy and future punishment; the Holy Spirit helped us. He invited Bro. Enge to speak in his church, who did so a number of times with good effect. The last night I spoke there, at the close gave permission to any to ask questions. A gentleman arose and said he did not wish to ask questions, but wanted to make a few remarks. I told him, No; I had no time, as it was then quite late, and that if he spoke it would necessitate my replying, which would take the nature of a controversy. He said I was mistaken, there would be no controversy. I told him to go ahead. He arose and said, "I came here to-night expecting to hear something very different from what I have. I came prepared to refute it; but must say I have listened to a splendid sermon—the best I ever heard on the subject. Your arguments are unanswerable." I stopped him long enough to confess to the audience that I was mistaken.

The minister—Mr. Fletcher—came to me and said he was much pleased that our position was well taken. He has invited us to return and hold some more meetings, which we intend to do. We are strongly inclined to think he will see the light and have fortitude to walk in it; but as a rule I have not much faith in the ministers of the day accepting our work. It is our duty to do all we can for all classes, but it does seem to me that punishment is all that will help many of the so-called ministers.

We intend to go south—one or both of us—into Oregon, between this and March, perhaps into southern Oregon. All desiring preaching in these parts of Oregon will please write us here. At Mt. Vernon we baptized two noble souls and left several almost persuaded. We were the guests of Mr. and Sr. Pinn, Sr. Holton, and Mr. Bishop, who treated us very kindly.

We think of attending the General Conference, if all goes well and money is not too scarce. I wonder what awaits us there. Of late I have a strong desire to see into the future, more so than ever before. I never cared to know of its secrets before; but of late I do. I look forward to the coming conference with considerable anxiety, but trusting in God that all will be done for the best, and that we may more fully know his will.

May God bless all, and hasten the redemption of his people and their land, is my daily prayer. HIRAM L. HOLT.

GROVEHILL, Iowa, Jan. 8.

Editors Herald:—Came to this place over two weeks ago; have been preaching here and at Oran Center. The latter place gave me quite a fair congregation and splendid attention. At this place there has been a great deal of preaching in the past, and that too by some of the best talent; so that when a smaller gun is heard, the sound thereof soon dies away. Will go from here to Floyd County this week, and try and make a new opening near the west line of Chickasaw County. Will go from there to district conference, which convenes at Arlington in February.

The district is rather looking up spiritually. The conference held at Fairbanks last fall was a feast of good things to all who attended. Bro. Lambert's presence was a great blessing to the saints, for they all so appreciated his sound logical sermons. O, that the saints who heard Bro. Lambert would endeavor to live in harmony with his advice. I hope visiting saints, or those attending conferences, will not, as some have done heretofore, make their presence disagreeable by remarking to those with whom they may stay, that their accommodations are not agreeable, especially when it is clearly seen that the resident saints are doing the best they can. Sometimes remarks of this kind impede the progress of the saints, spiritually, for a season. May God's blessing be with the saints throughout the world, I pray.

J. R. SUTTON.

CONIFER, Colo., Jan. 1.

Editors Herald:—As I sit here writing I can look out at the window and see a beautiful picture—nature in her beauty—the sun shining on the mountains covered with snow and pines. It is grand—the eye does not grow weary looking at it. How thankful we should be for the beauties of nature. Am thinking of the old year that is gone and the new one which has been ushered in. We have all sown seed of some kind during the

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past year—has it been for good? We may not see the fruits immediately, but may in the future. Let us take a retrospective view of the past year and see if we can discover any place where we have made mistakes, where we could have done better; if so, let us resolve to profit by past experience and make improvements in our lives during this new year. Let us "turn over a new leaf," begin on a clean page, and see how free from blots we may keep it. Let us remember this:—

"The tissues of the life to be,
We weave with colors all our own,
And in the field of destiny,
We reap as we have sown."

Then we should be very careful to sow good seed. There is something for every one to do in the army of the Lord. We cannot sit down and fold our hands and wait for an opportunity to do "great things;" but if we would be blessed we must be ready to do anything that we can do, whether great or small. God looks at the heart and not the outward appearance. It costs no more to be cheerful and pleasant, to have a smile and kind word for those about us, than it does to be cross and fretful, which will throw a gloom over all. We may dispel gloom, sadness, and everything that is disagreeable by a little "sunshine in the soul." Let us make an effort to "come up higher" in this new year that is before us, and the Lord will bless us.

Your sister,
LILLIE BAKER.

Mothers' Home Column.

EDITED BY FRANCES.

The primal duties shine, aloft like stars.
The charities that soothe, and heal, and bless,
Are scattered at the feet of man, like flowers.
—Wordsworth.

WHY NOT?

Husband, why not notice your wife's kindly efforts for your happiness? And then why not cultivate your appreciation of the same and develop it, till it unconsciously manifests itself to her? You cannot tell how such a course on your part will stimulate and inspire her with power to make greater efforts.

Yes, you *can* tell, if your experience has been similar—the reverse, however. What if both parties have lost their interest in the other's happiness, cannot each try to live for the other as—as when? Before the legal authority pronounced you one—and awhile after.

Surely it cannot be a very great trouble to you—after you get used to it—to say, "Wife, your bread is good," or "fine," as the case may be, and it will give her the understanding that you know that she is trying to be thorough in her business. Don't tell her 'tis good, thinking that she don't know it; for if a woman can make good bread she certainly knows it. And no one knows how badly a faithful wife feels when she fails to come up to her own views in her work—let it be bread, the staff of life, or a well managed household,—the comfort of life. Not an overnicely managed one, neither a slack, haphazard one; but such a management as will give attraction and comfort to the family as well as to guests. Shall we softly say to the gentleman of the house, "You have much to do in this department of business, as well as the lady?" What, if you never scrape your boots when coming in from the stable or from farm work, and never teach the boys to do the same; and then, if you take off your cap, coat, or other garments, and leave them on chairs or sofa in the sitting room, or in any other part of the house, and invite friends before she has time to put them in a proper place, who is answerable for the same, and who is it that causes unnecessary work? And besides, what if you should put in a little more wood, when the baking did not require it, and if the bread should be scorched, who should be scolded for the same—if any scolding is done? Still more, if you should rebuke her for burning so much wood, and even exclaim: "There, don't put in any more wood; the room is as hot as an oven now." And what if she obeys like a good docile woman that does not fully realize that *she* is baking that bread and will be held accountable for its quality.

We take bread for an illustration; but, sisters, we all know that the same principles sometimes apply to many other affairs in the household, and we have known somewhat of their practice—have been there and have come away, so why not speak of it in a pleasant manner though? We think the many promises given to him that overcometh are meant for her that overcometh just the same, and that she has as broad a field for experience in that direction as he.

Well, sisters, I fear that some of you have heretofore felt a little displeased with Sr. Almira's plain speaking, but she could not tell all of it in a few short essays, but tried to tell as she thought as far as she went, so now will proceed: She has always tried to show that woman is, shall she say it, can she say it, and not disturb the peaceful minds of some of the men? Well, we will run the risk. She can be a little superior to man, or was designed to be. How do you know? Who was the designer? say those who have not seriously pondered the subject.

First, in the creation woman was the last and the crowning work of the Creator. She was the one by whom the fall of man was brought about; and later on, woman was the one by whom the Redeemer was ushered into the world, that all who wished to be saved from the fall might be saved. Man was not chosen to perform the act of the fall, nor to assist in introducing his Savior into the world. That shows, without argument, that the Upholder of all His creations designed woman to be greater than man. Yes, brothers, it is of no use to spend time in arguing the case, because some of our sex have fallen and dragged some of yours down on their level. We are speaking of the design in the beginning, not of the failures made by those who have yielded to temptations.

But, say many, "Women were not as noted anciently as in modern times, or at least they are not spoken very highly of in the Bible."

Why not? Because, when the writers were not under the power of inspiration, they felt a little selfish, and did not give all the worthy ones a fair show—or that is our opinion. But Sarah, Hannah, Ruth, Abigail, Mary, Elizabeth, Lois, and others familiar to every careful Bible student, to say nothing about the many who lived quiet lives and imparted their good qualities to succeeding generations, as is the case with many to-day, whose names will never be recorded in history, but will have a place in the Book of Life.

"But," says one or many, "we can't be one of them, or like them." Certainly not; but whoever nobly, faithfully fills his or her allotted sphere, will not be forgotten in the day when the account of stock is taken—will be rewarded according to intents and purposes.

Will the reader please turn to the fourth chapter of Esdras and notice particularly from the fourteenth verse to where the strength of wisdom is spoken of, and you will clearly understand that woman was then considered strong in both good and bad. That was the thought of a man of letters more than five hundred years before Christ. The writing of the third illustration showed that wisdom is greater than woman, not man. No woman ever became strong in good without an effort. No, no; it is by untiring effort that one rises in the scale of virtue and power. The most eminent of our sex have climbed high hills of opposition before attaining the much desired object. Some have been reared in the depths of poverty and ignorance, but were led up higher by the hand of some self-sacrificing person, and thereby qualified to perform a Christ-like work. How great are the possibilities of women. How great in this age are the facilities for the attainment of those possibilities, and consequently how great should be her achievements, not only in public but in the many little cares and perplexities that accompany every household.

"O," says the young aspiring lady, "I don't care for domestic labor! I want to shine in society!"

Why not? The progress and success of every enterprise—from chopping wood and washing dishes to the presidential chair—can be traced back to the home instruction; and on whom does the most of it rest? Let reason answer.

Solomon said, a "wise woman builds her own house." He had wisdom, so saw the facts of the case; but poor soul, he was not wise enough to heed his father's counsel—was too much taken up with idolatrous women. We think he saw wherein he erred, and pointed out in his writings some of the dangerous paths in life, that others might take warning.

He also compared the church to a woman; so did the angel to the revelator. He spoke of two classes; but the good, the pure, the true, is the one to be the "Bride, the Lamb's wife," and that is the state that every brother and sister should strive to attain. That which we have done, is done; that which we have not done, remains undone. But let us, either old or young, strive to rise above our many mistakes, and firmly set our feet on the rock of truth and right. "O, I can't" is

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whispered to us. Why not? Patience and perseverance, attended by the blessing of God, will accomplish his design. Our time is short, and we must be up and doing ere the day of life is spent. Every good housekeeper does her work in the proper time, so does every laborer in the house of the Lord, or in the Lord's work.

Woman has been called "queen of angels," so we can safely say that she should strive to be queen of her home—ruling by a scepter of love, not a rod of authority in every unpleasant occurrence. Men build houses, but women more generally make the homes. That seems to be their part of the business more especially. Have not the best men of every age spoken of their mothers, their wives, their sisters, with great reverence? And even the lower classes of men have done the same. No man ever was so low that he did not respect virtue and true womanhood!

So, dear sisters, let us do all we can in the *now* to help on the point in question. We are very glad that our writers and our speakers are striving to hold up those beautiful points to the world. Then let us all exclaim, "God speed the work!" Why not?

SR. A. M. SNOW.

SARGENTVILLE, Me.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

To the Sisters' Prayer Union:—A sister in Southern Indiana requests your faith and prayers in her behalf, that if it is God's will, she may not be compelled to leave her home or be separated from her child; also that the Lord will aid her that she may be permitted to live in peace.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

PRIMARY WORK.

(Concluded from last week.)

In the lessons we frequently come to

LARGE WORDS,

or at least unfamiliar words. I do not think it advisable to simplify the word, but rather teach the children the meaning of the new word; it makes them feel that they can master hard things. When we come to an unfamiliar word I usually explain the meaning of it, and then use it in two or three sentences; then require each of them to form a sentence, using the word; and by the time it has gone to every member of the class, the word is no longer unfamiliar.

Of course I have

RESTLESS PUPILS,

and it is not always the same pupil that is restless. The older primaries seldom have any time to spare to become so, as they think more and ask more questions, and you can bring more thoughts to their mind. When my children do get restless, however, I sometimes try a song, at a good stopping place; but more frequently ask questions on the lesson, asking those who can answer not to speak, but stand. Sometimes I go back a lesson or two; this standing rests them. Sometimes I ask questions in this way, "Hold up as many fingers as there were men cast into the furnace?" This is a pleasant diversion.

DISTRIBUTION OF PAPERS.

When we have finished the lesson I give them each a *Hope*. We have a little exercise in our class at this part of the program. During the week we try and do something to make some one happy, something that no one asks us to do, and before each child receives his *Hope* he tells his "good deeds." Then sometimes there are picnics or socials that have been arranged for the pupils. I usually explain every little detail, so that they will know just what to do; of course I know about these things, as they are always discussed at teachers' meeting. We generally have a picture of the leading point of the lesson, on the blackboard up stairs. I usually tell the children there is a picture on the board, and it may represent this, or it may represent some other scene, and when they go up stairs during the review, which is frequently tedious to primaries, they are absorbed and interested in studying out just what the picture means.

AMONG MY SUCCESSES

as a primary teacher I count the very good attendance of my pupils. This, I believe, is due to the fact that I make a list of the absentees at the close of each session, and before the next Sunday comes, make it a point to visit and find out why. By doing this I gain the interest of the parents and their coöperation. When a parent finds that the teacher is interested in his child it pleases him, and he is generally more careful that the children should be present at all times. Another success is the love and confidence I have won from the children. Love of children is something to be appreciated, and when I have the parents tell me that their children think whatever their teacher tells them is exactly right, and how careful they are to do everything their teacher asks them, it makes me thankful indeed. While it brings added responsibility, yet I am glad to have such a precious responsibility, and only pray that I may bear it with honor to our Father. Another success is that my children are learning to be unselfish and kind to each other, and I think it is good to encourage this, even if we step aside from the lesson to do so. When I see one child give up her penny because another child has lost his, or when I hear one express sorrow because another has not been able to enjoy some good time that the class has had, it makes me know that they are learning kindness. I feel that I have made another success in the fact that the Sunday school is not a matter of Sunday only, with the majority of my pupils; I do not think a day passes but they remember their Sunday school. In order to bring this about I have entertained my class at my home and other places; I have remembered them and worked for them in ways that I felt they would appreciate. On last Easter I gave each one a package of flower seed, Nasturtiums. Almost every one had success with their flowers, and nearly every Sunday the children came with handsful of Nasturtiums for the church and for the teacher. They have learned to take care of their tickets and return them because two or three of them have saved a sufficient number to gain a present for their attendance and care in preserving the tickets.

As I have always tried to repair everything that seems to be wrong, I cannot tell you wherein I have failed. My successes have not been unqualified, and could have been more brilliant if I had had more time to think and work. But I realize that I am not always able to reach and hold the attention of all of the children, and sometimes this inability causes the lesson to be almost a failure. Another thing that I am deficient in is the library subject; this is largely because I have not had quite enough time, and it has not been impressed so vividly upon my mind as a failure. I think I shall try to make progress along this line in the future.

THE AGE WHEN CHILDREN MAY ENTER THE SUNDAY SCHOOL

varies with the child. Some children, though very young, are easily controlled and may enter earlier than others who have no idea of what the words "do" and "don't" mean. Some at three years old will grasp thoughts that other children of five will scarcely comprehend. I think a safe rule is to send them when they are old enough to understand what you mean when you say, "do this," or "don't do that." I do not think we can begin too early in this very important work of religious training. If we send them to Sunday school, there they learn order in such a pleasant way that they do not realize they are learning; they learn that they must stand up at a certain time, and march at a certain time, be quiet at certain times, and sing at certain times. They learn in the Sunday school that there are other children in the world, and that they must give up to others; they must share their teacher with others, and divide the attention, which they may have received entirely before this, with others. I find that the Sunday school tends to make children unselfish and docile. I find that children who are not permitted to attend until they are six or seven years of age are selfish, generally spoiled and petted; they are troublesome because they have never been taught order, and if they are timid you must coax them in every step, and help them over the embarrassments of learning, thus taking a great deal of time; whereas, if they came in younger, before they grew to be self-conscious, all that would be necessary would be to tell them to do this or that. I find that children not sent young are hard to interest, because their minds have never been trained to think on one thing for a minute; and they are, generally speaking, much more difficult to teach and manage than children who are permitted to enter as soon as they can understand yes from no.

PROMOTION.

The age when a child should leave the primary department also varies with the child. When a child becomes so advanced that he can grasp the lesson story and only half listen, when he wants to tell everything

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about every lesson, then it is time to advance him; because he is gaining nothing in that grade, and is often a hindrance to the progress of others. The teacher of course should be the judge of this, and I believe the age for promotion is from about six to eight years.

If these thoughts shall be the means of assisting any primary teacher to better understand the precious charge given to her, the effort will not have been in vain.

M. EUNICE WINN.

Conference Minutes.

ST. LOUIS.

St. Louis district conference convened in St. Louis, Missouri, January 6. J. C. Hitchcock president, J. D. White assistant, J. G. Smith secretary. Elders J. D. White, J. C. Hitchcock, J. S. Parrish, J. E. Betts, Jun., W. O. Thomas, J. F. Wilson, N. N. Cooke; Priest G. F. Barraclough; Teachers J. J. Billinsky, F. Wiley, James Wild reported. Branch reports: St. Louis 463; 7 baptized. Whearso 60. Bishop's agent's report: Balance, $126.89; received since, $402.93; paid out, $125; due the church, $404.82. Annual report of Bishop's agent: Balance, $98.53; received since, $761.09; total, $859.62; paid out, $454.80; due church, $404.82. J. G. Smith, agent. Reports audited and found correct. Officers elected: J. C. Hitchcock president, Henry Roberts vice president, J. G. Smith secretary. Some eight cases against whom charges were preferred, were referred to a court of elders. Two cases against whom charges were preferred were referred to the Bishop's court. A communication from Bro. T. W. Williams, of Los Angeles, California, was read, containing a resolution passed by Southern California district, instructing the delegates to General Conference of 1900, to endeavor to secure a council of the priesthood of the church, that a general understanding may be arrived at as to the present scope of gathering; how far it applies now, in what does consecration consist, and to what extent the principle of equality is to obtain in the church to-day; together with any other important questions that may come before the body. Resolved farther, that we send greeting to the Presidency of the church, and ask them to consider our petition, etc. On motion the above communication was referred to the Presidency of the church without comment. A communication from Bro. B. F. Ordway, of Peoria, Illinois, was read, declaring in favor of the initiative and referendum, which provides for the people initiating measures; also that such acts of their representatives as concern them most, may be referred to them for ratification. Also that all revelations received by the President of the church, shall after acceptance in the general body be submitted to the various branches for their ratification. A declaration was also made in favor of the Australian, or secret system of balloting in our conferences and branches, under certain circumstances. On motion, the above communication was laid on the table. Preaching on Sunday morning and evening by Elder G. H. Hilliard. Sacrament, prayer, and testimony meeting in the afternoon. Adjourned to meet in St. Louis, Missouri, on Saturday evening, March 24, at seven o'clock, and on Sunday, March 25.

Conservative Congregationalists in Eastern papers complain that President Hadley's vested choir, chants and reading of scriptures with musical interludes at Yale University devotions make too radical an innovation to be consistent with Congregational simplicity.

Sunday School Associations.

DISTRICT SUNDAY SCHOOL ASSOCIATION OFFICERS.

PLEASE TAKE NOTICE.

About December first I mailed a circular letter to the superintendent of every district association in the church, as nearly as my incomplete directory would admit. At least some person in every district was addressed. This was to obtain information that is very much needed by the officers of the general association. Up to the present time we have received replies from but a part of the districts. Some were very prompt, and have our hearty thanks for the same. We feel quite sure that all the letters have been delivered or they would have been returned, as all envelopes bear my return card.

We give a list of the districts not yet heard from. If the officers of any of these districts have not received the circular letter, please write me at once and one will be sent. If the blank has been laid aside, please hunt it up and fill out and return:—

Southeastern Illinois; Texas Central; Spring River, Kansas; Southern California; Ohio; Central Nebraska; Northern Nebraska; Eastern Maine; Western Maine; Northern Michigan; Independence, Missouri; Kewanee, Illinois; Northwest Kansas; Northern California, Pittsburg and Kirtland; Southern Missouri; Northern Wisconsin; Southern Wisconsin.

We sincerely trust that no one will neglect to give us their hearty and prompt coöperation in this as in all other work for the Master. Yours for the work,

T. A. HOUGAS, Gen. Supt.

HENDERSON, Iowa. 32t

THOSE PRIMARY CARDS.

Only six lessons of the quarter are illustrated. The cards have numbers at the top corresponding with the numbers of the lessons in connection with which they are to be used. This will answer many questions received at the office asking why the rest were not sent.

J. A. GUNSOLLEY,
First Asst. Supt.

CONVENTION NOTICES.

Convention of Mobile Sunday School Association will meet at Three Rivers, Mississippi, February 9, at 6:30. The exercises will be in charge of Elders G. W. Sherman and F. P. Scarcliff. An interesting program will be rendered if all will cheerfully respond to the parts assigned them. Every school should be fully reported and represented, as important work will be done and new officers are to be elected. Send reports to secretary.

C. I. CARPENTER, Supt.
F. P. SCARCLIFF, Sec.

Des Moines district Sunday school convention will be held in Grinnell, Iowa, February 9, at ten o'clock. District officers to be elected; and election of delegates to General Conference. I hope that every Sunday school will make an effort to have one delegate present, and more if possible. Be sure and send reports. Evening program will be held. The school at Grinnell is quite small, let every one come prepared to take part.

MRS. ETTA SPRINGER, Supt.

To all Interested in Sunday School Work:—Surely when I address this notice, as I do, I have a right to expect that all who claim the name of Latter Day Saints will understand it means them.

At the last general convention of the Sunday school association a committee on improvement, consisting of J. F. Mintun, Magnolia, Iowa; George Blair, Lamoni, Iowa; M. C. Fisher, 694 Washington Street, Boston, Massachusetts; Miss Louise Palfrey, Macon, Missouri; and Mrs. B. C. Smith, Independence, Missouri, was appointed, and have by all legitimate means sought to understand our duty, and so far as understood do it; and believing it to be a duty to again call your attention to this committee, we urge you to send or present to any one of this committee such suggestions as you may think in your judgment will perfect our work, or at most improve the Sunday school work in any of its features; namely, quarterlies, class books, records, changes in constitution and by-laws, etc., and to have your ideas upon such subjects as, "Shall we provide programs for holiday entertainments?" "Shall we follow the international committee's outlines for lessons to be used in the quarterlies?" "Shall we have a Sunday school missionary?" "How shall we secure space to represent the Sunday school work, as it should be represented," by the 15th of February, 1900, so that the committee can by correspondence have time to consider them?

Your associate and brother,
J. F. MINTUN,
Chairman of Improvement Committee.

r2t

Miscellaneous Department.

OREGON AND WASHINGTON.

There are a number of saints in the abovementioned states whose names are not on the general church record. It is necessary that all should be, that the record may be complete. The proper way to get your names there is to have them put on the *nearest* branch record. The way to do that is to send your letter of removal, which you must get if you have ever belonged to a branch; if you have never belonged to a branch, send your certificate of baptism to the clerk or president of the nearest branch: they will enroll your name and return certificate.

Now please tend so this as soon as possible, as we desire to straighten up the record before General Conference, and the branches will please send in their reports so as to be in time. I will now give the addresses of branch presidents and secretaries: Elonzo Crebbins, Bridge, Oregon; Mr. W. Taylor, Drain, Oregon; Mabel Watkins, Sweet Home, Oregon; Mrs. Cora Earhart, Green Lake, Washington; Samuel Crum, Castle Rock, Washington; Mr. T. Holms, Roslyn, Washington; Hiram VanEaton, Eatonville, Washington; Mr. T. Hicks, Deep Creek, Washington.

I also wish to remind the saints of this mission that Bro. Alma Morris, Lebanon, Oregon, is Bishop's agent, and as funds are getting short, we trust all who have anything to help the cause, will send the same to him, who will receipt for all moneys received.

HIRAM L. HOLT,
In Charge of Mission.

CONFERENCE NOTICES.

Kewanee district conference will convene at ten a. m., February 3, at Kewanee, Illinois. It will be the time to elect officers for the next term. We hope to see a large delegation present. Those holding the priesthood will please have a written report. If you cannot be present, send your report to S. A. Whitehouse, Kewanee, Illinois.

J. W. ADAMS, Pres.

Conference of Eastern Colorado district will convene with Denver branch, at their church, corner Twenty-second and Arapahoe streets, February 17, 1900, at ten a. m. All reports should be sent in due time to secretary, C. E. Everett, 2925 West Sixteenth Avenue, Denver, Colorado.

J. B. ROUSH, Pres.

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Decatur district conference will convene at Lamoni, Iowa, February 23, 7:30 p. m. Branch officers will please take notice and see that their branch reports are sent; if not by person, please send to the undersigned by February 20. B. M. ANDERSON, Sec.

Kentucky and Tennessee conference will convene with Sedalia branch, at New Bethel, February 10, at ten o'clock. All saints in the district are specially invited to attend. Come one, come all, and bring the Spirit of the Master with you, and let us have a spiritual feast. It is hoped all will be willing to make the sacrifice necessary to be present, and assist in attending to whatever business may be presented. District officers to be elected.
D. W. COOK, Pres.

Conference of Fremont district will meet at the saints' chapel in Hamburg, Iowa, February 10, at ten a. m. Ministerial and branch reports should be sent to me at Hamburg, in care of Bro. Frank Becksted, to reach me not later than February 9. Election of delegates to General Conference and other important business require a large attendance. Come and make the conference a success.
CHARLES FRY, Sec.

Conference of Nodaway district will convene with Guilford, Missouri, branch, Saturday, February 17, at ten o'clock. Let all reports be sent in promptly. It is especially desired that *all* holding the priesthood shall be present. Some matters of more than usual importance will be discussed, and let us come together, praying God's blessings and guidance. E. S. FANNON, Pres.

Oklahoma conference will convene with Oak Grove branch, near Sumner P. O., fourteen miles east of Perry, February 9. Each branch is requested to send report. Each elder, priest, teacher, and deacon should report labor done; we hope to hear from all. Let us sacrifice a little time and effort and attend; let each one be determined to do his part, that the work may advance. The gifts of the gospel are ours to enjoy if we strive for them; let us strive lawfully and receive the reward. R. M. MALONEY.

Clinton district conference will convene at Coal Hill chapel, between El Dorado Springs and Lebeck, Missouri, February 10, at ten a. m. Send branch reports to A. Lloyd, El Dorado Springs, Missouri. Branch presidents, please do not forget to send the tax of five cents per capita for district expenses, to Bro. G. W. Beebe, Sen., Lebeck, Missouri.
A. LLOYD, Pres.
ELLA MILLER, Clerk.

Conference of Mobile district will meet at Three Rivers, Mississippi, February 10, at ten o'clock. All branches should be well represented as new and important business is expected to be presented. Come and bring the good Spirit and have a season of rejoicing. W. L. BOOKER, Pres.
C. I. CARPENTER, Sec.

Texas Central conference will convene March 17, at ten a. m., at Philadelphia branch, near Reagan, Falls County. All elders, priests, teachers, and deacons are requested to send their reports in writing to the secretary at least three days before conference. The Sunday school convention will be held at same place on the 16th at 7:30. We earnestly request all to attend.
S. R. HAY, Pres.
C. M. MITCHELL, Sec.

Des Moines district conference will convene at Grinnell, Iowa, February 10, at ten o'clock. As business of importance to every saint in the district will come up, we hope each branch will send delegates.
H. A. McCOY, Sec.

CORRECTED NOTICE.

I see by the notice in the *Herald* that I made a mistake in the date of conference for Northern Nebraska district, and wish you to correct it through the *Herald* and say that the conference meets on Friday, January 26, at 7:30 p. m., instead of January 27, and oblige JAMES HUFF, Sec.

NOTICES.

The members of the Quorum of Apostles are requested to meet on the 15th day of March next at Lamoni, Iowa, ten a. m. in the Historian's room, Herald Office, to consider church matters, especially those relating to the business of the approaching General Conference, to begin April 6 next. All matters intended for the quorum may be sent to its secretary, Heman C. Smith, at Lamoni, Iowa. The president of the quorum may be addressed at the same place. It is necessary for the quorum to meet early, as there are some special items of business requiring attention that may consume considerable time in considering them. Let us put forth an effort to meet in the right Spirit, with cordial feelings and good will in every sense, that our labors may secure the direction and approval of the Master. WM. H. KELLEY,
President of the Quorum of Apostles.
LYONS, N. Y., Jan. 8.

To the Saints in Decatur District:—In my notice in *Herald* of January 3, I omitted the name of Frank Hitchcock, Pawnee, Missouri, as solicitor in Lone Rock branch.
F. M. WELD.

I want to find a home among the saints somewhere, and get employment. I have a small family. If anyone should read this, and could give me employment, would do me a favor. I can give good reference if required. W. A. HELMS.
ROGERS, Texas.

BORN.

HOWELL.—Edith Marion, daughter of Ralph N. and Eva Howell; born December 2, 1899, near Albion, Idaho. Blessed by Elders Charles Albertson and S. D. Condit, December 27, 1899.

SHIPPY.—At Oelwein, Iowa, August 15, 1899, to Bro. Chiles and Sr. Katharine Shippy, a son. Blessed January 7, 1900, by Elder J. R. Sutton, and named Russell Forest. This child is a grandson of Benjamin Shippy, one of the old time saints.

MUSSELL.—At Bevier, Missouri, October 23, 1899, to Bro. Frederick T. and Sr. Sarah Mussell, a daughter. Blessed January 7, 1900, by Elders R. M. Elvin and Francis A. Evans, and named Ruth.

ANDERSON.—At Bevier, Missouri, October 12, 1899, to Bro. Ed and Sr. Hiley E. Anderson, a son. Blessed January 1, 1900, by Elders R. M. Elvin and Joseph A. Tanner, and named Charles Edward.

MARRIED.

ROELL—GRIFFITH.—In Chicago, Illinois, at the residence of Elder J. M. Terry, January 10, 1900, at 8:30 a. m., Bro. C. Roell, of St. Joseph, Missouri, to Sr. Margaret Griffith, of Kirtland, Ohio, Elder J. M. Terry officiating. The happy couple will make their home in Independence, Missouri.

KYLE—GREEN.—January 10, 1900, at the home of Bro. and Sr. Tyrrell, Chatham, Ontario, Bro. David Kyle and Sr. Minnie Green, youngest daughter of Bro. and Sr. George Green, of Appledore, Ontario, were united in marriage, Elder J. H. Tyrrell officiating. May a loving, peaceful, happy, and prosperous life be theirs to enjoy.

DIED.

STUDIE.—At McPaul, Iowa, December 25, 1899, Sr. Lucy, wife of Henry Studie; she was born July 11, 1869; married April 20, 1882; baptized September 16, 1899. She leaves a husband and two children to mourn. Sr. Lucy was a kind and affectionate wife and mother, lovely in life, faithful unto death. Funeral sermon by Elder Henry Kemp. Interment in Thurman cemetery.

WIGHT.—Edith, only daughter of Romanan and Bertha A. Wight, after a long illness borne to the last with patient resignation, departed this life on Christmas day, 1899, at her home in Galland's Grove, Iowa. The deceased was born July 24, 1880; her age at the time of her death being 19 years, 5 months, 1 day. She united with the church April 27, 1891, Heman C. Smith performing the rite of baptism. A father, mother, two brothers, and many friends mourn. Funeral services by Elders C. J. Hunt and John Pett at the saints' chapel.

COGSWELL.—At Johnstown, Wisconsin, December 16, 1899, Sr. Samantha, wife of Orlando Cogswell. She was a daughter of Willard and Samantha Woodstock of the old organization, and was born October 20, 1838. She leaves a husband and three children; was a kind and loving wife and mother, and will be missed by all who knew her. She was baptized at Independence, Missouri, in 1884, and has ever lived a faithful and consistent life, and passed away firm in the faith which she had held so dear. Funeral sermon by Elder Henry Southwick.

DEMAN.—Cora B. Deman, died at Little Sioux, Iowa, January 4, 1900. She leaves a husband and one child to mourn. She was a friend to the saints' faith, and by her request funeral service was held by a representative of the faith. Services held at the saints' chapel, by Elder J. F. Mintun.

MYERS.—Henry Anthony Myers, second son of Sr. F. W. Myers, of Missouri Valley, Iowa, was instantly killed in a runaway on January 5, 1900. He was at death 22 years, 2 months, and 9 days old. A young man of many excellent qualities. Funeral services near Calhoun, by Elder J. F. Mintun, the body being laid to rest in Magnolia cemetery.

TEAGARDEN.—At Beaver, Texas, Sr. Sarah Beatrice Teagarden, wife of Bro. John Teagarden. Born December 24, 1860; died November 10, 1899; baptized by Elder I. N. Roberts, December 4, 1887, in Houston, Texas; lived a life worthy of imitation by all saints. An affectionate husband and seven children mourn the loss of companion and mother. Funeral at the grave by Elder T. J. Sheppard.

Clothed in a robe of raiment white,
Mother has winged her way,
Into the beautiful heavenly light,
Out of the shadows of earth's dark night
Into the light of day.

Angels who watched for her coming, I know,
Left the pearly gates ajar,
And with beaming eyes and face all aglow,
As she entered the portals they each hovered low,
And placed in her crown a star.

Methinks I can see her so beautifully fair,
Clothed in her raiment white,
With a crown on her head and a harp in her hand,
Ever to dwell in that beautiful land
Where Jesus himself is the light.

BADDER.—Myritta Badder, youngest daughter of Sr. Henrietta Clark, died June 6, 1899, at Appledore, Ontario. She was born November 26, 1875, in Howard Township, Kent County; was baptized April 6, 1890. She tried to live a true saint, and bore a faithful testimony to the truthfulness of the restored gospel; she leaves a husband and a little boy to mourn. Funeral in the saints' church, in charge of Elders F. Gregory and D. MacGregor; interment in the Wabash cemetery.

FOUTS.—James Fouts was born February 12, 1858, in Shelby County, Iowa; died November 11, 1899. He was married to Miss Rena Roundy in the year 1877; to this union was born nine children, three died in childhood. He leaves a wife and six children. He was buried from the church at Galland's Grove; sermon by Elder R. Wight,

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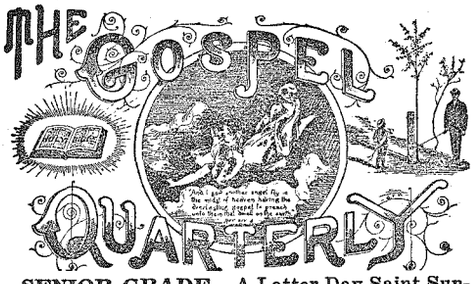

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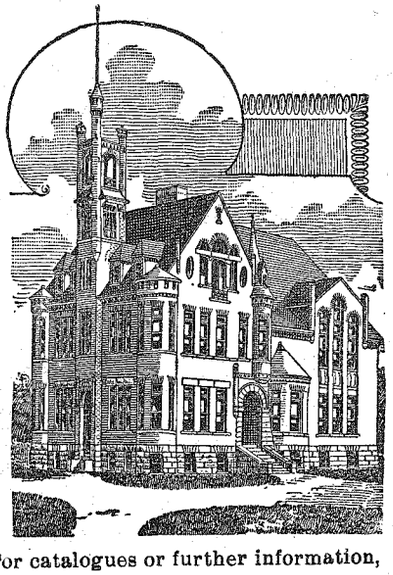

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THE SAINTS' HERALD

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

Vol. 47. Lamoni, Iowa, January 24, 1900. No. 4.

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GOVERNMENT REPORTS SHOW MORE UNMARRIED MEN THAN SINGLE WOMEN.

Some one has proposed a husbands' union for the protection of husbands; just what they are to be protected from is not yet stated. Possibly the union is to be founded on the same lines as the School for Wives, established in England.

Still better are the marriage schools which are being developed in Germany on practical lines. They are for girls and women only, and the value of such a training cannot be overestimated. Girls leave the marriage school competent to undertake the management of a house—and of a husband. The girls who have been graduated from these schools have been extra lucky in getting married, so it is said.

Another society which has been organized in Denmark is the Celibacy Insurance Society. Its object is to provide for those women who either cannot or will not provide themselves with husbands. The premiums begin at the age of thirteen and end at forty, an age at which it is supposed most of the members will have abandoned all thought of marriage. Such being the case, the woman receives an annuity for life. If she marries at any time she forfeits all her rights.

Old maids in the United States are outnumbered by the bachelors, although it is popularly supposed that the contrary is the case. To come to exact figures, there are 7,427,767 bachelors and 3,224,494 spinsters. This is upon the authority of a government report. Even in Massachusetts, where it was thought that old maids constitute a large proportion of the population, they could each find a single husband and then not exhaust the stock of single men, for there are 226,085 men and only 219,255 women who have not yet entered into the bonds of matrimony.

New York State has 120,000 more bachelors than spinsters. Only one State in the Union has more female celibates than male and that is California, in which there are 59,456 of the former, and 22,829 of the latter. The State of Washington has, perhaps the largest excess of forlorn single men—80,537 all told, the unmarried women numbering only 9,181.

Out of an equal number of bachelors and widowers between 25 and 30 years of age, thirty widowers remarry for every thirteen bachelors who enter the bonds of hymen for the first time. For every spinster married between 30 and 65, two widows are remarried. Both facts are eloquent in favor of the comparative advantages of matrimony.—*New York Sun.*

AIM AT MUNICIPAL REFORMS.

Dayton, O., Jan. 14—The annual meeting of the League of Ohio Municipalities will be held here on January 16, 17, 18. This year's convention is given significance through the prominence the proposed municipal code will have. The code was prepared by Judge D. F. Pugh, of Columbus, and Edward Kibbler, of Akron, who were commissioned for the purpose by ex-Governor Bushnell. It involves a revolution in the form of city government, and its features have been the subject of addresses by lawyers and others for months. It is to be introduced in the Ohio Legislature.

In the reforms proposed in the new code, the predominant feature relates to civil service regulations similar to those of the national government. The desire is for economy and a higher standard of work. It is intended to apply the bi-partisan idea to all administrative boards. The ownership of all public utilities is also embraced in the scheme.

Among the addresses to be made before the convention in regard to the proposed code are the following: "Water works," J. J. Pater of Hamilton; "City treasurer," O. E. Barren, Columbus; "Civil service system of cities and powers conferred upon the governor," Mayor W. E. Young, Akron; "Parks and public grounds," Professor F. A. Brady, Columbus; "Municipal charity," L. B. Gunckel, Dayton; "Creation of sinking fund," Martin E. Gemunder, Columbus; "Age limit of municipal officers," Mayor Arthur O. Archer, Cadwell; "Finance and taxation of cities and powers to borrow money and issue bonds," H. P. Boynton, Cincinnati; "Legislative department of cities," H. S. Cartwright, Wilmington; "Municipal ownership of street railways and telephones," Mayor Samuel M. Jones, Toledo; "Individual responsibilities of councilmen," E. P. Matthews, Dayton; "Division of cities into councilmanic districts," ex-Mayor Samuel L. Black, Columbus; "Police department," Max Burgheim, Cincinnati; "Executive department," Mayor Gustav Tafel, Cincinnati; "Nomination and election of officers," Mayor J. H. Farley, Cleveland; "Changes in the health department," State Health Officer C. O. Probst, Columbus; "Licensing of occupation of streets and alleys," Mayor Huntington Brown, Mansfield. *Chicago Tribune, January 15, 1900.*

TIME TO THINK.

Writing in the Educational Review on "Changing Types of Modern Thought," Professor R. M. Wenley of the University of Michigan pleads for time to think. He believes there is a growing recognition that some thinkers should spend their time in thinking instead of in investigation.

During the present generation one phrase has been repeated constantly as if it summed up the whole truth: "It is an age of criticism, of unrest, and of doubt." Professor Wenley believes that appreciation has now come of the partial nature of the statement and that it embodies a half truth and perhaps not even this.

Instead of being an age of criticism the nineteenth century, particularly the latter part, has been a period of acquisition principally, and of startling acquisitions at that. The mathematico-physical sciences have transformed themselves; there is a new astronomy, chemistry has completely changed its face, and physics has been extended in marvelous ways. Molar phenomena have fallen back before molecular. Besides the revolutionary alterations an entire new range of sciences, such as physiology, biology, histology, pathology, bacteriology, and experimental psychology, has arisen. Historical

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science has shifted its sweep so economics, sociology, anthropology, historical theology, and archæology have been changed beyond recognition or have come into actual being. Every science has dragged to light facts previously unheard and thrust novel conclusions upon an amazed public. The reality of these investigations has been proved to the masses by endless inventions which have combined to render the life of the average man a thing of comfort and luxury such as his near ancestors could not command even if rich. "If any man be here to denounce science," as the preacher said, "then let him begin by turning off the electric light."

This eager search for new scientific facts has left scientists too dazed to think of any other but their own. The need is for comprehensive consideration of all. Philosophical problems shot up amidst changed conditions assembled by the sciences are becoming more urgent. A philosophy of evolution is the most crying need of the day. The world has had little use for philosophers during the last few years, but it is their services that are needed now.—*Chicago Tribune, January 20.*

GAUNT FAMINE IN INDIA.

London, Jan. 20.—A dispatch to the *Daily Mail* from Calcutta, dated yesterday, says:—

"Speaking in the Vice Regal Council this morning Lord Curzon said that the country is face to face with famine. The water and food and cattle scarcity in the particular areas affected is without precedent in character and intensity.

"Three years ago Lord Elgin, at a public meeting in Calcutta, said that 1,250,000 persons were on the relief rolls and that the occasion was without a parallel. Now, however, nearly 3,250,000 persons are in receipt of relief.

NO HELP FROM ENGLAND.

"Lord Curzon said he was afraid it was too much to expect England to again come to the rescue or that this country could expect more than passive sympathy from anywhere outside. With patience and fortitude, he continued, India must pursue the task of relieving her own people, conscious that although not engaged in stirring deeds affecting the fate of empires, yet performing its duty, trying to do what war on its face could not do, to save from death many millions of human lives.

HEROISM OF THE OFFICERS.

"'When I was at Jubbulpore, and again at Nagpur,' Lord Curzon said, 'I saw modest tombstones to officers who had perished in the last famine. These men did not die on battlefields. No decorations shone resplendent upon their breasts. Simply and silently they laid down their lives, broken to pieces in the service of the poor and suffering among the Hindoo people. Only last week there was admitted to the Calcutta Hospital an English officer, shattered in health and with paralyzed limbs, who had done nothing but wear himself out in famine work in the central provinces."

EXTENT OF THE FAMINE.

"The official estimates show the cost to the government of the relief works, etc., to the end of March will be 40,000,000 of rupees. About 22,000,000 persons are now affected in British territory, and about 27,000,000 in the native states."—*Chicago Tribune.*

DR. WALSH ON THE THEORY OF EVOLUTION.

One of the most notable articles that the *Catholic World Magazine* has published for a long time is a review of the wonderful discoveries during the last fifty years in the science of biology. It is astonishing how much biological thought and expression has entered into our daily life, and while we imagine that biology is a science for scholars, a little consideration will make us realize that it has an intensely practical side, and of the many scientific truths there is none that is able to conduce to our comfort and safety as its deductions. Dr. Walsh, the author, is a man of mature studies and he possesses the latest information from the European schools. He makes some most interesting statements about the theory of evolution which should be everywhere noted. Among other things he says in effect that *Origin of Species*, which now has been published for forty years, was accepted in the beginning without question by a great many, but is now subjected to the white light of scientific criticism and many conclusions that it stood for are now entirely rejected. For example, the theory of sexual selection has been entirely rejected and natural selection has taken its place. Dr. Walsh also says the opinion as to whether one species may ever be transmitted into another is more generally doubted now than it was ten years ago. He finally makes the following admissions concerning the theory of evolution:—

"As a matter of fact, far from being able to show how species have been converted into one another, we are not even able to point out a single case of the undoubted transmission of even one acquired character. A good many cases presumed by various observers to be examples of such a transmission have been reported, but all of them so far have proved to be illusions when submitted to the judicious criticism of serious biological criteria. Medical men still cling to the idea that acquired characters are transmitted, and that, too, very commonly. A great many of the claims now so frequent as to the heredity of predisposition to disease, and even of disease itself, assumes that the transmission of acquired characters is an accepted principle. As time goes on, however, medical men have learned that at least it is not disease itself that is transmitted. Tuberculosis and leprosy, and like diseases, have been removed from the category of directly hereditary diseases within the last few years, and the predisposition to disease is now recognized to be rather a general lowering of resistive vitality than a specific tendency to the acquirement of any particular disease, or even a lack of organic resistance to one rather than to any other disease.

"Occasionally in the medical journals we meet with reports of cases where mutilations are said to have been transmitted. This brings the whole matter very properly back to the realm of coincidences, where it belongs. In general it may be said that this is the great crux of the theory of evolution, the corner-stone which must be secured before a permanent scientific edifice can be built. We are no nearer a demonstration of the actual transmutation of species now than we were forty years ago, when Darwin's theory first disturbed the scientific world. On the other hand, it must not be forgotten that forty years are not much in the history of human knowledge and that the theory of evolution, far from being definitely settled, is, in the opinion of present-day biologists, only just beginning its development. Professor Henry Osborn, of Columbia University, said not long ago: 'My last word is that we are entering the threshold of the evolution problem, instead of standing within the portals. The harder tasks lie before us, not behind us, and their solution will carry us well into the twentieth century.'"

DISCOVERY IN TEXAS—A WALL THAT EQUALS THE CHINESE.

Science and survey are bent on proving that this continent is by no means the raw young patch of earth early discoverers believed it. . . . In Texas the other day a vagrant investigator came upon a monument that fairly startles the learned world, and will result presumably in a new theory of the original settlement of the continent. A wall, twenty miles long, over fifteen feet high, and equally thick, is found, running northeast and southwest, near the present prosperous town of Milano. The top level of this extraordinary structure is far below the present surface, which is made up of a thick layer of loam and the *debris* that accumulates over long neglected ruins. The discoverer pronounces the wall as in every sense solid and well built as that long time wonder the great granite circumvallation of China. Evidences remain that originally the wall was flanked at regular distances, which would indicate that this enormous structure was built by one people as a defense against another. There are evidences of inscriptions here and there on the entablatures, but the characters are in a tongue unknown to modern linguists, and until the key is discovered the ruins will serve no definite scientific ends save as proof that no part of the world is old or new so far as human presence is reckoned. . . . —*Illustrated American, June 22, 1895.*

ALLIANCE TO RESIST EUROPE.

City of Mexico, Jan. 13.—There is much comment in the press regarding the article in the London *Spectator*, which predicts that some day Europe will attempt the partition of South America, Germany taking Brazil. It is held that the Latin-American countries should join in a league for the common defense, and that if the United States joins, making a pan-American alliance, it should guarantee territorial and political independence of the Latin-American countries.—*Ex.*

LORD LORNE ON THE PUBLIC HEALTH.

In his presidential address to the Public Health Congress at Blackpool, the Marquis of Lorne said it was conceivable that imagination might aid antiseptic treatment. Drugs and the knife and acids might be helped by mental telepathy. There were always more things in nature than were dreamt of in their philosophy. Sir William Preece, he said, had lately spoken of Moses with great admiration, evidently considering him the first great president of a sanitary congress. His Lordship urged his audience to agitate, and make the agitation a hardy annual, for less smoke and purer drains. Speaking of the training of nurses, he asked what, after all, was the value of all the drugs and all the doctors unless there was good nursing.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, JANUARY 24, 1900. NO. 4.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 24, 1900.

PRES. LORENZO SNOW DEFINES THE POSITION OF THE UTAH CHURCH.

POLYGAMY AND UNLAWFUL COHABITATION.

From the reading of the various editorials and articles of the public press it is evident that there is much misconstruction and misunderstanding as to the present attitude of our church respecting the subjects of polygamy and unlawful cohabitation; and, believing that many good and conscientious people have been misled and much adverse criticism occasioned thereby, I feel it but just to both "Mormons" and non-"Mormons" to state that, in accordance with the manifesto of the late President Wilford Woodruff, dated September 25, 1890, which was presented to and unanimously accepted by our General Conference on the 6th of October, 1890, the church has positively abandoned the practice of polygamy, or the solemnization of plural marriages, in this and every other State, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation. Nor does the church advise or encourage unlawful cohabitation on the part of any of its members. If, therefore, any member disobeys the law, either as to polygamy or unlawful cohabitation, he must bear his own burden; or in other words, be answerable to the tribunals of the land for his own action pertaining thereto.

With a sincere desire that the position of our church as to polygamy and unlawful cohabitation may be better understood, and with best wishes for the welfare and happiness of all, this statement is made, and is respectfully commended to the careful consideration of the public generally.

LORENZO SNOW.
President of the Church of Jesus Christ of Latter Day Saints.
SALT LAKE CITY, January 8, 1900.

PRES. SNOW'S DECLARATION.

The foregoing announcement from the President of the Church of Jesus Christ of Latter Day Saints is entitled to respectful consideration. Not only should it be heeded by members of the church, but by all people, everywhere. Its promulgation is necessary in view of the charges that are made that the "Mormon" church seeks to become "a law unto itself" and sets itself above the civil government. It is not expected that it will have any particular effect on persons who desire, wilfully, to misrepresent the church and its authorities, its doctrines and its purposes. But there are hosts of good people who have been deceived by false reports, and it is for their information as well as to place the church in its true position before the world, that this official declaration is made.

The President's statement is gratifying to us because it authoritatively asserts what the *Deseret News* has advanced editorially. The church teaches obedience to secular law. It does not advise nor encourage any species of lawlessness. It supports the Constitution of the United States and the Constitution of Utah and all laws passed in pursuance thereof. It has its own sphere, which is ecclesiastical. While it gives counsel and promulges rules for the guidance of its members as to individual conduct in all the affairs of life, it does not interfere in any way with the free agency of men and women, dictate to them how they shall vote or to which political party they shall belong, or hinder them in any lawful course as to business or other personal affairs.

There are persons in all religious bodies who act contrary to the faith they profess. The church or society with which they are connected is not accused of such derelictions by just and sensible people; they are charged only to the erring individuals.

The Latter Day Saints should ponder well this declaration from the President. It is of great importance. If there is any deviation from the path which he defines, it will be on the personal responsibility of the individual that pursues that way, and he must take the consequences whatever they may be. The church must not be burdened by the weight of anything that is contrary to its teachings.

We believe the permanent, reasonable residents of this State, "Mormon" and non-"Mormon," will be pleased with President Snow's announcement, and will accept it in the spirit that prompted its publication. And we hope that it will aid in the establishment of that abiding peace that is necessary to the harmonious action of all classes, creeds, and parties, without which Utah cannot achieve the success as a commonwealth that its best people desire to secure.

The foregoing we take from the *Deseret Evening News*, for January 8, 1900. It is interesting to the readers of the HERALD because of the attitude of Congressman-elect B. H. Roberts, whose seat in congress is at the present held in abeyance for the reason that he is charged with being a practical polygamist; that is, that he is "living in the repute and practice of marriage" with two or more women as wives, as the general public understand that attitude.

Mr. Roberts has given the public to understand that in the fixing up of the affairs of statehood for Utah, it was understood that the status of those men who had married to a plurality of wives was not to be interfered with, but that the "ceremony of plural marriage" was to be forever abandoned. That the effect of this was to be to leave those men who "found themselves" in the condition of having married wives before the manifesto of Pres. Wilford Woodruff, in 1890, so that they were not expected to abandon their connection with those wives. President Snow himself in a statement touching the situation of those men who found themselves in "existing condition," was in effect that "reasonable men" would not expect those men to cease those relations.

The letter of the venerable President seems fair to the view; but why did not President Snow state that the living in polygamous relations with plural wives was disapprobated by the church, and that those guilty of it would be dealt with by church authority? While it may not be quite so bad to say that "the church" does not "advise or encourage unlawful cohabitation on the part of its members," as it would be to remain silent in regard to such violation of law, it is certain that to abstain from direct disapprobation of it is to give a sort of license to the doer of it in that notice is virtually given to the transgressor that the church will not interfere with him if the executors of the law of the land do not. Keep out of the clutches of the officers of the law, and we will not disturb you.

In a revelation given August, 1831, the Lord told the church in Zion, "thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it;" and referring to the proper action of the church in cases of wrongdoing, fornication and adultery being parts of the things included, "If he or she do any manner of iniquity, he or she shall be delivered up to the law, even that of God." The law of God demands that the transgressor, the lawbreaker, the violator of the law shall not be shielded, but shall be rebuked, and punished; if he will not repent and abandon his wrongdoing.

In this case, the world outside of Utah, and we believe the world (the Gentile) in Utah as well, have been impressed with the belief that the leading officers of the Mormon Church have too frequently taken advantage of their high position to give counsel in public that has been construed by "the faithful" to encourage them in the continuance of their plural marriage relations. But, if now the significance and gravity of the situation is dawning on the venerable President's mind, and he sees that the course which has been pursued has been such as to mislead the public in and out of Utah, in regard to the real intentions of the church, writing of it in its official character, are to make their membership live in accord with the institutions of morality known and recognized by the nation, then we can give approval to such movement and wish it success; though we may conceive it to be possible that young Utah is the moving power behind the throne in the case.

It appears from the tenor of Presi-

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dent Snow's statement that no notice will be taken of the acts of those members who may choose to transgress the law by the practice of plural marriage; that is, living with two or more women as wives, on the part of the church; that so far as the church is concerned, these violations of the law will not be punished by the church, nor will those committing them lose standing or prestige in the church, because of those violations when committed.

Out of a number of statements of some leading men in Utah, gathered by the Salt Lake *Tribune*, we quote one, which it seems to us is a fair statement of the impression made on the general public in Utah by President Snow's statement.

E. E. Rich—I see nothing in it to guarantee any change in the practice of men who have more than one wife—if they are willing to take chances, and it would appear that at least a few of them are.

The Constitution as I understand it, precludes "polygamous practices." It will not do to whip the Devil round the stump by attempting to define the differences between polygamy and unlawful cohabitation. Unlawful cohabitation certainly must be a result of having more wives than one.

Mr. Rich is right in his statement. In the teaching of celestial marriage by the leaders of the church in Utah—the unimportant two per centum who only have been in its practice—the ceremony of marriage in the celestial bonds, was only the prelude to the entering in upon an era of begetting a numerous and glorious progeny, to constitute the personal kingdom of the "man with the priesthood." To argue that the marriage ceremony was and is innocent of any intent or purpose of the practice of marriage under sublunary conditions, is foolish in the light of the past history of the people of Utah. Hence any attempt to hoodwink the people not of the "two per centum" populace, into the idea that the church intends to deal fairly with the people of the government, is idle.

President Snow has it in his power to say, The ceremony of celestial marriage has been abandoned by the church; and the practice of living in the "practice and repute of plural marriage" having been declared by law to be unlawful, the members of the church, without distinction, are required to abandon such relations.

Such a declaration, with an example or two, would go farther toward pacifying this vexing controversy and contention than any amount of negative platitudes which may mean, Yes, the church does not advise, or encourage it; if you get caught, don't blame the church; but don't get caught. The church should say in unmistakable terms that the members should obey the laws; and if they do not they will be punished.

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QUESTIONS AND ANSWERS.

ORDINATION OF ELDERS.

Did General Conference some years ago pass a resolution to the effect that a recommendation from a branch to district conference for the ordaining of some one to the office of elder should have the sanction of the missionory or submissionary in charge? If so, please answer in next *Herald;* also where and when such resolution was passed.

We know of no such resolution. The following, adopted by the General Conference, April 13, 1886, may be the one in mind:—

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

AN IMPORTANT CONCESSION.

We have long contended that it would not have been necessary for the Latter Day Saints to have left the United States and gone to Utah at so much cost and suffering, after the death of Joseph and Hyrum Smith, had they been faithful. We have maintained that God would have protected them and they could have lived and flourished in the States had they kept the commandments of God, and that their being driven was in consequence of their transgression and disobedience.

It is therefore quite gratifying to learn that this is now conceded by the President of the Church in Utah. On the opening day of their late semi-annual conference, October 6, 1899, their last accession to the Quorum of Twelve Apostles, Rudger Clawson, was one of the speakers, and among other things said:—

The Lord has said in these last days that he will not be mocked, and that we cannot disregard or treat lightly his words. We know that many troubles and evils have come upon the people from time to time because of the disregard of the word of the Lord. We have been told, publicly, by the President of the Church, that if the Latter Day Saints had heeded strictly the word of the Lord delivered to them through the Prophet Joseph Smith, they would now have been established in those eastern lands from which they were driven, and would be to-day the wealthiest community upon the earth. The Lord would have watched over and delivered them out of the hands of their enemies.

We quote from the Minutes of the Conference, published by the *Deseret News* in pamphlet form, pages 4 and 5.

Elder Clawson goes on to argue that God might have led them to Utah and "*also* established" them there, but it is not material whether he would have done so or not. Our contention is admitted, that they were compelled to go there because of disobedience, and because they had forfeited the privilege of securing God's protection here.

What will be the next development? We patiently wait.

EDITORIAL ITEMS.

Bro. F. T. Dabie, Stewartsville, Missouri, writes urging upon Israel the necessity of unwavering obedience to the principles of truth, including the Word of Wisdom, the temporal law, etc. He states, and very correctly, that there should be no indecision, no falling backward, in maintaining personal integrity and in aiding the progress of our work. Indecision is weakness; instability in men and women is worse than childish. The battle is to the strong, the active, and the brave.

Elder Nephi Otteson, Provo, Utah, attacked the position of the Reorganized Church in the Moorhead, Iowa, *Mirror*, of December 22 last; to which Bro. Mark Jensen, of Moorhead, replied in the *Mirror*, of December 29.

Bro. W. T. Roach, Maitland Missouri, writes of the Lord's blessing upon him as he labors to preach the word. He expresses the opinion that men are "called" that they may "work," and that all should strive diligently to occupy according to their callings. He finds the people ready to hear, and believes good will inevitably result from faithful labor.

Governor Pingree, Michigan, declares the State is in the grasp of corporate influences, and there is as much cause for war as in South Africa.

The Austrian Emperor has decided that all his soldiers, Czech and German, must answer the roll call in German. The race question, which has threatened to disrupt the empire, now assumes a threatening aspect. A new ministry is expected to settle the language question, but the Emperor's decided stand lessens the chances of reconciliation.

The Russian government has created a new department "in the council of state," "to be called the section of industry, science, and trade. Under the head of science it is intended that the new department shall help to direct and advance national education, a subject which in connection with the economical development of the country is now beginning to obtain the powerful support it has so much needed."

The government of Turkey is reported by one well acquainted with the state of affairs to be extremely corrupt and tottering to its fall. A serious crisis cannot much longer be delayed.

"The Rev. R. A. White in a sermon said Chicago's greatest need is completion of system of saving to good citizenship children of the streets and incompetent homes. He urged a separate building for detention of children before trial, the completion of a parental school, and referred to the necessity for wiser marriage laws."

"W. M. Slater said the church must

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strive to create a heaven instead of praying for one." Some men see much of the impracticable in religious movements, but run to the other extreme. Work without prayer will not effect what prayer with work will accomplish. The criticism suggests the need of doing something, which all religious organizations need to comprehend. "Faith without works is dead" is a favorite text, and is one that has a broader application than to the first principles of the gospel. It applies to all the principles of the gospel and to our general life. Men must be saved temporally as well as morally and spiritually.

Washington advices from United States military attaches abroad are attracting much attention. There is an unusual increase in the European demand for ordnance material. "Firms which manufacture shells and guns of all types are completely overwhelmed with orders." "The significant feature about the news is that not only are Great Britain and the Transvaal governments in the market, but attempts at liberal purchase are being made by France and Russia. Germany also is negotiating for projectiles and guns, although its own sources of supply appear to answer its demands in that respect." "Germany is storing the entire product of war material made by Krupp, following the policy of France and Russia as well as England in getting possession of as much as possible of the war material now being manufactured."

Sardinia is infested with bandits. In an effort by the government to suppress them, at Sassani, there were four hundred defendants, nineteen hundred witnesses, and one hundred and twenty lawyers engaged. Many people are accused of complicity with the banditti.

Brn. George P. Frisbey and John R. Haldeman, elders of the Hedrickites from Independence, Missouri, made a call at the Herald Office during a visit to Lamoni during the past week. The object of their visit is unknown.

Bro. James McKiernan made an excellent and able defense of the faith and of the character of the Martyrs, against the assertions of women prominent in the Utah Church, in the Des Moines *News*, January 9. "History Corrected" was the title of his article, which has done us good service at the capital and throughout the State.

Russia has obtained a hold upon Corea by a loan of $12,000,000.

The St. Petersburg *Viedomosti*, in an article on the recent movement of troops to Koosh, declares that "the establishment of an agency in Cabul depends in no way on the willingness of England, but is merely a question between Russia and Afghanistan. England tries, indeed, to sustain the fiction that Afghanistan is a sort of an English vassal state, but such opinion is in nowise shared in Cabul."

The presence of Russian troops on the frontier of Afghanistan and the appointment of Russian representatives to the court of the Ameer has encouraged the Armenians to trade in Afghan territory.

Sydney, New South Wales, is in much fear of the plague. Steps are being taken to thoroughly cleanse the city.

Tidal waves, higher than known for a long time, have swept the Chilean coast, doing great damage.

The British Medical Journal calls attention to the fact that a majority of the members of the House of Commons are suffering from mental depression caused by lagrippe is not to be contemplated with indifference, in the face of their responsible duties. Dearth of labor is reported at Bradford and many deaths at Hampstead, from lagrippe there were 340 deaths from the epidemic in London last week. There are 10,000 cases reported in the city and many in the kingdom. Dublin also suffers severely from it. It is also spreading in Berlin, Germany, and is epidemic in Barcelona, Spain, half the population being ill. Horses are reported affected by a pink eye microbe in Liverpool. Undertakers in London complain of being overtaxed to meet demands upon them.

"New York rich men withdrew subscriptions to People's Institute because its members held a meeting favoring municipal ownership."

Representatives of the Spanish Chamber of Commerce conferred and planned a reformation of the nation, including the government. The organization is a strong one.

The Rev. Homer Kessler, M. E., of Logansport, Indiana, has withdrawn from the Methodist Church, and will start a branch of the Dowie movement in Logansport.

Mrs. M. E. Holmes, in an address to the "League of Religious Fellowship," Chicago, January 15, declared that women do most of the church work and should preach from the pulpit. "The ministers must teach differently or the pulpits will be taken by better women and men. Rev. Jenkin Lloyd Jones answered the question, "Is sociology to supersede theology?" by stating that theology is to express itself in terms of sociology.

Italy is purchasing heavy supplies of war material and her people cry out against the taxes. "A thousand citizens of Nusco surrounded the mayor's office, . . . yelling, cursing, and protesting against the signing of the new tax bill recently passed."

A report of the Township Mutual Insurance Company of the town of Eagan, Dakota County, Minnesota, shows a salary list of $4.68 for one year. This is a fair indication of what people may do for themselves by coöperation in safe and legitimate lines.

French Deputies recently discussed government ownership of railways.

Russia is exerting pressure on the Shah to declare Russia suzerain in Persia. Russia is also increasing influence over Menelek, the Abyssinian monarch. If Persia accedes, all foreign ambassadors would be obliged to withdraw. Germany would be expected to support Russia against England because of her railway concessions and interests.

The Standard Oil Company is negotiating for the purchase of the Russian company, to gain monopoly of the oil supply and trade of the world.

During a riot, resulting from a strike at Rio Janeiro, monarchists tried to start a revolution, but failed.

The French cabinet has approved Admiral Lockroy's naval plans, involving an expense of $80,000,000.

The case of Dr. McGiffert, charged with heretical teachings, is billed for presentation to the next General Assembly of the Presbyterian Church, and promises to cause as much sensation and division as the celebrated Briggs case. Prominent ministers are arrayed for and against. Dr. McGiffert may withdraw from the church before the assembly meets.

The growth of large corporations—trusts—with immense sums as capital, is reported from Germany, during the year 1899. The money powers of the world mean to control the world, if their movements are not finally overcome by coöperation to the common good. Such is unlikely, however, except in a limited sense, until the race is redeemed from greed.

The Congressional committee on the Roberts case has concluded to bring in both a majority and minority report. While all members of the committee are unanimous in the conclusion that Roberts is a polygamist, unworthy of the position of a member of the national legislature, they differ as to methods of procedure. The majority report will recommend that he be not sworn in, hence not permitted to take his seat. The minority report will recommend that he be sworn in and then expelled from the House. Both Republicans and Democrats are members of the committee and the action and reports are entirely nonpartisan.

Sr. Alice Hollidays, of Council Bluffs, sends, through Bro. Criley, some needed and good supplies to the Saints' Home. A pieced quilt, a pair of sheets and pillow cases, pocket handkerchiefs, and some dress goods

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for the old people. Thanks on behalf of the occupants.

Bishop E. L. Kelley made a trip to St. Louis on Thursday, the 17th.

Helena, Montana, voted for municipal ownership and will erect water works and electric light plant, a step of her people towards "temporal salvation."

La Liberte, Paris, discussing the construction of the Panama Canal, expresses the fear that America may control it to the ruin of European commerce.

Twenty-seven thousand miners are on a strike in Bohemia and Moravia. Prospects are for a coal famine throughout Austria. The government is urged to interfere.

Vienna fears an outbreak of bubonic plague at Cracow.

An uneasy feeling prevails at Honolulu, Hawaii, where twenty-seven deaths from the plague are reported since December 12. Stringent quarantine measures are reported. The destruction of the Chinese and Japanese quarters, as a precautionary measure, has left thousands homeless.

The Dowager Empress of China recently published a decree in which she says "the various powers are casting upon us [China] looks of tiger-like voracity," etc.

A mob, composed of "business men," lynched two criminals at Fort Scott, Kansas, January 20. It does not take much to turn the so-called civilized man into a barbarian, in some instances. It is hard for the race to climb, but easy to drop.

"The charges which Professor Arthur C. McGiffert, of Union Theological Seminary is cited to answer on February 12 are five in number; viz: Denial of the inspiration of the Scriptures, that Jesus Christ erred and was liable to err, the sacrificial character of the Lord's Supper, justification by faith, and violation of his ordination vow. Specifications are furnished for each, and the man who presented them and compelled Professor McGiffert's own presbytery to cite him for trial has the moral support of a considerable following, although he announced in the presbytery that he acted for himself alone. The four specifications are the same as were laid down by the last General Assembly to bear upon this particular case, with the added one to the effect that Professor McGiffert is not keeping his ordination vow." — *Chicago Tribune.*

The Mexican army has finally succeeded in defeating the Yaqui Indians. The Yaquis claim descent from one of the seven original emigrations from the north, having followed the Toltecs in the sixth century. They are of an older race than the Aztecs, whose civilization was at its height when Cortez landed.

Original Articles.

WHO IS RESPONSIBLE?

Every man whom God chooses has a work intrusted to him. He may do that work, or he may not. He is simply chosen to give him an opportunity. If he does not appreciate this opportunity and manifests his lack of appreciation by indifference, neglect, or other phases of faithlessness, the work will be performed just the same. God will select other men upon whom he can absolutely depend to do that which had been assigned to the other. Proof:—

In consequence of transgression, let that which was bestowed upon Heman Bassett, be taken from him, and placed upon the head of Simonds Rider.—D. C. 52: 8.

But, behold, verily I say unto you, There are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday.—D. C. 92: 1.

Who is responsible for this "walking in darkness" and consequent loss?

Let us not, therefore, deceive ourselves with the thought that the final triumphant success of the kingdom of God depends upon our faithfulness; No; his kingdom will move speedily forward and he will shortly inaugurate his peaceful rule and reign though we, as his servants, through our own indolence or folly may, unhappily, forfeit our right to participate in its triumph.

The designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men.—D. C. 2: 1, 2.

The principal assaults of the adversary are directed against the priesthood, and well they may be; for, from thence comes his chief and only formidable opposition. Men who are not enclothed with the priesthood cannot successfully combat his errors and defeat his intrigue and connivance. No one has a greater appreciation of this fact than Satan himself.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them.—Acts 19: 15, 16.

The danger of failing and forfeiting the privileges and possibilities that are conferred upon men through the priesthood is not confined to the lower offices in the church, nor is it confined to those who, through diffidence or neglect, came under condemnation by failing to "lift up their voices" in promulgation of the truth. The danger invades the highest offices in the church. How sad, how lamentably sad, that some who have "borne the heat and burden of the day" should thus fail. I cite what the Lord said to one of the brightest lights "in this last kingdom." Note it well, ye who will; note and profit by its admonition.

I, the Lord, am not well pleased with my servant Sidney Rigdon, he exalted himself in his heart and received not counsel, but grieved the Spirit; wherefore his writing is not acceptable unto the Lord, and he shall make another, and if the Lord receive it not, behold, he standeth no longer in the office which I have appointed him.—D. C. 63: 14.

God commanded him to do this "writing." He did it, yet the Lord refused to accept it when completed. How sad, how deplorably sad, that we should do a work which God has commanded, and perform it in such a way and with such a spirit that the Lord cannot accept it at our hands! And a work so important, resting upon "the heads of the church"! Trusting to our own strength, to our own wisdom, and so incur the displeasure of God! One more opportunity only is offered the gifted man of God. If he fails in the next effort, he can no longer find shelter, not even beneath the extended patience and infinite mercy of God; "behold, he standeth no longer in the office which I have appointed him."

With such grave responsibility upon the priesthood, and more especially upon the occupants of the leading quorums of the church, no wonder they are made the targets of Satan's poisoned shafts, as Jesus' warning indicates.

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.—Luke 22: 31, 32.

Also, to Lyman Wight:—

Let my servant Lyman Wight beware, for Satan desireth to sift him as chaff.—Doc. and Cov. 52: 3.

Nor does the mere ordination of an individual to an office, no matter what the office may be, so thoroughly excite the envy and jealousy of Satan and so arouse his ire and his opposition, as to see this same person keeping the "whole counsel of God." The Devil knows full well that his evil purposes are in no great danger of being thwarted so long as God's priesthood can be kept in darkness, doubt, and unbelief. He also knows they will be in that condition, and that the Lord will not be with them, unless they do as he directs.

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81: 3.

Who knows the full import, the real significance of that statement, and who appreciates it to a greater extent than Satan himself? Do those to whom God has committed the responsibilities of the priesthood? The adversary knows, and we ought all to learn, that conferring priesthood upon individuals simply confers upon them

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certain conditional privileges; or, in other words, it places certain possibilities within their ultimate reach; possibilities and privileges that are "as high as the heavens, deeper than hell, and as broad as eternity." Do all who have been endowed with the authority of the priesthood in our times, or does any enjoy the full immunities contemplated by our heavenly Father, through such ordination? Have all, or has any climbed the pleasing heights and attained the full fruition that the priesthood was conferred upon them to bestow? To assist in arriving at a correct answer to these queries, let us pause long enough to ask: What are the immunities referred to? What is the full fruition of priesthood bestowment?

The power and authority of the higher, or Melchisedec priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the Firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant. The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—D. C. 104: 9, 10.

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live. . . . Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holds the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and of remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John.—D. C. 83: 3, 4.

From the above we learn:—

1. That it is the privilege of the high priesthood to enjoy great spiritual blessings, including the possibility of coming into the presence of God, the Father, and Jesus the Mediator of the new covenant.

2. The power of godliness is conferred upon the people through the authority of this priesthood.

3. That Moses designed, through the potency of the priesthood, to prepare all the people that they also might behold the face of God.

4. The people hardened their hearts and could not endure his presence.

5. God was angry because of this failure, and withdrew the high priesthood from them. But in Moses' day many of the priesthood actually succeeded in beholding God.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.—Ex. 24: 9, 10.

But when the cry was raised *then:* "Come up higher," the people failed, and the Melchisedec priesthood, the only means ordained of God for their perfection, so that they might abide his presence, was taken from them.

In our time, the people must prepare, not only to behold the Savior, but to reign with him; for he will return to the earth whether they are prepared or unprepared to endure his presence. Hence, the prophet wrote:—

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth?—Mal. 3: 1, 2.

If the people now do not perfect themselves for the coming of the Lord, the failure will be much more disastrous to them than the evil which befell ancient Israel. Ancient Israel lost the high priesthood; but who can estimate the loss of being unprepared for the coming of the Savior to immortalize the living saints, to resurrect the dead, to rule and to reign? What momentous issues! What grave responsibilities are involved!

Some years ago, the cry was made, "Come up higher." How much higher must we come? Until we can endure and elicit the presence of the Savior. To whom does this exhortation apply, — priesthood or people? To both. *First* to the priesthood, eminently and preëminently; afterward, to the people; for it is only through the potency of the priesthood that the people can be prepared to abide his presence. Can we reasonably expect the people to be prepared to endure the presence of the Savior, when the priesthood has not reached that attainment? In comparing the priesthood with the people, at this time, does the language of Jesus apply?

And why beholdest thou the mote that is in thy brother's [the people's] eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother [the people], Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.—Matt. 7: 3, 4.

How can the priesthood remove the "beam," so they may more clearly see the "mote"? By doing what God has plainly commanded them to do. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." The Lord has promised a great and necessary endowment to the priesthood. (See Doc. and Cov. 85:18, 19; 92: 2, 3; 102: 3–10.) This endowment was to be conferred in the "Solemn Assembly." (See Doc. and Cov. 85: 20–36.)

We can begin, and begin now, to prepare ourselves for the "Solemn Assembly." We are told how to do this, in order that the "Assembly" may meet with the favor of God, and prove a success. For the necessary personal preparation for it, please read carefully Doctrine and Covenants 85: 19–21, etc., and then appropriate, and appropriate without delay, the wholesome instruction contained therein, and my word for it, you shall be prepared when the "Solemn Assembly" meets, and you shall not be in any sense disappointed.

Let us prepare ourselves thoroughly for the coming of our Lord, and let the impulse of every heart be, "Even so, come Lord Jesus, come quickly."

How much longer will God give his priesthood to prepare themselves for this solemn conclave, which he has promised to so abundantly bless with his Spirit, and his presence also?

Undoubtedly the following language will apply, and soon apply, either to the great disparagement and discomfiture, or to the joy and satisfaction of many of the priesthood of the Reorganization, namely:—

There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.—D. C. 102: 10.

May not many of us be disappointed, and grievously disappointed, because we are not prepared for this endowment of power? For only those who make the necessary preparation can be thus endowed.

At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.—Matt. 25: 6.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. 12: 3.

AMANTE LUCE.

SECRET SOCIETIES.

Our country is full of organizations and secret societies, and more are coming into existence, made and organized for the benefit of those only who belong to them. These organizations are governed by men of the world, and for worldly purposes. As the church has ever held it to be contrary to the Scriptures given for anyone who belongs to this church to join these human organizations, it be-

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comes our duty to give our reasons for it when called upon to do so; though we are aware that this subject may make some enemies, because there are some who are members of these secret orders and who may become enemies to any man who speaks publicly against them, as we know from the past.

It is wrong for any Latter Day Saint to join these secret orders, from the fact that the gospel is a perfect system. It contains all that the saints ought to believe and practice in order to do the most good for the human race. The main point in this argument is the perfection of the gospel of Christ as a law to any member of the Church of Jesus Christ to be governed thereby. Paul says:—

And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:16, 17, I. T.

And again the perfection of God's law is set forth in language like this:—

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25, I. T.

The gospel, with its righteous laws, its eternal truths, its sacred obligations and duties, is more than earthly blessings; is as far above the drapery, the mystic ceremonies, the hidden signs of the secret orders, as the heaven is above the earth, and we cannot add these human mysteries of earth to the righteous and perfect law of God without putting in danger the welfare and spiritual safety of man. I contend for the obligations and duties given in the law of God, without any addition and inventions of men, while my opponent contends for those obligations and duties made by the secret orders of to-day, that you may take them upon you by a solemn pledge or oath. The gospel tells you that you cannot serve God and mammon; you cannot serve two masters. The rites and ceremonies of the secret orders differ very much from the rites and ceremonies of the gospel.

It has been said by some that all the duties and obligations of the secret orders are contained in the law of God; that they teach nothing but what is contained in the Bible, and that Jesus Christ himself was a Mason and all his disciples belonged to the same order. If this be true, what is the need of me joining it? for I am already under the law of God, and if they teach nothing more, then they would be a perfect blank to me, a useless cumbrance; to benefit me nothing if they add nothing to the law of God which I already have. But the truth is, they have numerous ceremonies of their own making to protect themselves against the rest of society, conferring its special benefits upon the favored few who separated themselves by the secrets of the order from the great mass of mankind, making laws of their own invention for their special benefit. There are good and evil mixed together more or less in all the institutions man ever made, for a stream cannot rise higher than its fountain. No secret order can be free from the human imperfections of those who formed it. On account of the human laws and ceremonies which are incorporated in them, we protest against the saints going into them, and if the saints go in these orders, they bind themselves hand and tongue to perpetual secrecy. Surely, this is not found in the gospel of liberty.

It has been said that these institutions have done a great deal of good, and for that reason the saints are under obligations to go into them because there is some good in them. Then we must go in everything that has some good in it for the same reason. A member of the church gets sick and poor. It is the duty of the church to attend to his wants. But how shall the church attend to that duty when its members, supporting these secret orders and societies instead of the church, the treasury of the church gets empty and those of the societies get full?

It has been said that the church does not handle the money aright, therefore we will draw our support and join these societies, and when we are in need we are supported. Is this all the reason you bring forth to support your theory? It is written that every individual must give an account for the things placed in his hands, and if I understand the law concerning that matter aright, nothing is my own, but God has placed me as a steward over these things, and he will also call me to an account. And those who are intrusted with the special duty to handle the finances of the church God will also take into account for their stewardship. And if we are placed as stewards over some other portions in God's kingdom, where such things are placed in our hands to support the church and his cause, using them for other things, God will take us into account.

But some of the members of the church support these orders and societies; yea, even some of those who hold the priesthood of God join hands with the secret orders of to-day. We see the church exhausting every means to raise money, but this money is not raised for the poor and the needy, nor for the families of those who are sent out to preach the gospel of Christ, nor for the orphan and the widow; but it is for the fine and costly churches which have been built in some places and where thousands of dollars, yet unpaid, have been spent for unnecessary show and pride of a few individuals.

Not one of God's truths or virtues, not one good thing in the revelations of God, was hid in the vaults of a secret lodge, for the benefit of a special few. The Savior said to his disciples:—

What ye hear in the ear, that preach ye upon the housetops.

Let your light shine before men.

Go ye into all the world, and preach the gospel to every creature.

There we see the love of God embraced the whole human race. In this age we have secret orders for almost every purpose, and in this way our country is flooded with secret orders. The secret orders have become a ruling power in this nation; their influence is felt everywhere in town and country. If there is any good or truth in these orders, every principle of philanthropy and love would say its benefits and blessings ought to be universal, and not alone for a favored few, and we cannot see how it possibly can be right for a saint to join an order and to work for only a few since he has covenanted with God to work for the welfare of all mankind, for in fact I believe that every Latter Day Saint should be a missionary indeed.

It becometh every man who hath been warned, to warn his neighbor.—D. C. 85: 22.

When we look upon the principle of charity laid town in the doctrine of Christ, and the labors of his disciples whose lives have been spent for the benefit of all mankind, following their example in preaching the gospel to the poor, do we not see an example before us worthy of being followed by all? And when we contrast it with the Christian of to-day going into the secret orders, lodges, and rings of the world, each one at work for the interest of self, we are constrained to condemn them and made to fear for the welfare of the poor who are excluded from their charities and turned away to live and die want, while the richer classes are combined together in the interest of rings and lodges from which the poor are excluded. Though the poor laborer may make one strike after another, it only fastens upon him more closely the power of these organizations and corporations, which work for their own interest, leaving out the great mass of the poor to sink deeper in want as these self-interested combinations grow in power.

When we take upon ourselves the name of Jesus Christ by baptism and make the solemn covenant with him to serve him, and him only, is it not the most solemn covenant that can be made by men? And the man who has pledged himself to live by the laws and commandments of God, can he also make a pledge to live by the laws and secret

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oaths of the orders and lodges at the same time?

When a man joins the secret orders, they make him take an oath or pledge that he will keep the secrets of the order, and that he will obey the requirements of that order. He pledges himself to all this before he knows to what he has pledged or taken oath. The oath or pledge taken before a knowledge is obtained is a governing power over the man; his judgment, his conscience, his actions must yield to it. There is no alternative but to yield to the power of the oath, though it is against conscience, judgment, reason, or argument.

These secret orders are called charitable institutions, which has a tendency to commend them to popular favor; but this is not strictly true. Their charity is like the charity of an insurance company. You pay them so much money, and they, under certain circumstances, will, if you need it, pay you back in some way. It is a strange kind of charity that wants you to pay money first, then keep paying for the lodge to spend as it may think best. Therefore when you call them charitable institutions, we conclude it is a wrong name, and very far from that institution which God has set up and the plan and law given to his people as a society. If we will pay up our dues and fees into that society we will be blessed in our deeds, and the gospel will be preached in all those places where they are crying to-day for the bread of life, and those who are going out to preach will not have to return or remain at home because there are no means in the hands of the Bishop and his agents to pay to them their allowance for the families, and they will not have to live on credit, and the poor will indeed rejoice in the Lord.

ROBERT GARLICH.

ST. JOSEPH, MO.

THE TEN TRIBES.

In an article under the above head, in *Herald* for January 10, the writer attempts to show that the "lost tribes" of Israel are the Nestorians in Assyria. There are a few statements made by the Lord that I wish to refer the reader to; but first, as the prophets repeatedly refer to them (the lost tribes) being in the north country, we want to find the location of these Nestorians, that we may know if they are in the north country.

As Halah is one of the places mentioned by the brother, and as it is in the "mountains of Assyria," and near to the land of the Medes, we will locate it.

Halah is only about thirty-four and a half degrees north latitude, or equal to a point about twenty-five miles north of Los Angeles, California. From its geographical location it could hardly be said to be in the "north country." But if the thought is sought to be impressed that it is in the north because it is north of Jerusalem, let me say that it is more than three times as far east as north, or about two hundred miles north and six hundred and fifty miles east. The prophets would have come nearer the truth if they had said east instead of north, if that is the people they refer to.

My principal objection to the statement that the Nestorians are the lost tribes is raised because of the lack of the people referred to filling the conditions the prophets have spoken of concerning them.

In the Book of Mormon we read:—

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them.—Book of Nephi, 7: 3, small edition.

Jesus says, as quoted above, "neither in any parts of that land round about, whither I have been to minister."

The brother says the apostles Matthew, Thomas, and Bartholomew visited and preached to the Nestorians. It seems to me that in a region where the apostles could, and did, go to preach, would be in some parts of the land round about. It seems also that Bro. C. finds no evidence that Christ visited that people, but that three apostles did. Jesus said, as quoted above, "Therefore, I go to show myself unto them." If Jesus had visited them, they certainly would have had some record or tradition of it, as they have of the apostles' visit unto them. Under these conditions I believe it is fair to presume that Christ did not visit the Nestorians. Speaking of the "other sheep," Jesus said, "*I shall go unto them, and they shall hear my voice.*" He, I believe, visited the lost "sheep" or "tribes," as he says. We know he visited "other sheep" on this land, and a record of that visit was made and preserved. Where then are the people he visited—these other sheep?

NORTH COUNTRY. BEYOND THE ICE.

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. . . . And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.—D. C. 108: 6.

From this revelation we learn that there are "tribes of Israel" in the "north countries" that will "come in remembrance before the Lord," that their own prophets will "hear his voice" and will not wait longer; but will "smite the rocks, and the ice shall flow down at their presence." That a highway will be cast up in the midst of the ocean, or "great deep." The "lost tribes" must be beyond the ice, or it would not need to flow down at their presence, and then a highway cast up, by which they could come forth. If Doctor Grant and others could go in there and visit the Nestorians, it would not need the power of God to move the rocks and ice so they could get out—would not require the great power of God manifest, that would cause the children of Israel to say, "The Lord liveth that brought up the children of Israel out of the *east* country." But the breaking through the ice from the north country, and the casting up of the highway in the midst of the great deep, will be a work so great that will cause Israel to forget the deliverance from Egypt, and they will say, "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country."

The Nestorians may be Israelites, but it is not necessary to believe they are the lost tribes to believe that. Farther than that, it does not seem to me they would be very badly lost if they always remained where the Bible says they were placed by the King of Assyria, only about eight hundred miles from Jerusalem.

D. M. RUDD.

THE TRAINING OF CHILDREN.

Even a child is known by his doings.—Prov. 20: 11.

A good child is most sure to make a good man or woman, and *vice versa.* To do wrong is the natural inclination of most all children. As bad children make wicked men and women, who invariably injure the morals of our country, we can see at once that those whose duty it is to look after the training of the minds of children have a duty to perform which cannot be overlooked without material injury to society.

Says one, "I know my children sometimes disobey by permitting both their temper and appetite to overcome their better nature, notwithstanding my repeated instructions to them, therefore I am at a loss to know just what to do."

Dear parent, if you are at a loss

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in this respect, do not allow the confidence of the child in your ability to control to be lessened for one moment by revealing such to your child. Let me ask the parents this query: Do your children often associate with others, whose habits are equally as bad or worse than those of your own? The answer to this query is most sure to be in the affirmative, notwithstanding your neighbors may belong to the church. Now what is to be done under the circumstances? It is quite easy indeed for people of ordinary intelligence to see that something must be done and that quickly, too, but to give a plain, simple rule by which such trouble may be at once removed, requires more wisdom than the writer claims to possess. Neither do I believe that anyone can give any rule by which every child may be properly trained, because the means by which one child may be properly corrected will not, when applied to another, always effect the same happy result. As one cannot of himself devise a means whereby the habits and morals of children may become pure and commendable, it behooves us to employ counsel. Truly in unity there is strength, but in division there is weakness. Also in counsel there is wisdom. In view of these self-evident truths, I suggest that those who are at present standing alone as regards the best plan of teaching their little ones "the royal path of life" seek to counsel with others who, like themselves, are burdened to know how to train the sweet innocents committed for a time to their charge that they may bear each other's burdens, and thus fulfill the law of God.

Perhaps one exclaims, "Some children are so full of sin that no amount of training will bring about the desired results."

Let us not err by reaching such conclusions. I know it is written, "In sin did my mother conceive me." But remember that sin is not imputed where there is no law, and that without the law sin is dead. (Rom. 7:8.) While some are worse than others, I certainly think that such by proper training may become obedient. I believe the wise man, Solomon, spoke the truth when he said, "Train up a child in the way he should go, and when he is old he will not depart from it." From these deductions we can see clearly that notwithstanding the burden and care which have been on the minds of many parents because of disobedient children, that this burden may be partially removed at least.

Let fathers counsel together in regard to this matter, as well as through the church publications. Let the mothers and sisters counsel together in the same way, as well as in the family circle and in the society known as the Daughters of Zion, then fail not to put your theories into practice, and surely God will bless you. By this means your children will grow up to be an honor to their parents, as well as a blessing to society, while the great work of preparation in which we are so earnestly engaged will be materially aided. In the one faith,

CHAS. J. SPURLOCK.

BURNHAM, Missouri.

Letter Department.

SOMERVILLE, Mass., Jan. 15.

Editors Herald:—The conflict with Elder Jensen, of Logan, Utah, at Paine Memorial Hall, in the city of Boston, ended Friday evening. The attendance of strangers was small, a number of reporters being present the first night; but their reports, however, would fail to give anyone anything like a true idea of the merit or principle involved in the discussion, as and, in fact the detailed evidence, drawn largely from the books, in regard to "lineal priesthood," "succession," "authority," etc., in affirmation of the position held by the Reorganized Church, was almost entirely "Greek" and out of the range of ordinary reportorial comprehension, to the men whose business very largely is to report scandal, gossip, political news, a dog or a prize fight.

The contest, however, especially the last two nights, taking on in some respects the features of a prize ring encounter, which would have furnished excitement enough in all probability, and points for a sensational Boston reporter, as an intellectual "sparring" encounter; although to use an expression made by one present, at the close of the second night's meeting, that "Jensen was not only *down*," but "knocked clean over the ropes."

Well, this may not be a fine way of putting it, but it was intended to represent the *facts*, as will be admitted by ninety-five per cent. of the people present.

It is true that the most of the audience was composed of our people, but the sentiments of strangers expressed was the same. Brighamite converts, Jensen's brethren and sisters in the faith of the Utah contention, located in Boston and suburbs, were conspicuous by their absence; and when asked if they had announced this discussion to their flock, or in their meetings after articles were signed and before it took place, they said *No;* and when asked the reason, told us that "they thought they were so strong in the faith" that "it would not change their views;" to which we replied that if their "converts possessed honesty and brains," there *was* danger, and the fact of their keeping them away from the discussion amounted to a confession of the truth of this opinion.

We cannot—need not—attempt a detail of all the cowardly and contemptible evasion and subterfuges this champion of Utah Mormonism was in the end driven to in vain attempt to cover up or apologize for their history, when from the time of "transfiguration" of Brigham Young and the assumption of not only all the "powers" and "keys" which "Joseph" the Prophet held, but of "keys" and "powers" which he never claimed to hold, and of which "the written word never spoke of, nor never" would; that is, according to Brigham Young (see *Times and Seasons*, vol. 5, p. 667,); and when forced by the logic of events to abandon the absurd position of a "body" without a *head*, or a church "Presidency" absorbed by or vested in the Twelve Apostles, Brigham Young and his two counselors, assisted by four Apostles, voted themselves into a "Presidency" of the High Priesthood; for which, according to all previous argument, there existed no necessity, and so on, down to the time when the prophecy of triumphant success of polygamy in the world, by Brigham Young, was crowded down the throat of that last surviving, attenuated, and emasculated prophet of the "Mormon god of Utah" by "Uncle Samuel," and we have the open confession and avowal through this "revelation" or "manifesto" that the "Mormon god" is not only a liar, but like the most of his representatives we have as yet met in open or fair encounter, a "quitter" of the most pronounced type.

Notwithstanding, the prophecy of this "successor," this "Lion of the Lord," that the doctrine of polygamy would "sail triumphantly above the prejudice and priestcraft of the day," etc.; that Orson Pratt, the "Guage of Philosophy" has told us that they would all "sooner die than deny this principle" (see the *Seer*, published in Washington, D. C., January, 1853); that Cannon went into hiding, Roberts and others went to prison for the sake of their "religion;"—yet this same Champion Roberts tells us and the American people lately in Washington, D. C., that their Mormon god has given up the fight with Uncle Sam and that "polygamy is dead," and that "the fountain of evil is dried up." Selah!

Elder Jensen evidently got frightened and in all probability met with some surprises in church history. He positively refused to meet his side of the proposition or affirm in law or evidence Brigham Young as prophet or successor, or the legal status of their church, save in the old "prosperity" argument, temple building, "baptisms for dead," etc., *ad libitum, ad nauseum.*

No attention whatever was paid to our legal references from Doctrine and Covenants in regard to the land of Zion, place, time, or manner of gathering, as against Utah, Mexico, or Canada.

He opened and closed his defense of polygamy with statement of affidavits concerning Joseph Smith's connection with it; no attempt whatever of support from the books or natural argument; and was shocked as he asked me during my reply if I would not receive it, — or "what would" I "say or make answer to the Lord if *he* revealed or told me it was true." And I quickly replied that I would tell him he was a *liar;* that I would ask him whether the Book of Mormon, the Bible, *all* the revelations which God gave to his church as long as he had a church with a genuine head, were things to be relied upon or not.

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When *was* he lying, then or now? For lie he had, if they spoke the truth or were his real representatives. But that the God I had learned to bow my knee to was a God that walketh "not in crooked paths" "neither doth he vary from that which he hath said;" a God who had declared, "I change not," etc.

Jensen wants no more discussion. The gratifying results of the debate are entirely with us if there are any; and, without doubt, there are in my mind as well as in the minds of all the saints who stood by us so nobly. Brighamism is *down*. It is not possible to furnish a successful champion for it, when humble, careful, prayerful, studious, God-fearing men in this ministry of ours stands like a rock opposed to this infernal misrepresentative of the angel-restored message of the gospel—by men who "hold the truths"—as relates to first principles of the letter of it—"in righteousness."

I feel *so thankful* to the great and good God who by his Spirit's aid has given us the victory. With *him* and under *his* direction we have nothing to fear.

May the day of emancipation for the honest in Utah be hastened, and the overthrow of a system of Jesuitical espionage over the mind and conscience of men that has no parallel save in the true history of "The Sons of Loyola" soon become a part in the history of this our great country and in the closing pages of the history of "apostate Mormonism," is our most fervent prayer.

In gospel bonds, yours,

M. H. BOND.

NEW YEAR'S, 1900.

INDEPENDENCE, Missouri, Jan. 8.

In one's friendly correspondence we sometimes regret to depict in our scene painting the dull, dark shadowy vistas, such as were around the saints here on the last Sunday afternoon meeting of the old year.

A brigter scene is now before us, for seldom before, as on the afternoon of the first Sunday of the new year, has the glorious sunshine come bursting in, at the windows facing the golden sunsetting, on a more happy gathering of saints here.

There came into our midst the angel of peace. There was no going out and in of the restless ones as on the Sunday previous, for the presiding elder forbade such indecorous behavior during so solemn an hour. There was no suggestion, as on that occasion, of an evil spirit's presence, and there was no need of rebuke, either from apostle or elder, as then; for the spirit of love filled every heart to the brim. It was sacrament meeting. All present rejoiced in partaking, all together knelt in prayer, and all sang together in harmonious hymns of praise.

Into the dying 1899 evil had crept, among the saints; but the ushering in of 1900 was under more auspicious conditions.

The streets of old Independence were unusually quiet. Although it was a winter's day, not a fleck of snow was seen, and not a breath of chilly air was felt. The doors of the red brick churches in town were thrown open, and, perhaps, as those of the gilded saloons were closed, their fleering keepers had also gone a worshiping. The whole city, for once, was bathed in a sweet Sabbath sunshine of quiet. The very air was restful.

The Temple Lot, though seared and brown, lay out in the broad sunlight in a calm solemnity, peculiarly its own. The dry leaves, cuddled here and there in little tufts, were whispering to each other of a bright hope for the future, and the swallows near the church eaves softly preened their pretty wings.

The vapors of the placid Kaw Valley made the great city beyond look like an amethyst set in silver light. The opal sky was flecked in the north with clouds of pearl, and the angels, Mercy and Truth, looked lovingly down on a people of whom some well nigh thought to say, "The world was not worthy."

"This weather," said Bro. Albert to his guardman chief outside, "reminds me of my own sunny Southland." "Look yonder! we must to our duty!" and as the two glanced over toward the hitching posts, lo, Bro. Ellis' white-faced Darnaway was in the act of kneeling, and another brother's sleepy pony, harnessed and hitched, lay on its side in languid repose!

The worshipful solemnity within the big church building exceeded all. Even the puissant black iron brother standing apart was a worshiper, and no silent one, for in his big red mouth the very stones cried out as they warmed the saints and craunched and crackled forth vehemently,

> The flame shall not hurt thee; I only design
> Thy dross to consume, and thy gold to refine.

Bro. E. Short related to the attentive listeners a most remarkable instance of "the visitation of angels," which gift the thrilling and oft-repeated testimony of Sr. Peterson attested. Sr. Newkirk we had not seen before for many long weeks, as her life had been despaired of by the physician and some of the saints. With head uncovered, for she could not bear the weight of its covering, she stood in the midst, and with tremulous voice tried to express the gratitude she deeply felt. Every heart was touched.

The elder on entering the room discerned by the Spirit that what he had desired concerning himself would be granted, that "the word" would be given to him through Sr. McCallum; but in her stead, although much impressed to speak, and word for word was given her, Sr. Gould gave the soul-stirring message which we cannot repeat in full. "My saints," said the voice, "ye are my children in very deed. I am pleased with your sacrifices and your deeds of love. Be faithful, and ye shall see me with rejoicing when I come. My servant George, mine eye has been over you in the hour of temptation and trial. Your discouragements and your weaknesses have not been unnoticed; but, verily, you are my son, and I will bless you."

Many more deep stirring words were spoken, and all felt the heavenly influence, and every heart was touched as with fire. From yonder in the far corner were heard the cadences of a sister in prayer. They were as soft as the caresses of an infant's hand on its mother's breast. Another and another, here and there, knelt in prayer, and a half dozen young people were moved to "stand up," and among them the younger Joseph Luff.

Bro. May, whose testimony, if not as glowing as some, was full of "intelligence and wise counsel." He imparted hope and joy for the future of those who should be faithful; "for," said he, "I can plainly see, as it has been given me to know, that we as a people shall be more blessed this year than we have been in the years of the past."

With encouragements like this, with faith increased, the star of our hope undimmed, and the assurance of our heavenly Father's watchcare over us, we have thus begun a happy new year. ABBIE A. HORTON.

KIRTLAND, Ohio, Jan. 11.

Editors Herald:—It is a long time since I have contributed to your columns. To-day while meditating upon the needs and demands of the work, the thought advanced by Bro. Lake last night in prayer meeting has recurred again and again. That while we are all satisfied with the divinity of our glorious work, we speculate and mourn too much upon the frailties of the human agents who are conducting the work. As it was said, The Bible, Book of Mormon, and Doctrine and Covenants, together with the signs of the times, wars, rumors of wars, tidal waves, famines, pestilences, etc., are all fulfilling the predictions made, and all are proofs of its divinity. Men's hearts are failing them for fear as they look into futurity, but they cry "Peace," "Peace," and seek by combinations and trusts to hoard up to themselves riches, and oppress the poor. They forget the divine injunction regarding the "oppression of the poor." Truly a day of reckoning will surely come. Is it by the wickedness and perversity of the nations, that God's people must learn wisdom, humility, and unity? "Come out from among them, and be ye separate, saith the Lord." Have we heard the mandate in vain?

Last Sabbath (January 7) during the sacramental prayer over the wine, these words struck me with peculiar force, "That they may *witness* unto *thee*, O God, the Eternal Father, that they DO ALWAYS remember him." I have listened to that prayer hundreds of times, have striven to understandingly say Amen to it, and make it truly my heart's desire. But never did I realize how far short of the covenant I lived. "Always," comprises every thought, word or deed of our lives. When tempted to say a disparaging word of our brother or neighbor, are we "*always*" remembering "him"? When angry passions rise and hasty words fall from our lips, are we remembering still the "always"? Amid the trials, perplexities, and afflictions of daily life, if we "always remember him," we may always have his Spirit to be with us. Can we have a more congenial burden-bearer than the Holy Spirit, the Comforter? By it we gain access to our Elder Brother, who has said "My yoke is easy, and my burden is light." It is only the dross of earth that makes our burdens heavy.

Again, when prompted by the Spirit to perform some task, do we think of the "always" in our covenant? If we did, I think

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there would be less grieving and quenching of the Spirit. We would be more faithful at home and abroad, more valiant in testimony, more prayerful in Spirit, serving the Lord. If we were to meditate upon and study more the divine side of our blessed work, how trifling and petty would seem the annoyances, which now loom up like mountains in our pathway. If we had the Spirit of our Master always with us, instead of being cast down and vexed with our brethren, we would feel grieved at their wrongdoings, but still would cherish and love them, and bear them up on the wings of faith and prayer, that the Lord would show us and them what we had to overcome and give the needful strength.

If we were as ready to fly to our heavenly Father, and tell our grievances, as we are to go to the officers of the church, think you there would be as many elders' courts? The time and means thus spent could be used more advantageously in carrying the gospel to those who have not yet had opportunities of hearing the angel's glad message, the gospel restored in latter days.

May the Lord help us all to truly desire to "come up higher," and, "always remember him." Your sister in the faith,

HATTIE R. GRIFFITHS.

COVE, Ark., Jan. 12.

Editors Herald:—This leaves me well, all but a cold, and still contending for the faith once delivered to the saints. The hope of my life is to see the latter-day work survive in the South and build up and do something in redeeming this southern people. It has made wonderfully slow progress in the South for some cause; never has accomplished much. The missionaries have never made a solid effort to get it before the people.

The Lord has made it known to us through the gifts, that he has many people in this southland country, and said "Go forth, mine elders, and I will bless you." Now is the opportune time to do a great work in these parts.

Bro. J. W. Jackson is determined to do his duty. He says if he can't get money to pay the railroad he will take his grip and foot it to reach the people. Bro. Jackson is a noble worker and has picked up courage to do his duty. He can do a great work, no doubt. He is going to move back to his farm and leave his city home in Cove. The saints regret losing him, but he thinks best to return to his farm at Euclid, Arkansas.

A brother missionary once said to me: "You try to do too much." Laziness always wants company; drones will finally drop out of the missionary force. They may humbug the church for a short time and be jealous of those doing their duty, but can't stand long.

Inasmuch as the *second coming* of Christ draws near, let us be up and doing. If the church feeds and clothes us, what more do we need? Remember what the Lord said to his disciples in New Testament times; also, "The love of money is the root of all evil." (John.) We make great efforts to prepare for a few days of life here, and to have some of the things necessary for a few days of enjoyment. Why not prepare for eternity and lay up treasures in heaven?

When I see preachers sent out into the world to preach the gospel, neglecting their duty to financier and make money, at the same time lacking nothing, they must be infidels to some extent, not believing what the Lord has said to his servants.

I am receiving letters from different parts, "Come, and preach us the gospel," hence must keep busy to do my duty. If the Lord calls me to make money and pay my tithes to spread the gospel, I am willing to do it, but if he has called some to preach, others to financier, let us do what the Lord tells us to do, and trust him for his promises.

In bonds,

J. D. ERWIN.

BIEBER, Cal., Jan. 9.

Editors Herald:—Since coming to this part of this State and "agitating" the "waters of baptism," the feelings of some have been greatly wrought upon by articles in divers papers upon the subject of "Mormonism," one of which being in this region, I replied to; as you will see by inclosed clipping from the Fall River *Tidings*, January 5. Each additional baptism has seemed to operate upon them as the red cloth does upon an angry bull who vents his rage by bellowing.

Hope to baptize more soon, as some have expressed a desire to that end. I haven't seen better material than those already baptized. Hopefully,

A. B. PHILLIPS.

FERNDALE, Wash., Jan. 11.

Editors Herald:—We are still doing all we can for the cause with varied success. At times we feel discouraged, and at times much encouraged. We cannot always estimate correctly the good we do, nor perhaps the harm we may do at times.

I mention one little incident on the side of good. Of course that is the side I will speak of if at all. The last meeting I held at Mount Vernon I was alone; Bro. Chase went home to be with his family during the holidays. I was lonely and felt "blue." Guess I looked that way. I did not enjoy much of the Spirit and felt at the close of the meeting that perhaps I might as well have gone with him; but I sold four Voices of Warning. A few days since a sister wrote us that a man who bought one of them told her it was one of the most wonderful books he had ever seen; he was just delighted with it; said he was prepared to buy and read anything we might recommend. I think he is in a fair way for the kingdom.

We have just closed a series of meetings in Ballard, where we held forth in Mr. Fletcher's church. He is a liberal-minded man and very near the "fold." The last night, or next to it, I was just one hour answering questions.

A gentleman who owned a printing press was present, and said to us, at the close of one of our meetings, that we ought to have a lot of dodgers gotten out and scattered. I said, "Yes, but they cost money." He said no more, but the next evening came to me and showed me some he had gotten out that day, and said he had scattered a lot of them. I inclose one. It shows kindness and a knowledge of the ways of this world. Such kindness is so seldom met that we always feel like mentioning it. You may publish the notice:—

"Now holding forth, at Free Church, corner Crofard and Second Avenue, two of the best logicians and theologians that have visited Ballard. Services at 7:30; admittance free. A full house expected. Will you hear them and do a little thinking for yourself? This may be the last evening. The subject, 'How we may know who are called and sent of God.'—A CITIZEN."

We commenced meetings here last night. I am alone at present. Bro. Chase has been holding at Anacortes. All goes well in these parts, but rather slowly. We have lots of calls for preaching, which seem to come in faster as the time grows short. It looks now as if Mit and I will have to work separately for the next six weeks if we fill the calls, and we want to do so if possible before leaving the mission. He will go to conference; I think I will. We go south into Oregon now soon.

Address us, Green Lake, Washington.

As ever,

HIRAM L. HOLT.

BARTLETT, Iowa, Jan. 17.

Editors Herald:—We are still on the move in the interest of the work. Had a good attendance last week at McPaul, and the very best of liberty in presenting the word of life to many attentive listeners. Some, we think, are very near the kingdom. We were treated the best kind and our wants not forgotten by saints and friends. May the love of these dear ones never grow less for this the work of the Master.

The saints of the Plum Hollow branch are still in the faith, most of them trying to do the best they can. At their last business meeting Bro. William Leeka was again sustained as president of the branch, also other officers in their places, without the least controversy whatever. This shows well for the branch. The election of officers for the Sunday school went off peacefully and we think wisely. They have an excellent school. They are good workers in this line of work.

The brethren are laboring to the best of their ability in the missions appointed them by district conference. Brn. A. J. Davidson and W. W. Gaylord, also Moses, associated together; and Brn. J. C. Moore and L. D. Frederickson with Charley Roberts, general helper for all, when needed.

I came to this place last Saturday; have had fair audiences and the best of attention notwithstanding the roads are very bad. I never had better liberty in all my work than of late, in preaching this grand old gospel. The truth is powerful indeed; it "must prevail," for "God is truth."

I leave here the coming Saturday for Glenwood, for a week or more, as the needs of the work demand. We hope for a good attendance at our district conference to be held at Hamburg, February 10, 11. Will the saints

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please bear in mind that the delegates are to be elected for General Conference. We hope all will take notice.

Bro. I. M. Smith is now in Coin, we trust having good success in his work and labor of love for the cause and salvation of souls. Bro. D. R. Chambers is in Fontanelle, trying to build up the work in that town and suburbs. He has been blessed in his work. We pray for his success and that his faith may never fail him. We hope to meet with the brethren of the Pottawattamie district in the Bluffs, I think the 24th and 25th of February.

To my fellow laborers and coworkers, in this field: Let us press forward in the line of duty trusting in the Master and his precious promises; for they will verily be fulfilled unto us if we do our part well. I have been suffering from cold and throat trouble, but thanks be to our loving Father, I am much better.

Well, brethren, "on, on to the victory." eternal life is ours, with all its glorious conditions if we can but endure to the end. Let us hold fast.

Yours truly in gospel bonds,

HENRY KEMP.

My mission address is Box 1085, Shenandoah, Iowa.

TYRO, Kan., Jan. 15.

Editors Herald:—It is nine months to-day since I embraced the gospel of Christ. There are no saints living within thirteen miles of me, so I am alone. I first heard the true gospel preached by Elder W. F. Clark, about ten years ago, and he it was who led me down into the waters of baptism, on the 15th of last April, and O, what a load seemed to be lifted off my shoulders! I felt like I had something worth living for.

I would not give the enjoyment of the past nine months that I have had serving God for the rest of my life, with all the enjoyments the world can afford. O, how I long to live where there is a band of saints!

If there should be any saints passing through I would like to have them stop with me. I live one mile north and about two miles west of Tyro, Kansas. Any one coming will be welcome.

Yours for Christ,

WILLIAM HANSEN.

HILO, Hawaii, Jan. 6.

Editors Herald:—The natives say their beautiful islands are in a "pilikia," and we heartily agree with them. A few weeks ago a Chinese doctor in Honolulu reported a *peculiar* death which a post-mortem examination revealed to be the black plague. Chinatown was at once quarantined. The germs are said to have been brought into the country in Chinese freights. Business was paralyzed for a time. When the news reached Hawaii, public meetings were held, committees of safety appointed, and a rigorous cleaning of Chinatown and other filthy sections began. From other sections of this and other islands came a call for food supplies, and prices jumped, especially on rice, the food of plantation laborers. The poor man's extremity was the rich man's opportunity.

A week of anxiety passed, then came word that the plague was stopped and quarantine raised. We breathed free, congratulated one another, and felt that the serpent had been driven out of our island paradise. Alas! we reckoned without our host who was destined to give us another scare, perhaps several of them. The next steamer brought word that death from the plague had occurred in several parts of Honolulu, and that drastic measures had been adopted by the Board of Health to stamp it out. The body of every plague victim is cremated, the building where they die given to the flames. The forepart of this week one entire block, where about three thousand souls, Chinese, Japanese, and natives were crowded together, was given to the flames and the people taken to a detention camp where sanitary conditions are good. The first regiment, National Guard of Hawaii, armed, are enforcing the quarantine. We learn the death rate is increasing.

Yesterday when the steamer arrived and we learned that a crowd of Japanese from Honolulu were on board, people determined they should not come ashore. Upwards of two hundred men, many of them armed, were determined to prevent their landing. They are in quarantine on an island; last night they tried to escape, but the fear of bullets stopped them. When we think of the progress of the plague during the past few years, first in India, then in China, Egypt, Japan, Portugal, South America, Hawaii, at the entrance of New York City, and other places, we begin to think that the word of God is about to be fulfilled (D. C. 45:4), "There shall be men standing in that generation that shall not pass, until they shall see an *overflowing scourge, for a desolating sickness shall come over the land;* but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die." (Also sec. 94:5).

The black plague has been more terrible in its ravages in past generations than any disease known to man; it has always advanced slowly until it encompassed the nations, then suddenly carried away millions of people. While the wars and rumors of wars, the earthquakes, the famines and disasters on land and sea, are signs to the children of God that his word is fulfilling, so it seems to me that the "overflowing scourge" is at hand to "vex all people" by "the report thereof," and "it shall not be staid until the Lord come." May all the children of God be found in "holy places," and thus escape.

I have been permitted to attend two Chinese meetings and speak upon the divinity of Christ; they seem desirous of learning. Shall we ever be able to place the gospel before them in their own language? The Christmas and New Year festivities here would have been appropriate had they been celebrating to the heathen god, Bacchus. Possibly because I came from a prohibition State and have not been accustomed to such sights; but the number of drunken people surely filled my heart with sorrow, and revealed plainly the besetting sin of the people here. We are not making the number of converts that I hoped to. "Straight is the gate and narrow is the way." They have found something in Catholicism and Mormonism that promises fair and gives freedom of action. The gospel will not cover a multitude of sins.

While there are many things to discourage, we are still trying to tell the "old, old story of Jesus and his love." Bro. Poepoe is developing into quite a good conversational preacher. Brn. Waller, Ingham, and Kauni, are faithfully watching the flock in the city.

Trusting that the Divine hand may be over us all in love, as the darkness deepens about us, we remain, Respectfully,

U. W. GREENE.

WESTERN, Neb., Jan. 16.

Editors Herald:—Southern Nebraska district Sunday school association convened at Wilber, Nebraska, January 12 and 13; a very interesting entertainment was given by the Sunday school; large crowds in attendance. The business session passed off very peacefully. W. M. Self was elected superintendent, H. W. Belville assistant superintendent, Charles Woods secretary, M. H. Forscutt assistant; E. Roberson treasurer. Delegates were chosen to attend General Convention. Our Sunday schools in this district are doing very nicely. We organized a school at Elmwood, January 7. All seem to be alive in the work. Conference was a success; the preaching was good, and all were strengthened and edified. In our business sessions peace and harmony prevailed. J. W. Waldsmith was sustained president, E. D. Briggs and M. H. Forscutt secretaries. Our district needs more missionaries. The harvest is truly great, but the laborers are few. Many calls for preaching. Bro. Waldsmith and I came to Western, and are holding forth every night; don't know what the results will be. We will try and do our duty at least, and hold up the truth before the people. We are staying with Bro. William Brolliar and family; they help all they can in playing the organ and singing. We hope some will believe and unite. We live in hope, and labor for the Master. W. M. SELF.

THE LAMONI SISTERS' MITE SOCIETY.

Among the many organizations for good in Lamoni it is doubtful if any has been of greater advantage according to the number taking part, than the Sisters' Mite. The organization was formed in the year 1882, with only a few members, and little or no capital invested. At present the society has a neat and commodious building of its own in which to carry on its work; and the past two years the young people have occupied the building on Wednesday evenings for prayer meetings.

The building is located on church lot, but the society have the use of the land free until the church shall need the lot for use, when the society, after due and timely notice, have the right to move the building elsewhere.

The sisters' methods of work have been to

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gather up goods and make up useful articles and make up clothing for poor children—who needed aid. It also sent at various times to different parts of Nebraska during the time of loss of crops in that State, boxes of clothing and bedding, to the great relief and comfort of many worthy parents and children. All of this work has been accomplished by diligence, duty, and needlework.

The bills of the cash payments for the past few years amount to $1,306.56. The business seems to be done in an orderly, systematic, and safe way, and the society should double the number of sisters in Lamoni who are now members for members and helpers.

The present officers are: Sr. W. W. Blair, president; Sr. James Allen, vice president; Sr. Eli Hayer, secretary; Sr. John Scott, treasurer.

Any one of these officers will be glad to meet and welcome help from any sister who wishes to join and work.

In noting the work of this society it is only proper to say that it is but one of the many in the church that has rendered the efficient service possible in such organizations. Prominent in aiding the church work to our knowledge for years have been the sisters' societies at Independence, Missouri, Armstrong, Kansas; Bevier and St. Louis, Missouri; Montrose, Iowa; Plano and Chicago, Illinois, and Boston, Massachusetts; and many others which in their work, like Dorcas, will be manifest in time to come.

All who can thus aid let them be wise and have part and lot in this work. K.

COIN, Iowa, Jan. 19.

Editors Herald: — The gospel of Christ grows dearer to my soul, day by day, as its beauties, its grandeur, and its sublimity, are unfolded to my mind. I have just finished reading the article of Bro. Duncan Campbell, in *Herald* for January 17, and I feel like saying, "O for a faith that will not shrink."

The duties and responsibilities of an elder in the Church of Christ are, indeed, too much for mortal man unassisted by the Spirit of the Master. That I learned, first, from the word of God; but it remained for bitter experiences and scalding tears of regret to burn the full sense of that truth into my soul and stamp it, indelibly I trust, upon my very being.

The Lord has said that, "The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world;" but, at the same time, he said, "yet they must be without blame in word and deed."

"Cast away your idle thoughts and excess of laughter far from you."

"Therefore cease from all your light speeches, from all laughter, from all your . . . light mindedness."

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth."

"Only let your conversation be as it becometh the gospel of Christ."

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks."

Brethren, of the ministry, the time is too short and souls are too precious in the sight of God for us to waste our time in "light speeches," "foolish talking," "jesting," and "laughter;" these things are not "good to the use of edifying," are not such as "becometh the gospel of Christ," neither do these things "minister grace to the hearers." The elders are commanded to be "ensamples to the flock," and to "be sober, be vigilant." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," was the admonition of Paul to Timothy.

It may be all right for men of the world to get together and bandy jokes, indulge in foolish talking, jesting, and laughter; but, while darkness covers the earth and "gross darkness the people," ministers of Christ cannot afford to thus trifle away their time; while Zion is unredeemed, the saints of God scattered, and the poor of God's people neglected and left to struggle out an existence in poverty, ministers of Christ should observe the admonition, "ye shall continue in prayer and fasting from this time forth." The conditions confronting the church at the present time are too serious and too intricate to attempt their solution by human wisdom. We must have help; and nothing short of divine help will suffice. Can we get divine help? Yes, we can get it; but we shall never get it till we place ourselves before our heavenly Father in the proper condition of mind and spirit, and we have much to overcome before we reach that condition. There is no use of trying to deceive ourselves; no use of trying to close our eyes to existing conditions; and it is worse than folly for us to try to shirk the responsibilities which God has placed upon us. Those responsibilities are of such a character that they must be met, in the fear of God, or we shall surely suffer loss.

I do hope and pray that, when the General Conference shall assemble next April, we may come together with an eye single to God's glory, leaving self and selfish interest altogether out of all our deliberations, and that the inspiration of God's Holy Spirit may direct in all things.

At present writing I am preaching in Coin, Page County, Iowa. Have preached eleven times, in the opera hall, to fair-sized and attentive audiences. Some are surely interested, but what the result may be is more than I can tell. We can only plant and water; the Lord must give the increase, if there is any. "No man can come unto me except the Father draw him," was the teaching of the Savior. "And the Lord added to the church daily such as should be saved," is the teaching found elsewhere in the Bible.

Bro. and Sr. Russell Kykendall and Bro. and Sr. Charles Wood live here, and are zealous for the truth and anxious that their neighbors and friends should hear the glad tidings of great joy. Sr. Celia Richards, of Glenwood, and Miss Clara Davis, a member of the Methodist Church, I believe, are helping much in the music. Miss Davis is organist and Sr. Richards is chorister. Sr. Ray, Sr. Mamie Pace, and Sr. Ora Beckstead came down from Shenandoah and staid over last Sunday, blending their voices with our small choir here in singing the songs of Zion. May the Lord bless all. Am fairly well, in the faith, and hopeful of final success.

Yours in gospel bonds,

ISAAC M. SMITH.

PERSIA, Iowa, Jan. 18.

Editors Herald:—After concluding my series of meetings at Logan, I assisted in meetings at Missouri Valley and Magnolia, and enjoyed the quiet of Thanksgiving Day at the home branch and at home, the Spirit evidencing the approval of God in honoring the proclamation of our rulers.

Began a series of meetings about eight miles east of Woodbine, the 1st of December, which continued till the 21st, delivering twenty-seven sermons, resulting in a better understanding by the saints of their duty. Bad roads and stormy weather worked disadvantageously to many coming from a distance. Was kindly cared for by all, and remembered as one depending upon those where ministering for sufficient to meet expenses for clothing, postage, and traveling, for which remembrance may God repay them.

Here is where Bro. S. B. Kibler organized a Sunday school, and has kept up regular appointments every two weeks. Was taken to my home by the kindness of Bro. Henry Sparrow, where I rested a few days. Rested did I say? Yes, like most of the missionaries rest when at home, if they do their duty. So many things needing repairing, that but little time can be used for purely visiting or resting.

On the closing day of the year I began a two weeks' meeting at Woodbine, assisted by the local help and Bro. Charles Derry, who was detained at home because of the affliction of his self-sacrificing companion, who so far recovered as to be present the last day of the meetings. The services were much better attended than a year ago, and a much better spiritual feeling was seen than for some time. The Religio has been reorganized, and is doing nicely, and the Sunday school is progressing excellently, both of which are rendering their share in the preparation of a people for future usefulness and reward. The saints generally are succeeding financially and forget not to distribute quite generously according to the law of tithing, and a few remembered the needs of the missionary, for which may God prove to them that it is more blessed to give than to receive.

In this district there seems to be a general and gradual awakening, except in one or two places; and the missionaries, with the district and branch authorities, are working together harmoniously. Indifference seems to be the most noticeable sin, and the hardest to effect a removal of; but a determined effort is being made to arouse the stupefied ones, and to encourage the wearied ones not

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to cease their activity, even do they feel their strength failing. Men of God should always pray and not faint, neither should they be wearied in well-doing, even if it is the judgment of others that their labor is not as effectual as it should be, and even you yourselves might so decide; yet if doing the best you can, sacrificially laboring under the direction of God and appointment of his children, do not relinquish your position or place of action, against evil or error, because of the judgment of others, until you are satisfied that it is God's judgment you should so relinquish it, and then only do so to occupy in a more advantageous position to overthrow the enemy of righteousness and peace. Should the judgment of *the whole world* (and that is about the condition that has existed several times) be that God is not ruling and executing his law to suit them, would he resign? We think if he should listen to the *majority* now he would resign from being Lawgiver, or the one as executor of the law through his appointed agents; hence I conclude it poor policy, and ofttimes damaging to the work, for an official to resign a position he is satisfied he is occupying acceptable to God, even if a large minority conclude that his labor is not effecting the greatest good; besides, everyone desiring such action must or should first decide who can occupy more effectually.

God's work is to be governed by common consent by those who are exercised "by *much prayer and faith*," *being directed by the Spirit of God*, and not by the spirit of personal preference, or of dislike, resulting from their opinions not being accepted, as the will of God.

Services began here Tuesday night, and will continue until we feel the work at present demanded is done. Elder Jas. A. Donaldson will render assistance a portion of the time. Membership and officials manifest a deep interest in the success of these meetings.

With hope in the final triumph of Zion, I am, Your fellow-helper,

J. F. MINTUN.

P. S.—The interest and zeal of the membership where tent service was done last summer is not waning. Sacrament services are kept up each month this winter in those localities by the local and general ministry.

J. F. M.

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

HEALTH HINTS CONTINUED.

With babies in whooping cough the great danger is from starvation and strangling; indeed, the strangling is the result of starvation, for the child's strength is so reduced through lack of nourishment that he has not strength to throw off the phlegm that is choking him. He takes food enough, but the coughing fit follows and the food is thrown up. Guard against this by nursing him immediately after a coughing fit, that the milk may be digested before the next fit comes on. We have experienced the greatest relief in whooping cough from the use of chestnut leaves, giving the little ones tea made out of them, and having the older children eat the leaves freely.

Most diseases of childhood are those connected with growth, which entails great strains upon the system for building material; hence we need to guard against debility by keeping up nutrition. Nature usually provides for this by giving the child a good appetite. If he has been accustomed to eat the right kind of food you can trust largely to his appetite. There are cases, however, in which you must aid nature. We saw this in regard to whooping cough. It is much more noticeably the case where poison has been swallowed. Nature calls up all her forces to fight the intruder, and the conflict is exhausting. Supply the waste by milk, broth, or beef tea. This can be prepared very quickly by broiling a piece of juicy steak, cutting it into half inch bits, pouring on sufficient boiling water to cover it well, and letting it steep six or eight minutes. This is very nourishing and more palatable than beef tea made in a bottle, besides being much more quickly made.

Never resort to alcoholics "to keep up the strength," nor for any other purpose. Science has fully demonstrated that alcohol is a poison, a paralyzer of force, not a true stimulant. Dr. Nathan S. Davis, late President of the American Medical Association, and one of the highest medical authorities on the continent, says: "For more than thirty years past I have faithfully tested the matter by an ample clinical experience both in hospital and private practice, and I have found no case of disease, and no emergency arising from accident, that I could not treat more successfully without any form of fermented or distilled liquor than with." We commend to your thoughtful attention, especially if you have any doubts concerning the uselessness of alcoholics as medicine, Dr. Davis' lecture on "Alcoholic Liquids as Therapeutic Agents."

Here are some other testimonies on this point from leading physicians in England and America:—

Dr. Andrew Clark, physician to Queen Victoria, says: "Alcohol is not only not a helper of work, but a certain hinderer."

Dr. James Edmunds states that in the London Temperance Hospital the mortality is four and a half per cent less than in any other hospital taking the same run of cases. Alcohol has been used in this hospital only twice in twelve years; it is not used in making tinctures, a solution of one part glycerine to two of water being substituted.

Dr. James R. Nichols, editor of the Boston Journal of Chemistry, says emphatically that the banishment of alcohol would not deprive us of a single one of the indispensable agents which modern civilization demands. "In no instance of disease in any form is it a medicine which might not be dispensed with and other agents substituted."

At a late meeting of the British Medical Temperance Association, Dr. Ridge cited a case in which a very severe surgical operation was successfully performed without alcoholics. The great danger in such cases is from collapse, and alcoholics have been considered the only specific against it. In this case the collapse was extreme, the temperature falling two degrees. The patient rallied *without* alcoholics, "Therefore," says Dr. Ridge, "one must feel skeptical whether in cases of similar recovery *with* alcohol, the result is due to the use of it." He thinks reactionary fever is higher when alcohol has been administered during the collapse.

"What shall we use instead of alcoholics?" you ask.

Florence Nightingale, in her "Notes on Nursing," strongly recommends tea to prevent "sinking." In the Crimean hospitals she ordered tea given to the patients about three or four o'clock in the morning, the time when vital forces are weakest, and deaths from exhaustion most liable to occur. She also recommends coffee, hot milk, and beef tea, but tea first. She adds: "A little tea or coffee restores quite as much as a great deal, and a great deal of tea, and especially of coffee, impairs the little power of digestion they have." I have personally tested the efficacy of a few swallows of tea to start the heart's action in the last stages of heart disease, when it had been supposed that nothing but brandy or whisky would accomplish it.

Miss Willard relates an incident coming under her own observation. A young girl having heart disease was subject to spasms of intense pain which it was thought nothing but brandy could relieve. At one time the attack came on when it was impossible to procure brandy. Hot water was administered in frequent doses, and brought relief more quickly than the brandy was accustomed to do, and was followed by much better effects.

I knew a very severe case of typhoid pneumonia in which the patient, himself a fine physician, refused to take the whisky prescribed. His physicians declared that he would die if he did not take it; he did not take it and he recovered, and believes firmly that he should have died if he had taken it.

Typhoid fever is thought by many impossible to treat successfully without alcoholics to tide over the sudden failure of vital energies which accompanies it. But observe that the liquor is given with milk, or alternating with it, or beef tea. Wise physicians, as they studied the effects of alcoholics, some time ago began to doubt whether it was as effective in this direction as they had supposed. Investigation showed that alcohol had no food value, and food was what the exhausted nerve and other cells needed, food in such form as they, in their weakened condition, could assimilate. Milk and beef tea furnish this food; alcohol does not. This explains the fact stated in the text, that in such cases if the milk or beef tea which had been given in connection with the wine or brandy was withdrawn, the patient sunk, but if the alcoholics were withdrawn and the milk or beef tea continued, he gained.

Collapse, the sudden failing of the vital powers after a surgical operation, in typhoid fever or in cholera, consumption, and heart

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disease, are the cases in which many temperate people believe that nothing can supply the place of alcoholics. The facts here cited and scores of others which might be given, prove this idea to be a mistake. Temperance hospitals where all sorts of diseases are treated and all sorts of surgical operations are performed without alcohol, and with a larger per cent of recoveries than where it is used, are educating people up to a belief in the successful treatment of disease without alcohol. In syncope, nervous prostration, and sinking, cases in which alcoholics are often used, Dr. Davis thinks ninety-nine out of a hundred need only a restful position in the fresh air, with dashes of cold water upon the face and chest. If the case is too severe to yield to this treatment, carbonate and aromatic spirits of ammonia and preparations of camphor are more speedy and efficient remedies than alcoholics.

Instead of alcoholic tinctures the saccharated extracts are now largely used, and besides being free from alcohol have the advantage of more uniform strength than is possible with alcoholic tinctures.—*Childhood; Its Care and Culture.*

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Will the Prayer Union please fast and pray for the recovery of my husband, Joseph Graham, who is lying at the county hospital in Denver, Colorado, with a stroke of paralysis, and remember me in my loneliness and spiritual welfare, and that God will restore my husband to me, if it is his righteous will. SARAH GRAHAM.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE POWER OF PRAYER.

"For when thou pray'st the vision's cleared,
The voice is toned, the will's subdued,
The dear are to thee more endeared,
And the soul's failing strength's renewed.
In prayer the purest words are spoken,
The mind receives heaven's holy light,
The heart is given the Spirit's token,
The hands are charged with wisdom's might.
Therefore, take time to pray."

THE PRAYERFUL SUNDAY SCHOOL TEACHER.

Since the things of man are understood by the "spirit of man," and the things of "God by the Spirit of God," no one devoid of God's Spirit has any place as teacher in our Sabbath schools.

If we would enjoy the "Spirit" we must make of ourselves a "burnt offering," and with humility and purity of heart make a daily sacrifice at the altar of prayer. Is there a teacher who is self-sufficient? If so, we have no place for him in the Sabbath school. Is there one who feels his weakness and lack of ability to successfully present God's truths? To him we would say, "Ask of God, who giveth liberally and upbraideth not." In teaching, the spirit enjoyed by the teacher flows on the stream of instruction as "oil from bottle to bottle," and if the spirit be a godly one, the children are influenced in a godly direction; but if the teaching be not directed by the divine support, it will not be the best.

We learn from the Scriptures that spiritual strength was always obtained through prayer. How ardently did Moses plead for strength! How often Paul wrote to the saints, beseeching them to pray always and without ceasing. Our dear Savior, himself, emphasizes the necessity of prayer in preparation for work, in his forty days in the wilderness, as well as on that memorable night in Gethsemane. Nor was that all, death claimed him with a prayer upon his lips.

If we are to be followers of Christ, can we do so without constant, earnest, fervent prayer? Prayer enables the teacher to better hold the attention and interest of the class, because when led by the Spirit, the teacher has better self-control, and the influence of the support she is enjoying is felt by the pupil, thus enlightening their minds as well.

Teachers, live prayerfully: prepare prayerfully; and teach prayerfully, and God will surely bless your efforts. E. H.

THE TEACHERS' WORK.

Much of the success of a church depends upon its Sabbath school, and much of the success of the Sabbath school depends upon its teachers. The responsibility does not *all* rest upon the superintendent, nor upon the staff of officers. Nor does the success of any school depend entirely upon its principal, nor upon the board of education. Much may be done by the officers, superintendent especially, to make the school interesting, orderly, and successful; but the *real work* is done by the teacher.

The teacher has it in his power to teach, lead, and influence his class for good or evil. The teachers—whether school-teachers, Sabbath school teachers, or parents—are the *real character-builders.* Their teachings and influence have greater effect than they know. Therefore, great responsibility rests upon the teacher. The Sunday school teacher has power to put his own construction on the subject in hand, emphasize points, and draw the minds of his pupils into the channels in whichever direction he may take. "As the twig is bent, so will the tree incline."

We read and hear much about "teaching the Quarterly instead of the Bible." While we do not think it the wisest plan always to teach the Quarterly, we have seen cases where it might have been *safer* to have taught the Quarterly; for the teacher does not always use wisdom and discretion in his interpretation of the Scriptures. He should at least use the Quarterly *as a guide.* I once had a Sunday school teacher whose interpretation of the Scriptures was very erroneous; had he been better acquainted with the Scriptures, better informed upon the subject at hand, and taken the Quarterly for his *guide*, he would have avoided the errors which he was endeavoring to instill into the minds of his class. A teacher should be thoroughly conversant with the lesson before he comes into his class.

Not every good Christian man or woman is qualified to be a teacher. A person may have knowledge but not the power to impart it to others. It is not necessary to be a good orator in order to be a good teacher. In fact this is generally a drawback, especially if the pupils are young, for the simplest language is necessary in explaining to children.

In order to be

A SUCCESSFUL TEACHER,

first, one must be thoroughly interested in, and have a genuine love for the work; next, he must understand the lesson; next, he must come to a level with the children, teach and explain in simple language, and interest the children in what he is teaching. To teach a senior class one must be well informed, and thoroughly understand the lesson; for a teacher must necessarily know what he is to teach to others. The intermediate class is generally the easiest to teach; the pupils in this class are old enough to read and learn their lessons, and are easier to interest in the lesson than the very young children. The primary class is the hardest to teach successfully. This may sound strange to some. It is hard to interest very young children in religious subjects; they are naturally playful, and it is hard to hold their attention. It is well to use a blackboard with young children, and diagram or illustrate the points you wish to most impress upon them, or to use pictures. Children are always interested in pictures. An illustrated children's Bible is good, or if one is handy with a pencil, draw a sketch of the points to be impressed, beforehand; even a rough sketch will always interest children. Often you will find pictures in papers or periodicals you can cut out, that will illustrate a subject. Another way is to impress a point upon children's minds is to tell anecdotes, or short stories, to illustrate a subject, being careful to emphasize the point you are teaching. Children all like stories.

THE PRIMARY TEACHER

must be careful not to try to teach too much in one lesson. If you can thoroughly impress one or two points, you will have accomplished all that can be desired with small children; but let those one or two points be *the important ones* of the lesson.

Don't be too strict with small children. Enter into the spirit of the lesson with them. Encourage them in asking questions. Be interested in and try to understand each child.

Sometimes it is well to encourage the children by offering a card or a picture for the best learned lesson, or for committing to memory the golden text. This will sometimes awaken interest or arouse ambition.

The lessons should be learned before Sunday school is called to order; especially by the older classes, or those able to learn their lessons. In the class is no time nor place to study the lesson, especially for the teacher. The lesson should be learned, the references all marked or learned at home, and the time all devoted to explanation, discussion of lesson, etc., in the class. The lesson becomes

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dull and tedious if we have to *read* it, hunt up the references, etc., during the class hour. If a teacher is indifferent, the children will be the same; one cannot go through the list of questions on the lesson in a mechanical sort of way and awaken any interest in the class. He must enter into the spirit of the work, awaken interest in it, and work with a will if he would see the Sabbath school flourish and be a success.

Remember the cause is a worthy one—a *glorious one;* for the boys and girls of to-day are the men and women of to-morrow."

PAULINE HIGGINS.

Conference Minutes.

FLORIDA.

Conference of above district convened with Calhoun branch, January 13; S. D. Allen presiding, B. L. Jernigan clerk. Elders reporting: L. F. West and S. D. Allen; Priests J. P. Calhoun and Claiborn Dixon; Deacon B. L. Jernigan. No change was reported in branches except one baptism in Open Head branch. Bishop's agent reported: On hand last report, $37.01; received since $17; paid Bro. E. L. Kelley $50; on hand $4.01. Audited and found correct. M. M. Turpen and D. E. Tucker were appointed delegates to represent us in the April General Conference. Preaching by L. F. West and S. D. Allen. Adjourned to meet with Coldwater branch on the first Saturday and Sunday in May.

Sunday School Associations.

DISTRICT SUNDAY SCHOOL ASSOCIATION OFFICERS.

PLEASE TAKE NOTICE.

About December first I mailed a circular letter to the superintendent of every district association in the church, as nearly as my incomplete directory would admit. At least some person in every district was addressed. This was to obtain information that is very much needed by the officers of the general association. Up to the present time we have received replies from but a part of the districts. Some were very prompt, and have our hearty thanks for the same. We feel quite sure that all the letters have been delivered or they would have been returned, as all envelopes bear my return card.

We give a list of the districts not yet heard from. If the officers of any of these districts have not received the circular letter, please write me at once and one will be sent. If the blank has been laid aside, please hunt it up and fill out and return:—

Southeastern Illinois; Texas Central; Spring River, Kansas; Southern California; Ohio; Central Nebraska; Northern Nebraska; Eastern Maine; Western Maine; Northern Michigan; Independence, Missouri; Kewanee, Illinois; Northwest Kansas; Northern California, Pittsburg and Kirtland; Southern Missouri; Northern Wisconsin; Southern Wisconsin.

We sincerely trust that no one will neglect to give us their hearty and prompt coöperation in this as in all other work for the Master. Yours for the work,

T. A. HOUGAS, Gen. Supt.

HENDERSON, Iowa. 32t

CONVENTION NOTICES.

Sunday school convention of Northeast Missouri district will convene at Bevier, February 8, at eight o'clock in the evening, for a general program. Prayer meeting at 9:15 Friday morning, and business at ten. Election of officers and appointing delegates to General Convention will be special items of business. At 2:30 p. m., besides other subjects "Library Work in Our District" will be thoroughly discussed. In the evening, at 7:30, there will be an experience meeting. Sabbath school at nine o'clock, Sunday morning. Send your school reports, not forgetting Superintendents' reports, to Miss Mary A. Richards, Bevier, Missouri. Let each school not neglect to appoint delegates and send in credentials.

Bring your notebooks, pencils, Quarterlies, and Winnowed Songs.

LOUISE PALFREY, Supt.

Sunday school convention of Nodaway district will convene at Guilford, Missouri, Friday, February 16, at two p. m. Send delegates, as it is time for annual election of officers. Let all come that can.

THOMAS IVIE, Supt.

Quarterly convention of Northeastern Illinois district Sunday school will convene at Plano, Friday, February 9, at 1:45 p. m. We trust that all schools will make an effort to have as many members as possible present.

R. N. BURWELL, Supt.

Kewanee district Sunday school association will convene at Kewanee, Friday, February 2. A profitable time is anticipated. Officers will please remember and see to it that their reports are all sent in time.

MRS. ED LAMB, Sec.

Sunday school convention of Nauvoo district meets at Montrose, Iowa, Friday, February 2, at 10:30 a. m. Please send all reports and credentials on or before January 31, to Marjorie Wright, 1001 South Tenth Street, Burlington, Iowa.

Galland's Grove district Religio and Sunday school convention will be held at Deloit, Iowa, February 15–17, commencing at two p. m. for Religio business and other Religio work during the day. February 16 Religio and Sunday school prayer meeting followed by Sunday school business including the election of officers. Discussion of important topics on Sunday school work during the remaining time. Please send in full and complete reports to the secretary at Dunlap, Iowa, not later than February 10.

WILLIAM MCKIM, Supt.
F. B. SHUMATE, Sec.

Convention of Fremont district will convene with the Hamburg, Iowa, Sunday school, February 8. We hope to see a full representation from every school in the district. This is the convention at which district officers for the year are to be elected. Also delegates to General Convention will be appointed. Schools will please note that it will be necessary to appoint delegates to this convention as the Constitution requires that officers and delegates to General Convention shall be elected by a "yea and nay" vote.

We herewith give the program as arranged. Come and let us make this one of our best conventions.

EMMA HOUGAS, Supt.

Thursday, 7:30 p. m., in charge of T. A. Hougas. Three papers: "What constitutes a Sunday school." (a) Officers, Ora Becksted; (b) Teachers, Lucy Redfield; (c) Patrons, Charley Forney. Institute work to follow. Subject, ditto.

Friday, 10 a. m., in charge of district superintendent. Business, reports, etc. Normal work, Classification of the Bible. General superintendent.

Two p. m., session in charge of Charley Fry. Business, election of officers. Election of delegates to general convention. Institute work, "Libraries in the Sunday school." T. A. Hougas. Sunday school newspaper; Editors, Charley Fry and Laura Gaylord.

7:30 p. m. Temperance the theme. (a) Paper, "The Sunday school a factor in teaching temperance," Emma Hougas. (b) Address; (c) Chalk talk, Charley Fry; (d) Recitation, Ora Becksted.

Miscellaneous Department.

SECOND QUORUM OF TEACHERS.

The officers of above quorum request the members to report standing and ministerial labors to the clerk of the quorum before the sitting of General Conference, April 6, 1900, that they may be able to report that quorum favorably.

Address Box 210, Lamoni, Iowa.

THOMAS STUART, Clerk of Quorum.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Father, after many years of patient suffering upon the part of our sister and friend, Sr. Eliza Stubbs, to remove her from this world to a place beyond the River of Death; be it

Resolved, that we as a society, with whom Sr. Stubbs was for so many years intimately associated, hereby express in a measure our great sorrow and regret upon her passing from this to a life beyond; yet do we realize that what to us is a heavy sorrow, must be for her a glad release; "Blessed are they who die in the Lord."

Be it further resolved, that a copy of these resolutions be presented to the daughters, who for so many years patiently and lovingly attended their invalid mother, that they be entered upon the record of this society, and published in the *Saints' Herald.*

The St. Louis Mite Society,
MRS. M. COOKE, Pres.
MRS. J. C. HITCHCOCK, Sec.

ST. LOUIS, Mo., June 5.

RELIGIO ASSOCIATION NOTICE.

Quarterly convention of the Northeast Illinois district Religio will convene at Plano, February 9, at 10:45 a. m. sharp. Business meeting at 3:30 p. m. Institute work at 8 p. m. All Religians in the district are requested to make a special effort to be present. Come with suggestions, notebooks, and pencils, and let us accomplish the greatest good for the greatest number.

MARIE H. CLARK, Pres.

GENERAL CHURCH RECORDER'S NOTICE.

Once more I call the attention of those whom it may concern to the fact that branch reports are overdue from several districts, and that I would like them without delay, that I may copy them upon the General Record of names before the rush of work to be expected later in the winter. I write this upon January 18, 1900, up to which date the reports mentioned herein have not been received:—

For several years have come no corrections in the records of the branches in Manchester district, England, but, from correspondence received, it is likely that certain brethren will fully correct matters in the near future, although it may prove quite a task before all shall be perfected as to names, dates, places, births, baptisms, deaths, etc.

I trust that the officers of London, Birmingham, and Sheffield districts, of England, will send in at an early day their complete reports of all changes. Also that Eastern and Western Wales will see to their reports, that they are sent over.

From Northern California the last reports that came were those for March, 1899. If they held an October conference I am not informed. Central California reports for October, 1899, are due. The last reports from

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Southern California that arrived were for October, 1898. Please send me the later ones.

The following districts held conferences in September, 1899, but their reports have not yet been received; namely: Kewanee, Southern Nebraska.

No reports have been received from districts that held conferences in October; namely: Central California, Kentucky and Tennessee, and Northern Michigan.

From the November conferences reports are due as follows: Idaho, Northeastern Texas and Choctaw.

From the December conferences reports are due; namely, Southern Missouri.

I find that no reports have come from Oklahoma conferences for February, May, and October, 1899, and also a December conference was held from which reports should soon come.

No reports from Central Texas for July and November have yet arrived. I would like to receive all the above at an early date.

Also about thirty districts have appointed to hold conferences in January, February, or March, 1900, and I now ask their officers to kindly forward branch reports as soon after their sessions as may be done. And I thank all officers who have labored, or who are now laboring, to correct branch and district records, and to answer my letters wherein I have called for help to obtain harmony between branch, district, and general records, as to names, places, dates, pertaining to births, baptisms, confirmations, ordinations, marriages, deaths, expulsions, etc.

To the above notice I add that the difference between it and the previous one, in January 10th *Herald*, is that the Southern California, Fremont, Little Sioux, and New York reports have come in since then, and that I overlooked the Little Sioux reports in making up the notice and stated they had not arrived. They came November 16 from Sister Strand, to whom I apologize for my mistake.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, January 18.

PREVENTION OF SEA SICKNESS.

We enclose a receipt for sea sickness, which has the endorsement of men who claim to know its value; and seeing the trying experience of Bro. U. W. Greene, we give it herewith, to those who care to try. It sounds largely like common sense. "Before entering upon a voyage, use a light diet; take a mild purge; on ship board, lie in a recumbent posture in open air, and drink a pint of sea water." A. M. FYRANDO.

NOTICES.

A misunderstanding having arisen in regard to appointments for preaching outside the limits of the Lucas branch, the matter was taken up at a business meeting held by the branch, January 8, 1900, and the following resolution passed:—

Resolved that we do not know of anything on the branch records that is intended to prevent the priesthood from making appointments outside the branch.

Resolved that the above resolution be published in the *Saints' Herald*, with an explanation of the same.

T. A. JOHN, Pres.
J. W. TALBOT, Sec.

Any person knowing the whereabouts of Thomas A. Gunsolley will please communicate such information to N. M. Gunsolley, Lamoni, Iowa.

To the traveling missionaries in Northern Illinois and Wisconsin Mission: All are hereby requested to send in their reports to the sub-ministers in charge, by the first of March, and they to report to me by 15th of March. Report labors done during the last two years. Those that report to me, address me at Lamoni, Iowa, care of H. A. Stebbins.

J. H. LAKE,
Missionary in Charge.

CONFERENCE NOTICES.

Northeast Missouri district conference will convene February 10 and 11, at Bevier. All who can should attend. Business of importance; also delegates to be elected to General Conference. The general missionaries to district will be present, and a good time is expected. J. A. TANNER, Pres.

Conference of Eastern Iowa district will convene February 17, at Arlington, at ten a. m. All are invited to come, as well as officers, to see that correct reports are sent. Come on the 16th to Arlington, Iowa. Trains will be met on that day. If anyone comes on any other day or to any other station, write to Charles Brooks, Arlington, Fayette County, Iowa. C. E. HAND, Pres.

Conference will be held at the hall, 67 (old No.) Fourth Avenue, Pittsburg, Pennsylvania, February 24, at two o'clock. Branches comprising this district will send by delegate their reports, giving number of actual *resident* members so far as known, and all others under heading of *scattered* members, that a true status of resident numerical strength be obtained. We also desire that the present spiritual condition of branches be reported to this conference. Let there be as full an attendance of all concerned, as practicable. Visitors come to hall, and places for tarrying will be there assigned.

E. E. OMOHONDRO, Sec.

Conference of Northeast Illinois district will convene at Plano, February 10, at ten a. m. Priesthood counsel at two p. m. We hope that all saints who can will attend, and help make conference a success.

HENRY SOUTHWICK, Pres.

Northeastern Kansas conference will convene at Netawaka, February 10, at ten a. m. Let all the saints be present that can and enjoy the Spirit of the Lord. As arranged at our last conference I appoint the first Sunday before conference, February 4, as a day of fasting and prayer, that the will of the Lord may be more fully known concerning the ordaining of brethren whose names were presented for ordination at our last conference, and that his Spirit may assist throughout the conference.

SAMUEL TWOMBLY, Pres.
JAMES W. BURNS, Clerk.

PRIESTHOOD MEETING.

Local priesthood will meet in primary room, brick chapel, Lamoni, Thursday eve, February 1, 7: 15. F. E. COCHRAN, Sec.

BORN.

JONES.—To Sr. Lucy and Bro. Thomas Jones, November 17, 1899, at Nantyglo, Wales, a daughter. Blessed November 30, by its grandfather, Elder John Jones, and named Maud.

MARRIED.

SMITH—BLOOD.—At Somerville, Massachusetts, in the Broadway chapel, January 14, 1900, Elder John Smith, of New Bedford, Massachusetts, to Sr. Kate E. Blood, of Boston, Massachusetts, Elders M. H. Bond and R. Bullard officiating. The ceremony was performed after the morning sermon, before the meeting was dismissed. The saints flocked to congratulate bride and groom, and to bid them Godspeed, as they left immediately after the ceremony for their home in New Bedford. They are both good saints and faithful workers for the Master. May the Master grant them many happy years together, and of usefulness in his service.

DIED.

JENKINS.—Ralph Jenkins, Sen., was born in Lancaster County, Pennsylvania, August 22, 1815; died January 5, 1900; was married twice: to the first union was born seven children; two sons survive him. He joined the church in the 30's; was ordained an elder, and continued strong in the faith to the end. Was buried from the saints' church at Galland's Grove, Iowa; services in charge of R. Wight, sermon by Elder C. J. Hunt.

CLOSSON.—At Porcupine, Wisconsin, November 6, 1899, Father C. E. Closson. He was born June 9, 1822, at Alftee Gefle, Sweden, and was baptized September 19, 1880; at his death he was 77 years, 4 months, and 27 days old. He leaves an aged companion, two sons, and two daughters to mourn. His departure from earth life was a joyous one. His children gathered at his bedside, and a pleasant visit passed between the family and him. After which he requested them to retire, stating that he was all right. Not thinking the end so near, all but two who had concluded to sit up with him were retiring, when they were summoned to his bedside, only to find that his spirit had flown to the paradise of God. He did much in building up the work in Wisconsin. His home was a free home to the saints, especially to the ministry. They were always ready to give of their means to the poor and needy. Many an elder's heart has been made glad when liberally supplied from Father and Mother Closson's purse. Funeral from the Saints' church in Porcupine, sermon by Elder F. L. Sawley.

KINSEY.—Mrs. Catherine Kinsey was born in Canada, October 22, 1807. She married Josiah Fuller, and in Ohio they united with the church in the early '30s; in Missouri her husband was killed by the mob at Haun's Mill, October 30, 1838; she was then driven to Nauvoo, Illinois, where she remained until the fall of 1843, when she left with her children for Canada, where she was married to Mr. Kinsey, who died in 1871, since which time she lived a widow. She died while eating supper, December 25, 1899, near Leutz, Michigan, aged 92 years, 2 months, and 3 days. She leaves five sons and two daughters. Mrs. Hooker, of Spokane, Washington, is the oldest daughter, and the only one of her children who came back to the church. Thus the aged landmarks are passing away. Farewell, farewell dear mother.

LUMLEY.—Frances Ernst, wife of Bro. Thomas Lumley, was born April 11, 1831, in Toronto, Canada, and died January 8, 1900. She was baptized near Council Bluffs, Iowa, September 19, 1870. For four years previous to her baptism she was blind. After baptism, through the administration of laying on of hands, her eyesight was restored. To the close of life she bore a faithful testimony to the power and goodness of God, and to the truthfulness of the latter-day work. Funeral services at the saints' church in Deloit, Iowa, by Elder C. J. Hunt.

DAVIS.—At Irvington, California, January 14, 1900, Sr. Elizabeth Ann Davis. She was the daughter of Orin and Amy Ann Smith. Was born at Bodega, Sonoma County, California, June 7, 1847. At her death she bore the distinction of being the oldest "native daughter" born of white parentage. Her parents came to California in 1846, around Cape Horn, on the ship Brooklyn, which bore a large number of eastern Latter Day Saints, under the charge of Elder Samuel Brannan. She was married to Peter Canavan in San Francisco, in 1868; in 1886 she married Hiram Davis, who with two children Eugene and Faustine, still survive her. Funeral services at the residence, a large number attending. The sermon was by Elder F. M. Sheehy. The remains were interred in the cemetery at Irvington.

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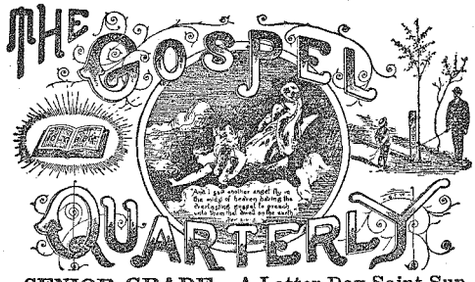

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 47. Lamoni, Iowa, January 31, 1900. No. 5.

OHayer, Jr. 1900

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NEWS FROM BABYLON.

PASTOR LIKES WORLDLY WAYS.

Oakland, Cal., Jan. 21.—The Rev. James C. MacInnes, pastor of the Oak Leaf Congregational Chapel, in announcing his retirement from the ministry, said:—

"I believe in dancing and a long list of other things that are tabooed by churchgoers when indulged in by ministers. If a man needs a drink he has the right to take it. When I meet a man on the street I like to slap him on the back and say, 'Hello, there, Bill,' in a good hearty voice.

"I believe in God and Christianity, but the church is burdened with false ideas and full of sinful hypocrites, and some of my friends who might be called 'lushers' are infinitely better than these frauds of piety.

"The ministry is no place for a young man who wants his personal liberty. He must use too much hypocrisy and overlook too much hypocrisy in others."

SUGGESTS BOXING AS CHURCH ATTRACTION.

New York, Jan. 22.—"There are 60,000,000 sinners in the United States. Not one man in 10,000 to-day stops to think of God until he is ready to die," said the Rev. Len D. Broughton to-day. The long, lank revivalist from Georgia seemed to be much in earnest. He is conducting meetings at the Y. M. C. A. rooms and the Greene Avenue Baptist Church, in Brooklyn.

"Religion is going backward," he said. "The power it once had is diminishing. The people of less intelligent ages were guided by God in all their actions. Now the church has no power.

"It is the fault of the church, too. Ministers are at a standstill; they are slowly losing their power. As a drawing card the church ranks only sixth in the list of public attractions. It should be made to read first.

"How do I rank public attractions? First, theaters; second, prize fights; third, cake walks; fourth, kissing parties; fifth, dances; sixth, churches; seventh, funerals.

"That list shows that the church must be made as attractive as the theater and the cake walk. Something must be done to bring the people into the churches, not on Sundays, but every day of the week. To do this we must make the church both a business proposition and a place of attraction.

"If it is necessary to bring people to church we ministers might even go so far as to have a service where the biograph could be introduced with biblical pictures, and with other pictures, too.

"For the men who put prize fighting ahead of God we might go so far as to have a few rounds of boxing before each service.

"Perhaps a one-act comedy might induce the theatrically inclined to stay until the sermon was over.

"Then, to attract many others, we might turn the church into a temporary café, where we might serve drinks between prayers."

FATAL EARTHQUAKE IN MEXICO.

Colima, Mexico, Jan. 21.—An earthquake shock began here fifteen minutes before midnight on Friday and assumed serious proportions at Tenimata, near here, many houses being badly injured and some of light construction wrecked. There was great consternation and people rushed into the streets, some barely escaping with their lives.

Seven people were killed outright and sixty were wounded. Local scientific men believe three earthquakes traveled from under the Pacific Ocean and that when news reaches here from the coast there will be interesting details.

The Governor of the State of Colima has appointed a commission to inspect churches and public edifices, while owners of houses injured in the earthquake will be compelled to put them in a condition of security.

Guadalajara, Mex., Jan. 21.—At midnight on Friday an earthquake shock cracked the arches and staircase of the State Palace and the porticos of the university and the Segallado Theater, the latter one of the most massive structures here. The churches of San Francisco and San Jose were damaged.

The Church of San Francisco is one of the finest edifices on the continent and is locally known as the Golden Cup from the magnificence of its interior. The government has closed Sagrario Church, fearing the dome will fall in.

Carmen barracks were badly damaged and news from Zapotlan and Sarula state several houses were demolished. The shock was felt severely at San Blas on the Pacific, and noises underground were heard.

City of Mexico, Jan. 21.—The City of Mexico came off comparatively unscathed in the quake, few accidents occurring here or in the suburbs, although some adobe huts in the suburbs fell and one bridge was partly wrecked. The Church of the Three Kings at Atzchatzalco, in the suburbs, was cracked, and will be closed for repairs.

CATHOLIC PRELATE OF NICARAGUA MUST OBEY CIVIL LAWS.

Managua, Nicaragua, Dec. 16.—Difficulties which have arisen now make doubtful the return to Nicaragua of the Roman Catholic Bishop of this country, who was expatriated in November for criticising the law in regard to the care and distribution by civil authorities of money and property donated by individuals to the church.

It is now announced that the Bishop and all other persons who have been expatriated by order of President Zelaya, shall, as a condition of rehabilitation, obligate themselves to obey the laws of Nicaragua and otherwise conform themselves to the existing conditions of the country.

WHAT ZIONISM IS.

Zionism is not of recent origin, though its name, in its present meaning, is of modern coinage. It represents the national idea in Judaism, the fervent longing of the Jews to become united once more into a nation, inhabiting the land that, according to the scriptures, had been promised them by God. Ever since the destruction of the Jewish empire the exiled Jews have prayed for the restoration of Judea and their national independence, and Zionism is nothing but an attempt to realize these hopes. There are, at this time, not less than twenty-five colonies, most of them

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thriving and self-supporting, in Judea, Samaria, Upper Galilee, and in trans-Jordanic regions, with a total of 4,500 colonists and about 1,000 hired Jewish laborers. The Turkish government, which at first did not look friendly upon Jewish colonization, is now inclined to favor the movement and lend its passive support, owing to the friendly intervention by Emperor William during last year's visit to the holy land.

LEON ZOLOTKOFF.

[Mr. Leon Zolotkoff, a Chicago attorney, is the most prominent leader of the Zionist movement in the West and was one of the delegates to the Zionist congress at Basel, Switzerland, in 1899.]—*Chicago Tribune, January 20, 1900.*

AGNOSTICISM.

Agnosticism is a good deal more a fad than it is a philosophy, and is due not so much to the fact that people think as to the fact that they have never learned to think, and consequently are made tired by thinking and want some plausible excuse for quitting it. So far from God being unknowable, I know of no being that has so universally and everlastingly laid himself open to inspection as he has. The universe is intelligently constructed, and intelligent construction is something of which intelligence only is capable. Everything that nature contains gives some hint as to the kind of being that that creative intelligence belongs to. Everything that a man does tells us something about the man. If a person writes me a letter I infer from the letter something as to the quality of the person that writes it, and if he keeps writing to me I come in time to know a good deal about him, even though I may never have heard him speak. Or, if I look out of my window and see a man at work I shall, after a quarter of an hour's watching, have some rather definite idea as to what sort of a fellow he is, and if he has a job that keeps him employed in front of my house a week I shall have become fairly well acquainted with him by that time, though we may not in the meanwhile have exchanged a word. For me to say at the end of a week that I stand toward the man in merely agnostic relations and could not know anything about him because we had not chatted together would be to convict myself of being either an idiot or a faddist. Now, the Creator has been working in front of my window ever since I was born; his works lie around on every hand, and every atom of all those works betrays to some extent the character of the maker. That is the way that in all interhuman matters the mind works, and it would work in just the same way in regard to divine matters if either we were not so brain-tired that we did not care to think so far, or so wicked that a world without God would be a more comfortable and cozy one to us than a world with God.—*Rev. Dr. Charles. H. Parkhurst, in N. Y. Journal.*

INTERNATIONAL CONGRESS ON TUBERCULOSIS.

Knowing that tuberculosis is now not only preventable but curable in its early stages, the British Association for the Prevention of Consumption wishes to spread the knowledge abroad. This is its purpose in calling an international congress to be held at London in 1901. The series of resolutions invites representatives of medical, veterinary, and sanitary science and also the principal officials of municipalities to attend a convention to discuss the disease. The fact that the Prince of Wales has consented to preside over the sessions of the congress and open it in person shows the importance which is attached to the congress.

The British association has been in existence three years, and it is asserted that the decrease in the death rate in Great Britain from tuberculosis may be attributed to its efforts. In its work it has had the greatest possible encouragement from the foremost men, including not only the royal colleges of physicians but the Prince of Wales and the Duke of Northumberland. There is no movement in the United Kingdom which has awakened greater popular interest, and the congress is intended to start a wave of the same sort around the world. Here, in the United States, the ground is well prepared for such a movement. The interest taken in the disease is great, as is shown not only by the work of the local health officials and physicians but also by the founding of several hospitals especially for the treatment of the disease. There can be no doubt that the congress will be well attended by Americans.—*Ex.*

ANIMALS LEADING DOUBLE LIVES.

In his book, "Wild animals I have known," Mr. Thompson says he is convinced animals are creatures with wants and feelings differing in degree only from our own. Man has nothing that the animals have not at least a vestige of; the animals have nothing that man does not in some degree share. Of the eight stories or personal histories told of the various animals, Raggylug, Lobo, Bingo, etc., that of Wully, the dog, is perhaps the most remarkable. Two mongrels raised as sheep dogs were faithful guardians of their flocks by day, but at night they were transformed into bloodthirsty and treacherous monsters, killing for mere lust of blood both sheep and dogs. Their double lives curiously recall Stevenson's story of "Dr. Jekyll and Mr. Hyde."—*Ex.*

The translation of the New Testament into the Corean language has been completed.

Of the 34,000,000 people in South America it is estimated that 30,000,000 have never seen a Bible.

In a recent sermon the Rev. Dr. Henry Van Dyke, referring to the action of the New York Presbytery on Professor McGiffert's case, said: "The Presbytery of New York has had the courage to say that a difference of opinion in matters not vital shall not be made a ground of strife which would be fatal. They have declared that a man in the Presbyterian Church may hold views which the majority of his fellows do not share without thereby becoming a heretic or an infidel. Sooner or later it was necessary for some one in the church to take that stand, or else the church would sink in a mass of ruins, shattered by fraternal strife."

In the February Number of Appletons' Popular Science Monthly Prof. John Trowbridge of Harvard University, sounds a much-needed warning against the South Sea Bubbles in Science which have been so numerous and disastrous during recent years. The Keeley motor, gold from sea-water, energy from nothing, and many others of the absurd propositions which have recently been used to rob the public, are moralized upon.

Charles Augustus Briggs, a professor in the Union Theological Seminary, whose recent expulsion from the Presbyterian and immediate entrance into the Episcopal Church attracted much attention, contributes a very timely and peculiarly appropriate article to the February number of Appletons' Popular Science Monthly, under the title Is the Christian Religion Declining? He points out that the answer will depend upon the point of view, but in his opinion it is advancing instead of declining.

An important and timely article on the Decline of Criminal Jurisprudence in America is contributed to the February number of Appletons' Popular Science Monthly, by Gino C. Speranza of the New York bar. It is an article which all lawyers interested in anything beyond the mere dollars and cents of the profession cannot afford to miss.

The veteran geologist, Prof. Joseph Le Conte of the University of California, has the first of two papers telling the story of what the Nineteenth Century has done in advancing Geological Science in the February number of Appletons' Popular Science Monthly. Professor Le Conte is the author of one of the most popular geologies ever written, and owing to his simple and easy style, the present history will be found very interesting and readable by the general reader as well as the geologist.

The Bishop of Zips, Hungary, has declared against the charges of ritual murder by Jews, who were charged with the same at Nameszto. The Bishop refers to the sad experience connected with similar agitations on previous occasions, and warns the clergy in energetic terms that they can have no other result than to incite the ignorant populace to the commission of outrages.

The first Russian orthodox church in America is to be erected in New York at a cost of $36,000.

ADDRESSES.

C. R. Duncan, Conifer, Colorado.

J. W. Wight, No. 39 Floral Ave., Salt Lake City, Utah.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, JANUARY 31, 1900. NO. 5.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 31, 1900.

DIVORCEMENT.

A sister, a widow of some years' duration, in a letter writes substantially as follows:—

This church has always been so opposed to polygamy; which I maintain as correct that the church should so fight against it. But now we have another monster to fight among ourselves; one that should not be tolerated, and that is divorcement and remarrying of the members to other persons while their lawful companion is living. I think the church should preach against this, and not retain as a member any man or woman who gets a divorce and marries another man or woman while the lawful companion is living.

I find nothing in God's word that authorizes anyone to get married while the legal companion is living; as God never instituted divorcements. Moses did that, therefore as this church is Christ's, none should be retained as a member who has got a divorce and remarried some one else after they joined this church, and the former legal husband or wife still living. We have such living in the church, and the church sanctions it as nothing is said to them or of them as transgressors of laws.

This has been and will continue to be a stumblingblock and an eyesore to me until I am convinced the Lord approves of such doings among the saints.

I think the church should also teach against marrying out of the church; so all could understand the law in the Book of Doctrine and Covenants on marriage.

The saints do as they please now for all the book reads of those marrying out of the church being weak in the faith. I have not dared to get a husband from the world, for fear to displease the Lord, because of that item in Book of Doctrine and Covenants. So, of course, I have to be alone, as some in the church have braced up to ask me who have been divorced; but when I found that out, I had no use for such; so of course I had to remain alone (too bad anyway). A man of family I would not take; while those in the world have been all single and good looking too, but had no church principle in them. So I stand on the word "weak in the faith," (Book of Doctrine and Covenants,) if I marry an outside Adonis. Perhaps I have stood in my own light on that subject the past ten years. If I had taken what came along I might have gotten along better; but that word "weak in the faith" is what stands between me and taking an outsider for my husband. In the church papers I read frequently, Mister so and so married to sister so and so; Brother married to Miss or Mistress, showing that one or the other is out of the fold, when both should be in Christ's fold. And some in this faith even get married to infidels; and yet they testify they are as strong in the faith as ever. I cannot swallow that, and do not believe they tell the truth; when the Book of Doctrine and Covenants teaches they shall be considered weak in the faith of our Lord Jesus Christ. I believe that revelation to be of God, and the truth, so to me their talk is false about being strong in the faith when they marry outsiders to please themselves. (Who is right now?)

We can appreciate the dilemma which this sister find herself in.

That there is too loose an observance of the institution of marriage in society is beyond question; and that there is too little regard paid to the true rules of life in the domestic relation among the saints may be admitted, and a better condition of things in this regard is desirable.

The sister's comment is sharp and shows that she reads the word and thinks upon what she reads. What she calls a revelation, however, is an article prepared and presented to the church many years ago in a solemn assembly at which all the leading quorums of the church were represented; and which was adopted and became the rule of practice for the church; and to all intents and purposes its terms are now of force with the people of the church. The passage referred to is found in section 111, paragraph 1, of the 1897 edition, Doctrine and Covenants:—

We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

The same authority which caused it to be written that members marrying out of the church would be considered to be weak in the faith, also caused it to be written that while the marriage rite ought to be performed by a presiding high priest, high priest, bishop, elder, or priest, those desiring that other persons authorized to marry by the laws of the state should officiate are permitted to do so; and also that it is not right to prohibit persons who desire to marry outside of the church membership from doing so.

In many localities where the church exists it is a necessity for both men and women that this permission to marry out of the church is in existence in the rules, because of the fact that eligible companions in wedlock are not there in the church, and if members would marry either from the necessity of passing age or inclination they must either seek for, or be sought by those who are not members. Besides it is said that "Love is blind;" and it frequently occurs that the blind god shoots his arrows without regard to racial, national, political, social, or church boundary lines; and as it is also said, "Love goes where it is sent," one cannot always so control liking or loving in such way as to conform to the caste lines of sectional or church rules.

This privilege to members to be married by other than church authority, and to marry outside the church, without the fear of church displeasure or discipline makes it not proper for the church to now prohibit such marriages.

The question of divorce and remarriage is a much more serious one, and a more certain and closer observance of the rule of right in this particular ought to prevail. But we believe that there is danger in extremely rigid construction of the words of Jesus in Matthew 19 and Mark 10.

The views of the church are expressed in the article presented by the President and Bishop adopted April 11, 1896, and published in HERALD supplement for the General Conference minutes of 1896. If these are examined, it seems to us that extreme views and ultra expressions of opinion will be avoided by all.

We crave our sister's pardon for following her expression of opinion by these remarks, but it seemed opportune.

FROM BRITISH COLUMBIA.

Bro. Daniel MacGregor, up at Chilliwack, British Columbia, is having a pretty warm time with several of the clergy and their adherents who are doing all that they can to discourage him and prevent his work from reaching the people. He writes under date of January 15:—

I never struck a place with so much downright deviltry and contemptible means as are here continually being manifested toward our work. It is nothing but fight! fight! fight! I sometimes wish I was in some other locality, but I cannot leave here, there being no one here to take charge of branch. "W. G. Mahon," herein referred to, is a combination of meanness, egotism, farwerism, one who does not stop at one lie. The J. K. Wright is very like his venerable predecessor in matters of oppression and grinding. He preached an "expose of Mormonism" last summer when on his own perch, six miles from my "sphere of influence." I could not then spare the time to follow him up. Now that my work had lessened in my part I felt quite at liberty to pay my usual devotions to slander-bags of preacher-types. Minister of Education has received letters from this section from the professedly pious, thereby influencing him against me, so much so that he has written trustees of school I preach in, intimating his opposition to "Mormonism." I have written him explanation, sending epitome. Have only received from him an acknowledgement of receipt of letter.

The Devil is fighting hard against the permanent establishment of the work in this new field. Learning of a movement on foot

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to oust us from school I have withdrawn before any official ruling obtains barring me eternally from all British Columbia schools. I have been denied use of our local press, turned out of two schools, refused Orange Hall, and nearly put in jail. Have been lied about and slandered by my usual "dear pastors," until something had to be done. I went fifty-five miles down the river to get these posters printed. There is a great howl now among sectarians. Methodists are condoling Presbyterians and vice versa. I am posting them up all over the country. I am certain the people are seeing them, for they do not remain up twelve hours.

No acceptance of debate yet. If there is any, I shall meet them in the name of the Lord, and feel assured that Babylon will crumble. "I can do all things through Christ that strengtheneth me."

Maggie is well. We have nice comfortable rooms out in the country.

The poster referred to is a large well printed halfsheet challenging W. G. Mahon outright, and inviting John Knox Wright to meet Bro. MacGregor on the usual topics, the claims of the churches, etc.

Bro. MacGregor is doing a good work, and it appears that the adversary desires to stop him. Let us remember our brother of the clan MacGregor in his fight for truth.

PECULIAR.

It appears that Elder E. Jensen, with whom Bro. M. H. Bond discussed in Paine Memorial Hall, Boston, did not notify the adhering members of his Utah Mormon faith, of the time and place of holding the debate, nor invite them to be present. When asked why he did not notify them he replied in substance: "Our people are so strongly grounded in their belief it would have done them no good to be present." So, that, notwithstanding the members of the Reorganized Church were notified by Brn. Bond and Bullard of the discussion, and all were present who could be, the brethren of the Utah faith were absent, except Elder Jensen and his co-helper.

What a small trick that was. We wonder how the brethren of the Reorganized Church would like that sort of treatment from the elders. Intelligent and thinking people prefer to be treated fairly.

AN elder of the Utah fraternity published in the *Evening Gazette*, Reno, Nevada, for January 17, announcing that a discussion would be held some time in February, at some convenient place, to be decided upon between himself, James Gault, of Reno, and Thomas Daley, of California, without any previous notice or consultation with Bro. Daley. To this Bro. Daley replied in the same paper for January 24; stating some points of our faith, and that he lived at 508 Fifth Street, Reno, and would represent our faith and answer any questions concerning the church and its faith.

Rather queer tactics that advertise a discussion stating questions to be discussed without consulting the proposed opposite disputant.

We cite the questions as stated by Gault:—

First.—Does the Old Testament teach polygamy? Aff., James Gault; Neg., Thomas Daley.

Second.—Has the Old Testament been fulfilled by the coming of Christ? Aff., James Gault; Neg., Thomas Daley.

Third.—Did Christ establish any church while on earth? Aff., Thomas Daley; Neg., James Gault.

Fourth.—Where is the headquarters of the Latter Day Saints Church—at Lamoni, Iowa, or Salt Lake City, Utah? Aff., Thomas Daley; Neg., James Gault.

Fifth.—Is baptism by immersion dead works? Aff., James Gault; Neg., Thomas Daley.

WHAT WOULD JESUS DO?

The Topeka *Daily Capital*, a leading and influential paper of Topeka, the capital city of the State of Kansas, is to figure in a unique experiment.

Mr. Charles M. Sheldon, pastor of the Central Church, is to be given entire charge of the paper, its staff of editors, proof readers, and typesetters, pressmen, and all other employees, to edit and issue the paper for one week, as he may choose, in a proposed effort to give to the Topekan and Kansan public a Christian daily paper.

Mr. Dell Keizer, President of the Capital Publishing Company, has in a well-worded note proffered the use of the paper, plant, and good will, for the term and purpose named; and Mr. Sheldon has accepted the offer "in the spirit that prompts it;" and stipulated that the experiment shall occupy the week beginning March 13 next.

It is to be hoped that Mr. Sheldon has duly considered the methods he will employ. It is, however, a serious thing for any may to put himself into a position in which he will be required to say in practice as in theory, This is the way Jesus would do. Mr. Sheldon may do as hundreds of others are essaying to do, asking and trying to answer the question, What would Jesus do? But it is but an experiment, and speculative from a human standpoint to say, "Thus would Jesus do," when deciding upon each and every component part of a modern daily newspaper in a modern city like the Kansas capital.

Mr. Sheldon has not yet in his ministry, successful as he is reported as being, done and taught as Jesus did; and as he commanded his disciples to teach; nor will he in his week's issue of the newspaper to be intrusted to his charge.

If he had he would not now be so frankly offered a great newspaper plant to try a man's caprice at determining what the Savior would do. However, we heartily wish Mr. Sheldon and his assistants, whom we do not doubt he will wisely choose, the utmost success.

The time, one week, is by no means a period sufficiently long to permit the experiment a fair trial; for the reason that the patrons of the paper, good, bad, and indifferent, will all be thoroughly informed that the character of the paper will be under change for only one week, and they will out of curiosity, morbid, or genuine, put up with whatever they may think is short of the mark, or overdone as they see it. This is true of subscribers, readers, and advertisers. Nor is there likely to be any loss to the publishing company, for from the date of the proffered use of the paper until the 13th of March, the Topeka *Capital* (paper and city) will be advertised all over this broad land and thousands of people will subscribe for the paper, who, but for this notion of Mr. Sheldon's, would never have heard of it, and for that week the mails will carry immense numbers far and near. We even advise those of the saints who may be interested to see what Mr. Sheldon's idea of a Christian daily should be, and under his management is, to subscribe; and learn at the same time "What Jesus would do," if he saw things as Mr. Sheldon sees them.

Last July, at a great Christian gathering, Mr. Sheldon asked a question which had no answer at the time, nor has been answered since:—

"In this day, when philanthropy munificently endows our institutions of learning, is there here a man who, recognizing the potency of the public press to make or mar our civilization, will contribute a million dollars to establish a daily Christian newspaper?"

The endowment of a press, with means to run a full year or longer, if the ideal was not realized in that time, would perhaps test the ability of Mr. Sheldon to interpret his idea of what Christ would do; but the pitiful test of one week, under the existent conditions surrounding the *Capital*, will not determine the practicability of such a venture.

Christ wrought without the factitious aid of shekels of gold and silver, but in these modern times neither rags, straw, nor wood pulp are wrought into paper for the sake of the "Christ idea;" nor do men delve for ore, smelt and roll, and manufacture the iron, brass, and steel of the modern press; nor shape the matrices and cast the type, which go into the modern newspaper for the love of the Master only. A few men may be found who will work in an enterprise of the sort for a time without hire, or until their little means shall be exhausted, but the field of workers must be paid; all of which will need solving

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when a Christian daily newspaper is run to successful finish.

We shall be pleased to witness the experiment. And in the meantime by this article help to give the Capital Publishing Company's *Daily Capital* a magnificent advertisement, which it is sure to get. We commend the worldly wisdom of Mr. Keizer and wish Mr. Shelden a magnificent success.

LARGE TYPE NEW TESTAMENT.

REDUCED IN PRICE.

In response to a general demand for a low-priced edition, another Large-Type Edition of the New Testament, Inspired Translation, has been issued at a popular price, and thus placed within the reach of all. It is printed on good book paper, from the same plates as former editions, and from clear, large type and is bound in good substantial cloth binding.

In order to make the work accessible to all the price has been fixed as low as possible to make it. The book is on sale at sixty-five (65) cents per copy. However, where branches will collect orders and have the books shipped by freight, they will be furnished at fifty (50) cents per copy, purchasers to pay freight charges. Such charges would add but little to the purchase price, hence branches may obtain the books at a low figure.

The New Testament, large-type edition, cloth; by mail 65 cents per copy; orders of six or more, by freight, charges to follow, 50 cents per volume.

Address orders to Frank Criley, Lamoni, Iowa. 2-t.

CHURCH HISTORY, VOLUME 3.

Work is now progressing on Volume 3 of the History of the Church, which will be completed as soon as possible. The work will be pushed so far as the resources of the office admit.

As in the former volumes matter of much importance and great value will be given to the student of the great latter-day work.

The volume takes up the historical narrative at the death of Joseph and Hyrum Smith, in 1844, and recounts clearly the history of the church from that date. A brief account of the various factions will be included, though the history of the church proper is the theme around which the facts narrated are woven into connected philosophical, logical, narrative.

The rise and progress of the Reorganized Church in legal succession includes an account of its leading conference actions and general development, matter of importance historically and invaluable to the active participant in the present work of the church.

Prices the same as former volumes: cloth, $1 50; cloth, leather backs and corners, $2.00; full leather, $2.50; full leather, gilt edges, $3.00.

Considerable expense attaches to the issue of the work, orders must therefore be accompanied by remittances in advance. Address, Frank Criley, Lamoni, Iowa.

EXTRACTS FROM LETTERS.

Bro. D. L. Harris, Condon, Oregon, January 23:—

I am conducting or helping in a series of meetings in our new church here. I hope to be at the next General Conference.

EDITORIAL ITEMS.

Bro. J. W. Metcalf, Louisville, Kentucky, writes that before the late discussion between Bro. S. W. L. Scott and E. G. Denny, of the Christian Church, held at Louisville of late, the contest, the participants, and the course and outcome were shown to him in vision and so clearly that he identified the participants when he met them, not having seen them, or Bro. Scott at least, before. Of this he sends signatures of witnesses in attest, to whom he related the matter before the discussion. He was confirmed in the faith, by both the vision and the discussion.

District officers, of both church and the Sunday school associations, are hereby notified that conference and convention notices are often sent in duplicate, or separately, by both the president or superintendent and the secretary, and that in such cases the HERALD will publish only the first received. They are requested to make such notices as brief as possible. Our space is limited and we cannot sacrifice it to notices of unnecessary length, though willing to insert all necessary features of said notices.

Bro. E. S. Conway, Barnesville, Minnesota, writes that he loves the work and seeks to know more of it, though isolated from church privileges where he does not hear the word proclaimed. He thinks some would obey there could they be labored with by a minister.

A general consolidation of gas, electric light, and traction systems of New York is impending under the Rockefeller control.

Government inspectors condemned 155,502 animals examined at abattoirs last year. This, with the thousands of milch cows infected with tuberculosis and other diseases, manifests the wisdom and prescience of the Lord in the Word of Wisdom, in which the people of God were and are admonished to partake "sparingly" of flesh diet. There was no means then as now of verifying the urgent necessity that now confronts us of living strictly in harmony with the Word of Wisdom, but the progress of science with the increase of disease, corruption, and epidemics, is making manifest to us in no uncertain way that evil times are upon us. Indeed, in all lines of human endeavor, religious, social, and political, and indeed, in the very elements of earth and space about us, the Devil is at work with the forces of evil, seen and unseen, that do his pleasure, striving for the subjugation of humanity. It behooves the saints to be awake and alert, rightly discerning the signs of the times and rightly exercising their personal agency. But discrimination and frankness and determined adherence to right, at whatever apparent cost, are essential individually if we escape blindness, darkness, loss of integrity, and final failure. "These are the days that try men's souls."

The French government is making a determined war on the Jesuits and other orders of the Roman Catholic Church. The government is determined to crush out the religious communities on the ground that they are involved with the Royalist and Monarchical parties. The charges include strong statements of fact which will be urged against the orders.

Vienna correspondence states Russia's policy toward India is to obtain a footing on the Persian Gulf from which she can threaten England at Quetta by way of Kandahar and Kabool to Peshawar, in Northern India, after taking possession of Herat and all that region north of the Hindu Kush Mountains, Turkestan and Afghanistan.

Parma, Italy, has 14,000 cases of influenza, and Ferrara has 7,000. London reports some abatement of the epidemic. The Jews, it is noticeable, largely escape the disease, supposedly because of the hygienic methods of life adopted by them and their ancestors.

The influenza epidemic is now at its height in Italy. The disease has invaded every rank of society, and is rapidly gaining ground in Rome. The epidemic is just now most severely felt in Turin, where hundreds of letter carriers, street car conductors, telegraph messengers, and telephone girls have been attacked, and in consequence business is being carried on under the most extreme difficulties."

Twenty thousand cases of influenza at Rome. The epidemic is assuming alarming proportions in Turin, Genoa, Leghorn, and Milan.

The city of Honolulu, Hawaii, now is practically isolated from the world on account of the plague. Steamers refuse to carry passengers from the city and other towns of the islands, barring their doors against the people, mail, and goods. Many seek to leave but are unable to do so, and much anxiety prevails. Thirty-nine

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deaths, including one white woman, are reported to January 17. Brn. Waller and Ingham and their families and Bro. Greene and the remainder of our people, with all the people endangered by the plague, should be remembered by our people in this trying time.

The French government has ordered by decree the dissolution of the order of the Assumptionist Fathers. The order will resist the sentence, the Pope, through Cardinal Richard, having assured them of his sympathy. The government will be obliged to use force to expel them.

The Empress Dowager has succeeded in forcing the Chinese Emperor, Kwang Su, to abdicate, and has proclaimed Prince Tuan, aged nine years to be his successor. The former Emperor was a progressive man and believed in the adoption of western civilization by China. Russian and French counsels are credited with influencing the new departure.

The new naval bill of the German government asks for appropriations amounting to 450,000,000 marks covering a period of fifteen years for the expenditure.

By a vote of 268 to 50 the House of Representatives, on January 25, refused to permit Brigham H. Roberts to take the oath of office. It then expelled him from congress and declared his seat vacant. The above action was taken in support of the majority report of the committee on the case. The minority resolution, which declared that Roberts was entitled to a seat, that the oath should be administered and he should afterwards be expelled, was first rejected, by a vote of 244 to 81. Press correspondence quotes Roberts as stating it as his opinion that the case would be appealed to the Supreme Court by the State of Utah. Thus ends the Roberts case before Congress. Further particulars next week.

Sister Nellie E. McNamara, Moore's Junction, Michigan, one of our earnest young people, writes of her faith in the cause which has been attested to her as divine. It is encouraging to see our young people taking an interest, where they strive to obtain the real spirit of the work.

Bro. W. E. Peak, writing from Detroit, Michigan, the 24th inst., reports the work in that city on the advance in many respects. He finds much to commend among the saints of Detroit. They "are making a splendid effort to advance in gospel principles and thus carry on the work to success." He is encouraged in his labors.

Through the Boston Evening *Transcript*, January 19, Bro. M. H. Bond addressed the citizens of the New England metropolis on the general subject of "The Latter Day Saints on Mormonism." Bro. Bond's plea is able, philosophical, and worthy the faith and a representative of it. The Reorganization has been able to make an effective contest because of the truth upon which it is based. Its representatives are mostly self-made men, while the young men sent out by the Utah Church are almost without exception mere echoes of what they have imbibed from their leading men, at least so far as the facts of latter-day church history, since the days of the movement under Brigham Young, are concerned. There is a widening field and a better day dawning for the Reorganization.

The attention of district officers is called to the notice of the Church Secretary, in this number of HERALD. District Secretaries and *secretaries of branches not in districts* who fail to receive credential blanks will be supplied promptly on receipt of postal card with address of secretaries.

The bubonic plague has invaded the Argentine Republic, where it has existed in a mild form for some time past.

Professor Richard Gottheil, a leader in the Zionist movement in this country, spoke at Twelfth Street Turner Hall yesterday afternoon. He urged all to aid the movement, which was intended to reunite the Jews into one nation and to give them the legal right to live, unmolested, in the land of their forefathers, Palestine. In the evening Professor Gottheil spoke at Douglas Hall, 291 Thirty-fifth Street. To-night he will address a meeting at Sinai Temple. W. Shur and Rabbi Braude also spoke yesterday afternoon.—*Chicago Tribune, Jan. 29.*

Mild cases of smallpox are reported scattered throughout many of the Western States.

The United States government is taking sanitary precautions against an invasion of the bubonic plague. A serum for inoculation is being prepared, which is claimed to greatly lessen the fatality.

London advices of the 29th report that the British army suffered a severe defeat at the hands of the Boers at Spion Kop, and that General Buller with his entire army was forced to retreat across the Tugela River, leaving 1,500 dead on the field. London is dumbfounded at the news and the capture of Ladysmith is regarded as inevitable. The London *Times* regards it as likely "without parallel in English history," and "equal to the defeat at Yorktown." Diplomatic interference by the powers to stop the conflict is hinted at in leading European circles. It is rumored that Germany will take the initiative.

Subscriptions for the SAINTS' HERALD are always in order. We can supply back numbers of present volume.

Original Articles.

EQUALITY.

I am going to run the risk of being called presumptuous by some of your readers who will no doubt say, "Give us a rest on equality," by advancing a few thoughts upon this, one of the very knotty problems. And in doing so I do not seek contention, but to draw out deep and far-reaching thought upon this subject, for it is evident to me from the present agitation upon this line that the church will soon take action with regard to this matter. And from my standpoint I believe there will be need of more revelation before a satisfactory solution of the problem will be reached.

Equality in the fullest sense of the word would be (to my limited understanding) out of harmony with physical laws as they develop themselves in all animate nature. For the very elementary elements of which all things are composed are unequal, and when we examine any and all forms of life, *might seems to constitute the right*, especially under extreme circumstances governed by the first law manifested in all living things; i. e., self or life preservation. This law in all of its many ramifications speaks through the *Creator-given laws of agency*, talents, heredity, ante-natal and natal conditions and environments over which no *living creature has control until long after the characteristics of inequality have been planted*, even before conception, gestation, and coming forth into the world. Then most assuredly if these propositions are true, *equality must be limited in some sense of the word.* This opens the door to an endless conflict of opinions as to how and where equality shall commence and end. And I am fully persuaded, from the various opinions of able writers in our periodicals, that past and present revelations, with all the wisdom of the wise so far as evolved, are insufficient to *draw the line* of equality without more revelation. I am a strong practical believer in God-given equality. Therefore believe that the church should move forward lawfully and practically just so far as the revelations of God are plain and definite and are agreed upon by the councils and quorums of the church. That these quorums are a unit upon gathering, tithing, surplus, and sacrifice, therefore let them, as has been suggested by Bro. T. W. Williams, step right to the front like good and great generals and put into practice all that they are agreed upon, with prayer, patience, and perseverance, and there will be no trouble about the flock dropping into line, and there need be no trouble about more revelations as

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they are needed. It is not necessary to repeat that the church is under condemnation and will remain in that condition until the shepherds lead the sheep like as the Master did. He led the way and said to the sheep, Follow me and you shall find pasture. So must all shepherds do if they are like him.

And right in connection with this article I wish to let it be known that I have labored faithfully for the church until temporal matters have become very unequal, as I have neither a foot of land nor a dollar in money of my own, and I am now, through sickness, incapacitated for the ministry, and wholly dependent upon the church. But I am making an effort through my book on the Sabbath question, to free myself from this unequal condition. Not that I am afraid that the church will not provide for me, but I am of an independent nature and would much rather give than receive. I therefore ask all the brethren and sisters who wish to practically help settle my unequal condition and the Sabbath question, to send twenty-five cents for my book to No. 922 Third Street, Oakland, California. If anyone is not fully satisfied with the book, send it back and get your money.

Your brother in gospel bonds,

A. HAWS.

SANCTIFICATION AND HOLINESS.

Of all questions that are presented before the human mind for solution, the simple query, What shall I do to be saved? has probably demanded the most attention, and has called out the greatest variety of answers. And of all questions, it is the one that always, on being correctly solved, squares itself before its subject again and demands another solution from a different standpoint. In fact it is a question which never will be completely answered until our salvation has been made a complete and perfect reality.

It is not my purpose in this article to enter into an elaborate discussion of the many phases of this question, but I desire to present a few extracts from the sacred records, which bear upon one phase of the subject that has, in my opinion, been left too much in the dark.

This fact has been made more apparent to my mind of late by the advent into our religious circle here (Lamoni) of a representative of the Holiness Faith in his defense of the position that water baptism is an ordinance of the Jewish law only.

I was several years ago converted to the Holiness idea, and have been an advocate of it ever since. The more I search the Scriptures for light on the subject, the more firmly am I convinced that the doctrine of Sanctification is true.

In conversing on this subject, I am met on every hand almost, from the ambitious traveling missionary to the gray-haired Mother in Israel, with the apology, "It is impossible to live without sin." "We can't keep all the commandments." And sometimes I can almost hear the echo of the old Calvinistic refrain, with the idea that we commit sin with almost every breath that is drawn, and that the "imaginations of the heart are evil continually."

But, without consuming time and space with useless argument, let us "to the law and to the testimony" and see if there is any light in this relic of Calvinistic depravity.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 48.

How is our Father in heaven perfect? Does this mean that we must be as perfect in wisdom, love, power, justice, mercy, knowledge, etc., as he is? Or is it to be understood in harmony with the idea taught in the parable of the talents: "From him to whom much is given much is required"? "Our Father" is perfect in his sphere. So may we be perfect in our sphere. But as his sphere is infinite in comparison with ours, so is his perfection. Our sphere is comprised in obedience to his commands so far as our capacity for a comprehension of those requirements may reach. We can be perfect in this obedience, which merely means to do the best we know how under all circumstances. If we make a mistake as a result of our incapacity, we have not sinned.

If a man love me, he will keep my words.—John 14: 23.

Then if we contend it is impossible to live without sinning by keeping "my words," we simply admit we are lacking in the Divine Love element.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.—2 John 2: 4-6.

Eternal life depends upon knowing him, and the above tells us how to test the claim for that knowledge.

To show that people professed sanctification in the days of the apostles, read:—

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.—1 Cor. 1: 2. (See Jude 1.)

But I am told by one in authority, "Sanctify means merely to call out and set apart from a common to a holy use." Very well; but is that the most common meaning? Webster says:—

Latin *sanctificare; sanctus* holy + *-ficare* to make. 1. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. 2. To make free from sin; to cleanse from moral corruption and pollution; to purify. Sanctify them through thy truth.—John 17: 17. 3. To make efficient as the means of holiness; to render productive of holiness or piety.

In all of these the idea of purity and holiness is very prominent. And we believe that so long as God cannot "look upon sin with the least degree of allowance" he will not call anything holy or sanctified that has any sin mixed up with it.

According as he hath chosen us in him before the foundation of the world, that we should be *holy* and *without blame* before him in love.—Eph. 1: 4.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God.—2 Cor. 7: 1.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations. . . . And inasmuch as they do repent and receive the fullness of my gospel, and become sanctified, I will stay mine hand in judgment.—D. C. 39: 5.

And now, behold, I give unto you a commandment, . . . that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me.—D. C. 43: 3.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.—D. C. 83: 6.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom. . . . The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and *transgresseth not the law*. Wherefore it shall be santified.—D. C. 85: 5, 6.

Those who are so anxious about the gathering and temple building would do well to consider the following:—

Behold, I will hasten my work in its time; and I give unto you . . . a commandment, that you . . . prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, . . . that I may fulfill this promise, this great and last promise.—D. C. 85: 20.

It seems to me that in the light of these plain statements of scripture, and much more that might be presented, we all ought to feel free to say, in harmony with section 17: 6:—

And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength.—D. C. 17: 6.

One thing is certain; so long as we set up for ourselves the imperfect standard of what we consider our possibilities, we never will attain to perfection, even in our little sphere; but if we will look to him who only is our pattern, and order our conduct according to the conclusion drawn from the answer to the question, "What would Jesus do under the circumstances?" we will, I believe, freely conclude

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with the apostle, that his commandments are not grievous.

May the Spirit of the Meek and Lowly One enlighten and encourage us, that we in very deed be not forgetful hearers, but doers of the word.

V. W. GUNSOLLEY.

LAMONI, January 7, 1900

THE GOSPEL RESTORED.

The title of this article presumes that the gospel of Christ was not perpetuated in its purity among men from the time of Christ's personal ministry till now, and that when it had long been absent from earth it was *restored.*

Should this treatise have been entitled, "The Gospel Reformed," it might seem more acceptable. Having chosen of preference the title, "The Gospel Restored," the writer will attempt to maintain that it is God's plan and therefore the proper thing. The gospel in its purity and fullness includes of necessity a divinely called, appointed, authorized ministry. Such delegated authority God committed to men in the days of the Savior that they might represent him in *fact,* in ministering in word and in ordinance.

This divine authority God alone could bestow, hence when the gospel became perverted, when man-made theories supplanted gospel truths and by this the counsel of God being set aside, men forfeited their right to this divine authority. It therefore needed to be *restored.*

Again, when the entanglements of a multitude of man-made theories existed as manifest in the many sects and creeds, with which many an honest searcher for truth has been *bewildered,* for God to *restore, anew,* the gospel, would bring certainty. Restoration, then, it is clear, has the preference in fact, as against the effort of men to reform, with the present multitude of conflicting faiths as the result, evidencing, as saith scripture, that "the wisdom of this world is foolishness with God," and opposite to and in violation of the divine injunction of Paul:—

> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1: 10.

A multitude of conflicting faiths is not the *same* thing. The Savior prayed:—

> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17: 21.

The one church, gospel, kingdom of God, kingdom of heaven, established in his day by the Savior, he himself foretold, would not continue in its purity and fullness among men. He said:—

> From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11: 12.

In opposition to this plain statement of the Savior, Catholicism claims that in itself the church has continued. They cite in evidence the Master's saying, "I will build my church; and the gates of hell shall not prevail against it."

Continued perpetual existence is not needful to fulfill this. But when the restored church shall *finally prevail,* as it will, this will be fulfilled.

It is profitable at this juncture and in this connection to note that the claim of Catholicism of perpetuity is by its own violations defeated. The offices of pope and cardinal are nowhere to be found in the New Testament. If the change consisted only in name, that is not allowable. Paul said, "God hath set some in the church, first apostles, secondarily prophets," etc. The dogma of infallibility, that Christ spurned, the popes have claimed and been credited with. The celibacy of the priests is not scriptural nor consistent with reason.

The praying of souls out of purgatory. The selling of indulgences. The establishing of confessionals and forgiving of sins, with many other innovations, defeat the claim of perpetuation and establish the fact of *violation, disruption.* The work of the several reformers is in evidence of this. They saw this dismal disintegration. The innovations, then, of Catholicism, causing the deterioration of the church and gospel, and the efforts of the reformers to rectify, is conclusive evidence that the statement of Christ, "the violent take it by force," *was fulfilled.* A restoration is therefore necessary, as will more fully appear as we proceed.

If it is by the teaching of the Bible that Catholicism is adjudged and proven wrong, is not the work of the reformers to be approved as right, or found not right, in the same way? Christ and the apostles, with all the ministry of that time, taught the *same* faith without *variation.* The reformers successively taught *differently.* All could *not* be right, as they differed. All could be wrong, however, if none of them was found in *exact* harmony with Bible truth. Every successive effort at reforming adjudged all previous ones *not a success.* If not, why present something different?

Which one of the reformers established a church with apostles, prophets, evangelists, pastors, and teachers? Who of them taught as the principles of the doctrine of Christ, faith, repentance, baptism, laying on of hands, resurrection, eternal judgment, *just* as found in Holy Writ? Has the diversification of the Holy Spirit and its gifts been taught by any one or all of them as found in 1 Corinthians 12? Who could take the Bible as a pattern and locate the church of Christ in its every feature in the work of the reformers? Their successive differing efforts show it was *not* to be found.

It is forcibly suggestive, too, that there should have been division after division, branch after branch, church after church from the same original. Note the variations of Methodism, of Presbyterianism, of the Baptists, and others. Is this ever continuing division the evidence of true position? If so, how would error be characterized? The renowned Philip Schaff declared some years since, "We must have something more humane than Calvinism, more divine than Armenianism." Presbyterians condemned the Calvinistic creed in their General Assembly of 1892. The "Old South Church" (Congregational) of Boston set it aside in this year of grace 1899. The great Methodist Episcopal Church in quadrennial session in 1896 at Cleveland, Ohio, appointed a revising committee of seven. Bishop John H. Vincent, D. D., LL. D., of that same church, said in conference at Marion, Iowa, in October, 1898, in his lecture, "To-morrow:" "The church of the future will be a church of revision in doctrine and polity." And so the process of changing, reforming, is yet to go on. It is of importance, too, to note that a part of the Reformation, Protestantism, seems to have described its circle and is *returning* to Catholicism! Who did not note that the "Grand Old Man," Gladstone, not long before his demise, made overtures to the Pope, to secure recognition of and for the ministerial authority of the Church of England? But the Pope said, No! Numbers of the clergy of the established Church of England, as also of the laity, have since joined the ranks of Catholicism. The establishment of the confessional in five dioceses of the established church in England is reported. We are surely not yet in "the land where changes never come." What of all this reforming, creed building, organizing of churches, doctoring the creeds, setting them aside, dividing and redividing churches, etc., and the *grand finale* of a partial return to Catholicism! Truly, "Wonders never cease," as saith a modern proverb.

"God is not the author of confusion," said Paul. Just so. The restoration of the gospel, then, was necessary, and God provided for it. The prophetic announcement of Isaiah comes ringing down the corridors of time:—

> And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from

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Hamath, and from the islands of the sea.—Isaiah 11: 11.

In the next verse it is enlarged upon.

He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

By this and the whole context, "*that day*" of verse 11 is clearly the preparation time of the second coming of Christ.

God, then, was to *set* his hand *again*, the *second time*, to *recover* the *remnant* of his people, etc. First, Who was his people? Was it not Abraham and his posterity through whom the "kindreds of the earth" should be blessed? Did they not come out of Egypt *en masse* as twelve tribes? Were not nine and a half tribes led away in the days of Shalmaneser king of Assyria, who have ever since been called the lost "ten tribes"? Was it not Judah, the remaining two and a half tribes, the *remnant*, that God specially interposed for, sending Christ to them? Did not Christ say, I came to my own, and they received me not? Christ coming to this *separated* remnant, and they rejecting him, would make a second setting of God's hand necessary if they should be recovered. All that God did for the twelve tribes as a whole was not a work for the *remnant*. Sending Christ to Judah was the first in their interest, and while in a small compass of territory. But when setting his hand *again* the *second* time, it is to *recover* the *remnant* from a widely scattered condition, from the several lands mentioned in Isaiah 11: 11, including the *islands of the sea*. In the year 70, or about forty years after Christ came among them, at the time of the destruction of Jerusalem and the disruption of the Jews as a nation, they scattered and have continued so to do till now. Some time then after that scattering, as also Christ's effort in their behalf, God would set his hand the *second* time to *recover* them. As the establishment of the gospel and the organization of the church was what was done in the Savior's day, so the setting of God's hand the *second* time must be the *same thing reproduced*. The same gospel and church restored.

The Savior was asked in Matthew 24 by his disciples when the destruction of Jerusalem would be; what the sign of his coming and of the end of the world. He cited many successive events, and in verse 14 said:—

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

The *uninterrupted continuation* of it from his day on down could not be a *sign of the end*. As the violent were to take it by force and as God was to *set* his hand *again* the *second time*, *that* would *mark* the soon coming end. It is significant, too, that Christ said, "*this* gospel." Not some gospel, nor a gospel. It was to be that *same* unchangeable gospel and church.

In harmony with these express prophecies of Isaiah and Christ as to the gospel and church being restored, is that of John on Patmos in the year 96, twenty-six years after the destruction of Jerusalem. In Revelation 14: 6, 7, John says:—

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

As this should be near to the hour of God's judgment, the three prophecies agree as to the time. John says it was the *everlasting gospel* that was to be brought by an angel to earth. The explicitness of, "and to every nation, and kindred, and tongue, and people," shows it would not be on the earth at the time. God having employed angels in time past, John says, "I saw *another* angel." After men had tried their hand at reforming, and had declared God would no more reveal himself as of old, it pleased God to send this angel to Joseph Smith, an unlettered youth of fifteen years. Thus the work of the restoration of the gospel and church just as it was in Christ's day began, and in a few years was consummated.

Another splendidly interesting, plain, and conclusive argument is found in Daniel 2 and Isaiah 29. Nebuchadnezzar the king dreamed. The dream went from him. The magicians, astrologers, sorcerers, and the Chaldeans were called upon to reproduce the dream and interpret it or die. Daniel came to the rescue and presented the dream and interpretation as found in Daniel 2:31–44. The then existing kingdom of Babylon was to be succeeded by the Medo-Persian, it in turn by the Grecian, and the Roman to supplant the Grecian. The fourth section of the body of the image, the legs, represented the division of the Roman Empire which occurred about the fourth century of the Christian era. The division of the divided Roman kingdom (the Eastern and Western) took place, and those monarchies in their changing forms, but still monarchies, have continued to exist, representing the toes of the image, known to history as the "ten kingdoms." (See Nelson's Cause and Cure of Infidelity, pp. 364, 365.) Bishop Lloyd, Mr. Mead, also Sir Isaac Newton support this position.

And in the days of these kings [the ten kings or kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Dan. 2: 44.

This did not refer to the Savior's work in his day, for then the Roman kingdom was at the zenith of its power and had not sustained division. The work he did was established among the Jews, but *was left to* OTHER *people, the Gentiles*. He said of the work of his day:—

From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Hence this renewal, at a later day, as seen and foretold by Daniel, and as we have just recounted in the above.

Isaiah, in the latter half of chapter 29, recounts a "marvelous work" God purposes doing at a time when, and of which he says:—

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.

The restoration of Palestine to its former fruitfulness began in 1853 and has been increasing since, as is known. A "little while," then, *before* this wonderful change in this land, and for the reason the Lord himself gives, God did a work.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isa. 29: 13, 14.

This is the Lord's description of conditions just prior to the restoration of Palestine. His arraignment of those who built churches and formulated creeds continues thus:—

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?—Verses 15, 16.

"Lip service," "works are in the dark," "Turning of things upside down," all grew out of men's efforts at church building and creed making, of which, in this description and arraignment, God said, "The wisdom of their wise men shall perish." The division, error, and confusion resulting from the work of man in straying from the true gospel and church of God made it necessary he should restore the gospel and church as of old. This he did in 1830, and from 1853 increased the fertility of Palestine as a sure landmark to witness it.

Reader, please examine by the Bible, the Reorganized Church of Jesus Christ of Latter Day Saints as to being the original church and gospel restored.

RUDOLPH ETZENHOUSER.

The Volunteers of America are in touch with 10,500 men in prisons.

A revival at Great Falls, Mont., resulted in the conversion of 160 persons.

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NAPOLEONIC THEORY.

In an article addressed by Bro. H. B. Emerson of July 8, to the *Saints' Herald*, I note his remarks:—

1. In regard to my Napoleonic theory being a very odd one. He states that there is no need for a Napoleon to rise from the dead, as there is one here who is impatient to rush upon his awful destiny. That may be so, but I have nothing to say in regard to him, as I see nothing in prophecy in regard to him, and I shall feel exceedingly grateful to Bro. Emerson if he can kindly direct me as to where in the scriptures I can find the statements that he makes in regard to him! My Napoleonic theory may be a very odd one, but I would ask, Is it not according to prophecy?

2. I would also ask Bro. Emerson, if the Papacy is the beast which, or where then is, the woman whom the beast carries? I should also feel grateful if Bro. Emerson will be so kind as to direct me to the portion of scripture where it is shown that the Jews are to place this latter-day Roman prince upon the throne of *France*, as I have so far failed to find in prophecy any intimation that France is to be the scene of his actions. It, however, is very plausible and likely, as France at present may be considered the most powerful of the Roman states. But how about Turkey? Is not the drying up of the great river Euphrates or *Turkish Empire*, to take place before the Jews can be fully reinstated? (See Rev. 16:12.) The river Euphrates is generally believed to represent the Turkish Empire, which is founded upon the banks of the Euphrates.

3. In addition to the circumstance of Louis Napoleon having supported the Papacy at Rome for twenty-one years is the fact that the number of his name so exactly accords with the prediction in Revelation 13: 18, as should be 666, and is distinctly shown to be the number of a man and not of a system, as that of the papacy *vicarius feliai dei, the vicar of God on earth;* the Papacy is a system and not a man, and therefore cannot be that which the prophecy indicates, whereas the names both Louis and Napoleon, when applied to the languages from which they are derived, accord exactly with the prophecy as follows: Louis being a word of Latin origin, becomes Ludovicus, and when reduced to figures according to the respective value of the Roman letters, amounts precisely to 666, as is shown thus:—

L U D O V I C U S
50 5 500 0 5 1 100 5 0=666

When the word Napoleon, which is of Greek origin, is written in the dative case in Greek, the usual Greek form of dedicatory inscriptions upon the foreheads of devotees, or temples (e. g. Acts 17: 23), it becomes Napoleonti, which contains the fatal number 666, which is thus shown, according to the value of Greek letters:—

N A P O L E O N T I
50 1 80 70 30 5 70 50 300 10=666

Thus has wisdom been given to those of understanding to decipher the number of the beast, given by St. John in the first century of the present era.

Yours in bonds of Christian fellowship. I. S. HENRY.

PAPEETE, Sept. 29, 1899.

WHY WAS IT SO?

In or about (according to Bible chronology) the year 52 an exigency confronted the church, necessitating an assembly of apostles and elders (see Acts 15:1–29), from which we learn: 1. That the exigency was precipitant, or threatening to the peace and spiritual growth of the whole church, hence the leading officials of Christ's church were but discharging a duty in assembling, considering, and reaching a decision as a preventive to disorder, and possibly a division in the body. For God's words reflect the fact that Christ gave gifts unto men, by and through which general and local officials were authorized to coöperate in their several capacities to prevent the church from being tossed to and fro, etc., (Eph. 4: 8–16), which fact involves a necessity for an intelligent discrimination between the duties, prerogatives, etc., of these general and local officials, that there may be an intelligent coöperation between local and general officials as a preventive to schism in the body. For were it otherwise, the claim as to the verity, and therefore the imperativeness of God's word were, to say the least, invalid.

A constant study of the blighting effects of a universal apostasy attributable to a divergence from the simplicity of the truth, as it is in Christ, will, I think, prove an effective stimulus to subjugate and overcome that which might lead to a depreciation of given and accepted law as God's word reflects.

As a body we labor to convince the world as to the consistency of abiding gospel conditions; thus being brought into a relationship with God, ought we to be less zealous in a practical demonstration of our faith in those conditions for the perpetuity of this relation we claim to have obtained? For consistency is never so apparent as when we practically demonstrate a like consistency in ourselves we essay to teach others; for if we fail in this, we will be quite apt to evince a zeal not according to knowledge, in which event we might prove a hindrance, rather than a help to the body. And I incline to the opinion that a thorough understanding as to the imperativeness of present duty and a practical observance of the same will greatly tend to prevent the exhibition of a zeal not according to knowledge, and prove effective in preparing us for coming events, however grave those events.

2. Those officials assembled at the then headquarters of the church, Jerusalem, with the whole church or that portion of the church (so adjacent to the headquarters as to render their assembling practical) acted and decided for the benefit of those afar off, as for those assembled, the welfare of the whole church being involved.

3. The decision reached and imposed upon the whole church was valid, therefore imperative in the light of the fact of their being led or inspired by the *Holy Ghost.* (Verse 28.)

4. The narration of the above procedure affords no evidence that this assembly either met pursuant to adjournment, or adjourned to meet at a stated time which is presumptive evidence that the then existing exigency necessitated the gathering and authoritative action. And in view of this necessity, the leading officials were justified in calling the assembly. Then, too, this thought is compatible with the following: "Said conferences are to do whatever church business is necessary to be done at the time."—D. C. 17: 13. How then in view of the recognized divisions of God's moral vineyard; namely, missions, districts, and branches, each department being authorized to act according to the gifts and callings of God unto them, or by what known rule, law, or precedent are district or general conferences permissible, unless for the transaction of business which concerns the whole body? and no one of these several departments is authorized to transact, who will tell?

I am not prepared to concede that the frequent gatherings of the church in its incipient stages afford a warrant for similar gatherings as the church progresses; helps and governments being added, which was not possible in its incipiency, for were it so, the formation and recognition of governments within a government were purposeless, or so I believe, and trust the expression of one's belief may not be thought treasonable.

5. The promptness of our predecessors in being stimulated to action and fearlessly meeting the exigency, reflects some light on the reason assigned for God placing the members in the body as it has pleased him (Eph. 4: 14). Nor does the fact of their authorizing certain brethren (verses 22–25) to visit the saints scattered abroad, to tell them of the action of the Jerusalem assembly. Furnish

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evidence of a desire on the part of this assembly to deprive those scattered members of garanteed rights under the everlasting gospel, since none are exempt from divine injunctions.

6. These predecessors performed the part of diligent watchmen, hence blew the trumpet to apprise the church of approaching danger, making plain to their understanding the way of escape. How sensible, and what palpable evidence of God imposed diligence.

To boast of bravery may be easily done; but a practical evidence of gospel bravery may sometimes prove unpleasant to say the least. But it is not made to appear that our predecessors halted in the line of duty to consider whether its performance would please Richard or offend or vex Jonas, preferring to evidence gospel promptness in the adoption of principle as the polar star rather than evade it by the formulation and adoption of some policy for its evasion. For fearing God they evinced an indifference, as to the exhibition of any other kind of fear. How blessed are the effects of a holy boldness. O for such a boldness now and forever.

In conclusion I believe it was so because it was right to be so; therefore their procedure injured no one. And in their action we see an example worthy of imitation. If duties attaching to our several positions are God given, we do not err in their performance; but evidence of wrong doing is made visible in a failure to perform such duties in the fact of the law declaring those failing in these duties are not worthy to stand (D. C. 104: 44).

A wise mariner knows of his latitude and longitude, and by virtue of such knowledge obtainable and retainable, by a constant study of the chart, with proper observation, we are essaying to steer our frail barks over the temptuous sea of time, what of our spiritual latitude and longitude? What of our chart? Is it bedimmed, or are our visions obscured?

JAMES CAFFALL.

Letter Department.

NANAIMO, British Columbia.

Editors Herald:—It is with feelings of joy and sadness intermixed that I am impressed with, as I pen these few lines to you and all saints that may read them. Joy arises from the knowledge of the gospel and its attending blessings unto us as weak mortals of the dust. Sadness comes over me partly from the knowledge of my many failings to respond to the delightsome admonition to come up higher, and by taking into consideration the teeming hundreds of humanity that turn a listless ear and an indifference to the angelic message delivered to the world through the chosen Seer Joseph.

I came to this place in April, 1898. I tried to get the use of some of the places of worship, that I might present the gospel to the people as best we could, and according to our understanding; but, alas! our effort was fruitless. We then canvassed a few tracts, also attended the Bible class of the Methodist Church, endeavoring to draw them out in discussion sufficient to create an interest, but to no avail; they commenced to absent themselves from the class, until I was the only adult member left, with the teacher. Then I ceased going altogether, but I understand they have again formed the adult class.

I then made application for a missionary to be sent; one who could spend his whole time in the canvass of this large field, for my hands were tied, being compelled to labor for the bread that perisheth; neither did I feel equal to the task. Bro. R. C. Evans was prompt to act, and by the spirit of revelation Bro. D. MacGregor was assigned to this mission, and entered upon the duties of a missionary with a vim and determination that is sure to win for him a reward if he remains faithful. He is a qualified minister of the gospel, undaunted by the presence of Satan and powers of darkness. Go on brother.

Bro. MacGregor has already mentioned our efforts, both here and in Wellington; also his grand success in the Chilliwack region. Since his departure I made application to the city council for the use of the town hall and obtained it. I announced meetings through the papers, also posted a sign on the building; but to no avail, not one came out. I repeated the effort, but it was fruitless. I replied to an editorial article in the Nanaimo *Herald*, but it drew no fire. I now send you an article I got in the Nanaimo Daily *Free Press*. He has promised to allow me space every week, unless otherwise crowded.

Bro. MacGregor spoke of no spirit being in this place—not enough to even stir to opposition. By my mingling with all classes at my work as a miner I come in contact with many spirits that are not of God, who contend and strive for supremacy over the law of life in Christ Jesus. One of the mine officials came into my place of work, in his line of duty. He was a stranger to me, yet he knew who I was; he also was acquainted with what church I was identified. He asked me if I had not been in the habit of ministering to the sick by the laying on of hands; and asked other questions. He made statements that were true, and said he had spiritually discerned it the minute he saw me. When I became more acquainted with him, I find he is the presiding officer of the Spiritualists in this place, of whom there are large numbers. He says he has spoken in tongues and interpreted; has prophesied and it has come true; has ministered to the sick and they have been healed. He says that himself and wife have sent handkerchiefs to persons who were afflicted and they have been restored. In fact all that is promised to the saints they claim to enjoy.

How often I have pondered over the statement the Master makes relative to the elect being deceived, if it were possible. Saints, pray always, lest we enter into temptation. Truly Satan is pressing his cause, and it is startling how successful the sophistry of the mediums are in deceiving the masses. I ask all saints to remember us, as we are isolated from you and surrounded with the influence of evil.

Let us fast and pray often until General Conference convenes, peradventure the Lord may direct the initiatory step preceding the gathering. Methinks with Bro. Griffiths, that *more* righteousness collectively, must prevail before we resemble Zion, and I do not forget that my house is glass. God help us to make this a banner year for the Reorganization. My greeting to the Des Moines district of Iowa is that peace and unity may prevail pending the glorious millennial reunion.

Yours in the conflict unto the end,

WM. JOHNSON.

BELLEVILLE, Ill., Jan. 22.

Editors Herald:—Met both Brn. Kelley and Hilliard here and at St. Louis. Hilliard spoke twice and Kelley once at Belleville. I continue to 23d, when I occupy at St. Louis for a few days, and on to Springfield, Missouri, to look after the interest of the work. Bro. E. L. spoke in St. Louis at eleven and night, Sunday. I heard him at eleven, and it was a masterpiece of good judgment and wisdom, of how to *teach* and *practice* the "what is written."

Bro. Hilliard spoke at Cheltenham mission at night. He scarcely ever fails to be the right man in the right spot.

We find some of the saints undergoing a trial here and there. I hope they will not lose sight of the real worth that should come to them out of some of these "fiery trials." It is no less burden and trial to the elder that will attempt to see that the law is kept. If faithful to the end, both will rejoice; one because he had a duty to perform, and did it; the other because it was done for their special good. All is bound to work well to the careful thinker and a lover of the truth more than self. Real good meaning people get careless at times, and leave undone many important things that would make up their reward at the end. The prophet said: "The burden of the word of the Lord" came unto him. It was a "burden" because he was asked to deliver it to a people that were living beneath their privilege, and he feared they would reject both him and the message. Thus, it is a "burden" oftentimes to presidents of branches, districts, and missions, to present the word just as it is found in the books to many of the saints.

However, there is a growing disposition in the church throughout my mission, to "come up higher." I can see bright spots ahead of us, though we are tried at times till we nearly "faint by the way." The Spirit said not long ago, "that if the elders would keep the word of wisdom, observe the law of tithing, and the other commandments, the time was not far off when they would enjoy the power of the Spirit in such a degree, that they would not need to hold long fruitless

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protracted efforts to gather out the honest in heart from their congregations. They would be called to hasten from one congregation to another to occupy the many doors that were opening to them, as the hastening time was at hand," etc. Why will the elders—the local elders more especially—sell their reward for a clever cigar, or a cup of "strong drink," etc., and fail to teach the Word of Wisdom and the law of tithing by practicing both as is written? What excuse can they make to the Master when he brings his reward to give to every man according to his works?

I ask what? Let every one examine himself, not his brother, and we will be able to solve the problem. My prayer is, may it be so. I. N. WHITE.

WILMINGTON, Ill., Jan 22.

Editors Herald:—I came here on Saturday the 13th. Not finding any public place for holding meetings, we decided to try preaching at residences; so beginning Sunday night at Bro. Kahler's, I have preached at various houses in the neighborhood each night, three of the times being at the homes of "outsiders." The interest manifested last October, when I assisted Bro. Moler in tent meetings here remains, and it appears as though there should be an ingathering here some time in this century. Our average congregation is above thirty, and we have had as many as fifty, and we think that good for neighborhood meetings from house to house.

I have noted that a great many Protestants are quite willing to be taught our peculiar beliefs, so far as they can hold those beliefs and remain where they are; but when we show them they ought to be elsewhere spiritually, they reject our teachings, however logical and scriptural they may be, and call us narrow minded, bigoted, or conceited, because we wish them to come our way. They are willing to allow us to add to their knowledge (?) and experience, but quite unwilling to accept and move upon a new basis of knowledge and experience.

I observed a noteworthy case of this kind some time ago. A good Protestant sister listened with open ears, eyes, and mouth to our preaching for a week, indorsing every word of it. I knew her church did not teach as we were presenting the truth, but she did not seem to see that that was any argument against her church. Finally I spoke upon the apostasy and incidentally mentioned the origin of her church. That settled it; she came to our services no more. That sermon had impressed her thus: "If he is right, I am wrong, and since I and my church must be right, he certainly is wrong with his church." But I am of the opinion that this church will continue to get along very well without those who venerate their church connection and personal religious experience above the word of God.

Well, Bro. Editor, you set your foot hard on my article on Christmas. It strikes me that when you put your editorial comment before my article, you followed the example of the father who whipped his boy for what he was *going to say*. But Bro. Editor, the writer is just like that boy was after the whipping; he feels all the more like saying it, and still believes as he said before, that if Latter Day Saints are to celebrate Christ's birth they should choose another time and other means than those so popular in the world. In this connection, we invite all to carefully reread the report in the letter department of *Herald* for January 3, of the celebration of "Christ-mass" (compositor don't leave out that hyphen between Christ and mass) at the center. That is a fair type of such entertainments among the saints; and if Christ is in them at all, he is so buried beneath worldliness, "papers, pins, popcorn, candy sacks, prickly boughs, empty baskets, pecks of dust, books, dry goods, and a big tree" (the latter borrowed from the heathen) that it requires more discernment of spirit than I possess to find him. Let us quote the closing paragraph of that report:—

To summarize, youthful appetites were appeased, and the wishes of the patriotic and pathetic, the festive and the funny, and the pious and worshipful were all gratified; and as we reached the open air, we seemed to hear again the melodious strain, "Glory to God in the Highest."

I would suggest that when God is to be glorified by the satisfaction of youthful appetites, that the home or public eating house is the proper place for that, that those who have a surplus of patriotism to dispose of, go to the Philippines and fight, or join the throng of politicians, who are howling anti-expansion; that those who have a special yearning for the pathetic, follow Clara Barton or go to a funeral, that the devotees of the festive and the funny go to the comic opera. Then the desires of the truly pious and worshipful may be the better satisfied in the house of God. And it is my honest opinion that when these other classes "go to their own place," the church will choose other means if not another time of celebrating the birth of the Savior. In conclusion let me ask, How many elders' families could be supported for a year by the money the saints put into an hour's entertainment on the 25th of last December? And which is more important, the preaching of Christ's gospel in all the world, or the appropriate (?) celebration of his birthday?

Your brother,

ADAM J. KECK.

BOSTON, Mass., Jan. 19.

Editors Herald:—Utah Mormonism has no added charms for us through what we have heard and observed during the debate (?) between Elder E. Jensen, of Logan, Utah, and Elder M. H. Bond, of Providence, Rhode Island, representing the Reorganized Church. The city of Boston has not been converted to either church, as they did not turn out to hear; neither did the press inform them, as they have very little use for our claims. The friends and converts of Mr. Jensen were very conspicuous by their absence, as they were not informed of the debate, as "they are grounded in the faith," as their elder informed us when asked why they were not present. O, these guileless, unostentatious representatives of Utah's paradise—so "umble," are they, after the Uriah Heap pattern! When arranging for the debate, introducing propositions, etc., there was to be nothing of a personal character of course. "There is no need of signing propositions; I presume there will be no trouble," etc., etc., in that bland, smooth tone and gentlemanly exterior characteristic of a Utah elder when upon Josephite territory.

Now this was just as thin as a bridal veil to the searching light of discernment granted by our heavenly Father to those who are trying to heed the counsel of his Son who said, "take heed that no man deceive you." Well, this veil fell off during the debate and revealed the spirit of Brighamism into which these elders have been most assuredly baptized.

The question of succession was the only one touched by Elder Jensen, and he harped upon that one string from beginning to close of debate, taking B. H. Roberts' position of the Twelve being next authority to the President, hence Brigham Young the legal and rightful heir to the throne he occupied.

Elder Jensen clung to that part of paragraph 11, section 104, Doctrine and Covenants, which reads: "The twelve traveling counselors are called to be twelve apostles, or special witnesses of the name of Christ, in all the world: thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned." He continually ignored the twelfth paragraph, which reads: "The twelve are a traveling presiding high council, to officiate in the name of the Lord, under under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."

Elder Bond clearly defined the difference between a Standing High Council as represented by the Presidency, and a Traveling High Council as represented by the Twelve Apostles. He also showed by paragraph 14 that the High Councils in the stakes of Zion are equal in authority in the affairs of the church in all their decisions, to the Presidency or Traveling High Council. The calling and setting apart of Joseph to the Presidency was antagonized by Jensen dwelling particularly upon the sixteen years between the prophet's death and the Reorganization; contrasting the scattered condition of the members who constituted the "Josephite" church, and the church in Utah, who were united and who showed their loyalty to God and the prophet by their fruits; temple building; baptisms for their dead; increase of numbers; power, etc. This was just the kind of text that suited Elder Bond. He had sufficient material on hand from their own books and other authentic sources to show what their fruits had been. Myron did not spare them, but he gave facts, if their own works are reliable.

Elder Jensen made no reply whatever, but read extracts of newspaper clippings as gar-

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bled and as unlike the articles themselves as anything could possibly be. Whenever there was a paragraph that spoke of their industry, thrift, etc., this was dissociated from what preceded it, or what followed, while in the same article it would lay bare some of Utah's most devilish work, making strong contrast between the now, since Gentile enlightenment has made advancement there, and the days under the ruling of Brigham Young. Elder Bond turned all this to good account, and the saints who attended and heard both sides, and the few outside attendants, were able to see who had the facts and whose history would best stand the light of investigation.

Our elders need have no fear whatever of meeting Utah elders; but if they are like Elder Jensen they won't debate, for they are afraid of the light. They may accept your challenge if it is made in a public place, where there are a few of their own people; but they will dodge the issues under discussion and kill time.

The debate was held in Paine Memorial Hall, Boston, where Elder F. M. Sheehy met one of Colonel Ingersoll's apostles in debate some years ago. The Boston saints are not ashamed to recognize either F. M. Sheehy or M. H. Bond as representatives and defenders of this grand cause of latter days. Elder John Smith acted as chairman, as there was none other responded when an independent chairman was asked for.

Yours in bonds,

R. BULLARD.

CLEAR LAKE, Ind., Jan. 20.

Editors Herald:—We are very busy. If the saints will consider the work to be done in a branch of one hundred and fifty-seven members, and four points to hold sacrament meetings at, a distance of six, eleven, and twenty miles from home, I think they will conclude we are busy, with district president's duties added. Such is the condition, and only one priest and one teacher to help. But we have been ably assisted by our priest, J. Emerick, and our teacher, D. B. Teeters, who have been attending to branch meetings in our absence. We have also been assisted by the brethren of other branches. Bro. Granger, of Coldwater, Michigan, comes over and helps us some times; and Bro. Stroh, of same place, came over last Sabbath and met us at California, Michigan, and instructed and encouraged the saints at our regular appointment for sacrament at that place. We occupied in the evening.

We expect him to join us this week at our home church on Wednesday evening and from here to Flint, Indiana, over Sabbath, the 28th, then to South Scott over Sabbath, February 4. We also expect Bro. Granger ere long to take the field. He has been detained at home for some time getting ready for more effectual work.

We have been nearly over the district and expect to get over all before our spring conference, if the Lord so will. We have been visiting some isolated points where there are no branch organizations, and will continue to so do as fast as we can, believing such ones have a right to claim our attention as well as branches where local officers are appointed to look after the flock.

We will try to visit and continue to expound, exhort, and advise all to be faithful to the end. There is so much to do that we feel the time is short to do it.

Yours in bonds,

G. A. SMITH.

WESTERN, Neb., Jan. 20.

Editors Herald:—Our district conference convened at Wilber, Saline County, Nebraska, on Sunday, the 14th, and held over the 15th. We had a good, peaceful, and interesting conference, though not so largely attended as we would liked to have seen; no general authorities of the church present, only the local ministry. Bro. Forscutt was prevented from meeting with us, on account of the critical condition of Sr. Forscutt, she being prostrated at the time with a very severe attack of pneumonia.

After the conference Bro. W. M. Self and I came here, and are holding meetings four miles northwest of the town of Western, near the residence of Bro. W. H. Brolliar. We have had a fair interest thus far, but our meetings have not been so largely attended. The condition of the roads through the country has made them almost impassable, which prevented many from attending conference as well.

We will remain here for a time, or as long as the interest seems to justify. Our conference adjourned to meet at Nebraska City, in May.

I understand there are no less than eight Utah elders at work in Lincoln, Nebraska.

Your brother,

J. W. WALDSMITH.

JACKSON, Wash., Jan. 16.

Editors Herald:—It makes no difference what you think; it will go down to history, "Reflections on Necessity for Truth, Both in Theory and in Practice," as the first editorial in the twentieth century, and I wish that all would read it and take it to heart. "Men cannot labor for the praise or commendation of their fellows and be real genuine, true in service of God." "Such as labor for praise love themselves." But that doesn't forbid us to give praise, and I say that "sermon" is worth a year's subscription.

To whom is praise due? to you? well, yes; but it is due to the Spirit that prompted you. "Do we love to go only among those who love us, who especially please and pander to us, whose position is popular in society, who can entertain sumptuously and minister to our comfort—without regard to the poor?" Surely we love to go in good company; who will deny it? It is better to be in company where we can feel inferior, rather than superior, thereby do we learn to come up higher. But the poor! See there is our duty. The Holy Spirit is the same in the poor man's heart as in the senator's. They that are below us in standing, help them to our level, while we also strive upward. If they hunger for knowledge, teach them; if for bread, do help them. The poor who come to Jesus, and receive his Spirit will not be lazy; there will be that same wish to be more perfect, to overcome every weakness in their nature and to be useful in life. Yes, if we will but follow as the Spirit leads, we will some day reach a millennium where there will be no poor, but all equal.

That is right, brethren, do stir us up, or we may go to sleep.

Yours for "truth in practice,"

PEDER J. BEBE.

BURNHAM, Mo., Jan. 19.

Editors Herald:—I wrote you last June, telling of the prosperous outlook for the Pomona branch. Since that time three more have been added to our number—Sr. Randall and two of our Sunday school boys. Our church was dedicated at the quarterly conference, December last; but I am afraid that his satanic majesty will once more take charge of our branch. His cloven foot was plainly seen at our business meeting a few nights ago, when our faithful and worthy brother, J. B. Graham, resigned the presidency of the branch. Our prayer is that God will reward him for his faithful labors at this place. His two and a half years as president here has been trying on him, as the wickedness of the branch was terrible when he took hold of it. We have brethren here who are seldom or ever seen at prayer or testimony meeting; but when a business meeting takes place, they are there, and you would actually think that their salvation hinged on the Book of Rules. Then there are others whose conduct at business meetings would make any Latter Day Saint blush with shame. Then we have others who are such sticklers, that if matters at business meetings are not transacted in accordance with their ideas, they don't ask the president of the branch for information, nor the president of the district, nor the missionary in charge, but they must step over all and ask the apostles for their information.

Yours for the truth, and nothing but the truth, in Christ Jesus.

W. R. STEELE.

LOS ANGELES, Cal., Jan. 20.

Editors Herald:—The work in Southern California is on the move. We have opened up Redlands, Riverside, Cucamonga, and Santa Ana, and next week we hope to reach Pasadena. A number have been baptized. Brn. Chatburn, Anderson, and Barmore are all at work and doing well. Bro. Dana writes encouragingly of his work up in the Santa Marie country with Bro. Keeler. A number were to be baptized shortly. We expect a large attendance at our coming district conference on February 16-18. Bro. Griffiths will be in attendance. Will obtain railroad rates. Weather lovely, but rain holding off unusually long.

Permit me a word more as to the resolution that obtained at the last conference of the Southern California district. The same was published in the conference minutes of the *Herald* and *Ensign*. By solicitation, a copy of the resolution was sent to Bro. Ordway, he volunteering to send the same to the various

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branch presidents for consideration and action. Not having the time and means at our disposal, we acquiesced. Bro. Ordway sent this resolution and another one to each branch president. The resolutions stand upon their merits. They have nothing in common. The passage of one is not dependent upon the other.

I am particularly interested in seeing the priesthood of this church stand as one man on things vital, and that perfect confidence shall be maintained in all departments of church work. No better plan presents itself than a council where each and all may be free to express themselves along lines material. This is the reason why the resolution was submitted. It is to be hoped that the presentation of this resolution to branch presidents will not provoke any unnecessary agitation. If the saints would like to see a council of the priesthood, they can so express themselves. If they do not, then they can ignore altogether or vote no, and no harm is done. The only point involved in the resolution is this: Is it time that there should be a council of the priesthood?

I trust that no one will be prejudiced to vote against this resolution because of any antipathy that they may have against the other. Each resolution stands on its merits. As one I feel that the gathering will not be forced upon the people, but rather God and the leaders await the expressed desire of the people and the moment that the people are anxious and *ready* for it to be brought about, at that moment the loving Father will move upon his servants to effect it. Am I wrong in believing that the saints are willing to move forward a step?

This resolution is not intended to convey to the saints that we have not confidence in the leaders of this church, but rather, by its general adoption, to convey to the Presidency *that we have*, and that we are pledged to uphold them in the carrying out of the law of God.

Yours for the truth and the right,

T. W. WILLIAMS.

VALLEY JUNCTION, Wis., Jan. 22.

Editors Herald:—We appreciate reading the news from the different parts of the world, as to how the gospel wins its way to the minds and hearts of honorable, honest men and women; and as we like to hear from others, perhaps they would be pleased to hear of the progress of the work in Valley Junction. We have generally large congregations, with a good interest manifest; a large, orderly Sunday school, and a fine Religio of about sixty members, half or more of the members are not members of the church. We take the *Autumn Leaves* and study and carry out the lessons contained in them for the society, and one pleasing feature we note is often hearing the statement, Well, this is the best Religio, or Sunday school, or sermon we have attended or heard, which means to us progression along these lines of work.

We have a nice, neat, snug church building, though we owe quite an amount on it. We are glad to have such a substantial building to worship in. Our people are and have been working every way to meet our first payment, which is due next month, February, but we are short of the means. And we think in this case it is no harm to ask for a little donation from those who are interested in the advancement of God's work. A very small amount from each, and quite a number giving, would ease the burden on us; and we are assured the givers would be blessed of the Lord. Some have helped already, for which we are very thankful. If any should send us a little help, send it to Elder A. L. Whiteaker, Valley Junction, Wisconsin, who is treasurer of our building committee. This brother has worked, sacrificed, and planned in every way to build the church, and get it paid for. I will close for this time, praying that God may bless the *Herald* in its noble mission work, with all saints throughout the land.

F. L. SAWLEY.

WOODBINE, Iowa, Jan. 13.

Editors Herald:—I have secured three hundred circulars like the enclosed for distribution here, and it will be published in both papers here next week. Both papers published over a column article last week, one of which articles I send you under separate cover. Close a series of two weeks' meetings here Sunday night. A better interest on the part of the membership is shown than a year ago, but the non-members seemed to be fixed in their indifference and opposition, although much prejudice is removed by the Roberts episode, several acknowledging that it has shown our true position more plainly than anything that has hitherto transpired.

Begin a series of meetings at Persia next Tuesday night. J. F. MINTUN.

[The circular referred to is a brief digest of the history and views of the church, quite clear and expressive, by Bro. Mintun.—Ed.]

TOLEDO, Ohio, Jan. 24.

Editors Herald:—I am trying to advance the truth. I went to Conneautville conference last fall and spoke two or three times after conference, and then went to McGraw and labored some, also at Excelsior union church. The people were real friendly to me, and I had a good time while there, and feel good was done and seed sown that will bear fruit in the future.

Brn. Robley and I. M. Smith are much thought of in these parts, for the good work they have done, which is encouraging, and which I was glad to hear. While there Bro. Robley handed me a dispatch from my wife, saying my little boys were very sick, and to come home; so I went home, stayed till after holidays, and now I am here. But the work is in poor condition at this place.

There is a preachers' union here and they started out to hunt the Mormons, as they call them, and did not find what they expected when they started out, and Bro. Ulrich got a little hearing in the Toledo *Bee*. I will send it to you. It is a little late. But I send it as soon as I got it. I hope the time will come when people will see us as we are.

Hopefully,

F. C. SMITH.

NEBRASKA CITY, Neb., Jan. 23.

Editors Herald:—Sharing with you the desire to commend whatever will be promotive of truth I urge the saints who desire further light upon the Sabbath question to purchase and carefully read Elder Albert Haws' "Sabbatarian Theories a Delusion." A small, handy, pocket volume of 113 pages, it contains much of interest to those who hold to the idea of a Sabbath as still binding on the Christ-followers, yet believe that the Seventh-day Sabbath observances under the law are abolished. Twenty-five cents to the author, No. 922, Third Street, Oakland, California, will secure the little treasure.

Yours respectfully,

MARK H. FORSCUTT.

PAPEETE, Tahiti, Dec. 16.

Editors Herald:—A few weeks ago I got a letter from Bro. J. W. Peterson who was in Hikueru, that he had been forbidden by the judge to preach by an intrepreter, upon the claim that he was thus teaching the natives the English language. Upon receipt of this intelligence I immediately communicated with the American consul, and protested against that act of the judge, as it was interfering with the rights of free speech of the American citizen in a friendly nation.

The consul at once forwarded my letter and protest to the then acting governor, who replied that as the governor would be in Papeete in less than a week he would not interfere in the matter until he came.

After the arrival of the governor the consul called upon him and presented the case to him. He at once liberated Bro. Peterson, and said he was at perfect liberty to preach in his own meeting houses in English or any other language, but he had been informed that Bro. Peterson's offense was in preaching on the streets, which is contrary to law. I think this statement is incorrect, and that the governor has been misinformed, but am not sure. However, Bro. John is at liberty again, and we are wondering where the enemy will strike next.

Seeing that these people are starting in afresh to make us trouble I have concluded to stay here until after conference to help what I can during conference; for we expect quite a number here from the other islands, and the enemy will surely try to annoy and disturb.

We will try to get off on the mail vessel which will leave here about April 15, as we expect our conference will adjourn by the 10th or 11th.

Emma and I are fairly well and all things are moving on as usual.

We expect some forty or fifty of the brethren here in January or February to build the conference house, and otherwise prepare for conference. In bonds,

J. F. BURTON.

BEARDSTOWN, Ill., Jan. 13.

Editors Herald:—I have carried bodily ailments from my birth, but have grown stronger since I was baptized. I was also afflicted with a tapeworm, with which I suffered much. I was treated nine different

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times for it and by leading physicians, but all failed to get the head; and I had been in the church near a year, when I began to think I ought to be obedient to God's command and ask to be healed; and yet I did not quite believe I would be healed, for I did not expect God to ever take away my afflictions. But I wished to obey his command.

We are told to fast and pray. Well, I laid by my luxuries for about a month, when Bro. G. H. Hilliard came to this place; yet I did not think I would be healed, but thought I would grow stronger, which I did from that very hour. I ate a hearty dinner and felt well and realized no more of the trouble. That has been more than a year ago; have been on the mend ever since. I gained forty pounds in flesh and everything has seemed to change for the better, and I thank my heavenly Father for his goodness, and I wish to serve him the rest of my days.

My companion is not a member; one brother and self are all that came out of my mother's family. I often think the Lord does take his people out as the shepherd pulls his sheep out of the lion's mouth, two legs and an ear.

Those I loved best and were dearest to me were those with whom I wished to share the good things of the kingdom, but to my disappointment they were the very ones to turn against me and are my enemies. May God protect all the saints from the sorrows which I have to bear, is my earnest prayer.

A branch is organized here of about eighteen members which meets at different homes. I do not take any paper, but someone gives me one once in awhile. I read and give it to someone that I know likes to read it. I would advise people never to destroy or burn the church papers, for they don't make very good fires anyway. I tried that myself when in the dark.

Your sister in love of good and truth,

MRS. C. H. LUFKIN.

Mothers' Home Column.

EDITED BY FRANCES.

Keep on praying—
Be not afraid
To seek God's aid
He knows, indeed,
Thine every need.

SWEETWATER, Texas.

To the Mothers' Home Column:—I address a few lines, as it had been rather neglected, and I feel like I am one of the tardy ones. I have been blessed in reading its pages many times, and given very little in return, for which I plead no excuse except inability in writing properly. In Sr. Burton's jots I have been made to see why she could break up her family and leave her dear children and go into far distant lands, when they needed a mother's care. Yes, I have wondered why it was; but now I see, her Savior ever with her to give her strength. Am sorry her story is closed, and hope it will come out in book form. It gives strength and comfort to each other to hear of the blessings received, especially the sisters whose companions are in the mission field. We are on the outskirts, with no saints but my own family, and not one who inquires for the true way; but God the Father remembers us, and we realize his watchcare, and trust he is guiding our footsteps. We are doing what our hands find to do.

I wish to relate one of the many blessings received, which happened a few years back, while my husband was away in the mission field, and hope it will strengthen some one.

One morning I was suffering with my head, it seemed it was pressed to the pillow so I could not raise it. I exclaimed in anguish, Oh, my mother! At the sound of my voice I opened my eyes, and a personage stood at my bedside. I looked up and said "O, mother, he is killing me!" She looked at me and smiled, and turning, walked away, crossed the room, and passed into the next. As she passed out of sight, I thought of my head, it was better.

Now I do not think the dead can come and go at their own will; but I do believe my own dear mother, although she had passed from this life nearly fifty years before, was sent as an Angel of Mercy to her suffering child.

O, what a comfort this has been to me in my lonely hours, to know we are not alone, and it will be till I am called to dwell with those gone on before! Now with the deepest feelings of humility I ask an interest in the prayers of the Prayer Union, that I may be found faithful. I also ask their prayers for my husband, that if it is the Lord's will he may be healed of catarrh of the head and blindness of one eye. He believes his eye will be restored, but will not let a doctor touch it or take medicine. He so much desires to do the Master's bidding, but is much hindered. I, too, am afflicted; pray the Lord to heal us, if it is his righteous will, that we may be more useful.

Your sister in the faith,

SOPHIA WIGHT.

FANNING, Kansas.

Dear Sister:—I have been thinking of writing to our Home Column for a long time, to thank our many sisters who write such motherly and good advice. Can truly say I have received much comfort and help, both in the Home Column and *Autumn Leaves*. I think the Daughters of Zion Department good. Am glad to hear of the noble work they are doing. We are so scattered here in this branch; most of us live in the country and it would be hard to get together, or I would be much in favor of having one organized here, as there are so many young mothers who need the assistance of the older ones, yet we receive much benefit from the church papers. We go to Sabbath school almost every Sabbath. Since we got the *Zion's Hope* at Sabbath school the children are more anxious to go, and that includes myself. I gain many new thoughts by reading the *Hope*. We all greatly enjoy reading the stories.

Being young in years when I lost my mother, I was left to make the best of life I could; but not till I became a mother myself did I realize what a great loss a mother was. O, the responsibility that is resting on a mother! O, the loneliness, the anxiety, the care, no one can realize until they are placed in such position themselves. Though I do not complain or think my lot hard, for I think motherhood one of the Lord's grandest gifts for a true woman. What I desire is to try to do myself and children equal justice; to teach the children manners and respect toward parents. We must be the example ourselves. O, how closely we are watched! Almost every day I can see some of my own actions in the children, if I watch them or listen to them while at play, and as I do so, I think how careful we should be of our own actions, realizing that they are forming characters that will last them through life, knowing as we do, the Lord has said his work must go on, and will. What the young generation has to pass through with we know not, but hope we will ever be found doing what we can for the cause we love. As I think of eternity, O what is this life, with its few short years of pleasure, and the many sins all over the earth? And as I think of the few of God's covenant people, it makes me rejoice and praise him that I have been so favored as to live in this day and age in which we do.

Dear sister, I have been noticing the Home Column lately, and see so few of the sisters writing. I thought perhaps the older ones are silent now for a while, waiting to hear from the younger element of the church. Feeling so, I was impressed to write, though I feel my weakness. Knowing the Lord will bless us if we but put forth the effort in the right direction, I remain your sister,

MARY J. HOPKINS.

TAYLORVILLE, Ill., Jan. 8.

Dear Sisters of the Home Column:—I will try and write a few lines, which I have often thought of doing, but thinking I could not write of much interest, would not write. I have been asked several times why I did not. Now I will venture this evening to tell you of the work here. There are seventeen saints; Bro. Abram Jones a priest, and Bro. Thomas Lilly a deacon. We have Sunday school on Sunday morning; prayer and testimony meeting on Sunday afternoon and Wednesday night; and preaching on Sunday evenings, all at our house, as we have no public place to meet in, and people are so prejudiced it is hard to get a place. We have organized a sewing society and Prayer Union, and meet every Thursday at Sr. Lilly's. Have not done anything towards sewing yet, but hope we will soon have things in working order.

It is my desire to see this work go on, and also to be a helper, although I have not been in this work very long—it will be four years the 29th of February. I thank God for the knowledge that he has given me, and the many testimonies that I have received. He has comforted me in sad bereavement, and has been with me in trials and temptations.

Dear sisters, no matter how hard the trials seem, O what comfort comes to our depressed soul when our trust and confidence

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is in our heavenly Father! I rejoice in this latter-day work, although it was hard for me at first to leave the ways and lusts of the world, but I thank my God for bringing me out of darkness into light; and now that I may still live faithful and learn more and more of our Savior's teachings, that I may still come up higher and higher, until I reach that state of perfection is my prayer daily, and that I may see my three children in the kingdom. My husband has only been in four months. O, that they all may come, that we may meet our two little ones that have gone; one was eight and the other six years old. Though we often miss their pattering feet and their little voices hushed so still, yet we know they calmly sleep within the Savior's fold, and can safely say, Sleep on, dear ones; sleep on, to arise in glory at the first resurrection day. I love to read the Home Column, and often wish that more would write. There are interesting letters, and I learn a deal by reading. I don't feel this has much of interest, although it may be welcome to some. I hope so, anyway. It is my desire to do good unto all, and this being my first attempt, will try and do better next time. As ever your sister in the one faith,

ALICE M. SIMPSON.

PROGRAM FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 522 Saints' Harp. Prayer. Scripture reading, Proverbs chapter 12. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 489 Saints' Harp. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

The Prayer Union is requested to pray for Sr. Jennie M. Severance, Fairhaven, Washington, that she may be healed. Sr. Severance is a worthy saint; she is doing good to all within her reach and ability.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SOME time ago we mailed an installment containing the reports of the Woodbine and the Reynolds, Iowa, reunions, which has no doubt been lost in transit. This we very much regret, for they were reports of interest. The report of the Woodbine reunion was furnished us by Bro. J. F. Mintun, who had the Sunday school work in charge. He reported a large amount of work done. Circumstances made the work a little discouraging at first, but earnest and persistent effort which always characterizes Bro. Mintun's work in any line, caused the discouragements to disappear, and the whole affair took on a more pleasing aspect. At one time the Lord saw fit to speak through the gift of tongues and reprove the indifferent and to encourage the laboring ones. The General Superintendent dropped in for the last two days of Sunday school work and enjoyed with the rest the results of their efforts. We feel that much good was done.

Sr. Roxanna Gaylord, who had the Sunday school work in charge at the Runnels reunion, reported that the work was new and laborers more or less scarce, but that they held some very interesting sessions of Sunday school work. The work is new in this reunion. And we might say so, too, is the reunion itself. It is always harder to carry on the work in a new place, or at a new reunion, than at a place where it has been previously planted and has won the commendation of the saints there. We wish the reunion abundant success. So too with the Sunday school and Religio work connected therewith. May the Lord "bless the sower and the seed."

WHY do we not hear from you? We address now the negligent district superintendents, to whom we addressed a circular letter late last November. Did you not receive the letter? Some one did, for it was not returned to me. We need the information that it would bring, and cannot well complete our work as we like without it. Please attend to it yet. Never too late to begin to do well. We know that the time of many of our workers is very limited, and that opportunity for work other than that required to provide our daily bread is sometimes sadly wanting. But it does seem that *if we would*, we could appropriate some few moments each day to our "labor of love," and in those "few moments each day" we could accomplish a great deal, *if we would*.

A brother who was a coal miner, asked us at one time how a man that worked in the mine from seven o'clock in the morning till six in the evening could find time to get his Sunday school lesson and prepare any other work asked of him. To some it may seem that he has a long day to work, and that he would need the time outside thereof for rest. His day is not yet as long as that of the average farmer, many of whom will prepare their lessons and do an almost endless amount of work, and go from a few to many miles to attend the Sunday services. We are one of that class, and know about what their hours are. Through the cropping season they will arise before five o'clock in the morning, and it is often eight in the evening before they can say their work is done, and yet they are as a class as well prepared for their Sunday work as any other. We have in mind a brother who does his own work on the farm and regularly superintends two Sunday schools on Sunday, beside other church work in the branch. Another brother, who was a bookkeeper carried his regular work through the week and visited or conducted two or three sessions of Sunday school on Sunday. Two others working together, one a teacher and the other a proofreader, would carry their regular work and go from ten to thirty miles and superintend or care for one and sometimes two schools on a Sunday. A sister who has the cares of the wife and mother in her own household, superintended a district for years and visited many distant schools, beside conducting a school in her own home. She also did considerable circular letter work, to keep up the life and interest in her district. Still another: a farmer carried on his own work in the field, superintended the local school, and also his district, and was at the same time district secretary. He visited various schools in his district, and attended five reunions in the interest of Sunday school work, and five district conventions in one year.

And now to return to our brother, the coal miner. He had all his time in the evenings in which to do the work that *will* rest a laboring man, reading, studying, praying. What do we need more? This is not so true of our brothers and sisters in the offices, who need to get a little physical exercise outside of office hours. We need not carry the discussion farther. There is a principle that is true in all cases. You may find an exception now and then, but they are few. Anyone who is determined to find time for church work will find it.

Think again, of the workers of whom we have written above. They are not the only ones of the type, but rather a few out of the many. If they can find time to do what they have done for years, cannot you find time to get your lessons, to prepare your work as officers of your school, and to coöperate with the officers of your district, or of the general association, to make the work improve? We feel sure that you will answer, Yes.

May the Lord help us to utilize in a good work time that otherwise we would idle away, or spend in ways not so commendable.

IT is easier to consecrate our sentiments to Christ than our full capacity for service. It requires so much less effort to think than to perform. When the actual work of the church needs doing, there is apt to be a lack of physical energy at its command. Most churches and Sunday schools have to lament a dearth of fresh, buoyant energy to encounter the physical fatigue which certain kinds of Christian work entail. There are plenty of planners, but few performers. The need is that people who profess a willingness to consecrate their bodies to Christ as their reasonable service, shall realize that this means bodies in motion for Christ, arms and legs whose muscles are held in readiness to run the errands and perform the manual labor the church needs. Consecrated bodies are at a premium. Saints in repose are not so urgently in demand.—*Sunday School Times.*

Professor Charles H. Briggs, of the Union Theological Seminary, New York, promises to be as great a disturber in the Episcopal Church as he was in the Presbyterian. Already his sermons and writings are provoking dissension, and the church papers are lining up for a battle royal in 1901 when the annual meeting of the highest administrative body of the church will meet at San Francisco.

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Original Poetry.

A PRAYER.

Lord help me to repent
And put away my sin;
O cleanse me, Lord, from evil thoughts
And give me peace within.

O, help me, Lord, to love
And all thy laws obey;
And may it be a pleasure, Lord,
To walk the narrow way.

O, take me out of self;
I trust only in thee
To take me through this weary life
And through eternity.

Lord let thy grace abound
In this poor heart of mine,
That I may walk in wisdom's ways
And keep thy laws divine.

O may my life be such
That I may win thy smile!
And let me hear thy mild voice say
I am a worthy child.

And may I ever feel
In temptation's trying hour
That thou art ever near me, Lord,
To break the tempter's power.

And, when all struggles o'er,
My earthly work is done,
O may I hear the Father say
My child, come home, come home!

MARY LEAVINS.

MAGNOLIA SPRINGS, Alabama, January 9, 1900.

Conference Minutes.

SPRING RIVER.

Conference convened at Blendville, Missouri, December 15, 1899; E. A. Davis in the chair, T.S Hayton clerk. Branch reports: Columbus 56; gain by baptism 1, by letter 6. Blendville 129; died 2. Webb City 176; gain by baptism 5. Maysville 89; gain by baptism 2, by letter 1, loss by letter 1, died 1, ordained 1. Pleasant View 129; loss by letter 2, died 1. Travers 45; by baptism 2, died 1. Fairland, first report, 44; by baptism 43, letter 1. Bishop's agent, J.M.Richards, reported: Receipts $289.44; expended $145.00; on hand $144.44. Audited and found correct. District treasurer, T. S. Hayton, reported: Receipts $35.25; expended 23 cents; on hand $35.02. Audited and found correct. Ministers' reports: Elders E. A. Davis baptized 2, F. C. Keck baptized 7, J. T. Riley, T. S. Hayton, B. N. Sims, G. W. Hobart, W. H. Smart baptized 7, A. M. Baker, O. P. Sutherland baptized 2, J. W. Prewit, E. E. Bradley, J. T. Davis, J. M. Richards. Ellis Short, W. S. Taylor, J. W. Thorpe, F. L. English; Priests W. E. Haden baptized 5, H. T. Curtis, G. W. Beebe baptized 2, J. I. Young, Richard Bird; Teacher M. S. Frick. Recommend from Maysville branch for ordination was referred to president of district and the missionary in charge. The following committee was appointed to effect the organization of district association of the Zion's Religio-Literary Society: Sr. Mollie Davis, Frank Cowan, and Ira Richards. A. M. Baker was elected district president, T. S. Hayton secretary and treasurer. Next conference will convene at Webb City, Friday, March 9.

Sunday School Associations.

GENERAL SECRETARY'S NOTICE.

District Secretaries and Secretaries of Schools not in Districts of the General Sunday School Association; Notice:—

For fear the letters which are addressed to you personally, will not reach you, and in order to bear in mind the necessity for making a prompt report of your district or school, ample time to have it incorporated in my general report to the association, you will kindly take notice of the following instructions:—

It is expected that the reports from the local schools made to the last district convention prior to the General Convention at Lamoni in April, will be the basis on which you make your general report, and as it is at this district convention that delegates are selected to represent your district at the General Association meeting, it is necessary, if you have not yet notified your local secretaries, to do so now, and send blank reports to them requesting them to have them filled out properly without fail and sent to you. You will then please compile your district report, and send it to me at once, or not later than March 20th. Also send a list of the delegates chosen to represent your district. The constitution provides for the election of officers for the ensuing year at this meeting, and you will therefore kindly insert the full names and addresses of the officers thus selected, on the report. Please see to it that this is not overlooked, as these officers are "ex officio" members of the General Convention, and unless you furnish their names, we do not know them.

Secretaries of schools not members of district associations will send their annual report to me, also list of delegates and names of officers, similar to the manner above described. W. N. ROBINSON, Gen. Sec.

INDEPENDENCE, Mo.

CONVENTION NOTICES.

Clinton district Sunday school convention will be held at Coalhill chapel, near Lebeck, Missouri, February 9. District officers to be elected and election of delegates to the General Convention. Try and have as many delegates present as possible. Be sure and send reports. An interesting program will be rendered in the evening, consisting of songs, essays, recitations, and Religio work. Saints of the district are requested to unite in fasting February 4. All are invited to attend.

LUCY WRIGHT, Supt.
S. M. ANDES, Sec.

Convention of Decatur district Sunday school association will meet at Lamoni, February 22, at 7:30 p. m., continuing on the 23d. We desire a good representation, as this is the time for annual election of officers and delegates to General Convention.

J. P. ANDERSON, Sec.

Eastern Colorado district Sunday school association will convene in Denver, corner Arapahoe and Twenty-second Streets, February 16, at ten a. m. All reports to be sent to Frank Curtis, Falknor, Colorado.

FRANK CURTIS, Sec.
L. A. SCHMUTZ, Supt.

Miscellaneous Department.

EASTERN MISSION.

To the Ministry Under General Conference Appointment in the Eastern Mission:—

Please forward your reports for the *last year*, giving items required, such as number of sermons preached, baptisms, etc., with any suggestions relative the work you may think to be important and useful, so that a full report may be prepared, by the missionaries in charge, for the General Conference.

Where there are elders in charge of certain "fields of labor," (and there are not many, as it was impractical to appoint them,) they will please secure the reports of those reporting to them and arrange and send them in. All reports should be in by the 1st of March. Direct all communications to Wm. H. Kelley, Lamoni, Iowa.

WM. H. KELLEY,
JOSEPH LUFF,
Missionaries in Charge.

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed to fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Separate individual credentials are not necessary.

Attention is called to the following, adopted at last General Conference:—

"Resolved, that the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

Said blank credential forms are now being mailed to district secretaries. Any who fail to receive them will be supplied promptly, on request, with address.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, January 25, 1900. 2-t.

BISHOP'S AGENTS' NOTICES.

Dear Saints of Northeast Missouri District:—I wish to call your attention once more at the commencement of another year, thanking you for the sacrifices you have made the past year in observing the law of tithing and free will offering, trusting your love for God's cause will continue during the present and closing year of the nineteenth century. I am happy to inform you, without flattering, that after taking all things in consideration, especially the six months' strike among the miners in Bevier and Higbee, the two largest branches in the district, it is somewhat astonishing to me that you have done so well. This is very evident that God is in this work, and that he blesses his children when they are trying to observe his laws and commandments. When comparing the last year with the previous, I find the receipts away beyond any other year since the organization of the district. This is encouraging.

Go on in faith, ye saints, go on,
Fear not, the cause is good.

But notwithstanding that the last year has proved to be a blessed one financially, I am inclined to be doubtful as to whether we have done all that we could have done in tithes and offerings, as I am not a competent judge in this matter. I leave it for each saint to be his own judge, as every one is steward over his own goods, and responsible to God only how he disposes that which God has en-

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trusted to his hands. I am confident, however, of some that they have the will and desire to observe what God requires, but are not able; nothing is required of such. And in case any are in need, the Lord has provided in his law that they should be cared for out of the means or tithing paid by the saints. How many are willing to observe God's holy law. The promise is on condition to observe all things whatsoever he has commanded. How many are willing to observe the law of tithing this year? If there are any who have not started to pay tithing, begin now, and try the Lord according to the Prophet Malachi (chapter three) and see if he will not open the windows of heaven and pour his blessings upon you.

We have a little band of workers in Bevier that is worthy of imitation, entitled the Bevier Sisters' Sewing Society. They never come out on strike, but continue sewing away, with the only object in view to help the latter-day work. Not only aid the work locally, but generally. They doubled their offerings to the Bishop last year, as compared with the previous year. Don't get weary, sisters, of well doing; you shall reap if you faint not.

A word to those that hold back their little mites, because they think they are small. Don't forget the widow's mite. The Lord judges our hearts and not our outward show. If you have a nickel, or a dime, to help the good work along, hand it over to the solicitors appointed in various places through the district. Bro. W. C. Chapman is the proper one to receive funds at Higbee, Bro. E E. Petre at Pollock, Bro Edward Gibson at Salt River, Bro. M. A. Trotter at Carrolton, and Sr. Rosa Cochran at Boonville. All those solicitors have worked faithfully in the past, and are commended to the confidence of the saints in their localities. Perhaps Bro. Trotter has moved to the Pacific Slope, as he intended. If Bro. Trotter has left, the few saints there will please forward to my address below.

I wish to call your attention, saints, when sending money to my address. Don't forget my initials and number of Post Office box, as others are receiving my mail, sometimes with money orders.

Before I close I feel like impressing upon every family in the district to get the *Herald*. I believe it the duty of every family in the church for many reasons; not only an aid to the church financially, but also spiritually. We learn the movements of the church, enabling us to act accordingly. Those families who are not getting the *Herald* in this district are ignorant of this appeal, hence are not prepared to comply with it. Let us all put our shoulders to the gospel wheel and unitedly help to bring forth the redemption of God's people, is my prayer.

J. T. WILLIAMS.

Box 444, BEVIER, Missouri.

SECOND QUORUM OF PRIESTS.

The officers of the Second Quorum of Priests desire that each member of said quorum will send in a written report to the secretary not later than the 20th of March; and it is desired that EVERY ONE will respond to this request, as many of the quorum have not been heard from for many years. Please be prompt, brethren. Address: Lamoni, Iowa.

S. K. SORENSEN, Sec.

URGENT NOTICE.

We are in especial need of items which will enable us to write brief but accurate biographies of the following men who were among the first members of the Quorum of the Twelve in the Reorganization:—Reuben Newkirk, David Newkirk, George White, John Cunningham, Daniel B. Rasey.

Anyone who knows anything in regard to them, such as time or place of birth, early life, religious experience, especially with the Latter Day Saints, time and place of baptism, time and place of ordination or ordinations, ministerial work, time and place of death, etc., will confer a favor by addressing the undersigned as soon as possible.

HEMAN C. SMITH,
Church Historian.

LAMONI, Iowa, January 30, 1900.

NOTICES.

There will be a priesthood meeting succeeding the conference at Arlington, Iowa. The subjects to be discussed are: Oblation and consecration; the judgment; the gathering. What about the lesser officials of the church agitating the minds of the saints over matters where the Presidency and Twelve have not fully decided? What about the ministry indulging in games such as dominoes, checkers, etc. After tithing has been paid on all that we possess, in what does free will offerings consist? I hope the brethren will *study* on the subjects.

J. R. SUTTON.

CONFERENCE NOTICES.

Northeast Texas and Choctaw Nation quarterly conference will convene at Wilburton, Indian Territory, February 10, at ten a. m. Let us be about our "Master's business," both for the good we may receive and the good we may do. Let us strive to build up the "waste places" by sending the gospel message to all in our district. Those interested in Sunday school work will meet on Friday the 9th. This is an important feature; come and take a part.

EARL D. BAILEY, Pres.
J. COLE MOXON, Sec.

Massachusetts district conference will convene in the chapel on Claflin Street, Fall River, February 10. Branch clerks will please have statistical reports in my hands ten days early, that I may perfect my report to the body. Only those of the priesthood engaged in district work are required to report to conference. Let us all come in a good, spiritual condition, and the Lord will enable us to place our part of the work on a higher plane. Address me, 39 Hudson Street, Somerville, Massachusetts.

C. M. FISHER.

Semi-annual conference of New York district will convene at Brooklyn, New York, in saints' hall, No. 199 Saratoga Avenue, at 7:30 p. m., February 24 and 25. A full attendance is desired, as matters of importance will likely be presented. The members of the priesthood are requested to report their labors in writing, which should be sent to district secretary, at 189 Schaeffer Street, three days before conference. Sunday school convention will also be held same place and date as conference. Business session four p. m. on the 24th.

ALBERT E. STONE, Pres.
SAMUEL GUILFOY, Sec.

Pottawattamie Sunday school convention will meet in the saints' chapel at Council Bluffs, Iowa, at two o'clock p. m. [No date given—Pottawattamie conference meets February 24: convention probably meets 23d.—EDS.] All schools are kindly requested to report, and also send delegates as this meeting calls for election of officers and is the last session before the General Conference. All saints who intend coming to conference please make a special effort to be there in time for the convention.

JENNIE E. SCOTT, Sec.

BORN.

SKANK.—To Bro. Fred and Sr. Ethel Skank, of Henderson, Iowa, October 22, 1899, a daughter. Blessed by Elders H. Kemp and I. M. Smith, and named Vera Gladys.

ROBERTS.—To Bro. Charles and Sr. Lucy Roberts, of Tabor, Iowa, May 6, 1899, a daughter. Blessed January 5, 1900, by Elders H. Kemp and William Gaylord, named Blanche Anna.

MARRIED.

MORANT—RICHARDS.—September 17, 1899, at North Platte, Nebraska, Mr. Hay George Samuel Morant and Miss Jessie Richards were married on Sunday morning at seven o'clock, at the home of the bride's parents, by her father, J. C. Richards, who is a priest in the Church of Jesus Christ of Latter Day Saints. After the ceremony, which was a very brief one, an elaborate wedding breakfast was served. Only relatives and a few intimate friends were present. Some very nice wedding presents were received. Mr. and Mrs. Morant left on the morning train for the exposition at Omaha, where they will spend a few days. The bride is the oldest daughter of Mr. and Mrs. J. C. Richards, and is a very charming young lady. The groom is a popular cattle man, who has made his home in Lincoln County for a number of years.

DIED.

WARNOCK.—At Farmington, Iowa, Mary Warnock, whose maiden name was Scott, departed this life January 16, 1900, aged 91 years, 2 months, and 2 days. She was born November 14, 1808, in County Armagh, Ireland. When ten years of age she came to Canada with her father's family, where she grew to womanhood. On July 19, 1833, she was united by marriage to William Warnock, who preceded her to rest 2 years, 11 months, and 4 days, in his ninety-sixth year. Grandma Warnock (the endearing name by which she was known) was the mother of eleven children, eight of whom preceded father and mother to the spirit world; and three—Robert, Sarah, and Susan—remain to bear the burden of sorrow that now rests on the home. She was reared in the Presbyterian Church—being of Scottish descent;—but in 1837 she with her husband, heard the preaching of Latter Day Saint elders and united with that church. One year later they removed to Caldwell County, Missouri. In 1842 they returned to Canada, and resided there until 1871, when they came to Farmington; here they have since made their home. Sr. Warnock has lived a true Christion life; was a great help to the church, and until the infirmities of advancing age made her virtually a prisoner at home, she was always in attendance at worship. Her home was ever open to the ministry, and she did not forget to help them otherwise. For several years she has been a great sufferer, but has endured it all with extraordinary patience; and in all this has had the faithful care and efficient nursing of her daughter Susan, who supported her in her arms in the last trying ordeal of death. This came to her at last unheralded and unanticipated, but found her prepared to go. She had many times said she was "ready and anxious to go, and would be glad when it was the Lord's will to call." So when the call was made, she passed painlessly and peacefully to rest. "Precious in the sight of the Lord is the death of his saints." Funeral services at the residence, Elder James McKiernan in charge; Elder F. M. Weld, of Lamoni, Iowa, was the speaker. There were present her son, Robert, and daughters Sarah and Susan, and many friends to attest the respect in which Mother Warnock was held. The interment took place in the Farmington cemetery.

HEALEY.—Bro. John Healey died at Hanley, England, December 27, 1899, aged 49 years, 21 days. He was born December 5, 1850, at Burslem; united with the church September 11, 1882; ordained a priest August 19, 1883; and up to the last strove to do his duty and was faithful until death. Bro. Healey was buried in the Hanley cemetery.

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

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THE IMMORTALITY OF THE SOUL.

A REPLY TO DR. HAECKEL.

"When what is called death occurs that which was living resumes a state which possesses the potentiality to acquire another form."

All sorts of misty ideas prevail on the subject of the immortality of the soul. Some speak of it as being a kind of ethereal being; some as if it were made of thin matter; some merely hold that in some unknown way it continues to exist.

After a study of all these fantastic theories science is unsatisfied with any, and is forced to state its conclusions: The belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true.

The only immortality for man is that of the transmission of his character to later generations through his children, or the influence which he exerts on the world of thought while alive.

—From Professor Ernst Haeckel's article on "The Immortality of the Soul," printed in the Journal's End of the Century Supplement.

Dr. Ernst Haeckel was good enough recently to entertain us here with his views on the absurdity of immortality and the obviousness of the descent of man. These views are interesting in several respects, yet chiefly because of the indifference with which they have been received. That, though, was to be expected. Among pathologists there is a malady known as epilepsy of the epiglottis. The patient tries to speak. He foams at the mouth instead.

The complaint, once epidemic, coincided with Darwin's publication of analogous views. The world has been inoculated since. These ideas and their sporules no longer infect. They have lost the contagion of their pretended youth. Prior to Lamarck, who was Darwin's precursor, Diderot intercepted them. That, of course, is but the day before yesterday. It is ages ago from the cataleptic reveries of antediluvian Hindus that they first emerged. The circumstance is suggestive. It evokes the fable of the lion and the lamb—modern science lying down with a primitive creed. But the circumstance, though suggestive, is otherwise unimportant. The descent of man, while theoretically entertaining and, in point of age, highly venerable, is unproven still. How the future may treat it we may surmise and never know. One thing is certain. Originally a heresy, it has time enough ahead of it to become a superstition yet.

But let us take it for granted. Everything is possible. It may be that we are, all of us, second cousins of the catarrhine anthropoid ape. If the relationship exist it were snobbish to disavow it. Moreover, though by smart people such relationship may be regarded as vulgar, there is in it nothing whatever which precludes another life. Ganz im gegentheil, to talk in Dr. Haeckel's language. Quite on the contrary.

We all know that prenatal existence runs through the various phases of inferior life. We all know, too, that that fact evolution takes and expands. We know, furthermore, that if evolution proves anything, it proves that the physical part of man is the product of a long series of changes. Now, Nature is curiously cautious. She neither adds nor subtracts. She holds fast to what she has got. She does not increase her possessions, neither does she diminish them. What she does is to tinker at them all the time. She puts them up, pulls them down and sets them up anew. The physical alterations Dr. Haeckel asserts, the spiritual developments he denies. But whoever is so foolish as a wise man? The law of conservatism of energy holds as good for things immaterial as for things material. What is sauce for the goose is sauce for the gander. We are willing enough that Dr. Haeckel should play judge, but we can't let him play jury, too. If we did, he would stultify himself in his own court. For he would not let a poor rule work both ways. He knows how the ages have prepared our tenements. As a consequence, he should be more polite to his colleagues in physiology than to turn up his nose at their demonstration of the fact that just as a bird fashions a nest, so does the soul fashion the body; that just as the butterfly rises from the chrysalis, so does the spiritual rise from the flesh; that just as two and two don't make five, so it is impossible for death to be.

Nature, we have noted, is a great hand at preserving her stock in trade. That stock is energy. Her supply of it is uniform. She transforms it, transmutes it, and transposes it, but never does she suffer a particle of it to go astray. She may store it in fungus or oak, in worm or man, but on to it all she holds very tight. It is for this reason that she won't hear of such a thing as death. What seems to us, or rather to Dr. Haeckel, to constitute that condition is to her but the constituent of a change. Nothing dies. When what is called death occurs that which was living resumes a state which possesses the potentiality to acquire another form. The tenement has crumbled and the tenant gone forth. But just where, lacking omniscience, we are unable to state. It is the great enigma.

It would be convenient to say that that enigma was solved long ago. It would be convenient, but it would not be true. Myriads of those good people who like to have others do their thinking for them have pinned their faith on a residence right over head because they have regarded it as a universal belief. It is by no means a universal belief. Even if it were, the fact would prove nothing. Every universal belief is erroneous. It was once a universal belief that the earth was flat. The majority is always wrong. Christianity, moreover, embraces but one-tenth of mankind. In its strongholds there are dissidents. Oxford has done with dogmas. The faith of metaphysical Germany would enjoy a large and ample playground on the head of a pin. Thinking France is frankly atheistic. Scratch a student and you find a pagan. Wherever there is thought there is negation.

That negation is the denial of certain fairy tales. Primitive fabulists erected an edifice of dream which they called Creation. It was composed of a cellar, a ground floor, and a roof garden. In the cellar they fitted a furnace. On the ground floor man lived and moved and had his being. According to his behavior so was he tossed in the surface or put in a lift and shot to the roof.

We don't believe in that any more. We admire the simplicity of the idea,

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but not its sense. We know that the earth stands to creation as a drop of water does to the ocean. We know that in the relatively narrow sphere to which observation is at present confined there are not less than three hundred million worlds. We know that they don't revolve there just for the fun they may get out of their own gymnastics. We know that the energy loosed among them cannot be dissimilar to that which is recogniza ble here. We know by way of corollary that there also must be sentient beings. We know, furthermore, that evolution shows that sentient beings have not fallen from a loftier estate, but are rising to one. The deduction is obvious. Not the dwellers on this planet alone, but those of the universe in its entirety are en route for higher things.

Dr. Haeckel thinks otherwise. Very good. At the Straits of Gibraltar, or rather, to be technical, at the Pillars of Hercules, which is the same place with another name, early geographers used to jot on their maps Hic deficit orbis—Here ends the world. The poor chaps had no suspicion whatever that beyond that world of theirs there stretched another twice as great. Dr. Haeckel's views strike us as being quite as primitive.—*By Edgar Saltus in New York Journal, Jan. 14, 1900.*

NOT AN AGNOSTIC.

Despite the cold a large audience was gathered at Plymouth church last night which listened very attentively to the sermon on "Why I am not an agnostic." Mr. Van Horn took for his text 1 Samuel 17:55: "As thy soul liveth, O, King, I cannot tell." These are the words typical of the agnostic, the man who cannot tell, who does not know. The context makes it clear that the speaker might have known and that he ought to have known. And this is preëminently true in ethical and moral relations. There are those who say that even if there are spiritual facts and entities it is yet impossible for man to know that he knows them. The philosophical argument is that the finite cannot know the infinite; that even if there is a God, by his very perfections he is placed beyond the range of sure knowledge by imperfect and foolish man. But this begs the question, for it assumes that God cannot or will not manifest himself in such form that man can see and know. And this which philosophy has no right to deny is just what revelation declares; and revelation is backed up by the experience of thousands of reputable characters and credible word who declare that they have had such experience as to assure them that God is, and that he may be found and known beyond question. And as G. J. Romanes has said, "Faith, trust, and confidence are as useful in ascertaining truth as is reason."

But it is claimed that science gives no demonstration of spiritual acts; the anatomist declares that he finds no soul, the biologist that he discovers no such thing as spiritual life or spirit. It should be remembered that the specialist is the man least able to discover or appreciate truth out of his own line. Darwin became the authority upon natural selection, but lost his appreciation of poetry and art. The man who deals with the purely physical is least apt or able to discern the spiritual. This is the danger of our time to men of business; the one who masters his business must give himself to it with such absorption that he has no time for his soul, and so comes to lose his power to perceive the things which are moral and spiritual. Yet there are scientists who find God in nature as did Hugh Miller in the rocks, Asa Gray in the flowers, and Kepler in the stars. Lord Kelvin, as president of the world's greatest association of scientists, declared that all things "come back with irresistible force, showing one everlasting Creator and Ruler."

And if man can know God, then he ought to know him. Nothing can excuse him from the duty of finding his heavenly Father and showing filial duty. This is the supreme meaning of life. This alone gives sense of duty done, of satisfaction with living, of blessedness. And how dies the agnostic? As the fool dies. In doubt when he might have known; in despair when he might have had certainty; out into the dark when he might have stepped into still greater light. And condemned for it all because he ought to have known the things which he might have known—the things that belong unto the everlasting peace.—*Iowa Capital, Monday, January 29, 1900.*

BIG PROFITS OF STANDARD OIL.

New York, Jan. 29.—The stock of the Standard Oil company sold to-day on the curb in Wall street at $520 a share on rumor that the company is to pay dividends equal to 45 per cent on its capital stock of $100,000,000 during 1900. Mr. Rockefeller has raised the price of kerosene, which will add about $30,000,000 annually to the revenue of the company.

It is said that the visible supply of petroleum in the United States has not been so small in twenty years as it is at the present time, and that the trust holds a complete corner on the market.

To-day the stock in hand was only 8,000,000 barrels. Fifteen years ago it was 20,000,000 barrels.

Washington, D. C., Jan. 29.—A statement by S. C. T. Dodd, solicitor of the Standard Oil company, as made public by the Industrial commission, shows that the company's dividends have varied from 5¼ per cent per annum in 1882 to 33 per cent in 1897.—*Chicago Tribune, January 30, 1900.*

RELIC OF JERUSALEM.

Strasburg, Jan. 20.—The seven-branched candlestick of the Temple of Jerusalem has most strangely been discovered in Rome. The workmen who are occupied with the task of laying the foundations in the Tiber for the Cavour bridge have found this ancient, sacred ornament buried in the mud of the river.

The candlestick, which is still in a remarkably good state of preservation, is made of bronze. It answers precisely in form and appearance to the celebrated seven forked candelabrum of the Jews which Titus, the Roman General and Emperor, after the destruction of Jerusalem, brought to Rome.

A facsimile copy of this candlestick is to be seen upon the triumphal arch of Titus in the vicinity of Forum Romanum. But how or in what extraordinary manner this wonderful ornament of the Holy City's temple got to be imbedded at the bottom of the Tiber remains at present an unsolved mystery.—*Chicago Tribune.*

SMOKING STUNTS THE GROWTH OF BOYS.

Whatever difference of opinion there may be upon the advisability of smoking for men, there is none as to its pernicious effect upon boys. It affects the action of the heart and reduces the capacity of the lungs. Young men who are being trained for athletics are not permitted to smoke by their trainers because, as they say, "It is bad for the wind." The argument that will appeal most forcibly to your boy is that smoking will stunt his growth. It has been proved that youthful smokers are shorter and weigh less than their comrades who do not smoke. Cigarettes are particularly injurious. Nicotine, the active principle of tobacco, is said by chemists to be, next to prussic acid, the most rapidly fatal poison known. The tender tissues of a growing boy cannot absorb even a very small quantity of it without most injurious results.—February Ladies' Home Journal.

A COUNTRY WITHOUT HOTELS.

RARE OPPORTUNITIES.

The new country in Northwest Nebraska and Wyoming being opened up by the Burlington Railroad offers a great opportunity for hotel men. Hotels are wanted in a number of good towns. The district is extremely rich in agriculture and minerals. Business will be good. For particulars address E. W. Farnham, Industrial Commissioner, C. B. & Q. R. R., 209 Adams street, Chicago.

STARVES HERSELF TO DEATH.

Kokomo, Ind., Jan. 30.—Mrs. Lydia Cox, a Quaker church worker, died to-day. A few weeks ago she assisted in a revival for a new sect known as the "Church of Holiness," which dances, shouts, goes into trances, and believes in Christian science. A month ago she ceased to eat, declaring the Lord had called on her to fast for the sins of the world. Friends tried in vain to dissuade her. She refused all nourishment and died.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, FEBRUARY 7, 1900. NO. 6.

The Saints' Herald.

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

LAMONI, IOWA, FEB. 7, 1900.

B. H. ROBERTS EXCLUDED.

The House of Representatives, of the United States has by a vote of 268 to 50 excluded Brigham H. Roberts from a seat and voice in the legislative councils of the nation.

There were two opinions held in both the committee and the House, as to the course of procedure. One was to the effect that Mr. Roberts should be sworn in and then expelled; this was the view of the minority of the committee; the other was that he should be excluded at once; this was the view of the majority of the committee, and, as it turned out, of the majority of the House as well.

In reply to a question as to what his people would do about it, he remarked that he did not know; it might be that the State of Utah would make an appeal of the case to the Supreme Court of the United States.

It is possible that this rebuke so publicly given by so large a majority of the body of lawmakers of the nation to an aspirant for legislative honors, who has for years set the laws of the United States and its institutions at defiance, may not be acquiesced in by Mr. Roberts and a part of his constituency, and they may seek relief from the intolerable nature of this rebuke in an appeal to the Supreme Court, the highest tribunal known to American jurisprudence; and, we could almost be pleased to see this done. For, we are persuaded to believe, that should it be done, the lesson which would be read the ruling "two per cent" polygamous class of Utah's Mormon population would be of lasting benefit to that misguided host.

In the progress of the contest in Congress, before the committee and in the House, Mr. Roberts has stated in effect that the marriages for the carrying into repute and practice of which he was being brought in question, were entered into under the solemn sanction of the church; that he could not be absolved from the sacred obligations thus assumed or imposed by any act or process of law; and that even the church itself could not release him, or by an edict compel him to desist from the associations entered into by such marriages. So, whatever the issue before Congress might be, Mr. Roberts has served a sort of quasi personal notice on the government and the nation through Congress that he proposes to continue to disregard the laws. His bravery may be admirable, but his assurance and judgment are unpraiseworthy.

Mr. Roberts is reported to have said that Christ never condemned plural marriage.

We may not know how extensive the reading of Mr. Roberts has been, but the Christ did say regarding the marriage law, the union of husband and wife, "For this cause shall a man leave his father and mother, and cleave unto his *wife;* and they *twain* shall be one flesh." This is stated by both Matthew and Mark as having been said by Jesus who is the Christ.

This same Christ said: "Whosoever putteth away his wife, for any cause; save fornication, and shall marry another, committeth adultery." (Matthew 19 and Mark 10.)

In both of these passages the terms are "cleave unto his wife," singular number; not three, like Mr. Roberts; nor nineteen, like President Brigham Young. "They twain," two not three nor nineteen.

Again, all Utah Mormons, including Mr. Roberts, hold the Book of Mormon to be a direct revelation from the Lord to this generation; so do the "Mormon" churches, so called, of all classes and all organizations. In that book is stated the fact that the "word of the Lord" came to Jacob to get him up into the temple on the morrow, the day after the one on which the command came to him, and "declare the word" which the Lord (the Christ) "would give him." On the day designated Jacob went up into the place assigned him and among other things stated, "Hearken unto the word of the Lord, There shall *not* any man among you have save it be one wife, and concubines he shall have none."

This voice "out of the dust," was reinforced in 1831 by the command given to the church that they should "remember the New Covenant, even the Book of Mormon . . . not only to say, but to *do, according* to that which is written" therein.

Further still, this same Lord, the Christ, gave a revelation of his will in 1831, in two significant statements: "Thou shalt love thy *wife,* with all thy heart, and shall cleave unto *her* and *none else.*"

There could have been no more positive statement condemning the opposite to this rule than the rule itself. As in the words of the Christ as stated by Matthew and Mark, the word *wife* is singular again, and the words *none else,* mean surely, *no one,* not *anyone* else. Language cannot be more specific. Further still, this same Jesus, the Christ, in answer to an inquiry made upon an occasion when if a different rule had been contemplated by him, he could have stated it then, made this statement:—

> Marriage is ordained of God to man; wherefore it is lawful that he should have *one* wife, and they twain shall be one flesh.

This is made more striking by the added information:—

> And all this that the earth might answer the end of its creation, and be filled with the measure of man, according to his creation before the world was made.

In these statements this Christ, whom Mr. Roberts says did not condemn plural marriage, gave to the church his rule of law, which is again in the singular member "one wife," and also stated that this was the law at the creation. How Mr. Roberts could forget these statements is passing strange. The only reason why he did it, that we can see, is that his wives had turned his heart, like Solomon's wives did his, and he is capable of committing folly.

Joseph Smith, in one of his impassioned appeals for justice to his people at the hands of the American nation said of Congress that it was "supreme in its sphere;" the highest law of the land. This was written in an effort to point out a way to remedy a condition the result of lawless disregard of the laws of the land by mobs led by religious bigots, who in the garb of devotion to God disregarded the rights of men and the power of courts and executors of the law. It would be a strange spectacle to Joseph Smith to witness a professed follower and lover of him and his religious teaching standing at the bar of the House of Representatives, asking for immunity for acts and practices which Joseph Smith by the aid of divine inspiration had declared an abomination before the Lord; and demanding for himself, an avowed apologist for and practicer of those acts and practices, in spite of and disregard for the law of the land, a seat and membership among the lawmakers of the Nation; notwithstanding the man whom Mr. Roberts professes to honor told the church which Mr. Roberts misrepresents,—by inspiration of Jesus Christ, that

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the man who "keepeth the law of God hath no need to break the laws of the land."

That same Jesus Christ whom Mr. Roberts so erroneously asserts did not condemn plural marriage knew from the first that the "marvelous work and a wonder," the sending of the restored gospel message, would be on the American continent and under the human laws and institutions of the United States. Surely he could have made no such huge mistake as that which would permit a paltry "two per cent" of the men of the church to vitiate and make void all the commands he gave the church at its inception and during the period of its hardest struggle for permanent existence under the constitution and laws which he had "raised up and inspired wise men" to enact and establish, by the giving a permissive revelation or command so loose and disjointed, and in some of its provisions so vicious, as is the so-called revelation on plural or celestial marriage. Pres. Brigham Young spoke truthfully, whether by inspiration or by human sagacity, when he said of the doctrine of that so-called revelation: "It will damn more souls than it will save." After over half a century of practice, a period of jealousies, heartburnings, bickerings, and apostasies within the church,– and misunderstandings, cavillings, opposition, just indignation, censure and condemnation from without, the chief advocates of the system admit that all cannot become active participants in the advantages claimed for the doctrine, and claim that not more than two per cent of the Mormon people have practiced or are now practicing plural marriage. So; the two per cent comprising the leading men of the priesthood, presidents, apostles, bishops, high priests, seventies, patriarchs, compose the number who will be saved while the ninety-eight per cent who are not in the practice and cannot be, are the "many more" whom the doctrine will damn.

Mr. Roberts makes the inconsistent plea that Christ did not disapprove nor condemn plural marriage. Nowhere in the word of God, in any book we ever saw, read, or heard of, is there any direct word of God stating that a man shall not have three feet, three hands, three eyes, two noses, two mouths, and two tongues; yet he fashioned man as we find him; and any departure from the type of manhood or womanhood is recognized and known as a deviation from God's law and is regarded as being disapproved of by God; nor has it ever been expected, believed, or sought that God would or should speak in direct condemnation of such departure from the general rule. The rule is known, the deviation is a deformity or a monstrosity. So in this marriage question, God at the creation gave the rule; that rule was monogamic, one man one woman, one husband one wife. This rule has been twice enforced, in the dealing of God with Noah and his sons, and with Lehi and his sons. Any departure from this rule is a deviation from the expressed provision of the wisdom and will of God. There was no need that God should in set terms condemn plural marriage. He enacted the law at the creation of man. Any deviation from that law is a deformity or a monstrosity.

So far as the church organized in the United States, April 6, 1830, is concerned, and has been or can be affected by divine command condemnatory of plural marriage or polygamy, the Lord has condemned it:—

> There shall not any man among you have, save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women.
>
> Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.

The chastity of woman is best conserved by the Lord's rule given above. In asserting the rule the opposite to it is condemned, in the common sense way to understand the language used.

There should be no longer any misunderstanding of the attitude of the people of the United States, now that Congress has said that Mr. B. H. Roberts, a polygamist, Congressman-elect from Utah, cannot be recognized as such and be given a seat in the House of Representatives. We bow to the decision and feel assured that the House did well and dealt justly.

In a reported interview with Mr. B. H. Roberts, said to have been had after the vote to exclude him from a seat in congress had been taken, he is made to say:—

> Such a position, however, is but transitory in Utah, and comes down to the Mormon people from conditions growing out of the plural-marriage system of the past. The condition here referred to, however, is rapidly passing away. From authoritative figures officially collected recently by the Mormon Church it has been ascertained that at the time of the discontinuance of plural marriages under the authority of the late President Woodruff's manifesto, in September, 1890, there were 2,451 polygamous families throughout the whole Mormon Church. Since then it has been ascertained that 908 of these families have ceased to exist, through death, divorce, or abandonment, leaving at the present time but 1,543 polygamous families in the church throughout the world, and, as most of these are well advanced in years and all beyond middle life, the system will soon be obliterated from the earth, and under these circumstances there has been little excuse for the extraordinary efforts put forth throughout the country to crush out a system of marriage already practically dead and abandoned.

Two points in this are quite striking; one, that since the September, 1890, a period of ten years, there has been a decrease in polygamous families in the Mormon Church amounting to more than one third the whole number; that is, out of 2,451 families in 1890, 908 have ceased to exist.

The causes assigned for this astonishing decrease are death, divorce, and abandonment. Looking at these causes from the point of view taken in the plea that Mr. Roberts made that even the Church could not now take such action as would annul the obligations to plural wives, so sacred were they, it is very peculiar, for the reason that the document under which it is claimed that the church sanctioned these plural marriages, contains no provision for divorce. How then do the church authorities manage to dispose of polygamous obligations so sacredly entered into? Is it by appeal to the civil courts? It can hardly be, for the reason that should there be an appeal to the court for the dissolution of a polygamous marriage, it would be necessary to allege the fact of such marriage, day and date, and place of consummation. But under the common law polygamous marriages are not legal, but void; and he who would plead a polygamous church ceremony would make himself or herself liable to prosecution for bigamy, or worse. Hence, we hardly see how divorce as a cause of decrease in polygamous families can apply.

Of course death is slowly undoing much of the wrongs of the past, and if two more decades will witness the extinction of polygamous practices, then may there be hope of a rehabilitation of the church in Utah freed from this incubus.

The United States government has been using justifiable means to compel due deference to the laws and institutions of this land destined to the development of the angel's message, and Congress is but doing its part when it says in unmistakable terms that no polygamist shall hold and occupy a seat in the House of Representatives when it is known that he has been chosen and elected as such. There has been a need for these "extraordinary efforts put forth" to stop the continuance of a practice offensive to the laws of both God and man.

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PITHY AND POINTED.

Bro. M. T. Short is pleading hard for the cause at Warrensburg, Missouri. In the *Standard-Weekly* of that place for January 26, 1900, Bro. Short gets the following; pithy and to the point:—

WHY I BECAME A LATTER DAY SAINT.

Editor Standard-Herald.—All other things being equal I would rather belong to one of the nominal churches, and be honored, praised, and aided to prominence, power, and perhaps wealth and luxury than to adhere to an unpopular faith.

At the stern call of duty Saul of Tarsus exchanged Judaism, and the Jew's religion, for Christ, and Christianity, and thenceforth went forth to build up what he had hitherto sought so ardently to overthrow, and extirpate. Thank fortune I never was like him a vile persecutor, inspired with a blind fanatical zeal. Through painstaking investigation, and a readiness to hear and learn, and a willingness to believe and obey the truth, I was led to embrace the doctrine and labor in its interest. A prayerful, careful, humble heart will lead the happy possessor thereof to hunger and thirst after righteousness, even the gospel. Fidelity, integrity, persistence, consecration, honesty, sobriety, and benevolence, coupled with a well-informed judgment and a contrite spirit, will help a person out of darkness, doubt, and death into the marvelous light and liberty of salvation, relative here, and full and complete in the great, grand, and most glorious hereafter. The saints' philosophy inculcates an all-wise, omnipotent, eternal, personal God; who is our creator, benefactor, and preserver. They stoutly advocate the divinity, mediatorship, authority, and power of Jesus the Christ. The omnipresence, influence, and supervising energy of the Holy Spirit is a factor in our belief. Original sin, or the primeval fall, necessitated an infinite atonement of the Lamb of Calvary. Unconditional death, on our part, came from the transgression of the original pair in Eden. In like manner through the obedience of the God-man comes life to all, both the devout adorer and the most abandoned wretch. Through the sacrifice of the cross however all may be saved up to eternal life, with a fullness of glory, when they hear the great message of reconciliation expounded in demonstration of the Spirit, if they but believe it with the whole heart, yea without any mental reservation whatever.

When a person has the requisite faith he will speedily be sorry for and repent of all of his past sins, both of omission and commission. These sins should be eliminated, or canceled by baptismal remission, the washing of regeneration, a rising from the watery grave to walk in the newness of life, the washing away, etc. The Holy Ghost as an abiding comforter is obtained through confirmation, or the laying on of the hands of the eldership or ministry. This ordinance of course must be administered to baptized believers by those in authority. It is a condition of eternal life, and as such ranked as a principle of the doctrine of Christ to retain the good Spirit and enjoy its fruits, gifts, and manifestations, one has to live worthy of the high vocation and calling. Our church in organization, ordinances, doctrine, experience, hope, blessings, and divine authority agrees with the New Testament institution, hence we wish for its welfare, growth, development, and final redemption and ultimate glory. We adhere to the literal resurrection of the dead; the second advent of our Savior, the millennial reign of peace, purity, and good will, the subjugation and redemption of the whole earth; the great restoration from evil and woe; the overthrow of the evil one, and his emissaries; the complete victory over death, hell, and the grave; the glory, honor, immortality, and eternal life of man; and, in fine, much peace, happiness and joy here, and a fullness of pleasures forevermore hereafter. We wish to prove all, hold to the good, and bid all godspeed in all that is laudable, uplifting, and divine.

M. T. SHORT.

Our big brother used to live on the frontiers and shoots straight. Of his effort at Warrensburg, Missouri, Bro. Morris T. Short writes:—

I am having well attended meetings. The hall hire is one dollar and a half per night, but the money has come to the front by saints and friends who attend. I preach six or eight miles out in the country to-morrow, so that the Episcopal church has the hall then. I, however, will resume my labor and series here Monday night.

The Brighamites, four in number, who are doing this town, heard me versus the harem, and one by the vote of the house did make a fifteen minute's sickly evasive reply. The young adventurer's name is Smith and a true one he claims to be in Israel. I loaned the quadruple grand "Successor in Church President," but zounds! they appear to be "established"—in what? When this empire of benighted lust will perish the good Lord only knoweth. It is brazen faced, persistent, up and coming, and displays an adhesive energy and devotion worthy of a good cause. I gave the *Journal-Democrat* the manuscript I penned, but he did not find it available, but in the place thereof gave his readers his delectable effusion of "Mormons scraping each other." The daily gives us friendly advertisements, etc. I am feeling at my best, and surely I am blessed, for the work's sake mainly, I presume.

Last night I was away up the mountain height, and sent forth an avalanche of truth. It is a pleasure and profitable I judge to deal forth food divine while in the light of the cross and in the line of ministerial duty. I breathe an inward prayer for grace, wisdom, and courage to battle on for the right.

AUNT KATHARINE SALISBURY DEAD.

By telegram from Bro. Don C. Salisbury we learn that Aunt Katharine Salisbury, sister of the Martyrs and the last of the family of Joseph Smith the Patriarch, and Lucy Smith, died at the residence of her son D. C. Salisbury, near Carthage, Illinois, on Friday, the 2d inst. Pres. A. H. Smith went on from Lamoni to attend the funeral, to take place on Sunday, the 3d. Further particulars and obituary next week.

EXTRACTS FROM LETTERS.

Bro. J. D. Stead, Talorville, Illinois, January 31:—

The work here seems to be prospering at present. We are occupying the miner's hall, a very nice and commodious building, seating two or three hundred people, heated by steam, lit up by electricity. Those who have been attending seem to be interested. Baptized two Sunday. There are others who express themselves as believing the angel message and may obey before I leave. Bro. Morris will be here next week to organize the saints here, into a branch. I baptized three in Pana just before coming here. I have done more work in the past two weeks than I have ever done since I came into the church in the same length of time, blessing children of parents in the church and out of it, administering to the sick, baptizing, confirming, preaching, and talking during the day, and some evenings almost half the night I am feeling reasonably well for me physically, and never felt better spiritually.

Bro. F. C. Smith, Temple, Ohio, February 1:—

I baptized two at Toledo on Sunday (zero weather); one a mother, and bessed her boy. There are honest souls yet to obey, but there is not the interest there used to be out this way to believe and obey the truth.

EDITORIAL ITEMS.

Advices from Brn. F. G. Pitt and William Newton inform us that Bro. Pitt and wife, Bro. Newton, wife, and daughter will sail for America from Liverpool, February 10, on the steamer Campania. They will be accompanied by Bro. Edward Tucker and family who come to make their home in America. We wish the party a safe and pleasant voyage.

Bro. D. L. Harris was at Condon, Oregon, January 25, holding services assisted by Bro. A. B. Moore. Interest increasing; would continue the services.

Bro. Eben Miller, of Cleveland, Ohio, reports having cut the ice at Akron, Ohio, of late, where he baptized some into the church. Bro. Miller is Bishop's agent of the Kirtland district and an all around worker and live man. He is doing well.

Bishop Kelley went to Independence on Saturday, the 3d, to spend Sunday with the Independence saints, who are making an effort to lift all indebtedness from their house of worship, a good example indeed—to get out of debt and to stay out, as saints are commanded to do.

B. H. Roberts' claim for mileage while seeking admission to Congress has been denied. On his return to Utah he was immediately arrested on the charge of unlawful cohabitation.

The Supreme Court of Iowa has ruled that "the petition of consent" under which saloons have been operating in Iowa since 1894 is invalid, and the sale of intoxicants is consequently illegal. Saloons in forty-three counties were ordered closed, but have been reopened pending a new trial of the question.

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The Russian press constantly asserts that with England's preoccupation in Africa, Russia's opportunity has come. Russia is seemingly acting upon such lines of policy, for she has secured control of the custom houses and ports of Persia on the Persian Gulf, where England has hitherto exercised a dominating influence. Rumor has it that the Russian fleet has been ordered off the west coast of Algiers where a junction may be formed with the French fleet if occasion requires. London and Berlin advices report the loan of Russia to Persia of 22,500,000 rubles and state that Russia is practically given control of Persia.

Russia, like the prevailing plague, is slowly but surely extending her influence and intrenching herself abroad in the world. Following her action in the far east and in Persia comes the news that confirms her action in Persia, Afghanistan, and China, in securing territory in Persia, in massing troops on the borders of Afghanistan on the confines of India, and in procuring the deposition of the Chinese emperor. Russian spies now are at work in Sweden, which has caused the Swedish press to urge the government to protest. It is urged that Russia is encouraging Norway to rebel against Swedish domination as a pretext for Russia's interference, that she may thus seize ports of Norway.

Italy is making demands on China, supported by her fleet.

Forty-one deaths and fifty-two cases of plague are reported from Honolulu, up to January 25. The Argentine Republic is charged with suppressing news of the plague.

The Hungarian Diet has approved a supplementary credit of 30,000,000 florins for the purchase of war munitions.

Italy is planning for a new army and asks for 400,000,000 lire to provide for defenses of the state. Influenza, floods, and other disorders cause continued anxiety in Italy. The doctors are powerless to check the influenza epidemic.

France will punish the French cardinal and the bishops and archbishops who encouraged the Assumptionist Fathers in resisting the government's action against them. The tendency is to bring about a crisis between church and state in France.

Signs point to the seizure of Morocco by France as a menace to England. Spain, it is said, will be given control, under French direction, of territory commanding entrance to the Mediterranean.

The French government has asked the Chamber of Deputies to consent to an expenditure of 900,000,000 francs for additions to the navy, coast defenses, etc. Of this sum 470,000,000 francs are wanted for 179 vessels to be added to the navy. The great activity at Marseilles indicates that France is preparing to send large contingents of troops to the Franco-African possessions and to Indo-China.

A serious revolt of Egyptian troops, caused by withdrawal of British troops, is reported from the Soudan. The French press continues to urge an attack upon England in view of her situation in South Africa.

Attention is called to the notice of amendment of the Articles and By-laws of Graceland College,—in our Miscellany Department, — provided for by action of the General Conference of 1898. Please notice it, all whom it may concern.

Hon. G. W. Bartch, Chief Justice of Utah, is credited in a Washington telegram with the statement that only 1,544 of a Mormon population are now living in polygamy. Just how he became possessed of such exact figures is not stated. But, in any event, that number is just 1,544 too many and that number more than the law allows.

Graceland College reports a total enrollment of sixty-one students since the opening of the year's work. President Harkness is much encouraged by the prospect and is laboring diligently to make Graceland a success and the leading educational institution of Southwestern Iowa. New students are being constantly enrolled and are doing good work. One of our Graceland College graduates, now taking a special professional course in one of the leading universities of the country, remarked to the writer that he was gratified because of having been permitted to pursue his college studies at Graceland. The chief reason was, that he had received closer personal attention from the faculty, because of the not overcrowded conditions under which his instructors had been able to more closely note and keep track of his progress. At the old established schools, where classes were very large and often crowded to the utmost limit, such close attention and favorable progress was hardly possible. He could therefore recommend Graceland for that and other reasons. To those who may be considering the question of education of their children we recommend Graceland as to its faculty and essential facilities. Professor Harkness has a wide reputation throughout the State of Iowa and the Middle West as a competent and successful educator. We may remark that he is preparing some special normal work for the benefit of teachers. Write him for new circular and catalogue, addressing him at Lamoni, Iowa.

Bro. Frank Criley visited Independence on the 3d and left for Pittsburg, Pennsylvania, on the 5th.

Original Articles.

UNDESIRABLE CONDITIONS.

Several articles, within the past year, have appeared in the *Herald* concerning Zion and the gathering of the saints, which indicate in some degree the interest being taken in the subject. There is one phase of the subject which seems to have escaped the consideration of those that have written, or has been overlooked purposely or otherwise, I cannot say.

Compared with others of the communities in which we reside, who are not of our faith, our numbers are very small, and especially in the large cities, and as a result we are separated from each other socially, and only have the pleasure of each other's company at the church meetings, thereby losing whatever good should come from our social relationship.

The mad race for wealth and general disregard of all religious obligations make men so that they have no consideration for the welfare of others, and because of this, unusual long hours and on the Lord's day, work is required by men, who employ others to work for them, thereby depriving them of all the good that a loving Parent designed should come to his people by a proper observance of his law.

Many of our young sisters in the cities are compelled to stand for ten hours or more behind a counter, and on Saturday until nine p. m., which unfits them for duties on the Lord's day, or so impairs life's energies, that what work is done is amid difficulties and anxieties which must in time impair their usefulness to the church and Sunday school.

The trades unions are now so powerful that it is very hard for a young man to get a chance to learn a trade, unless he possesses what is commonly called a "pull." It may be political, or religious, or a social one; but it must be one that appeals to the peculiar makeup of the one that the favor is sought from, otherwise their chances are poor indeed. Not only does this condition apply to young men learning trades, but to all classes of labor in general. The writer works for a corporation that employs over four hundred men and I feel that the truth is being spoken when I say that more than three fourths of that number have obtained their employment by means of the "pull" that they had. So that in order for a Latter Day Saint to have a "pull" he must sear his conscience and do that which he knows God forbids him to do. Certainly there are honorable exceptions to the above conditions, nevertheless it is the general rule.

The rich live at ease in the lap of

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luxury and care not for those whom they employ. Their selfishness makes them lose all humane feeling, and they care not how much suffering they may cause, so long as their desires are gratified. The petty annoyances that they heap on those in their power is not possible to describe; it must be seen to be realized. I have seen men working in buildings where the temperature was 70 degrees above zero compelled to go out and work where it was 10 degrees below. It was impossible to use clothing enough to prevent a chilling of the whole system. I have seen men compelled to work twelve to fifteen hours without food; and again, places where men work seven days in the week, when changing from night to day shift, instead of a rest, it is twenty-four hours of constant work.

A spirit of deep-seated hatred has grown up between employer and employed; a desire and determined purpose for revenge is planted in both and they use it whenever opportunity presents itself.

When our boys go to work in factories or other places, they are constantly surrounded with companions whose lives are immoral, and their conversation vile, obscene, profane, and whose aspirations do not reach above the immoral; but they delight to revel in the most loathsome conversation that it is possible for human tongue to utter.

It is very expensive to live in the large cities where many of our branches are found, by reason of which it is very hard for persons to get much of the comforts of this life. Certainly I expect to see cities in Zion, but where God directs its government, directly or indirectly, it will be better than those that are now run by saloon keepers, gamblers, and prostitutes.

It is impossible for the branch officers to look after the affairs of branches. They must work and toil like their brethren, and being so widely scattered, it is not possible to do much visiting among the members.

Society has put a ban on religion; it is contrary to modern etiquette for persons of different religious belief to talk of religion in a promiscuous gathering; it is not considered good manners to talk of such things when visiting your neighbors. Men may work beside each other for years, and if they ever learn of each other's religious associations it is by mere accident; they purposely avoid all reference to it.

While these conditions exist, how can we expect any spiritual or intellectual growth when we live our daily life among such surroundings? It would be as reasonable to expect to find flowers growing in the desert of Sahara or oranges in Greenland.

The sandy foundation on which nearly all business stands, the wild speculative spirit which takes fast hold on nearly all Americans, makes another financial crisis and commercial panic a certainty in less than twenty years, and woe betide those caught in it, for the spirit of revenge, the desire to destroy life and property, will exceed anything in our country's history, I know to some extent the deep-seated feeling of hatred that exists among the masses, and when it breaks forth it will be something terrible.

Is it not about time the church was seeking out the wise men to lead and direct the saints in the gathering; not as a raging, disorganized mob fleeing in haste, but systematically, orderly, in the spirit of wisdom. Many of the saints are waiting for some one to lead them. They are willing to follow, and have no desire to run ahead of those whom God wishes to lead his people, but will loyally support those whom God sends to guide them.

PAUL PARKER.

NO COMPROMISE.

I am often pained and disappointed by hearing of the compromise with evil that is made by well-meaning people, and sometimes even by saints, whose motto should always be, "no compromise." If a thing is evil, it should be let entirely alone. "Touch not, taste not, handle not the unclean thing," whatever it may be.

Some think me too extreme on the tobacco question. But there is no middle ground; either it is good or it is evil. And we know by scientific knowledge,—to which has been added God's word against it, also by observation,—that it is altogether evil.

I was talking with a brother not long since, who thinks it wrong to use tobacco, but does not think it wrong to sell it. I could not agree with him. "Woe unto him that putteth the bottle to his neighbor's lips," since the bottle contains that which will work him physical and spiritual hurt. Will not the same principle apply to the plug, the twist, or tobacco in any form, since it, too, doth work evil and that only?

If it is wrong for me to do a thing, is it not wrong for me to place the temptation in the way of a weaker brother, or sister, for the love of gain? "Filthy lucre" indeed is gain gotten in a traffic of unclean things. If the use of an article is wrong and hurtful to mankind, then it is wrong to raise, manufacture, sell or assist in any way in its use.

One cannot sell the evil stuff if it is not raised or manufactured, and if it is not sold it would not be used to such a great extent; therefore the grower, the seller, and the manufacturer, are alike entangled in the evil, though they may never taste it themselves.

"Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God," says the word; and we may add without irreverence, whether ye buy, or whether ye sell, or whatever you do, do all to the glory of God.

So if I were a grocer I would not sell tobacco or anything else my conscience would not allow me to use. If I lost custom, very well. God would overrule that for my good, and the few paltry dollars should never be allowed to tip the balance in favor of anything spoken against by our Lord.

The principle that it is right to sell whatever the world demands would also make it right to sell whisky, obscene books, and all the other foul and evil things for which the world always has a demand. It would make it right to open and run theaters, dance halls, rum shops, and opium joints, and houses of ill repute, because the world demands them. The money of a saint should be clean money. It should not be made by any traffic, or in any business on which God's blessing could not properly be asked. Could we conscientiously pray God to bless the plug of tobacco to our neighbor's use, or the bottle of beer, or the glass of strong drink? Would it not be a mockery?

But we can ask Him to bless the food we sell, the clothing, the good books, or any necessary or useful article. Shall a child of God engage in anything that will not meet his Father's approval? If he does, even though he may not lose his sonship, yet the loss of his Father's approving smile will far outweigh the few temporary benefits and pleasures he obtains by so doing.

But it is said, If I don't sell these things some one else will, and I might as well make the money as any one else. True, others will sell, but they will bear the spots; while we, God's children, are to be "unspotted from the world." We are to such a great extent "our brother's keeper." "No man liveth to himself alone," or if he does or could, he would not be fulfilling the part for which he was created. Every act we do has its influence for good or evil, or as a good sister in the Christian Church used to say, "We should remember that everything we do touches chords that will vibrate through all eternity;" and as the chords of our lives cross and recross other lives, so the vibrations are conveyed to them, and how far reaching they are we can never know this side of eternity. But we can determine whether the vibrations we send quivering over the chords of humanity shall awaken the notes of love, joy, peace, purity, or the discords of hatred, strife, impurity, and all manner of evil.

The influence of tobacco is unclean, and evil altogether. I have watched

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it closely. It destroys all the finer sensibilities of a person's nature. A tobacco sot, if I may so express it, is generally unclean in his personal habits, in his dress, and in his speech. There are cases to be sure where the love of cleanliness is naturally very strong where tobacco may not destroy it completely, but exceptions only prove the rule. Tobacco using destroys the tender chivalry of the man, and changes him from the protecting husband, brother, or friend of the woman, to a selfish, bestial caricature of a man, regarding his own personal pleasures that he finds in his quid or his pipe, far higher than the comfort or the welfare of wife, daughter, or sister.

"If the smoke makes you sick, go out of doors." I have heard that remark made many a time, when the sickening odor of tobacco has made the delicate long-suffering wife exclaim against it. No matter if the scent of the nicotine soaked pipe makes her turn sick and faint, yet it must occupy its place of honor—dishonor rather—on the mantel. The use of the vile weed also rouses into activity the baser passions, thus proving the old doggerel we children used to sing at school had much truth, if no poetry, in it:—

"Tobacco is a stinking weed,
From the Devil it doth proceed;
It picks your pockets, burns your clothes,
And makes a chimney of your nose."

Who that uses it but what wishes he had never begun the filthy practice, unless lost to all desire for good? What father who cares for the welfare of his sons would advise them to begin its use? Ah! they know too well it is slavery, and that of the hardest kind to escape from.

But the farmer who raises it will say, "I can make more money that way, and thus have more to give." But I notice that they do not give any more than those who make perhaps less in other ways, and is it not better to give a farthing gift with God's blessing on it, and on the way it is earned, than to give thousands earned by dealing in evil things?

I have often been called a crank on this, as well as other things, to which I reply, "I don't mind being a crank if I can only turn the wheels of reform, and in the right way. Better be called a crank than to be a brake or a clog to hinder." A life of godliness is a continual warfare against evil, no matter what its guise; and too often it comes in such pleasant guise as to make it hard to recognize the evil. But the Spirit of Truth will show us the evil just as soon as we determine to abandon all evil. While the Master would not condemn money making in itself, and we are commanded to be diligent in business, yet the love of gain should not blind us to the evil of certain things. Let us ask ourselves daily, What would the Master say? I am quite sure the answer would never be to do anything to help along the tobacco industry, which is only helping to forge chains for the bondage of some weak soul, even if we are not in bonds to the evil habit ourselves.

O Saints, if there are any among you, who through love of gain are trafficking in this or other evils, pause and think if it is becoming a saint. "As becometh saints." Keep unspotted from this and all other evil things, and let us fight them whenever and wherever we meet them, and let our watchword be to this and all other wrong habits, "No compromise."

ALICE R. CORSON.

SELF-GOVERNMENT.

It is possible I may submit a few thoughts under the above heading without offense to *Herald* readers. I disavow any such design. But morbid sensitiveness is easily aroused.

The fact of antagonizing influences necessitates the assertion of individuality with a view to a decision of character leading to self-government. The necessity therefor is seen in the fact of Christ's recognition of divine and satanic powers, together with the declaration, namely, "No man can serve two masters." Therefore man, possessing a sound mind, with a conception of manly dignity, will decide for one and against the other. Such a decision, when practically observed, will be a preventive to double mindedness, which leads to a nonstability, indicative of a vacillating procedure, necessitating some evasive policy, to hide if possible the inconsistency of such a procedure. For it is said, "Vice can deceive under the guise and shadow of virtue." More's the pity, but so it is, which fact looms up to the sober thinker, leading to the conclusion that the Adamic evil propensities are not yet entirely subjugated.

Christ's decision as to the impracticability of serving two masters is in harmony with a scripture warrant of a time for a righteous retribution. Then, too, his explanation of the narrow and broad ways (Matt. 7: 13, 14) are God revealed truths, nicely connected, to be studied and appreciated, even by an ordinary mind. They are just what they are, nothing more, nothing less, replete in themselves, mandatory or restrictive. But satanic influence has even been brought to bear against the truth in a deceptive manner. The reason Christ assigned for this antagonism was, that he, his satanic majesty, abode not in the truth, pronouncing him a liar from the beginning.

From the narrative given of Christ's being confronted with his satanic majesty subsequent to his baptism and forty days' fast, we do not learn of his total denial of the scriptures; but Christ's fervency in the advocacy of the written word affords a warrant for belief that his propositions were antagonistic to God's designs as reflected by the written word. Then we discover in Christ's advocacy of the written word, that this enemy essayed a misapplication of the written word. Hence it is made to appear that Christ's loyalty, on this important occasion, afforded evidence as to the futility of his efforts to inveigle the obedient Son in the meshes of disloyalty, so his satanic majesty left him, and, behold, angels came and ministered unto him.

Christ accepted the decrees of his Father by the exercise of his will power. (John 10: 17, 18.) And the fervency he demonstrated in the advocacy of the written word, in the inception of the ministerial work committed to him, was visible to its grand termination. He conquered, giving the most palpable evidence of self-government. His weapon, the written word, being aided by the Holy Ghost. (Acts 1: 1, 2.) Shall we anticipate more or be satisfied with less?

It may be claimed that Christ more effectively resisted temptation because of the superiority of his strength. Well, his superiority will be readily conceded; but the fact of his trials and sufferings being more intense, ought not to be overlooked, for with this fact in view we may believe his trials were proportionately great; for this would suggest an equality in a certain sense; so that if Christ had greater strength, his trials were according to his strength. We having less strength, and our trials being proportionate, and overcoming according to our strength, we then, if overcoming, are equally loyal with Christ, having overcome according to our strength. But we learn that Christ was in all points tempted as we are, yet without sin. In view of these facts and the promise of strength as our day demands, I could formulate no justifiable excuse for failing to resist because Christ possessed greater power than I.

But self-justification appears a prominent trait in the human character, perhaps attributable to the exalted opinion entertained of "self." But Christ's promise, namely, He that humbleth himself shall be exalted, and he that exalteth himself shall be abased, is very suggestive, and the necessity for an occasional halt for self-examination, is, to the sober thinker and student of the word, a very essential work. For we are very largely, if not altogether, what we desire to be.

In his study of the vital question of religion, man meets with the stimulat-

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ing promise of being filled with righteousness, if thirsting for it, but this suggests to him a corresponding abhorrence of all that is unrighteous. Thus his will power or choice is taxed in the very incipient stages of his investigation. And his acceptation of God's saving method is attributable to a decision, as a result of self-government, which is a necessity, in view of the impracticability of serving two masters. So he receives the one and rejects the other. But as his acceptation of the gospel constitutes him a subject or citizen, and not a sovereign, a practical demonstration of loyalty to God is a necessity as the years go by; hence the necessity, by studiousness and a godly life, to increase the proficiency, that evidence of self-government may be more visible, as he or they move in their appointed place.

The success of the body as a whole is secured by the legitimate spiritual activity of the several integral parts thereof.

But unto every one of us is given grace according to the measure of the gift of Christ. —Eph. 4:7.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Verse 16.

Thus we learn: 1. That every one of us receives grace according to the gift of Christ. 2. That the whole body is compacted by that which every joint supplieth. 3. The result of this coöperative work of every joint or part supplying or working according to the gifts and callings of God is that every part makes increase in the body unto the edifying of itself in love. And in view of this grand result, attributable to the activity of the several integral parts, what greater stimulus to activity could we expect?

Sensationalism may be the prop or support to a religion brought into being by human wisdom, but the success of the everlasting gospel is only attributable to an intelligent obedience to God's mandates reflected by this everlasting gospel. Said the great Teacher to his chosen disciples, Go and teach whatsoever I have commanded you. They were therefore under restraint. Then the command to teach affords a warrant for belief that by God's grace they were competent to teach, having learned what to teach; therefore in view of antagonizing influences offering inducements to teach and believe other doctrines than Christ commanded them, they found it requisite to practically evince self-government in refusing to teach contrary to that Christ revealed, yet we find some vacillating, unstable, etc., confusion and disorder in the body or church under apostolic jurisdiction, with its blighting effects.

From President down to the last baptized member, self-government is an absolute necessity in a twofold sense: 1. That we may practically evince a God-imposed spiritual rectitude. If we are ignorant as to what would constitute a spiritual rectitude, we may learn from one of our predecessors, who has long, long since passed from this mundane sphere. Listen:—

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

What a proud moment of his life that must have been for the grand old Samuel, as in his godly dignity he challenged those before whom he had walked all his days, to lay one of those demoralizing practices at his door, and what superlative joy must have throbbed his soul as the air was being rent with their response,

Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.—1 Samuel 12.

What a record for a man to have made. Those evils he enumerated are visible to-day, if credence is to be given to newspaper reports. O, where are the Samuels, that by a practical demonstration of this rectitude we may stimulate others, according to the gifts and callings of God unto us, to aspire to a like rectitude. For it were no more absurd to anticipate the draining of the sea with a wooden bucket than to anticipate spiritual progress among ourselves if failing to work and decide so that we may live in each other's confidence and affections. 2. Self-government is requisite to practically demonstrate a zeal according to knowledge. For knowledge being power, and said power properly exercised, it will be a preventive to stopping short of, and transcending law-imposed duties. So stimulate us to aspire to a gospel equilibrium. Negligence in present duty is productive of much evil, but a zeal not according to knowledge leading to transcending duty, assumption of power leading to teachings that may reflect on somebody, creating unpleasantness, which may be little better than indirect accusations, would prove most effective in preventing peace, and may prove most effective in creating strife, heartburning, etc. Let every man learn his duty; teach according to the office appointed; are divine injunctions, rendered more formidable because of the declaration that those learning not their duty are not accounted worthy to stand. (D. C. 104:44; 38:5.) Further: On the hypothesis that all are innocent until proven guilty—and the proof of guilt is attributable to a law-imposed procedure consisting of labor, inquiry, and decision, pending which the accused is entitled to defense, explanation, repentance, and forsaking—the climax of the incipient steps is the presentation of the law-required amount of unimpeachable evidence before a competent tribunal; and all this being done, lest justice should be subverted, appeal is permissible, if a necessity or a just cause exists therefor. Therefore, if by innundoes, indirect charges, etc., one feels he is arraigned as an evildoer without the above privileges which belong to the accused, it may be more effective for strife, etc., than would a legal trial. No wonder that the law should be so explicit and mandatory, imposing measures to culminate in dealing with the negligent, or those showing themselves not approved. Why should the loyal, orderly, and God-fearing members be annoyed and perplexed by the disloyal, disorderly, and rebellious, in view of the explicitness of the law, "He that sinneth and will not repent shall be cast out"?

Then I believe the acceptation of an official position in the church of the living God is tantamount to entering into a covenant with God to acquit oneself on the duties attaching to the accepted position.

I incline to the opinion that the instruction found in paragraph 18, section 17, Doctrine and Covenants, when properly carried out, is very stimulating to the newly baptized members, as is the observance of the seventh paragraph, when practical. Nor do I believe that the 20th paragraph, section 42, ought to be altogether ignored, "And again I say unto you, that ye shall be watchful and careful, with all inquiry," etc. What is a watchman for, if not to watch?

I could conceive of no advantage to accrue to me, if possessing the power, to lessen what is known as human liberty, as I could conceive of none in a failure to discriminate between human rights and God's decrees. I would not attempt a lengthy disquisition as to whether God's government is a theocracy or some other "ocracy," as it suffices me to say it is a verity, being similar in its construction to human governments, but being of divine origin. It cannot be improved upon, modified, or changed by human wisdom or power. Nor does the fact of many integral parts afford a warrant for belief that special privileges, class legislation; or the centralization of power for unrighteous purposes is guaranteed to any one or more of the integral parts, for all are alike amenable to given and accepted law, and this on the hypothesis that whatsoever is governed by law is preserved by law, etc. And the fact of God

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having spoken to his servants in their weakness, after the manner of their language, precludes justification for a failure to understand and act in the light of given law.

The claim of three departments in God's government; namely, executive, legislative, and judicial, would not be extravagant; nor would it suggest that intrigue, deception, etc., said to exist in the political arena, would be in any degree permissible in essaying to work or act in any one or each of these departments, law being the rule of action given by the Superior to the inferior, which the latter must obey; and yet the present conception and use of common consent may aid unscrupulous men in the perpetration of nefarious schemes, for coöperation in unlawful measures seems sometimes more easily obtained than for lawful and God-imposed work.

I think of nothing more sacred, solemn, and important than that known as ordination, by and through which men are elevated to positions of trust, to deal with the souls of men. And a due study of Doctrine and Covenants 17: 12 tends to heighten rather than decrease the solemnity, etc. And what a trifling affair may ordination be made to appear under the method of common consent, for a competent official may be deposed and a less competent one elevated, an ordination effected by a majority vote of a ten-year-old boy.

From the above I learn: 1. That every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto them, and he is to be ordained by the power of the Holy Ghost which is in the one who ordains. And I incline to the opinion that appointment and ordination, if not inseparable, are quite closely connected; that the direction of the Holy Ghost for appointment is as essential as is its presence in ordaining; and I think one being placed in a position of trust, with a proper conception of his responsibility before God, is as likely to act properly in the matter, and his procedure receive Heaven's approval, and more so, than the ordination would be proper, etc., under the method of common consent, for it cannot be that all elevated to positions of trust are destitute of a conception of their responsibility. If any are, or are thought to be, inquiry should be made.

I am not a linguist, logician, collegian, graduate, cultured, educated, or refined, but rank among the illiterates. My expressed sentiments, therefore, on the method of common consent, may be erroneous, which I will readily concede if it is demonstrated. Common consent is traceable to the inception of the latter-day work on this wise: Joseph and Oliver were appointed and commanded to ordain each other to the Melchisedec priesthood, but were to defer ordination until the newly baptized members should assemble to, as Joseph stated, decide by vote whether or not they would accept them as spiritual teachers. That they could have refused to accept I concede, but that they could have appointed others in their stead by virtue of the right to vote, I deny. Their voting therefor neither added nor detracted from the legitimacy of the appointment, but gave them the privilege of voluntarily placing themselves in harmony with God in receiving those he had sent.

From section 27, Doctrine and Covenants, the facts appear: 1. Joseph was to be appointed to preside over a coming conference by the voice of it. 2. Oliver Cowdery was to assist in adjusting the then existing difficulty, and authoritatively informed that nothing contrary to the church covenants was to be appointed to any of this church, for all things must be done in order and by common consent in the church, by the prayer of faith. Thus was the imperativeness of the church covenants imposed; nothing contrary thereto was to be granted to anyone in the church; to which all were commanded to consent, thus showing a unanimity of feeling in standing by the church covenants. If this does not form a basis for belief in the verity of the church covenants, I am at sea. Who will attempt to prevent me being overwhelmed? If it does, how would the permission of another verity to overthrow or set to one side the first verity, be legitimate?

Common consent has built us a college, whereby the little bit of law prohibitive of contracting debts has been overlooked (D. C. 64:5); and by common consent reunions are increasing, necessitating the expenditure of thousands of dollars annually. Now wouldn't it be better to pause a little, and consider the consequence of being in bondage, with corresponding efforts to release ourselves therefrom?

Pay the debt thou hast contracted with the printer. Release thyself from bondage.—D. C. 18:5.

Wouldn't it be better to sacrifice luxuries for a time and be free, than enjoy them and be in bondage? Has not Christ promised to be with the twos and threes whenever and wherever they meet? What more is obtained at big reunion meetings save the gratification felt by or through large gatherings? Who will tell?

He who is financially involved, wishing to cope with the exigency, lops off luxuries and contents himself with the necessities; but the careless and extravagant rush heedlessly on to ruin and disgrace.

I am not opposed to reunions in localities in which the work is little known, and a few saints, scattered and deprived of church privileges, may be occasionally brought together for a few days. But I say that in view of our present financial status, and pressing demands for an increase of laborers in the Lord's great harvest field, the church cannot afford to sustain and keep up the big reunions of years' standing. Then consider the last plea of the Business Manager of the Board of Publication, and the big debt they are staggering under.

In conclusion, I verily believe, in view of exigencies confronting us, it were better to forego the pleasure of big reunions and General Conferences (except when a necessity exists for the latter), and let an increased interest and godly zeal be seen in stated branch meetings, and corresponding efforts to release ourselves from bondage, with a corresponding sorrow for permitting ourselves to be inveigled in bondage, and in the future pay more earnest heed to Christ's instruction found in Luke 14: 27–30, with less desire for Gentile customs, evincing a greater proficiency in self-government, as the years go by.

JAMES CAFFALL.

LOST TRIBES.

I see in *Herald* for January 24 that Bro. D. M. Rudd takes some exception to my little article on the location of the ten tribes; and I am willing to admit that, if I had said the Nestorians were *all* of the lost tribes and their location was *not* east of north from Palestine, the brother would have made a point. But as I did not say nor believe that, Bro. Rudd has fired at random.

He did not try to prove that the Nestorians were not Israelites; he did not try to prove that the Nestorians do not inhabit the country where Shalmanezer placed them, about 721 B. C.; and finally, he winds up by proving that there are tribes of Israel in the north country that would come in remembrance before the Lord. Now if I had denied that, the brother would have made another point.

Respectfully,

J. C. CLAPP.

LAMONI, Iowa, January 29, 1900.

The Revue Scientifique contains an interesting paper by Professor Klossovsky entitled "La vie Physique de Notre Planète Devant les Lumières de la Science Contemporaine," in which the author regards the earth as a living organism whose functions are all closely connected according to certain laws. Even the variations of terrestrial magnetism are connected with a system of currents which traverse the earth's atmosphere and are correlated with its cyclonic activity. He considers, also, that the magnetic and electric fields have an influence on the progress of phenomena at the surface of the earth. The professor's idea of the earth as an organism is, however, not new. It originated many years ago with Guyot.

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Letter Department.

ALBION, Idaho, Jan. 4.

Editors Herald: — The denizens of the desert, or "wilderness of the people," sometimes come in remembrance before the Lord, and his people also. It is not always those whose surroundings are the most congenial, as far as natural conditions extend, which bring forth the most fruit unto righteousness. John the Baptist was in the desert until the time of his showing unto Israel. What is wanted to-day, far more than privileged conditions, is a natural or cultivated disposition in all of us "called to be saints," to study the "written word" with an open heart, to accept it, as able to make us wise unto salvation.

This is not all that is needed either. The Comforter is to be our instructor, to give us an understanding of the word, written for our admonition and learning, as well as peace and sweet assurance that we are the "children of the highest." The testimony of Jesus is not restricted to any one class, poor or rich, ignorant or learned, as far as the wisdom of man goes. But how nice it must be to be learned and humble, loving followers of Christ, with the inspiration of the Comforter to lift up the heart and beget desire to "seek knowledge by study as well as faith;" it seems utterly inconsistent with our faith to plead we have no time to read or pray. If would-be saints find no time for these requisites to "come up higher," what degree of the Master's Spirit is realized?

"These shall all be taught of God," is written as an incentive to comply with the whole counsel of God—the gospel law. Having obeyed the law of adoption, we have simply entered the high school, to be "taught of the Lord" in all the wisdom of the Lord. The church is designed to be a grand coöperative, mutual aid society. A certain portion of our time must be consecrated specially to the development of the spiritual appetite. Carnal desire is an abnormal condition of the inclinations, which is easily proven, as the hope of eternal life, grows under the holy influence of love, as it is being perfected, sanctifying all our desires, to perfect obedience, "hearkening to the voice of the Spirit."

Gross stupidity, in learning the voice of the good shepherd, is manifested by many *professing* godliness. It may not be so much stupidity after all, if I judge others by my experience, for my understanding was far better than my disposition to obey, or always say, "Father, thy will be done," and not mine. How gladly would I look back over my pathway and say I never said or did anything to grieve that heavenly Spirit, which brings such peace and sweetness to mind and body, when we continuously hearken and obey from a loving desire to win the favor of the Lord. No one will wait to be commanded to do *anything* where love is the guiding star of all our ways. To truly learn that His ways are "ways of pleasantness and all his paths are peace." This enlists all the inclinations of the mind of man, to reciprocate the love Him in whom centers all of the virtues which bless this beautiful world He created for the happiness of man. I am filled with sorrow when I see and hear so many people talk and act as if they saw only clouds, and rubbed against nothing but briars and thorns, going out of their way to stumble over the rocks into the pitfalls of life. Truly the carnal mind is at enmity with God. It is not subject to God, nor can it be.

"Come unto me all ye ends of the earth, buy milk and honey, without money or price."

"Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." "Ye shall find rest to your souls."

So many esteem life as a journey through a trackless desert, without a compass or guide. "Traveling through this wilderness." This is only true of those who are lost in mists of folly. Aliens to God. Many professed saints are wanderers among this giddy, foolish throng. The Lord never intended his children to walk in darkness and gloom. None on earth should be so joyous, or see so much pleasantness and sunshine in life as saints.

This reminds me of an incident at a baptism of four young maidens into the kingdom, at Hagerman, Idaho, in Gridley Creek, December 16; while hymn No. 531 of the Harp was being sung, the sun shone out so bright, it was a veritable repetition of the occasion which inspired the writer. May those covenants made with the "Prince of Peace" by those dear young maidens be kept before their eyes as a continual reminder of the golden day of their lives. To those who in the love of their hearts step forth for burial with Christ, to come forth to the "new life," by the "new birth" of "water and the Spirit," that day should be the most cherished and remembered of all the days of earth life in the flesh. Some good designer should arrange a certificate for framing, more attractive than any marriage certificate ever hung in any parlor, where fond hearts were united to walk lovingly as one till death severs the ties so dear to loving hearts. To be wedded to the Lord, walking in the bond of that covenant, till the rays of the Sun of righteousness arises in the heart, and shedding their searchlight far out over mountains and vales, and enlightening the eyes of our understanding to see our heaven-ordained privileges. The destiny within the reach of all who are truly born of God, under the inspiration of that "Teacher sent from God."

What blind mortals we children are. How "past offenses pain the eyes," when we begin to discern the deep wisdom of him whose "delight is with the sons of men." What a mighty searchlight is the Spirit of the Lord. Human eye or ear hath not seen nor heard what a grand provision a wise Father has made for his children in the mansions prepared in bringing about the "immortality and eternal life of man." Were our days spent from life's early morn to learn and walk in the light as *He* did, who came to *do* his Father's will, to *always do* those things which please the Father, what an Eden this little world would be. To many, "all the world is dark and dreary, everywhere I roam." "Here o'er this ruined, dark creation, sadly I roam." "Ever learning, but not able to come to the knowledge of the truth." Ever condoning sin in themselves and others. "Life is too short" to overcome all our "sins of convenience."

If we "cannot cease from sin" in behalf of our duty, as ambassadors for Christ, let us cease excusing ourselves and others in folly. For every idle word we shall give account in the day of judgment, for the misuse of our God-given faculties. "Come up higher;" sin excuses sin. Can no one call upon the Lord out of a pure heart in our day? If the heart be pure, will any impurities come out of it? Let us answer this each and all.

When the Master called me into the harvest field, a special charge was given to teach his gospel law according to what was "written," as the "Spirit of truth" should shed light upon it. To spare no diligence in calling upon the people, saints or sinners, to give heed to what is noted in the scriptures of eternal truth, for by giving loyal heed to those things, *He* will hasten Zion's redemption. For said the Master, the days are quickly coming when those servants, called to bear the vessels in my house, who weaken the straitness of my words, which hath gone forth from my mouth, shall not be able to stand. I am pleading with my people to come nearer to me and sanctify themselves, that I may cleanse them every whit from the blood of this generation, and there be some who weaken the strength of my people, by their example, in word and deed. It is not my privilege to exercise the prerogative of *him* who forgives or condones according to his own free will and pleasure. As the Spirit forgives, we may.

Years ago, the man the Master chose to counsel and direct the remnants scattered abroad, admonished them to cease from all their "sins of convenience." Had the shepherd's voice been heard and heeded, the gospel law would have been honored, magnified, and made beautiful and glorious in the sight of the nations even now. Every servant should be honored in his calling; otherwise the armies of Israel suffer reproach by the Gentile spirit. But "from the rising of the sun, my name shall be great among the gentiles." Are we, who claim the electric light, to be outshone in zeal for good works by those who "walk in the light of your fire, and in the sparks which ye have kindled."—Isa. 50: 11.

We call upon the Lord to, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."—Isa. 51: 9. Suppose he should answer this prayer indeed, where would we sleepy saints be found? "If the fire scathe the green tree, what would become of the dry?" and "if the righteous scarcely be saved, where will the ungodly and the sinner appear?" "Awake unto righteousness and sin *not;* for some have not the knowledge of God; I speak this to your *shame.*"—1 Cor. 15: 34. Now, even in "the wilderness of the people," some are learning the truth as it is in Christ—getting the knowledge of God. This knowledge is more desirable than all the fleshly sacrifices and burnt offerings of all ages.

By the prophets we see some men and women as well, through the ages, have dis-

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cerned the true destiny and privilege of man, and stepped up to the gospel table. Neither have I any wish to appear stronger to fulfill the pleasure of the Lord than my "fellow servants." The sooner we learn the true intrinsic value of what is conferred upon us by the "laying on of hands," the better for us and all the world. For "the word of the Lord is given to the upright." Are any upright among men to-day? "The fear of the Lord is to depart from evil." "The secret of the Lord is with them that fear him." I dare say we who have entered into covenant with the Lord, agreed to be upright. All who truly enter the bond of the covenant, will heed neither allurements nor the frowns of the world. The heavens may roll together as a scroll; the earth, with its mountains and vales, may pass away, but all shall be well with those whose love flows into that "bright crystal sea."

Some of our contributors to the *Herald* and *Ensign* give us history of their goings up and down in the land, and I thought of the class of readers who might be interested in this feature of the missionaries' experience. This shows that different workers supply the varied food, for the literary table. Bro. S. D. Condit and I had a ramble in the Idaho mission wagon about two hundred and thirty-five miles westerly from Logan, Utah, in November and December, of which I may write more anon, if he does not; but on this trip to Hagerman, ninety miles west of Albion, my home, the four baptisms occurred at the hands of Elder S. D. Condit, and these maidens were confirmed on Sunday, December 17, at Hagerman, at the home of Bro. and Sr. Myron J. Durfee, the parents of two of the ladies, in a sacrament and confirmation meeting. Three children were also commended to a loving Father's care.

On our return we stopped over night with Mr. John Sawyer and family, twenty-five miles up the Snake from Hagerman. Mr. Sawyer going ten (round trip) miles to get hay for our team over night. What shall be his reward? We commend his kindness of heart, for he and family were most cordial; asking us to stop with him when around their way. However, I must say I have always been favored in meeting kind people in my rambles. One special instance, a Brighamite Bishop, at one time, who kept a home for the public, where I stayed about a week; when asked what I owed him, replied, "Nothing at all," though I asked him the privilege of staying as a lodger, when I stopped with him, and expected to pay for my accommodation. I do not boast of this, but thank the Master and they for favor and kindness.

Visiting from house to house and talking gospel themes, I discern an undercurrent of sentiment, showing a latent desire for more than their everyday experience affords. This, if warmed up, and cultivated, would bring forth fruit unto holiness. There is a stupor, or lethargy resting heavily upon the people, which if not shaken off, even if it requires the calling forth every energy of the individual, will sink us lower and lower in inertia, spiritual starvation, and death. A mighty struggle may be in the pathway of most people who essay to shake off the fetters which bind the people to their idols, but the reward is worth far more than the cost even if the bitterness of the struggle, at its first onset, continued for ages. There is always sunshine above the clouds. Some people remind us of the miners' hopes and fears; to-day they find a pocket of rare metal, to-morrow it pinches out, and their hopes drop below zero. And so it goes on from year to year, but few appear to find the true fissure vein. Even here the vein seems to pinch very narrow; but to those who watch, pray, and work, with the determination which sees success ahead, even if the clouds hover and storms descend, and the winds blow as though the God of nature opposed them; if they look upward and ahead, the vein widens, the storms blow over, the winds nestle down as a little child in its mother's arms. Then the clouds lift, and behold the glorious sunlight shines forth brighter than ever. Then all earth and heaven are smiling welcome to the strong unconquerable determination to overcome every opposing obstacle in the way. Then we take fresh courage and grow stronger in courage and zeal.

We inwardly feel the tide is inward, and say in our heart; "by Thy grace I will succeed." Stronger than ever we meet the hindering causes. A Napoleon or Grant, who knew not defeat. "There shall be no Alps." What is the glory of Grant or Dewey, beside the victor's wreath to us who shall overcome in this warfare, to subjugate the desire to sin—to subdue sin in ourselves? Verily, their glory is like a flitting sunbeam —firefly light—compared to electric light. However, we love to honor those who have the vim, which brings success, under the blessing of the Prince of Peace. Our nation is not as pure at its head as we would like to see. Still its destiny is to stand head and shoulders above every nation under the heavens, and this by the determinate counsel of the Holy One of Israel. Many of its leading spirits are of earth's noblest sons and daughters. No such a political power for good among men ever graced the footstool of heaven's King, or ever will succeed it. "This twig of the high cedar," even the topmost branch, was not planted in Joseph's land for naught. It will serve its purpose—carry its message and fulfill its mission to man, to earth's remotest bounds,—civil, political, and religious liberty.

The Lord uses the best material at hand to bring about his counsel. The heart of this nation is more righteous still than many who claim divine light, and yet would supplant with lustful greed the law ordained on Eden's soil, to govern sexual affiliation. The Lord of glory is an expansionist. He sets up nations and gives nation after nation for its life; when they fail to fulfill his counsel and pleasure, he roots them up by the agency he chooses, and none shall say it shall not be. When Israel came out of Egypt, nation after nation went down before the people of *his* choice, because the cup of their iniquity was full. It is easy to get the knowledge of God if we only *desire* it. "Ways of pleasantness, and all his paths are peace," but in the general corruption, the Lord has decreed to gather the riches of the earth, as a nest in the house of Israel; yet the reputed avarice of that people is proverbial. The "remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest."—Micah 5:8.

Let us fulfill verse 7, saints of latter-days, if you really want to see the arm of the Lord stretched forth in power, turn your hearts wholly to him, break every band or fetter which holds you slaves to folly, and get you in secret prayer, as well as lifting up your hearts at all times, in pleading to the Lord for Zion's weal. You are too careless; many, but not all. The Lord loves a lover, especially if the heart be pure. Love enlists all the tendrils of the heart, for the accomplishment of its purpose. If the purpose be to establish truth and righteousness every day, by example and precept, searching out what manner of life to lead, that we learn to "keep our vessels in sanctification and honor" before the Lord, "the oil of gladness" is ours. We shall be as the "apple of *his* eye."

How shall the saints be stirred up to seek to walk with a perfect heart before the Lord, that he shall come forth and serve us—that he come near to us as a swift witness against sin in every form, that the Lord is indeed sending forth judgment unto victory, then shall the nations turn to the Lord, or what is left of them. For when his judgments rest upon the land, "the people will learn righteousness." May the Master wake the people up, especially the sleepy watchers. For this blessed day, I shall watch, pray, and work. Yours for Zion's weal,

CHARLES ALBERTSON.

CANTON, Ill., Jan. 25.

Editors Herald:—Once more an opportunity has been granted for us as a branch of saints to hear the gospel trumpet sounded. Elders J. W. Adams and F. A. Russell have been holding aloft the banner of King Emmanuel for about two weeks in our neat little chapel. While our crowds were not as large as we desired, yet in a city where prejudice ranks so high the people did fairly well in turning out and paid strict attention to the gospel truths that were explained so beautifully by those humble servants. Our hearts were made to rejoice when at the ending or nearly so of these meetings a promising young lady giving up all previous pleasures, presented herself for baptism, which was attended to by our cheerful young brother, F. A. Russell. How encouraging it is to see the young enlisting in the army of the Lord. And while they do so we feel like saying unto them,

Be faithful to your mission,
And service of your Lord;
And then a home in glory
Shall be your great reward.

Every effort is being made throughout the world to discover amusements that will be entertaining for the young especially. O, how many will be prepared to meet Christ at his coming? We so often hear the song sung, "Nearer, my God, to thee." Do we realize to the fullest extent the meaning of these words? As each day goes by just one day nearer are we to the end of our life's journey. Are we each day better qualifying

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ourselves to meet this great end? We all know that this great race is not run without patience and perseverance, and it is not a rare thing to have the finger of scorn pointed at you when trying to live a Christian life. But just such things cross our pathway to test our faith, but we need not fear, for God is near, and whatever we undertake to do in this life, whether pleasing or displeasing, or however it may be, let us not forget to lift our eyes heavenward and from a true heart say, Father, thy will be done, and not mine. I close with these words:—

May we who know the joyful sound,
Still practice what we know;
Not hearers of the word alone,
But doers of it too.

A sister in the faith,
IDA L. JONES.

MAGNOLIA SPRINGS, Ala., Jan. 10.

Editors Herald:—It has been more than eight years since I heard one of our elders preach; and oh, what trials and afflictions and persecutions I have passed through in those few years! No saints in this vicinity except myself and Sr. Belle Arnold, of Illinois, who lives with me. We are surrounded with dancers, card players, and scoffers of religion—all good people otherwise.

While I take no part with them, yet I have failed in my duty. I have strayed far from the old paths. Yet in all those dark days of trials and persecution, I have never regretted hearing and accepting of the restored gospel. Nothing can ever shake my faith in the Book of Mormon. It has been the anchor that has kept me from drifting on the rocks of infidelity.

Last night while alone and thinking of those things, the inclosed verses came into my mind. If you think them worthy a place in the *Herald*, publish them; if not, give to the waste basket; and ever remember the isolated ones in your prayers.

Yours in hope of eternal life,
MARY LEAVINS.

SAN BERNARDINO, Cal., Jan. 24.

Editors Herald:—It has been a long time since I wrote to the *Herald*. I am still living in the faith of the gospel, and laboring for the good cause, and feeling well in body and spirit. The longer I live the more clearly I can see the word of God being fulfilled. I think the world is changing. I do believe and say that this year will be a fruitful year for the planting of souls in the Church of God; and I believe they will take root and grow better and stand firmer than in years before.

I believe the Lord is working to honor the words of his prophets in these last days. While he gathers the honest, the wicked slay the wicked. I hope all the saints will be very wise and not be moved by seducing spirits, for there are many.

We have had a pleasant time in our branch these last few weeks. I say pleasant time because many came into the church. Bro. T. W. Chatburn came and spent a while with us. He did a good work in the Sunday school. He is an excellent man for that work. Some say he is good for any part of church work. He preached for us; had full house, full of life and the Spirit of God. He baptized seven or eight good prosperous souls.

Our branch is growing fast. More are about ready for baptism. Our president is a good, faithful worker, and all the officers work in harmony, and all goes well. We have little to complain of. We have a fine Sunday school, Bro. George Wixom superintendent. He has good helpers, and all goes well for the good of all.

I am laboring in and around the city. The branch is scattered. The brethren in charge thought it best under the present circumstances. I visit from house to house and talk to many who do not come to church, and show the difference between our church and the Utah church. The Utah elders are here, but will not come where we are. I hope this will be a fruitful year. It has made a good start here and in many other parts of this land. I am encouraged to move steadily onward in God's work. The elders can plant the seed; God only can give the increase.

Yours in bonds,
W. M. GIBSON.

MACON, Mo., Jan. 30.

Editors Herald:—When I last wrote you it was on my arrival at Moberly to attempt cottage meetings, and the first one was such a success that I was greatly encouraged, and especially so as I had the choice of four cottages, and there was quite an interest manifested in our efforts to tell the gospel story. O how soon our brightest hopes are snuffed out like a candle! for the night of our first meeting it began raining, and we had all kinds of stormy weather for about three weeks, so that it was mud and slush, and the proper sign for this portion of the State, and set in the middle of the road, would have been:

No bottom! Almost needless to say the undertaking of the cottage meetings was a fizzle. That I should not be overcome with the b-l-u-e-s, I betook myself to pen work, perhaps if the product has not found its way into the waste basket, it may help others, as the producing aided the subscriber.

Thinking that the coal digger and the farmer had more grit to face the storm and mud, hied me away to Oak Grove schoolhouse, and lodged with Bro. William Vaughan. Experiences here were not of a character to impress me that the millennium was fully inaugurated. The interest was so indifferent, that it was a case of three times and out. I spent the most lonesome Christmas whose picture hangs on memory's wall. The opportunity of active labor for the spread of the gospel is a most helpful means of bearing up under earthly trials. Thank God for the privilege of working.

Before the old year expired I went to Bevier, and at once entered upon active service, co-operating with the branch. The most of January has been warm and springlike, with occasional showers, and although the wild birds made music in the glen, and the wild flowers were blooming in the dale, and the up-to-date man, planted his early potatoes, all these did not give us passable roads, or prevent this snug cold snap. So I kept preaching of evenings, and writing by day, and all with an earnest desire to promote our cause among the people. And although suffering with a severe cold, He that cares for the sparrow, granted his Holy Spirit in the preaching of the restored gospel.

One event I wish to mention in particular: There are a number of young peoples societies in Bevier; all were invited to meet in one of the churches January 7. The Religio to the number of about sixty responded to the invitation, and composed about one half of the audience. The subject for the evening was prayer, and from my point of view, the Religio bore their part of the exercises nobly and worthily. Short addresses were made by Brn. F. T. Mussell, J. A. Tanner, W. T. Maitland, and R. M. Elvin. Although the Religo is not yet a year old at Bevier, and the only local in the district, and without the aid of experienced workers, save an occasional visit from Sr. Louise Palfrey, it is making evident progress and is helpful to all who are taking an active interest. The missionary can well afford to speak a cheerful word for this institution for good, so that when there is fulfilled to us, "These sons of my servants are called, and if faithful shall in time be chosen to places whence their fathers shall fall, or fail, or be removed by honorable release before the Lord and the church" (D. C. 124:7), there shall be found a phalanx of intelligent, well-informed, spiritual men, who will successfully carry on the work of the Lord.

Of late I have examined much that is the output of Utahism in defense of their organization, and in this connection I think it wise that we should be thoroughly acquainted with their position; but first of all there is a necessity for our familiarity with the standard books and history of our own church. I fear there are too many of our people that are not sufficiently informed, both in doctrine and in history.

The vote in the House of Representatives of 268 to 50, excluding B. H. Roberts, would look as if he was a "*mis-sent*" package, he may now return to his mountain home singing: The cruel war is over no poly-chob need apply. It would appear that Utah has abandoned the cause of the unconverted polygamist, as there is a special election called to fill the "vacant seat." The papers state that Roberts' friends are talking of running him for Governor of Utah. That would be another indication that Utahism is chained to the dogma and crime of polygamy.

While gospel topics are the chief subjects of our consideration and study, nevertheless we cannot separate ourselves from the practical side of life. To make my meaning clear, I lodged for four weeks with a coal miner, who has a wife and three children, all depending upon his daily toil. This man is but an example of what I have every reason to believe of many honest, willing toilers, who desire to be upright and just with man and God, and uncomplainingly willing to continue at the *workaday* task, and subsist on the from "hand to mouth" condition.

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The situation as I see it is about thus: Last May there was a strike which continued until the early part of November. The coal operators kept their mines in operation with those who according to the miners' code are called "scabs." When the strike ended the miners were put to work, but by the new year, there was an over-supply of coal on the market and the miners are not averaging more than a day per week at the present time. These operators keep what is usually known as a company store, where their employes are under the necessity of trading, as the operator keeps back two weeks or a month's wages, and cash is only paid out on pay day. When the wage kept back is eaten up, that ends the trade, as there is no credit for the miner.

Often the dwellings occupied by the miners, are the property of the companies, and in that case the house rent must be the first thing paid. Again the miner has to pay from ten to fifty per cent more for his supplies than they could be had at an independent or individual store. Could you blame me, if while eating, there should arise in my mind, Are you eating the children's bread? How my heart goes up to God for the time when his people will not have thus to suffer.

For almost a week I have been under the rooftree of Bro. F. Palfrey, laid up for repairs. One baptized at Bevier last Sabbath.

There have been so many moved away, and indifference upon the part of others, that the outlook is not what I should be pleased to see it; but the work is the Lord's, and if we faithfully labor we should be satisfied with results and the situation. So with a steady pull we will try not to "joggle the boat."

In bonds,

ROBT. M. ELVIN.

SPOKANE, Wash., Jan. 28.

Editors Herald:—We have only nine members living in this city at present, and only five of those obey the commandment of assembling together. We meet at No. 1007 College Avenue every Sunday at 2:30 p. m; also by invitation of neighbor Bucknell we have meeting at 7:30 p. m. at his residence in our immediate neighborhood, where prejudice seems to be lowering. Our little meetings are really a feast of good things, where we feel the presence of the Holy Spirit, which fills our hearts with joy and gladness and strength to bear our trials, which without those blessings would be almost unendurable; but we realize that we have just enough trials to keep us in the straight and narrow way. If we could have some good minister come here and stay a while, there might be some worthy ones gathered into the fold. We expected Bro. D. L. Harris, with the understanding that he could stay a month, and money was sent to help him on his way. We were also told a few months ago that Bro. Griffiths was coming here, but we haven't yet seen either of those estimable brethren. Shall we yet see them? Neither do we ever see our president. We are a little flock without a shepherd, struggling along as best we can.

In the last *Herald* is a letter in which Bro. Holt says: "O, how much better it would be for all, if men who call themselves ministers of Christ would follow the Golden Rule!" Amen to that, Bro. Holt; and let me add, if they would adhere to the law as found in the church books, how much less pain our hearts would feel. If such men would never cast aside the law of the Lord and say, "We can't always under all circumstances, keep the law to the letter. In some cases *we* have to use *our own* judgment." O, what is man, and what is *his* judgment, and how dare *man* trifle with what the Almighty has given! I hope mercy will be extended to such men and they be given time to repent and come up higher.

Ever your sister for the advancement of truth and purity of life,

S. F. HOOKER.

CUCAMONGA, Cal., Jan. 27.

Editors Herald:—After an absence of about three weeks, at Los Angeles and Santa Ana, the writer returned to this place the 7th inst. The interest and his influence increased while he was away, for the leaven had been at work during his absence. Mr. and Mrs. Wingerd, formerly of the Dunkard Church, were baptized Sunday, the 14th. I dreamed of baptizing them while away. They are good people, the very soul of religious honor, and will be helpful to the cause. Others have been convinced and many friends made. We trust the former, at least some of them, will be obedient soon. The local press has made favorable mention of our work, for which we are thankful.

The last paragraph of Bro. S. W. Simmons' letter in *Herald* of the 17th was read with much interest. "Them's my sentiments." In one of the *Ensign* editorials we find these words: "The tattler, fault-finder, and chronic grumbler will have no inheritance in Zion." They are surely true. In the latter-day revelations there are in substance these statements "Cease to find fault one with another;" "Sustain each other;" "Let *nothing* separate you from each other." In James 3:17 we read the following language:—

"The wisdom that is *from above* is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Please weigh each feature carefully, reader, and see if you have such wisdom.

Yours in hope,

ALMA C. BARMORE.

ARROYO GRANDE, Cal., Jan. 27.

Editors Herald:—I left home in October last and will not return until our spring conference, to be held at Santa Cruz. Am holding cottage meetings here, and am having fairly good success. Have baptized seven this month so far; the youngest one thirty-five, the eldest seventy-seven years of age, with good prospects for more in the near future.

This is a new field for gospel work. There have been none of our elders in here for many years and it is like a new field.

Your colaborer,

E. KEELER.

CHICAGO, Ill., Jan. 29.

Editors Herald:—The work here now is getting along very well at present. I closed my protracted meeting Sunday evening, January 28, on account of moving my mission to the south part of the city. The dear saints here have done all they could to help me.

My last attack upon the enemy will be the means of bringing a few into the church. A fine lady tells me to-day that she intends to obey the gospel just as soon as the water in the lake gets clear of ice, and three or four more also say they will obey, and I think it is only a matter of time before it will be a mighty fight here for victory among those that oppose the truth.

Surely I can say it is a fight and a hard fight to get this gospel before the people; but I intend to fight the battle to the end.

Now, dear brethren and sisters, after I move from No. 1802 Armour Avenue my next address will be No. 508 Thirty-Seventh Street, about five miles from here. My present address is No. 1806 Armour Avenue, Chicago, in care of Sr. H. Bacon. Write to me at that address, and oblige,

Your brother in Christ,

ELDER G. H. GRAVES.

MARLIN, Texas, Jan. 24.

Editors Herald:—We feel grateful to our heavenly Father for bestowing so many blessings upon his people in the Southwestern mission. Many have been made to rejoice and every manifestation given to the saints presents a brighter day ahead, near at hand. Yes, the awakening day is at hand. O, may the good Lord permit us to be blessed with his people at that time!

Sixteen years ago while laboring in the Lamoni branch, I was permitted to see many things that would transpire, and all have been literally fulfilled, with the exception of the awakening time, and, as I understand, that great event is near at hand, when God will more abundantly bless his people. O yes, we need more help from God. We need a greater endowment of the Holy Spirit. We need more unity and love, and it will soon be given.

I do not mean to say that our Savior is coming this year or next year in power and great glory; no, I do not know when that will take place; but the preparatory work is the preaching of the gospel, and bringing ourselves in subjection to God's law.

Bro. Duncan Campbell's article in late *Herald* is a good one.

The work in Texas, Oklahoma, Indian Territory is onward, and the reports from Arkansas are good. All seem to be doing well, as my late report to the Presidency shows. Of course we want to improve and do a little more good as we progress in the gospel.

Some parts of the field are suffering for the want of help. I have tried to use my time where others could not go. I have not been able to reach many pressing calls. I have not spent any time in Northeast Texas and Choctaw District, as Brn. J. D. and E. A. Erwin have done labor there, and Bro. Bailey

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being district president, I have felt safe in them doing well. Arkansas needs more laborers, as also Texas. May the Lord bless us to do good is my prayer.

A. J. MOORE.

"SABBATARIAN THEORIES A DELUSION."

I have just read the little work written by Elder Albert Haws, entitled, "Sabbatarian Theories a Delusion." It is a forcible and clean-cut argument, bristling with points, and will be found a pesky thing for Saturday-keeping folks to deal with. A kind of modern machine gun charged with smokeless powder and explosive bullets, and when operated you may expect to see Adventists lying around as if studying the course of the Pleiades or locating the Swan or Great Bear. Sells for 15 cents, worth one dollar.

W. H. KELLEY.

DECATUR, Nebraska, Jan. 31.

Editors Herald:—I have preached at or near Bancroft, Lyons, Thurston, Decatur, and Buck schoolhouse. Good interest manifest at each place.

I just closed a series of meetings at Decatur, and as a result six were baptized, all adults, and several more very near the kingdom.

I just returned from our conference at Omaha. Had a very good spiritual conference. My heart is made glad at the prospects of the work. I hope to be able to do a good work in these parts.

Your brother in bonds,

OSCAR CASE.

SABBATARIAN THEORIES A DELUSION.

LAMONI, Iowa, Feb. 1, 1900,

Editors Herald:—The book with the above title, by Elder Albert Haws, appears upon reading to leave nothing unanswered that has been presented by the Seventh-day Adventists in advocacy of the Mosaic Sabbath being continued under the gospel dispensation. It is a book of much merit, and any who desire to become acquainted with the absurdity of the claim for an Edenic Sabbath will do well to read this work. It is sold by the author at No. 922 Third Street, Oakland, California, or can be had at the Herald Office, Lamoni, Iowa. The price is fifteen cents.

H. A. STEBBINS.

Mothers' Home Column.

EDITED BY FRANCES.

"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you."

INDEPENDENCE, Mo.

Dear Editor:—Since so much has been said against wearing corsets, I think it only fair to give the other side a hearing, so send you the enclosed, which I have written for the *Herald*, if you think it worthy of publication.

Yours respectfully

SARAH A. DAKE.

THE PLEA OF THE CORSET.

Just listen to the pleadings of the corset, much abused,
I do not harm the ladies, although I'm greatly used;
And though the ladies like me, my morals I keep right,
I do not use tobacco, if they don't lace I don't get tight.

I make the ladies look so pretty, trim, and neat,
That when they go out walking they look well upon the street;
Their dresses and their jackets fit over me so well,
I often help them out in cutting quite a swell.

But when my brother's coatsleeve comes along in so much haste,
And before the lady knows it gently steals around her waist;
He gives her one tremendous squeeze and makes me fit so tight,
I break in forty pieces, and hurt with all my might.

They say I've many victims, but I think I apprehend,
The average life of women is longer than of men;
I help to keep them warm, I hold the body straight,
And then to tell the truth, I make them look first-rate.
Behold the English ladies, the French, and Scotch as well,—
For many years they've used me, with them I always dwell;
And now, my dearest brothers, if you hunt the world around,
A healthier class of ladies than these cannot be found.

I've seen these jumbo women, with a waist they call immense,
When seated at the table they eat with no pretense;
They work well at cooking, and do it up quite right,
While appetite and victuals are both way out of sight.

When asked to buy a corset, I've heard them oft exclaim,
"I never wear a corset," "I doctor all the time;"
I fancy that the grocery men, and doctors too, both hate
The very name of corset, I reduce their bills so great.

Then, too, that narrow shoe sole that dampens with the dew,
Too thin to be protection, but chills the body through;
The ladies catch their death of cold by such imprudent acts,
Then the doctors blame the corset instead of telling facts.
And there's that heavy dress skirt that weighs near twenty pound,
Together with their underskirts, all o'er the hips are bound;
They are girted at the waist to keep from slipping down,
But the corset does the mischief, so goes the word around.

Now if a brother wants to take, to cheer his lonely life,
Who goes without a corset, a darling little wife,
I refer him to the Lamanites; their dusky maidens sweet,
Go dressed without their corsets, I think they'd suit complete.

They are not strong, however; consumption is their pest,
They're large around their waist, but narrow through their chest;
Methinks to wear a corset perhaps 'twould do them good:
'Twould help expand their lungs, and lessen some their food.

I think that when an elder's called the gospel true to preach,
About the ladies' corsets he is not called to teach;
And while he's talking 'bout them, and speaking of their looks,
He'll magnify his calling if he'll study up his books.

I know I have my faults, but have my virtues too,
And often I am blamed for things that others do;
Many enemies I have, whose actions I deride,
Since they have told my failings, you have now the other side.

SARAH A. DAKE.

ABIDE WITH ME.

When the flowers bloom about me,
When the sun lights up the sky,
When the birds are sweetly singing,
When no evil thing is nigh,
Fold me in thine arms, dear Savior,
Hold me closer, Lord, to thee,
While the flowers bloom about me,
Father, O, abide with me!

When the night falls dark about me,
Clouds have gathered in the sky,
When the birds have ceased their singing,
When the blossoms droop and die;
Yet shall I sing on as gladly,
Though thy face I may not see,
If thine arms of love enfold me!
Father, O, abide with me!

Yes, abide with me, my Savior;
Every joy would lose its sweet
If I wander from thy presence—
O, I pray thee, guide my feet!
Yea, thy word shall light my pathway,
Give me life and love and thee,
Thou hast said thou'lt ne'er forsake me,
Evermore abide with me!

—*Elva Irene M'Millan.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Amanda Gardanier asks an interest in the prayers of the church, that in their gatherings of worship she be remembered at the throne of Grace, that she may be restored to health if it is God's will.

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Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE SECRETARY.

The one, on whom rests a great responsibility; one of the few, to whom the school looks for the creation of activity and interest; the one, whose work will be used as a future reference; the one, whose record will stand for years, a monument to accuracy and industry or to carelessness and indifference; the one, to whom the district looks for an accurate statistical report of the school, is the Sunday school secretary.

The office of secretary is the window through which we view our school.

We have in mind a very remarkable shop window. Not that there was anything so remarble about the window itself ('twas but a plain plate glass, set in wood, like a dozen or more others in the same town); nor was there anything out of the ordinary in the goods contained in the shop. But that which attracted so much attention and caused a greater number to enter, was the ingenuity of the one who stood behind the window.

With the same class of goods which had occupied the place for years, together with available improvements which are always in demand, he contrived. quite frequently, to present to the eyes of his customers, something interesting and attractive; his object being, not to deceive any, but simply to get people to SEE his goods.

To *you*, Sunday school secretaries, belongs the grand privilege of draping the "Sunday School Window;" your object being to cause the school to see itself.

The old and uninteresting way of draping the window, that of simply "*reading the report*" of the school at the close of each session, we are glad to say, is being swept away by the tide of progression. The great objection to this way is that, for the major part of the school, the time is wasted. Not only is the *time* lost, but also the opportunity of arousing interest and proffering incentives.

If you read your report on last Sabbath, put it on the board this time. If you reported your school as a whole one time, compare the classes another time. If you compared your classes, last Sunday, on a basis of attendance, compare them the next time on a basis of preparation or punctuality. Frequently compare attendance or preparation of the lesson of officers, teachers and pupils. Let your officers and teachers know that at the close of the quarter, their record will be placed upon the board. It will be a wholesome stimulus to better work and needs cause no offense. It does us good times to be shown our deficiencies as well as our effeciencies.

Keep your school constantly wondering what you will do next, and we assure you, your report will be heard, your efforts appreciated, and your members aroused.

In the light of the past we view the present. By our past successes and failures we measure our present state of progression and may profit by it.

The history of our schools lives only in memory and in the records kept by our secretaries. Hence, the need of care being taken that the records are properly filled out during each session.

"Procrastination is the thief of time." Not only is this true in the work of keeping the record, but in sending in the reports.

How well we do feel when our district secretary is able to say to the convention that *every school* in the district has reported in due time! We then think that our district is awake in at least one line of work, and we infer that it is alive in other respects.

Our secretary can then show us our district as a whole, and by comparing with past reports we may determine whether our numbers are increasing or diminishing; whether our libraries are growing; and whether we are in the forward rank of advancement.

ETHEL I. SKANK.

For the Fremont District Convention.

DEVELOPMENT OF TALENT.

Webster tells us that talent is an endowment or gift bestowed on us by the all-wise Creator. He then requires us to develop the talent, or make the best use of it we can. Not to bury it or hide it away, doing ourselves an injustice, also those whom we might have benefited by it if we had made proper use of it. We believe that God has given to each one of us certain talents, and if we seek to develop that which he has already given, he will add unto us other talents; as is written in Matthew chapter 25. To some are given talents to preach, to sing, to play on musical instruments, to teach, to write good books, and many others we could mention. If each of these talents are developed it is for the good of the work. For we read that our heavenly Father knows how to give good gifts unto his children. He has given us these talents for the edifying of the work. Have you any of these talents? Have you developed them? If not, why? Begin *now*, for now is the accepted time.

LAURA GAYLORD.

For the Sunday School Newspaper, Fremont District.

Give me the Priest whose graces shall possess;
Of an Ambassador the just address;
A Father's tenderness; a Shepherd's care;
A Leader's courage, which the cross can bear;
A Ruler's awe; a Watchman's wakeful eye;
A Pilot's skill, the helm in storms to ply;
A Fisher's patience, and a Laborer's toil;
A Guide's dexterity to disembroil;
A Prophet's inspiration from above;
A Teacher's knowledge and a Savior's love.

—*Selected.*

Conversation is but carving,
Carve for all, yourself is starving;
Give no more to every guest,
Than he is able to digest;
Give him always of the prime,
And but little at a time.
Carve to all but just enough,
Let them neither starve nor stuff;
And that you may have your due,
Let some neighbor carve for you.

BEAUTY.

What is beauty? Not the show
Of shapely limbs and features. No.
These are but flowers
That have their dated hours,
To breathe their momentary sweets then go.
'Tis the *stainless* soul within
That outshines the fairest skin.—*Sel.*

From Fremont Sunday School Newspaper.

Original Poetry.

"ZION'S GLORY."

COMPOSED BY BRO. F. R. TUBB.

'Tis the glorious light of Zion
Gleaming o'er the distant wave,
Calling to the far, stern battle,
The true-hearted and the brave;
Calling both for young and aged,
Calling both the weak and strong;
To the never-ending battle,
To the glorious vict'ry song.

Christ our everlasting Leader,
Bids us hope, and work, and strive;
Saying, If ye keep my statutes,
Ye shall save your souls alive;
If ye keep your armor brightly
Gleaming with a constant zeal,
Ye shall tread the slopes of Zion,
Ye shall climb that Holy Hill.

See, the blood-stained banner blowing,
As the breeze floats swiftly by;
On its beauteous pinions flowing,
Read the words of hope and joy:
"Christ our Leader; hope our guerdon,
Faith our noble panoply;
Everlasting life the burden
Of our glorious battle cry."

See! Our ranks are filling, surely
We shall conquer, if we stand
Ever nobly, ever truly
As a firm united band.
Then our foes shall flee before us,
As the great Assyrian host,
With Christ's blazoned banner o'er us,
Shall we deem the battle lost?

LONDON, England.

Sunday School Associations.

GENERAL SECRETARY'S NOTICE.

District Secretaries and Secretaries of Schools not in Districts of the General Sunday School Association; Notice:—

For fear the letters which are addressed to you personally, will not reach you, and in order to bear in mind the necessity for making a prompt report of your district or school, ample time to have it incorporated in my general report to the association, you will kindly take notice of the following instructions:—

It is expected that the reports from the local schools made to the last district convention prior to the General Convention at Lamoni in April, will be the basis on which you make

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your general report, and as it is at this district convention that delegates are selected to represent your district at the General Association meeting, it is necessary, if you have not yet notified your local secretaries, to do so now, and send blank reports to them requesting them to have them filled out properly without fail and sent to you. You will then please compile your district report, and send it to me at once, or not later than March 20th. Also send a list of the delegates chosen to represent your district. The constitution provides for the election of officers for the ensuing year at this meeting, and you will therefore kindly insert the full names and addresses of the officers thus selected, on the report. Please see to it that this is not overlooked, as these officers are "ex officio" members of the General Convention, and unless you furnish their names, we do not know them.

Secretaries of schools not members of district associations will send their annual report to me, also list of delegates and names of officers, similar to the manner above described. W. N. ROBINSON, Gen. Sec.

INDEPENDENCE, Mo.

Miscellaneous Department.

TO THE SEVENTY.

The Seventy are requested to meet in joint session at the Mite Society rooms, Lamoni, at nine a. m., Tuesday, April 3. It is desired to devote the first meeting to prayer and a general interchange of thought and feeling. To the end that our meetings may be profitable to ourselves directly, and indirectly to the church as a whole, let us come together in the spirit of peace and of progress. Let it be remembered that the Seventies have duties to perform in the councils of the church as well as in the missionary field that make it necessary for them to be in possession of a goodly degree of the Spirit of light and truth. The Spirit of God is as needful in council and in conference as it is in the preaching of the gospel to the world. The same conditions are requisite in order to enjoy its presence in the one case as in the other. The Lord said in an early day, "to all those who have desires to bring forth and establish this work," that "no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted to his care."

And to the elders of the Reorganization the Lord has said directly: "There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ." Should we expect that any less would be required in those assemblies of the elders and saints convened to do business for God and his kingdom?

The high order of spiritual qualifications required of the Seventy, in common with other leading quorums of the church, in making decisions of general import to the church, is thus set forth in the law providing for their organization: "The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the Twelve especial witnesses, or Apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. . . . Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men. [Carefully notice what follows.] The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity; because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord."—D. C. 104:11.

Special attention is called to these requirements and conditions, for the reason that they cannot be put on or off at pleasure, as a man may don or doff a garment. A man cannot of himself, at a moment's notice, become meek and holy and lowly, having faith and patience and charity, and all the graces enumerated above. They must have become habitual to him by an earnest, prayerful, and constant endeavor in their cultivation, in order that he may be sure of their exercise when the emergencies and exigencies of his duties call for them. They must become ingrafted in his temperament and constitution, so that their exercise may be spontaneous on all occasions and under all circumstances. Hence the need that we do not neglect or put off these things thinking that we can assume them at pleasure when occasion calls for them at conference time.

You are called together at an early date, in order that we may not be hurried in the transaction of our necessary business, as we sometimes are, and that we may be ready to give due and proper consideration to such matters as may come before us during the session of conference.

Reports should be forwarded by March 15, and do not forget that they are to cover *two* years. Members of the second quorum will send their reports to Columbus Scott, Lamoni, Iowa. The members of the first quorum, who are under General Conference appointment, will of course report to conference, and these reports are, according to rule, accepted as quorum reports. Those of the first quorum not under General Conference appointment are requested to send their reports to R. S. Salyards, secretary, Lamoni, Iowa.

Praying that the Spirit of the Master may be with us in our assembling,

We are your colaborers,

DUNCAN CAMPBELL,
President First Quorum.

C. SCOTT,
President Second Quorum.

IOWA AND MINNESOTA MISSION.

The last missionary reports, before the holding of the General Conference, will come due on or about March 1, from those not in charge, and on or about March 10, from those who are in charge of "fields of labor." Please be prompt, so that we can present a proper list of applicants to the Quorum of Twelve, which meets March 15.

Please remember that the essential items to be reported are: Number of sermons preached; number of baptisms; ordinations; new openings made. The reports *must* cover the entire year, and it would be better for them to cover the entire conference term, that is, the past two years, for our last annual reports were not complete. As before, tell us whether you are an applicant for future missionary work; and if you are, what amount (per month) will support your family? Give the number of your dependents, respective ages of your children, etc.

Unless otherwise stated, we will take it for granted that you are available for any field; but if you mention your preference of fields, it will be considered, but not, necessarily, granted. New applicants will be considered, but we cannot tell who will be appointed from the new list or the old.

Your coworkers, in love,

J. R. LAMBERT.
HEMAN C. SMITH.

LAMONI, Iowa, January 31, 1900.

SILENCED.

Notice is hereby given, that J. D. Bennett has been silenced as an elder, pending an investigation. His license was asked for, but he refused to give it up, hence this notice.

F. M. WELD, President,
DUNCAN CAMPBELL, Assistant,
Decatur District.

LAMONI, Iowa, Jan. 31, 1900.

SOUTHWESTERN MISSION.

To the Ministry of Southwestern Mission:—I kindly ask you to report to T. J. Sheppard, Oklaunion, Texas, so reports may reach us by March 10. We ask for a report for two years. Do not fail to give all items. State how much your family will require per month. . 2t A. J. MOORE.

BISHOP'S AGENTS' NOTICES.

To the Saints of Northeast Texas and Chocktaw district; Greeting:—Having been continued by our Bishop, Bro. E. L. Kelley, as Bishop's agent of your district, I beg to ask of you as you have so nobly assisted the church in times past, the same liberality in your tithes and offerings in the future.

The battle is on, and never was there a time when there was a greater need of laborers than at present, as the field is white for the harvest, and the Lord has promised to bless his people during the year 1900, inasmuch as they are faithful, as they have never been blessed before.

We hope if possible to add two or three new laborers to the district after conference, as we hope there will be sufficient funds for their maintenance. Our district, financially, is in a very favorable condition, and all the missionary force seems to be doing all they can to advance the work; so let us move forward with courage, for the signs of the times certainly indicate that the victory is not far distant. A. L Newton will act as sub agent at Cove, Arkansas; E. A. Erwin in the Manchester and Lydia branches; and Bro. Peter Adamson at Wilburton. Any money turned over to them will be receipted for and thankfully received.

ELLIS SHORT.

NOTICE FROM LOS ANGELES.

If this meets the eye of the following named members, will they please communicate with me: D. K. Winter, Leonard Schmalzegan, Charles Hazelrigg, Fred Wendt, Rosina F. Maag. If others know the addresses of any of these, please send same to me.

CHAS. E. CRUMLEY, Clerk.

No. 964 Court Circle.

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired

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that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Separate individual credentials are not necessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:—

"*Provided*, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

Attention is called to the following, adopted at last General Conference:—

"Resolved, that the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

District secretaries and secretaries of branches not in districts who fail to receive credential blanks will be supplied promptly on receipt of postal card with address.

In bonds,

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, January 25, 1900.

CONFERENCE NOTICES.

Kirtland district conference will convene with Sharon branch, March 3 and 4. In connection with conference there will be a church dedication, as we have had our church handsomely remodeled. Let us come with the Spirit of the Master and make this conference in the new church, and the first in the year 1900, long to be remembered.

Those who intend coming, please write to W. J. Baldwin, 95 Elm Street, Sharon, Pennsylvania. We would like to have a good representation of the ministry present. Bro. R. Etzenhouser, please take notice. Branch secretaries, please get out your reports in good time, and see to have them correct.

W. J. BALDWIN, Sec.

Pottawattamie district conference will meet with the church at Council Bluffs, Iowa, on February 24, at 10:30 a. m. Remember that this is the last conference of the district before the General Conference. It is urged that all priesthood and other reports be sent to the secretary by February 19, together with such business as you may contemplate presenting for the consideration of the body. It is also hoped that all will try to be present at the opening of the session.

J. CHAS. JENSEN, Sec.

Conference of Decatur district convenes at Lamoni, Iowa, Friday, February 23, 7:30 p. m. Owing to the amount of business to be transacted it will be necessary to begin business Friday evening and continue each session until completed. Remember this is the time to elect district officers for the ensuing year, the appointing of delegates to the coming General Conference. Let us have a good attendance. All officers whose duty it is to report to this body please have your reports in early; all reports must be in writing.

A priesthood meeting will be held at 7:30, Saturday evening, February 24, if the business is completed. Important subjects to be discussed.

F. M. WELD, Pres.
B. M. ANDERSON, Sec.

A conference will be held at Beaver branch, Beaver, Texas, March 3, for the purpose of organizing a district. All in northwest Texas who have an interest in this matter, please meet at that time.

A. J. MOORE.

GRACELAND COLLEGE.

AMENDMENT TO ARTICLES OF INCORPORATION.

Notice is hereby given that on or before the tenth day of April, A. D., 1900, during the session of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints to be held at Lamoni, Iowa, beginning April 6 of said year, an amendment will be moved to the Articles of Incorporation of Graceland College, Decatur County, Iowa, as follows:—

Article 19.—1. That said articles be amended by striking out all that portion of articles four (4), seven (7), eight (8), and nine (9), providing for the selection and organization of a Board of Directors for said College, and that the work and duties named in the said articles, and in all other articles of the incorporation as that of the Directors hereafter devolve upon the Board of Trustees of said Graceland College.

2. That wherever the word "Directors" is used in said Articles of Incorporation, that the same shall be changed in accordance with this amendment.

3. That all rights, duties, and prerogatives heretofore belonging to the Board of Directors shall hereafter belong to and become a part of the duties of the Board of Trustees of Graceland College.

4. That for the purpose of carrying out the spirit and intent of this amendment the term of office of all members of the Board of Directors of said college is hereby declared vacant, and said board abolished; and that the office of all members of the Board of Trustees shall terminate at the time of holding the session of said General Conference of 1900 and when their successors are chosen and qualified.

5. The conference shall have power to amend any portion of said articles of incorporation that may be in conflict with the foregoing amendment.

Prepared by direction of Board of Trustees, Graceland College.

JOSEPH SMITH,
E. L. KELLEY,
Committee.

LAMONI, Iowa, February 3, 1900.

DIED.

SPEER.—Sr. Kate M. Speer passed from this life January 20, 1900. Was born April 16, 1859, in Oran Township, Fayette County, Iowa. November 16, 1879, was married to Mr. Samuel R. Speer; to this union was born four children, who with a faithful companion survive her. While residing near Oelwein, Iowa, she was baptized. The death of Sr. Speer has removed a devoted saint of God, a faithful companion, and a loving mother. Funeral sermon in M. E. church at Emmetsburg, by Elder J. R. Sutton.

STONE.—At Mission San Jose, California, January 19, 1900, Mary Jane Stone. Born in Sussex, New Jersey, August 7, 1830. With her parents she lived in Nauvoo. Her father was killed by the mob during those troublesome days. She was married to John Murdock, who died during the exodus west from Nauvoo. She was among the early pioneers that settled in Salt Lake Valley, where she married Samuel Holmes, and later on they moved to California. Seven children were born to them, six of whom still survive. Mr. Holmes was killed by an accident in 1866. In 1870 she married Mr. B. H. Stone, from which union there are two daughters living. Becoming convinced of the departure from the faith of the original Latter Day Saints by the Utah Church, she renounced it and was baptized into this church in 1870. Funeral sermon in the Christian church at Irvington, by Elder F. M. Sheehy.

LARSEN.—Near Moorhead, Iowa, January 12, 1900, L. John Larsen, aged 22 years and 19 days. He was born December 24, 1877, at Downer's Grove, Illinois; was baptized at Logan, Iowa, October 4, 1890. He was the eldest son of Bro. and Sr. Anders Larsen, and leaves his parents, four sisters, and two brothers to mourn. He was a faithful, earnest, consistent member of the church, respected and loved by all who knew him. Funeral services were held at the chapel, Moorhead, Iowa, in charge of Elder George Montague.

LIGHTFOOT. — Levi Lightfoot was born in Pennsylvania, March 13, 1817, and departed this life January 15, 1900, at Omaha, Nebraska. He was baptized into this latter-day work in 1842, and after the death of the Martyr he remained neutral until the rise of the Reorganization, when he was baptized by Bro. James Blakeslee, at Sandwich, Illinois, October 6, 1859. He bore a faithful testimony to the truthfulness of this glorious latter-day work even unto death; 58 years a member. He was twice married, and leaves a wife and ten children to mourn. Funeral from the chapel, Omaha, Nebraska, Elder F. A. Smith preaching the sermon. Another veteran gone to rest.

BLAKEMORE.—At Bevier, Missouri, January 18, 1900, Cecil Blakemore. Born December 10, 1899. Service from the house, sermon by Elder J. A. Tanner.

HALL.—Andrew Hall died December 22, 1899, at his home in Council Bluffs, Iowa. He was born January 4, 1817, in Belmont, Maine. Married to Sarah Jane Moody, January 19, 1839, who died in St. Joseph, Missouri, December 11, 1860, leaving him three sons and five daughters, all of whom are living, as also are thirty-five grandchildren and fourteen great-grandchildren, a total of fifty-seven. On September 22, 1864, he married Celelia Cathrine Jensen, who survives him. Bro. Hall was baptized into the church February 16, 1843, and was ordained an elder in April the same year. He was ordained a seventy in April, 1844, at a conference in Nauvoo, and at once took a mission to the East, where he was at the time of the martyrdom of the Prophet and Patriarch. Later, he received his patriarchal blessing from William B. Smith, the promises of which have been realized so far as the writer knows. After the dispersion of the church he followed Brigham Young to Winter Quarters; but unable to approve the teaching and practice of that body, he left them, later going to Preparation, Iowa; however, he did not remain long. After hearing the elders of the Reorganization he was baptized August 17, 1861, and ordained an elder. Bro. Hall was Bishop's agent for Pottawattamie district twenty years, serving under Bishops Rogers, Blakeslee, and Kelley, only resigning when incapacitated by his infirmaties. He was a diligent student of church history and the revelations, conscientiously striving to keep in harmony with the same. Faithful to the end he enters into rest, with the confidence and respect of those who knew him best. He was buried in Walnut Hill cemetery from the Saints' church, Elder Mark H. Forscutt, officiating. J. CHAS. JENSEN.

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(*Established 1860.*)

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THE SAINTS' HERALD

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

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RSSalyards

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INTERSTATE COMMERCE COMMISSION.

Advance sheets of the thirteenth annual report of the Interstate Commerce Commission, issued yesterday, embody a strong plea to Congress to enact necessary amendments to the interstate commerce act. In its last annual report, the commission says, attention was called to the vital respects in which the present law had proved defective and inadequate; that the present law could not be enforced; and that until further legislation should be provided the best efforts toward regulation must be feeble and disappointing. It is pointed out that the requests of the commission for needful amendments have been supported by petitions and memorials from agricultural, manufacturing, and commercial interests throughout the country, yet not a line of the statute has been changed and none of the burdensome conditions which call for relief has been removed or modified.

The existing situation and the developments of the last year, the commission says, render more imperative than ever the necessity for speedy and suitable legislation. Nine-tenths of the people, it is stated, do not know that any railroad company can charge for its service whatever it may please, without any real power in the commission or any other tribunal to regulate the amount of such charge when complaint is made.

It is also stated that shippers have been practically unanimous in favor of a single classification of freights, one that will be uniform for all roads and all sections of the country and reasonably stable.

Dissatisfaction with the present statute has frequently been expressed in resolutions adopted by various national organizations, composed of business men, manufacturers, and farmers, and by the national convention of Railroad Commissioners. Such a movement of associated producing and shipping interests, representing, it is said, an amount of invested capital exceeding the aggregate capitalization of all the railways, is a clear indication of the popular demand.

VAST SCHEMES UNDER WAY.

The report further says:—

It is a matter of common knowledge that vast schemes of railway control are now in process of consummation, and that the competition of rival lines is to be restrained by these combinations. While this movement has not yet found full expression in the actual consolidation of railroad corporations, enough has transpired to disclose a unification of financial interests which will dominate the management and harmonize the operations of lines heretofore independent and competitive.

This is to-day the most noticeable and important feature of the railway situation. If the plans already foreshadowed are brought to effective results, and others of similar scope are carried to execution, there will be a vast centralization of railroad properties, with all the power involved in such far-reaching combinations, yet uncontrolled by any public authority which can be efficiently exerted.

The restraints of competition upon excessive and unjust rates will in this way be avoided, and whatever evils may result, will be remediless under existing laws.

ADVANCE IN FREIGHT RATES.

Regarding the enormous advance in freight rates during the last few months the report says:—

"Coincident with these schemes of unified control, and while this exceptional movement of traffic continues, the carriers operating throughout an extensive and important territory have recently made substantial and, in many cases, large increases in their scale of charges. These advances in rates have been mainly effected by concerted and agreed changes in the classification of freight articles by roads, both connecting and competing, which use the same classification and make the same a part of tariffs filed by them under the law.

"Numerous articles have been taken from the class in which they were formerly placed and put in a higher class, to which a higher rate is applied; and many articles heretofore on the commodity list have been included in the classified traffic, with the result of materially increasing the charges imposed thereon.

"Advances of rates in this manner have been made on hundreds of articles, many of which are necessaries in general use, and constantly moving from place to place in the process of distribution."

The fact that such extensive increases in railroad charges have been brought about by the method described is considered to furnish a weighty argument why effective measures should be adopted to secure compliance with the primary requirements of the act.

SHIPPER HAS NO VOICE.

These advances in rates, it is pointed out, have been made without opportunity for shippers, dealers, or consumers to be heard. Reference is made by the commission to the nature and number of complaints and protests on account of these changes in classification, and the consequent increase of rates and readjustment of rate relations.

Reference is also made to the several conferences with executive railway officials during the early part of the year, when general demoralization in rates was found to exist and published tariffs were disregarded. On competitive traffic between great business centers the published tariff was little more than a basis from which to calculate concessions and discriminations, with the result that shippers who failed to secure these unlawful favors were in many cases forced to do business at a loss and in some instances were driven out of business. Unfortunately, the commission says, it cannot punish these infractions of the law.

VARIOUS CASES INSTITUTED.

Twenty-three cases have been formally instituted before the commission since the last annual report. The whole number of petitions filed with the commission during the year was 205, and 474 railroads filed answers thereto or otherwise appeared. Fifteen civil cases are pending in the federal courts to enforce orders of the commission. Indictments for criminal violations of the statute have been found by federal grand juries and are awaiting trial in Louisiana, Texas, and Georgia.

Concerning the refusal of the Circuit Court for Northern Illinois to declare unreasonable the terminal charge of $2 per car made on live stock brought into Chicago the commission says:—

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The court seems to have overlooked what it believed to be the dominant consideration in the case, namely: that if the through rate to Chicago was a reasonable rate before January 1, 1894, it became an unreasonable rate when the $2 terminal charge was added on that date. To make a reasonable through rate represent less service than formerly, and add on another charge for the part of the service formerly covered by the through rate plainly may make the total charge unreasonable.

The report concludes with a statement of the proceedings of the national convention of Railroad Commissioners held at Denver in August last.—*Chicago Tribune, Jan. 16, 1900.*

AN APPARATUS FOR SEEING WITHOUT SIGHT.

Dr. Peter Stien, a Russian physician now living in London, is working on an apparatus which he says will enable the blind to see no matter how badly the natural eyesight is destroyed. He has not yet entirely perfected his device, and for that reason will not make its details public, but he has accomplished enough to convince those who have tested it that it will be entirely successful. Blind persons have been made to see by it. The same principle somewhat differently applied will restore hearing to the deaf.

"Man," says Dr. Stien, in explaining his invention, "does not really see with his eyes, but with his brain. The eyes are only an instrument for receiving images, which are conveyed to the center of perception in the brain by the optic nerve. The blind man who perceives the size, shape, and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain power, they would doubtless be able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

"Now, if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. This is exactly what my invention accomplishes.

"An image is gathered on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such a use of the electric current has already been foreshadowed in the process well known to science as cataphoresis. By this it is possible to convey medicines, anesthetics, and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerve or marrow.

"My invention may be compared in certain respects to the telephone, which receives an impression of the human voice and reproduces it artificially somewhere else.

"The full development of this invention and the principles upon which it is based will lead, I hope, to many wonderful results. The invention will not only be valuable in enabling the blind to see, but it will convey an image of a scene miles away, just as the telephone conveys the voice. In a slightly varied form it will also enable the deaf to hear.

"I may point out to you that the mere fact that we can see images in our dreams, in the dark, and with eyes closed, is proof of the possibility of seeing without eyes as we at present understand them."—*Selected.*

OLD AGE A DISEASE.

As a working hypothesis, we should assume senility or old age to be a disease. In other words, it is the resultant of a series of changes which we may some day understand and control. The assumption that human life may be indefinitely prolonged is not new; neither has the search for a panacea been confined to modern scientists. The elixir vitæ of the alchemists finds its modern expression in the numerous rejuvenating lymphs. That we shall discover a catholicon seems more and more doubtful as science advances. The recent experiments with specific animal extracts seem to indicate that certain tissues and organs are affected by these extracts while others show no change. These results emphasize the importance of making a careful study of the changes going on in cells, tissues, and organs between birth and old age, that we may detect the initiatory degenerative changes, and thus be able to administer a corrective long before these changes have assumed the proportions of a so-called disease.

A. C. EYCLESHYMER.

[Dr. Eycleshymer is instructor in anatomy and histology in the University of Chicago, and is at present engaged in a study of the structural changes in cells and tissues caused by functional activity and age.]—*Tribune, January 16, 1900.*

CURE FOR PNEUMONIA.

A recent letter from Miss Amanda I. Jones, of Junction City, Kansas, says: "I want to say that a recipe for pneumonia published in your 'House and Farm' department last winter came just in time to save my life. Nothing but those onion poultices did it—nothing could have done it, so extreme was the case. Publish that over again please—save some other poor 'woman-body' (or 'man-body,' if you like)."

The recipe referred to follows:—

"Take six to ten onions, according to size, and chop fine, put in a large spider over a hot fire; then add about the same quantity of rye meal and vinegar enough to make a thick paste. In the meanwhile stir it thoroughly, letting it simmer five or ten minutes. Then put in a cotton bag large enough to cover the lungs, and apply it to the chest as hot as patient can bear. When this gets cool apply another, and thus continue by reheating the poultices, and in a few hours the patient will be out of danger. This simple remedy has never failed in this too often fatal malady. Usually three or four applications will be sufficient; but continue always until perspiration starts freely from the chest. This simple remedy, says the *New England Grocer*, was formulated many years ago by one of the best physicians New England has ever known, who never lost a patient by this disease, and won his renown by saving persons by simple remedies after the best medical talent had pronounced their cases hopeless. Personally we know of three persons who were saved by the remedy last winter in Boston, after their physicians had given them up to die; and if a record were made of all similar cases during the last six years it would fill a good-sized volume.—*World's Progress.*

TO ALMOST every girl there comes, between girlhood and womanhood, a time when she feels prompted by her own vitality to take some share in the world's work. It accounts for much that is vigorous in church and social life. Cornelia Atwood Pratt writes of this period, in the March *Delineator*. Her article is thrilling, and will in itself do much to induce directness of aim. In the same number, as if to add meaning to Miss Pratt's thoughts, there is a well illustrated article, of great interest to women, dealing with the leaders of Women's Colleges, and some of the co-educational institutions.

A timely article in the March *Delineator* is devoted to the details of growing Seeds, Plants, and Bulbs. The timeliness is outweighed, however, by the fact that the article is designed to open up to women a new line of healthful money-making.

The *Delineator* is devoted solely to the interests of women, and in many of its main features is an invaluable guide to the thrifty women who have to make their own clothes, as well as to the women who purchase clothing, yet desire advice and suggestions in doing so. (Fifteen cents; all newsdealers.)

In the February number of the *Review of Reviews* appears an illustrated character sketch of the late Dwight L. Moody by Mr. George Perry Morris, who writes a discriminating estimate of the evangelist and his world-wide work.

Supreme Court of Indiana held that where local Boards of Health order children in the public schools to be vaccinated the order must be respected or the children must stay out of school until the danger of epidemic has passed.

ADDRESSES.

J. Arthur Davis, Baker, Kansas.
C. R. Duncan, Conifer, Colorado.
George Jenkins, Byrneville, Ind.
M. F. Gowell, Rosendale, Missouri.
Daniel MacGregor, Chilliwack, B. C.
Henry C. Smith, Temple, Lake Co., Ohio.
J. W. Wight, No. 39 Floral Ave., Salt Lake City, Utah.
M. H. Bond, No. 103 Chapin Ave., Providence, R. I.
E. F. Shupe, No. 2849 Curtis Street, Denver, Colorado.
J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.
W. E. Peak, 365 Grand River Avenue, Detroit, Michigan.
T. W. Williams, 1014 Alpine Street, Los Angeles, California.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
J. B. Roush, permanent address, Wray, Yuma County, Colorado.
Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, FEB. 14, 1900.

ENGLISH SUPREMACY IN DANGER.

Without attempting in any way to interfere with or to interpret transpiring events politically, we cannot fail to notice some things which point to the danger of a serious loss of prestige, possibly of political power, to England.

We quote below notes from the public press on three important factors to be considered in forecasting the position of the continued supremacy of the British Empire.

The first note indicates Queen Victoria's decided aversion "to the heads of titled families going to the war." Who then shall do the fighting?

London, Feb. 3.—The Queen sent for the Duke of Marlborough after he sailed for Cape Town, and, learning that he had gone, asked for the Duchess, but she was in Paris. The Queen is said to be averse to having the heads of titled families go to the war, and the Prince of Wales, it is understood, shares her view.—*Tribune.*

The second note indicates the class of society in England from which the officers of the British army have hitherto been selected and the reason assigned for their apparent failure so far in the South African war:—

A British officer, who for years has acted as an instructor of candidates for commissions in the British army, gives the following explanation of the mediocre intelligence of British officers.

"The secret of our national weakness lies in the fact that the aristocracy and the class commonly known as society, both in town and country, provide ninety-nine per cent of our regular officers. This society is suffering from carefully induced cerebral atrophy, caused by a persistent neglect of intellectual training and a mode of life that is dissipated."

He demands "the suppression of the diseased oligarchy which now governs the country to the exclusion of the physically and mentally healthy middle class."

Arnold White, a well known publicist and Unionist, dilates on the same theme as follows:—

"There has been no scandal in connection with any branch of the public service open to public scandal, and the breakdown has resulted from departments where the staff was chosen entirely from a small privileged caste.

"The British army in its higher branches is a great social rather than a fighting machine. If this war is to be won and our flag is to fly over Pretoria the English democracy must reclaim the power with which it has parted, and by a silent, peaceful revolution insist on fitness and efficiency becoming the qualifications for public employment.

"In the navy this is the rule to a large extent, hence this is alone our national safety. —*Chicago Tribune.*

The third note refers to the condition of the government in regard to available material to replenish the ranks of the fighting forces, and seems to point out one of the gravest conditions of the general situation:—

Every land fighting force in Britain is already exhausted. When the last reinforcements now preparing have gone, these islands, with the exception of a battalion of guards and a few remnants of other regiments, will be garrisoned only by militia and volunteers.

The volunteers can be called for active service, but England would then be left with the militia and the fleet for its only defense. The Imperial Yeomanry experiment has taught the War office that reliance on raw levies is reliance on a broken reed. Roberts and Kitchener, seeing that the only hope of salvation is in raising a colonial mounted infantry, are offering every inducement to recruits throughout Cape Colony and Natal.

Australia and Canada have also been again appealed to, but the volunteering ardor is dying down.

A little thought upon what a consideration of the foregoing will present will show that there is some reason for apprehending trouble for England not looked for when the war with the Transvaal Republic began. How well the great empire may meet the emergency, and what the definite result of present warlike movements will be, is a matter of speculation as yet. But it is suggestive that when ninety-nine per cent of the officers of the army are from the fashionable society class, which an experienced officer practically pronounces incapable upon principles that point to national decadence, and that reliance for safety must rest upon the middle classes, not as yet largely represented to any extent in the controlling army element, and that the material from which the ranks, the fighting ranks, are to be replenished is exhausted; taken with the aversion that the sovereigns in fact and prospective are averse to the heads of the titled families taking the risks of war to which other subjects are exposed, there is an object lesson worth attention.

Should England be badly crippled in her resources of men in this war with the Boers, or her supremacy long held in abeyance by the fate of battles, some of her dependent colonies and provinces may take advantage of the situation and still further complicate the conditions of national prestige and power.

Surely there are wars and rumors of wars, notwithstanding the Peace Conference lately held at the request of the Czar of Russia.

A STATEMENT OF RECANTATION, BY QUINCY ANDERSON.

In the *National Baptist Flag*, Bolivar, Missouri, for September 21, 1899, and the *Baptist Missionary*, Aurora, Missouri, of about the same date, there appeared communications from one of the members of the church renouncing "Mormonism," giving his reasons therefor. Subsequently after maturer reflection and a better examination of the faiths of the church, Mr. Anderson reversed his conclusions, and wrote a communication to each of these papers, recalling his renunciation, giving his later conclusions and the reasons for them, asking that his letters be published. This these journals refused to do. He writes us as follows, asking its insertion:—

OZARK, Missouri, Jan. 31, 1900.

Editors Herald:—I wish to ask space in the *Herald* to say, I have been a member of the Reorganized Church for over four years; and because some of the elders, who organized several branches and then let the branches die out and also predicted certain things that did not come to pass, this last spring I concluded that the revelations in the Doctrine and Covenants and the restored gospel was a fake and a humbug. I thereupon wrote two pieces in two Baptist Church papers; namely, Ray's *Baptist Flag*, Bolivar, Missouri, and the *Baptist Missionary*, Aurora, Missouri, renouncing "Mormonism."

About five or six months after doing so, after giving Mormonism a deeper study I wrote another piece to these Baptist papers, taking back my renouncement of Mormonism; which communications were not published.

For the benefit of my brethren, and all the readers of the *Herald* I write this letter to state, that I take back my renouncement of Mormonism, and that I no longer believe that because certain elders predicted false prophecies and let those branches die out, that it is not a reason that the restored gospel is a fake or a humbug, or that the revelations of God given to Joseph the Martyr and Seer are not divine. And I will further say that the revelations I referred to in my renouncement of Mormonism in those Baptist papers do not mean to purchase Zion by bloodshed; but those revelations I find after a close comparison have reference to Zion being redeemed by the judgments of God both on his saints and their enemies; and, after God gets through scouring both, then Zion will be redeemed.

Another revelation I referred to in my pieces against Mormonism in those Baptist papers, reads like this:—

"Verily I say unto you [Joseph] that as I spake unto Abraham concerning his seed, I also say unto thee, that in thee and thy seed shall the kindred of the earth be blessed."

This I said in my pieces in those Baptist papers meant that Joseph Smith the Martyr was a God, and his seed after were the sons of God; but I find that this revelation has a different meaning. Those that are worthy of the blessings of God, he will bless them through his chosen servants of the seed of Joseph (Smith), which is also the seed of Abraham; and this revelation does not mean a plurality of Gods.

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My points I took against Mormonism in my two articles in those two Baptist papers cannot be established; and I no longer hold that Mormonism is a fake or a humbug. And I further say that by the experience I as a young man have had, I have enough testimony to justify me in saying that I know that God called Joseph and used him as an instrument in bringing back the gospel authority; also in translating the Book of Mormon, and organizing the Church of Jesus Christ, April 6, 1830, which church I now believe in, which I know is the only true church of God.

With these remarks I bear my testimony to the divinity of the restored gospel, and the Church of Jesus Christ of Latter Day Saints. QUINCY ANDERSON.

OZARK, Missouri.

THE *Initiator*, a new news journal now in its second year, and published at Magnolia, Minnesota, has in its issue for January 12, nearly a column of an article from the pen of Bro. James Caffall, which we give, with the editorial comment, which is more than fair, judging from the treatment some of the newspapers give us:—

THE LATTER DAY SAINTS.

AN ARTICLE DESCRIPTIVE OF THEIR FAITH.

Editor Democrat:—Religious worship is a theme too serious for any sober thinker to ever question the right of any individual to to serve God according the dictates of his own conscience. For on the hypothesis of religion being a personal affair, it were cruel and unjust for one of God's creatures to persecute another because of his proclivities; nor can there be any justification, in view of the facilities for obtaining information, for one society to misrepresent another.

I offer no apology for choosing to believe, and as far as practicable, defend the doctrine and religious practices of the Latter Day Saints, as the mere fact of this choice injures no one. But, sir, we are frequently charged with affiliating with the Salt Lake Mormons, but nothing could be further from the truth.

Subsequent to the death of Joseph Smith, June 27, 1844, who was the founder of the Latter Day Saints' Church, a disruption took place culminating in a number of the members migrating from Nauvoo, Illinois, under the leadership of Brigham Young, to Salt Lake, who in the year 1852, gave publicity to and advocated polygamy as a doctrine of the Latter Day Saints. But, sir, this claim was invalid, for no church discipline from Luther down more strongly advocates monogamy as the order of marriage and can deny polygamy, adultery, disloyalty to earthly governments, etc., than that prepared and received by the Latter Day Saints to govern them in organized capacity.

Few, comparatively, of the whole church at the death of Joseph Smith, indorsed the position of Brigham Young. Then, sir, the disruption, confusion, etc., attendant upon the death of Joseph Smith, was similar to that which would have occurred among others, attributable to the loss of a leader.

Some of the members remaining in Illinois and other States, in process of time, began to rally their forces, some among whom were stimulated anew on learning of the advocacy by Brigham Young of polygamy and kindred evils. In the advocacy of the original doctrines of the church, reaching a partial organization in 1852, it culminated in a more thorough and complete organization in 1860, in receiving the eldest son of Joseph Smith according to the laws and provisions of the church as the legal successor of his father as President of the Church. And among other distinguishing features, we were incorporated according to the laws of the land, in contradistinction to the Utah Church, as the Reorganized Church of Jesus Christ of Latter Day Saints, since which time branches, district conferences, and missions have been established in nearly every State in the Union, in England, Wales, Australia, South Sea Islands, and recently missionaries have been sent to Germany.

We believe and teach doctrines found in the New Testament, believing from those scriptures radiates light reflective of the pattern of the organic structure of that church Christ said he would build.

As to the Book of Mormon, it is identical, too, in doctrine, precepts, etc., found in the Bible and may be read by the most virtuous and pious among men, irrespective of proclivities.

I am not so sanguine as to think that this explanation, protests, etc., will at once convince all who read as to the justness of our cause, but may help the sober thinker and the tolerant to a further investigation.

The headquarters of our church is at Lamoni, Iowa, at which place tracts and books may be bought illustrative of our faith, by applying to F. Criley, Lamoni, Iowa.

Very respectfully,

JAMES CAFFALL,

Elder in the above church, Howard, South Dakota.

The editorial follows:—

We publish the above article at the request of an old friend, who we have known for the past thirty years, a man who has a reputation for honesty and integrity based upon practical Christianity. He is a member of that persecuted sect referred to in the communication above. We have met many Latter Day Saints in our travels, and have found them good people in every way. They are as much opposed to polygamy as practiced by the Utah Mormons, as any other church people, and yet they are ostracized and abused, not allowed to preach in churches of other denominations. We cannot understand why this should be so, unless it is because they preach Christianity as taught by Christ and his apostles, and thereby bring down the wrath of the powers that be, and are persecuted the same as those who would have our government practice the principles upon which it was founded.

QUESTIONS AND ANSWERS.

SECRET SOCIETIES; ELIAS AND ELIJAH.

Has the church ever held or does it now hold that it is wrong for the saints to unite with secret societies, such as Masons, Odd Fellows, and others?

A.—The church has never made any ruling or order in reference to the subject, that we know anything about.

Who is the Elias spoken of who should come and restore all things, Matt. 17: 14, Holy Scriptures?

A.—In both the King James' Version and the Holy Scriptures, Jesus is stated to have said that John the Baptist was Elias—if they had received him. But in the Holy Scriptures John is stated to have been the Elias whom Christ sent to prepare the way before him; but the Elias who is to yet come is to be able to restore all things.

The last verses of the last chapter of Malachi, state that the Lord would send "Elijah the prophet before the coming of the great and dreadful day of the Lord." And the Prophet Joseph referred to it as seen in Doctrine and Covenants 110: 17.

Hence, we conclude, that if the one referred to in Matthew 17: 14, Holy Scriptures, is not Elijah, it will be one still mightier than he, one who will have power to restore all things that have been lost, or which by the unbelief of men and nations have been disarranged or disturbed. If any other than the Lord Jesus Christ has now, or will have power to restore all things as they should be, we are not aware of who it is. But a preparatory work is to be done, hence an Elijah, a prophet, a restorer will come, in plenty of time to do the task assigned him; and as the name Elias and Elijah are the same and the meaning is "Jehovah is my God," it is probable that anyone sent by God to do a work for man may be said to be sent in the spirit and power of Elias, or Elijah.

THE HASTINGS ANTI-INFIDEL LIBRARY.

Many of our readers, especially those of the ministry, have heard of and read some of the "anti-infidel" literature published by the late H. L. Hastings, Editor of *The Christian*, of Boston, Massachusetts, whose labors were devoted mostly against the drift of modern evolution methods, including the work of the higher critics, in their attacks upon the inspiration of the Holy Scriptures. Some idea of the character of his special work in defense of Christianity may be obtained from noting the titles of the works he published, among which we mention the following, a few among the many: "The Inspiration of the Bible;" "Atheism and Arithmetic;" "Corruptions of the New Testament;" "The Separated Nation;" etc. With these works Mr. Hastings also issued "A Study of the Pentateuch," by R. P. Stebbins, D. D., "Testimony of History to the Truth of Scripture," by Rawlinson; "Errors of Geological Evolution," Patterson; "Egypt in History and Prophecy," the same; with numerous other publications, all of which are published in popular editions at low prices.

We have secured a set of these publications for the Church Library, and find in them excellent matter, well prepared to meet the arguments of skeptics of about all shades of opinion; prices range from 15 to 40 cents.

However, while calling general attention to the foregoing, it is with a view to calling especial attention to Mr. Hastings' leading work, "The Inspiration of the Bible," that we have written.

A special memorial edition of this able and popular work is now being issued under the patronage of leading clergymen throughout the United States and Canada, in the interests of Mrs. Hastings, widow of the deceased editor.

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Mr. Hastings devoted himself and his means to the defense of Christianity, and this popular lecture is now issued in the interests of his widow, to free her home from incumbrance.

This memorial edition of Mr. Hastings' lecture on the Inspiration of the Bible is published in large type and contains a portrait of the author. It may be had at ten cents per copy postpaid. Address, H. L. Hastings Pub. Co., No. 49 Cornhill St., Boston, Mass.

WE have received, from Bro. J. C. Crabb, we presume, copies of the Peoria, Illinois, papers, *Star* and *Herald-Transcript*, containing articles from Bro. Crabb on the Roberts case and the curse alleged to have been uttered by Joseph Smith, the Martyr, upon Governor Thomas Ford, which we noticed some time ago.

Bro. Crabb is a pungent writer, making his points without a waste of words.

Our brethren abroad in the field and at home are all on the alert, and improve every opening in the various journals to correct current misstatements and get the facts before the people.

Mr. Roberts is excluded from the House of Representatives, but is now asking that he be paid mileage, to cover the expense of his travel to and from the capital city of the nation. It is quite possible that his claim for mileage should be allowed and paid, as he was elected and went to Washington on the presumption that he would be sworn in and allowed to serve as a Congressman, the same as others. It is fair to presume that he would not have incurred such expense had he not thought that he would be admitted as a member of the House.

But what a spectacle it would have been, a man standing with upraised hand swearing to honor the Constitution and obey the laws of the United States, when at the same time he was living in direct violation of the laws of the State from which he came as a representative, and also the laws of the government which he by oath would be pledging himself to honor and obey.

ELDER LOUIS A. KELSCH, President of the Northern States Mission, of the Utah Church, accompanied by Elder Hansen, in charge of Iowa, and Elder Christiansen, in charge of Nebraska, held services in the Saints' church, Lamoni, on the evening of the 29th ult., Elder Kelsch being the principal speaker. Elder Kelsch devoted much of his time in asserting and repeating that he and his coworkers were servants of the Lord, that they were "very humble," and in relating his personal experiences, such as dreams, etc., and in bearing his "testimony." He made a lengthy effort to make points for the Utah Church, and in which he signally failed. One thing he did, however, that, to us at least was a new departure; viz., he indorsed all the teachings and doctrines set forth in the celebrated and notorious *Journal of Discourses*, including polygamy, Adam-God, blood atonement, etc., etc.

Bro. Heman C. Smith asked Elder Kelsch if he would be present to hear his review on the following evening. But, no; Elder Kelsch stated that he "had a railroad ticket to Kansas City," hence must go. Bro. Smith's review on Wednesday evening was a clean sweep of the field, and it was doubly apparent, though comprehended by the masses of his hearers by this time, that the Utah Church had a weak cause and weak and uninformed instruments to advocate and defend it.

An offer to discuss propositions involving the claims of the two churches, at Lamoni and in Salt Lake City, made by Bro. Smith, resulted in an indefinite reply from Elders Hansen and Christiansen, present.

SR. KATHARINE SALISBURY'S obituary, forwarded by Bro. James McKiernan, will be found in the regular obituary column of the HERALD, present issue. "Aunt Katharine" has gone to rest, after years of faithful adherence to the truth and constant testimony to the divinity of the latter day work. She was a historic if not a heroic figure in the Reorganization; the last of her family, firm and devoted to the angel's message, true and staunch in her devotion to the faith delivered to the saints in her childhood. She leaves an honored name and a record of faithful service to her family and the church. Peace to her memory. Her reward with that of others of her sainted dead is sure and eternal. For her with them there remains the crown. She has finished her course; she has kept the faith.

The death of Sr. Salisbury as the last of her family, in connection with the admonitions and promises to the church of things to be consummated during "this generation," together with the signs of the times, indicates something of the nature of the conditions and importance of the period of time in which we live. She, with others of the early days of the church, have well done their work. The faithfulness and devotion of those men and women who labored so fervently and into whose labors we have entered should prove to us an added inspiration for good. May we profit by their example and take renewed courage from their success.

EXTRACTS FROM LETTERS.

Bro. E. L. Kelley, writing from Independence, Missouri, February 5, on business, incidentally says:—

Good meetings here yesterday and the branch raised the money to meet present demand on church. Bro. Luff got in last night. Looks natural, but considerably worn.

EDITORIAL ITEMS.

Mr. James H. Canfield, Librarian of Columbia University, New York City, in a late letter received January 29, 1900, acknowledges the receipt of the following sent by order of Bishop E. L. Kelley to the library:—

"Christian Sabbath," "What is Man?" "True Succession in Church Presidency;" "Book of Mormon;" "Doctrine and Covenants;" "Holy Scriptures;" "History of the Church of Jesus Christ of Latter Day Saints," volumes 1 and 2; "Abstract of Evidence, Temple Lot Case U. S. C. C."

Bro. W. W. Whiting appeared in defense of the work in the *Home Rule*, Ainsworth, Nebraska, January 25.

The French government will prosecute the Catholic order of the Sacred Heart with other religious communities. Most women of the aristocracy of France have been educated in the Sacred Heart schools. The government believes that young women as well as young men should be trained under republican principles. The Jesuits are also marked for prosecution.

It is believed at Rome that the Pope will remove the ban against participation in Italian politics by Catholics, with a view to strengthen the Catholic warfare against Masonry and socialism.

London advices of the 10th report a growing opposition to the South African war, which however, is met by mob violence in some quarters by those who favor it. General Buller, at last accounts, had been obliged to retire again across the Tugela River, to escape a trap set by the Boers and to avoid their heavy artillery. It is acknowledged that while France, Russia, and Japan, are pushing forward in China, England is losing in influence and prestige at Peking. Aside from the sensational rumors from French sources, there is much cause for anxiety in prevailing conditions in the Soudan. The present Khedive is unfriendly to British rule, and the Soudanese native troops, now well drilled and equipped by the British, are turbulent and restless. The famine in India continues to spread; four millions are now actually starving, with about forty to fifty millions affected. The supremacy of

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Russia in Persia and of France in Morocco is conceded, also the paramount influence of Russia in Afghanistan. Russia is centralizing her troops in Central Asia. She has also secured important concessions in Corea.

The European coal famine predicted by scientists over thirty years ago is now a reality. Over half of Europe is without sufficient bituminous fuel. No city has suffered more than London, where prices have advanced to eleven dollars a ton. The poor are suffering keenly during the recent bitter cold weather. Decreasing supplies and the pools of the mine owners, together with scarcity of miners and short-time work, with strikes for higher wages, mine troubles, and short supplies, are playing havoc with European economics.

The Carlists are again active in Spain.

The plague continues in Northern Japan with numerous deaths among the medical brigade. Improvement in conditions at Honolulu is reported.

A tornado injured a dozen people and did much damage to property at Collinsville, Missouri, on the 8th. It also damaged other districts in its pathway north.

Intense heat at Buenos Ayres has caused many cases of sunstroke. One hundred and eighty cases were reported for one day. Large numbers of dead lie unburied because of the grave diggers' strike. The greater portion of the maize fields are scorched and the crop will be small.

Repeated insults from the French press have caused Monson, the British ambassador, to leave Paris.

Great Britain has waived what rights she may have had under the Clayton-Bulwer treaty and has agreed that the United States shall construct and control the Nicaragua canal.

Italy is to add greatly to the strength of her navy.

Anarchists threaten to destroy the French Exposition buildings.

Influenza prevails throughout Germany. Every family in the city of Berlin is said to be affected by the epidemic.

Two bills of note have been introduced in Congress; one to compel government employees to pay their debts, the other to protect the prehistoric ruins in the domain of the United States.

Pres. A. H. Smith returned from Fountain Green, Illinois, on Saturday, the 10th, where he had been in attendance at the funeral of Sr. Katharine Salisbury.

Bishop Kelley returned from Independence, Missouri, on Monday, the 12th.

Joubert, the Boer general, has crossed the Tugela River in pursuit of the British under Buller.

Original Articles.

AN OPEN LETTER.

ADAMSTON, W. Va., April 12, 1897.

"REV." D. O. DARLING,
Columbus, Indiana,

Dear Sir:—I notice your communication in the *Telescope* of February 24, in which you profess that you know the history of Joseph Smith; but when you attempt to state the same you begin by saying *it is said*, etc.

It is said of him that he was ignorant, an idler, and given to thieving. Both he and his father were superstitious and believed in witchcraft. In digging a well he found a peculiar-shaped stone which he called a "peepstone," and said he could find lost things with it. He soon learned that the people liked to be "fooled," and finding the manuscript of an unpublished novel he pretended to have found it under a great stone through the direction of an "angel," and "translated" it behind a sheet stretched across the corner of his room!

That which was "said of him" by his enemies is not reliable history; and it is evident, from your writing, that you have no other. You *want* no other in fact. Why do you assert you *know*, when you do not. It is a fact that you are only reiterating the lies of sixty years ago,—told for the purpose of enraging the rabble with prejudice, to the intent they might be induced to destroy him and as many of the saints as possible.

You mistake when you imagine these lies will effect what they did at that time. True, there are men in your ranks who are often incited to persecute in various ways *sneakingly;* but the law will protect the Latter Day Saints now, for it is understood that all religious lying and mobbing is done in the interest of the dominant sects in any community where such things occur; and that the leaders and teachers (preachers dignified with "Rev." before their names) are either directly or indirectly responsible. You seem to be wonderfully surprised that "so little is said to warn the innocent and unsuspecting," etc.

It is said [here you are again with your knowledge] that more than a hundred missionaries from Salt Lake are at work in Indiana alone.

It matters not to you what is said, whether true or false, so it is said in such a way as to scare "the innocent" away from their meetings. "They are on a salary, yet they *beg their meals and lodging.*" A hundred missionaries in your State alone—all fed, and lodged, and cared for gratis. Is it any wonder you are alarmed! The people of Indiana are supporting the preachers of the "Mormon Church!" Does this not fill your clerical soul with jealousy? No wonder you would have something more said—a few more lies manufactured. O, how dearly you love them!

It is not my purpose to criticise, in detail, your sweet batch of lies; but I will notice the coloring you put on the circumstance of his death, so as to justify that "infuriated mob" in their bloody work:—

From all of these places he and the "saints" were run away, there being so much obnoxious teaching and thieving (as it is said) that the citizens would not endure it. For many misdemeanors Smith was finally arrested, and in an attempt to escape from jail and justice an infuriated mob ended his career.

"As it is said"—here you are again with your *knowledge* of history. Where is it said that he was attempting to *escape from justice*, when seeking to save his life from the bullets of that "*infuriated mob*"? If he had been "arrested," and in "jail," why was not the "*thieving*" and the "many misdemeanors" proved, and the culprit, if such, punished according to law? Your learned ignorance blinds you to the fact that Joseph Smith cannot be so connected with Utahism as to be held responsible for polygamy, and their assumption of the name of the church. But no, Mr. Smith was never convicted of any such crime, nor could he be, as he was tried and cleared many times; and hence *the infuriated mob* had to be employed. Whence came their fury? Was it not the spirit of their leaders—political and religious, that inspired them? And is it not true (you know) that these very slanderous tales and lies,—reproduced by you and your brethren, Musser and Falcomer,—helped to fan the flame of prejudice to fury and murder them, and is intended by you to work similar effects now? Of course the conclusion may be logically drawn from what you say, *that* you would have us all killed as Smith was. "*A den of rattlesnakes could have the preference in* YOUR house." Then, indeed, would you not slay *them?*

The fact, sir, that you have an especial fondness for snakes is not surprising to students of the Bible. Your father (spiritually) at one time took the form of a serpent when, in the Garden of Eden, he deceived the woman.

And the *serpent* said unto the woman, Ye shall not surely die.—Gen. 3:4.

If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father. . . . The lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—John 8:39, 40, 44.

You not only rejoice in his lies and reiterate them, but you justify the persecution and the murder of the saints, and glory in the deeds of "*an infuriated mob* which ended his career," and thereby took him, as it was thought at the time, out of the way of your "Clergy." But not so. Although he is at "rest from his labors," you are compelled to cry out in

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great alarm, that he, "though dead, yet speaketh," and "his works do follow him." (Rev. 14: 13.)

Mr. Smith has been in his grave now over fifty years, and yet you, self-styled and self-"transformed" apostles of Jesus Christ, are all afraid of his ghost! Why do you not do to *his* as your mother did to the bones of Wickliffe, burn them? But that would not stop the work. "Oh! what shall we do!"

The next decade will see them planted all over the Central and Southern States. Their admirable tithing system gives them plenty of money at all times to carry their doctrines wherever they desire, and to-day they have missionaries in nearly all parts of the civilized world. Is it not time to awake?

If the people called Mormons are increasing as rapidly as you seem to think, do you not think it time for you to manifest a better spirit in reference to them? Indeed, one should wonder that the system inaugurated by Mr. Smith—a "thief," "an idler," and one so "ignorant," should at this late day—nay, in "this enlightened age," obtain such wonderful patronage and progress in the world! The great influence of the "mother of harlots,"—are the popes and prelates of her numerous progeny, called "Protestantism,"—have done their best for fifty years to crush the true Church of Jesus Christ of Latter Day Saints; but,

Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come!—Rev. 18: 10.

And the merchants of the earth [preachers] shall weep and mourn over her; for no man buyeth *their* merchandise any more.—Rev. 18: 11.

The business of sectarian ministers is somewhat injured no doubt by the rapid growth of the so-called Mormon Church, and not only does your "Rev." self and coworkers suffer loss, and complain of it through the press; but the ministers of various other denominations are "weeping and mourning." If the Mormons succeed, alas, alas! our institutions will go down, and "no man" will hire us to preach "any more." And the lying, and driving, and killing of Mormons proves in vain! They still "increase the more opposed," as said by the angel to Joseph Smith in 1827. "The hour of her judgment is come." There must be something in the preaching of the saints that savors of judgment—"truth hurts," we are told. I have often been rejected and shut out of schoolhouses and churches for preaching the plain truth—the Bible, and for that alone. The word of God is the judgment.

The word that I *have* spoken the same shall judge them in the last day.—John 12: 48.

The preaching of the word, just as it reads in the New Testament, is quite an offense to those who go by their creeds. The judgment then, is "*the testimony*"—the *true gospel*. This, we read in Daniel 7: 22, was to be "given to the saints of the most high." Now, Bro. Darling, who are you fighting? Do not "kick against the pricks." D. L. SHINN.

THE FRUITS OF OUR SOCIAL SYSTEM.

Bill Nye said, "I love the rooster for two things: first, because of the crow there is in him; second, because of his spurs to back up that crow." The church has this backing up power to maintain its positions.

As our ideals are formed, so we progress or retrograde; as we progress, the ideals of yesterday are supplanted by those of to-day. There is a logical reason for the dissatisfaction with the condition of the industrial world in our own and foreign countries, in fact for the universal unrest that is growing so steadily, that the alarming cry is being sounded by statesmen, poet, and patriot. The government of the United States is not our highest ideal to-day—thank the Lord for this glorious government though. We must be somewhat subdued in our crow when we consider what condition we are in, viewed from the opportunities we have had placed within our reach. It has been said that "sometimes there is more dynamite in an idea than there is in a bomb." Andrew Carnegie ought to be hung(?) for doing more damage to the country than all the anarchists in it, as he is placing libraries all over the land, filled with "good books" containing ideas that force the ideals of the readers higher, making them discontented with the comforts of a cold dog before a warm fire, and awaken him to consciousness that while he must live by bread, he wants time for something additional to a table bill of fare.

In the Bible and Doctrine and Covenants we learn of God's plan to have an ideal city, inhabited by ideal people—Christ people, a city of harmony—Zion. Are not the people being educated to demand that city shall materialize? The Doctrine and Covenants says the time will come that his people will be the only ones that will not be at war with one another, and all those who will not take up their sword against their neighbor, must needs flee unto Zion. In book of Revelation the statement is made that the time is to be, that unless you have the mark of the beast in your hand or forehead, you can neither buy nor sell. Men feel the storm brewing, the time is rapidly drawing near when there shall be a solution of the problem of "an irresistible force coming in contact with an immovable object." Capital and labor will contend for their lives. The individuals will not be wholly to blame, it's the system. Are the world and the saints not being prepared for the system Christ has originated? Let us see. Here is "Joseph's land," the land of "benedictions," blessed of heaven above all other countries; and what do we find men have done with this magnificent farm, on which is raised enough to abundantly supply all with not only necessities but luxuries, with improved machinery capable of doing work that thousands and thousands of men could not do; what has become of all this wealth? Where is it going? Why should it be necessary for the Salvation Army to feed three thousand poor on Christmas in our city?

Carefully examine the drawings made by Eltweed Pomeroy, which, he says, would be a conservative estimate for the whole country. What a terrible burlesque on a government supposed to be of, for, and by the people. Can we discern the signs of the times?

Noah Webster, more than a century ago, said: "An equal distribution of wealth is the foundation of the republic." Daniel Webster, on this point, said: "Liberty cannot long endure in a country where the tendency is to concentrate wealth in the hands of the few." Wonder what these old patriots would think if they could arise from their graves and listen to Chauncy Depew making this statement, which he did in 1896: "There are fifty men in New York who can, in twenty-four hours, stop every wheel on all railroads, close every door of all our manufactories, lock every switch on every telegraph line, and shut down every coal and iron mine in the United States. They can do so because they control the money which this country produces." Money is power, and look at the illustration and see how power is being concentrated in the hands of the few.

Here is the observation of an observer: "Whoever has talent for observation and taste for the study of political revolutions, cannot fail to discover that we are standing on the threshold of a great conflict,—a conflict of concentrated wealth on one side, and the organized wealth producers on the other. The longer this issue is kept in the background, the harder the struggle will be when it does come, for come it must. The older a form of government is, the less it suits the present condition of the world."

Patrick Henry, the patriot, said: "We can only judge the future by the past."

When Egypt went down, two per cent of her population owned ninety per cent of her wealth. When Persia went down, one per cent of her population owned the land. When Babylon

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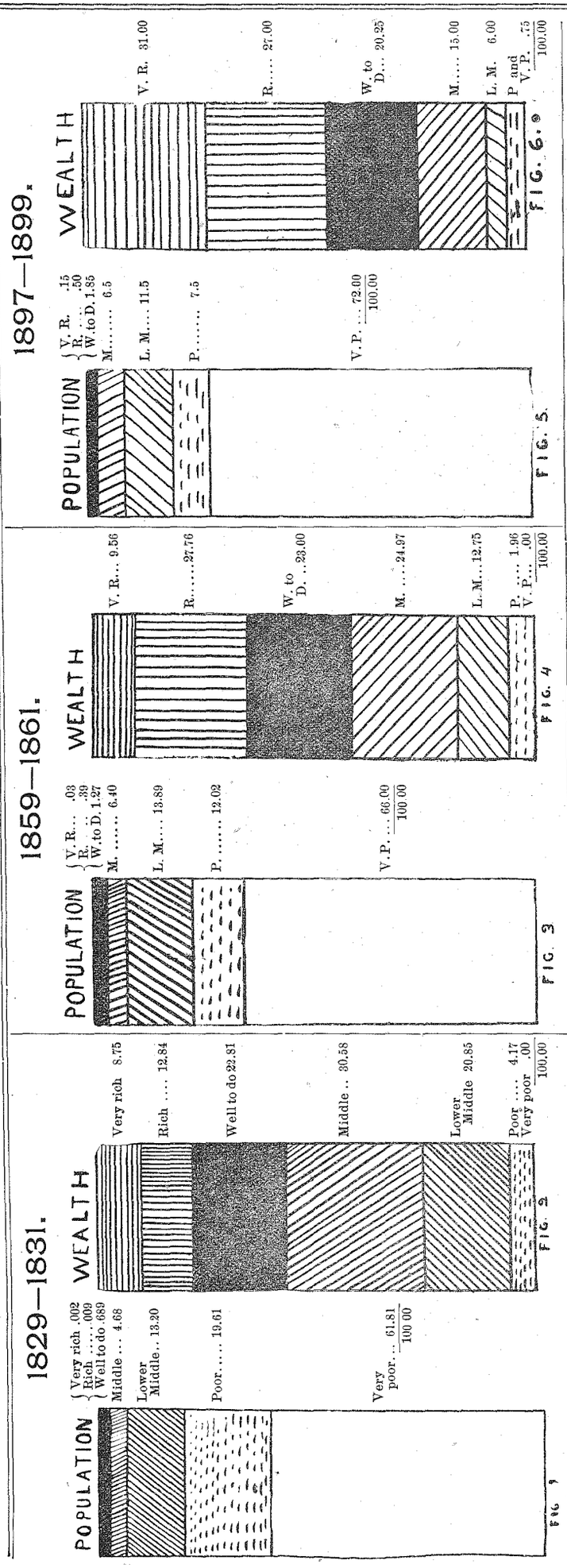
The Percentage of Population and Wealth Distribution in Massachusetts by Probate Office Returns.

(Massachusetts is the best educated State in the Union, where poverty should be at minimum.)



Look how the middle class, the conscience and strength of society, is being forced down! down! See how the wealth of the very rich and rich is increasing, while the poor are increasing in numbers.

went down, two per cent of her population owned all her wealth. When Rome went down, 1,800 men owned all the known world.

Where do we stand as wealth producers? Is there any reason why 6,000,000 American workmen should walk the streets looking for work, as was the record several years ago. It is estimated that there are 2,000,000 men out of employment, on an average; constantly out of employment.

The census report tells us that as a nation we create, every month in the year, $150,000,000 more wealth than we consume. The per-capita wealth in 1870 was $7.80; in 1880 was $8.70; in 1890 nearly $1,000. Wealth is increasing in this wonderful land.

Ex-Senator Ingalls, in a speech delivered in the Senate, said: "Every time the clock ticked above the portal of that chamber, the aggregated, accumulated, permanent wealth of this country increased more than seventy dollars. Sir, it rivals, it exceeds the fiction of the Arabian Nights. It is without parallel or precedent."

But who has all this wealth? Is it in the possession of the workers who have produced it? Mr. Holmes, Mr. Spahr, and Mr. Shearman have investigated the subject along different lines and reached practically the same results.

Mr. Taubeneck, in an article in the *Arena* of September, 1897, and from which I have made extracts, says, in reviewing the report of Mr. Shearman, "According to this report, which no one as yet has had the courage to challenge, 93.3 per cent of the families in the United States live upon incomes less than $400, and 98 per cent on less than $1,000."

Mr. Shearman says: "The earnings of four fifths of the families in the United States do not average as much as $500 per annum."

Mr. Taubeneck asks that as within the last thirty-five years 25,000 persons out of a population of 70,000,000 have absorbed the wealth that it took the American people 270 years to accumulate, if this process is permitted to continue, how long will it be before we will be like Egypt and Rome before they fell?

Senator Ingalls comments, in a speech in the senate, on Mr. Shearman's figures as follows: "Mr. President, it is the most appalling statement that ever fell from the lips of man. Our population is sixty-two and a half millions, and by some means, some device, some machination, some incantation, honest or otherwise, some process that cannot be defined, less than a two-thousandth part of our population have obtained possession, and have kept out of the penitentiary in spite of the means they have adopted to acquire it, of

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more than one half of the accumulated wealth of the country.

"Our society is becoming rapidly stratified, almost hopelessly stratified, into the condition of superfluously rich and hopelessly poor. We are accustomed to speak of this as the land of the free and the home of the brave. It will soon be the home of the rich and the land of the slave. . . . A financial system under which more than one half of the enormous wealth of the country, derived from the bounty of nature and the labor of all, is owned by a little over 30,000 people, while 1,000,000 American citizens, able and willing to toil, are homeless tramps, starving for bread, requires adjustment. A social system which offers to tender, virtuous, and dependent women the alternative between prostitution and suicide, as an escape from beggary, is organized crime, for which some day unrelenting justice will demand atonement and expiation."

Yes, and here is how unrelenting justice is going to dispense justice: "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom you seek, shall suddenly come to his temple. . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right!"--Malachi.

Jesus Christ is going to take a hand at governing this planet. We have tried to do so for at least 6,000 years, and now with all our boasted wisdom and wonderful improvements an unknown poet springs into prominence by writing the "Man With The Hoe," awakening the public conscience with:

Bowed by the weight of centuries he leans
Upon his hoe and gazes upon the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within his brain?

Is the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell, to its last gulf,
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,—
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords, and rulers in all lands,
Is this the handiwork you give to God;
This mostrous thing, distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour?
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?

In a few months after being published in a California paper, why should this poem create such a discussion all over the land? Is there not a God of heaven working on the people, giving them to understand that a change is coming upon the earth? Are there not prophets outside of our church? There was nothing uplifting in the slavery of the black man. Therefore the first elders condemned it. There is nothing elevating in the terrible industrial slavery of the white man, with his ten, twelve, and fourteen hours of daily toil. What time for mental or spiritual improvement has the modern worker? Our cities are full of the "hoe men." Here is a copy of a notice posted in all the factories of Pennsylvania: "All children under sixteen years of age employed in this factory must have their names posted here." It is necessary for the children to work so they can help to bring the income of the family up to the $400 a year mark. Yesterday a delicate looking lady, with a child of thirteen, asked me if we could give her little girl work, as she needed her help. They come in right along, looking for work. You can get all you want of them to work ten hours a day at $1.50 per week. The Lord is not going to forget that he spoke to Malachi about the widows and the orphans. What can you expect but a "hoe" man or woman, when children are deprived of any child life, and forced to struggle for an existence at such a tender age, and this in a land flowing with milk and honey, accumulating a surplus of $70 every second. "Come quickly, Lord Jesus."

This church don't want any apologists for this terrible system. The world has outgrown it, and it is finding it out.

Jerry Simpson writes in the *Illustrated American* as follows: "Now when the demand is for statesmen who understand that our government must be reorganized, and its laws adjusted to suit the new conditions of the times, they are confronted by the same race of doctors who expect to cure the fever by scraping the tongue, instead of giving them the medicine that will eradicate the disease from the system. . . . But the storm is gathering, and I trust there will soon appear on the surface, men who understand the true condition of the republic, with heart and brain to apply the remedy. It is my hope that this last, best effort of mankind is not to be a failure. My hope is that we will emerge from this trial-hour with a grander and better government than any the world has ever known; the government that Jefferson dreamed of, in which there should be no excessively rich or extremely poor."

That is just what Jesus Christ is going to do; get rid of all the rubbish, purify the world, start out with the "government shall be upon his shoulders," where every one "shall sit under his own vine and fig tree, they shall not build and another inhabit, they shall not sow and another reap." Jesus Christ is interested in this question of good government, and is going to be elected by a large majority, because "every knee shall bow and every tongue shall confess that Jesus is the Christ."

Alfred Russell Wallace, the scientist of world wide reputation, has lately published a book entitled "The Wonderful Century." In it he records the noble triumphs of science, art, literature, invention, etc.; but also dwells at length upon our many failures. He says in the preface: "Of even greater importance, though less special to the century, is the perennial problem of wealth and poverty. In dealing with this question I have adduced a body of evidence showing that, accompanying our *enormous increase of wealth*, there has been a *corresponding increase of poverty*, of insanity, of suicide, and probably even of crime, together with other indications of moral and physical deterioration. To the facts I have set forth, I earnestly call the attention of all those who have at heart the progress of true civilization and the welfare of humanity."

In the closing chapter of his book, he says: "But the more we realize the vast possibilities of human welfare which science has given us, the more we must recognize our total failure to make any adequate use of them. With ample power to supply to the fullest extent necessaries, comforts,

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and even luxuries for all, and at the same time allow ample leisure for intellectual pleasures and æsthetic enjoyments, we have yet so sinfully mismanaged our social economy as to give unprecedented and injurious luxury to few, while millions are compelled to suffer a lifelong deficiency of the barest necessaries for a healthy existence. Instead of devoting the highest powers of our greatest men to remedy these evils, we see the governments of the most advanced nations arming their people to the teeth, and expending much of their wealth and all the resources of their science, in preparation for the destruction of life, of property, and of happiness. With ample knowledge of the sources of health, we compel the bulk of our population to live and work under conditions that greatly shorten life; while every year we see from 50,000 to 100,000 infants done to death by our criminal neglect.

"In our mad race for wealth, we have made gold of more worth than human life; we have made life so hard for the many that suicide and insanity and crime are alike increasing. With all our labor saving machinery and all our command over the forces of nature, the struggle for existence has become more fierce than ever before; and year by year an ever increasing proportion of our people sink into pauper's graves. But the flowing tide is with us, we have great poets, great writers, great thinkers to cheer and guide us on the way, and an ever increasing band of workers to spread the light and help the good time coming, and as this century has witnessed a material and intellectual advance wholly unprecedented in the history of human progress, so the coming century will reap the full fruition of that advance, in a moral and social upheaval of an equally new and unprecedented kind, and equally great in amount. That advance is prefigured in the stirring lines of Sir Lewis Morris, with which I may fitly end my book."

There shall come from out this noise of strife
and groaning
A broader and a juster brotherhood
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to
another
Be as Christ would have him, brother unto
brother.

Pray, what will this be but the Millennium, and didn't Joseph Smith also prefigure it when he said, by the Lord's Spirit, "And this generation shall not all have passed away until all these things shall have been fulfilled." What is the cause of all this social, progressive disturbance? Did the advent of the angel with the kingdom of heaven have anything to do with it?

C. EDWARD MILLER.

PITTSBURG, Pa., January 16.

Letter Department.

HONOLULU, Hawaii, Jan. 23.

Editors Herald:—By this mail I am sending you a newspaper containing the account of the burning of a portion of our city, occupied principally by Chinese and Japanese. Of the existence of bubonic plague, my former letter would inform you. The Board of Health have been for the past few weeks fighting against the pestilence, and are still burning infected houses whenever new cases are found. Business is demoralized, and the strain upon the community has at times been intense.

Brn. Greene and Poepoe returned from Hilo last week, as they were afraid on account of existing conditions there that they might be shut off entirely from communication with Honolulu. Bro. Greene is at present staying at my house and is helping me out by doing inspecting work amongst the houses in the neighborhood. It is impossible to do any missionary work, as churches are closed, and no one is allowed to go from the city into the country districts without a pass from the Board of Health.

Saturday last was a day that will be long remembered in Honolulu; and it is fortunate that the Japanese and Chinese in the quarantine districts that were burned did not start a riot. You may imagine what a difficult task it was to control about five thousand Asiatics when homes and goods were being burned, and keep them from breaking through into the unquarantined parts of the city. It was sad to see the crowds of men, women, and little children, hungry and homeless, walking through the streets guarded by men armed with guns and clubs. Some of the poor creatures were carrying what little furniture they had been able to save; some unable to carry their burdens further, had to leave them in the streets. Some of the Chinese women with their little feet could scarcely walk and had to be assisted along by men. But the account you can read if you feel interested. It makes one's heart feel sad to witness such scenes, and makes one long for Zion's redemption. Oh! may it come speedily.

One can, after passing through scenes of this kind, readily understand how easy it will be for the whole world to be put in commotion and the prophecies fulfilled; and it deeply impresses a Latter Day Saint that it is necessary above all other things for each one to live his religion. I firmly believe that there is nothing but the power of God can enable an individual to pass through the times that seem to be ahead of us without fear. One needs the Spirit's presence to enable one to be *cheerful* and to preserve equanimity of mind under such conditions.

Well, I am thankful that I have the precious hope that comes to those who obey the gospel to cheer me under these trials. My wife would like to leave with the children for California; but the Lord directed me to stay here for a time, and to keep my family with me, and I am going to follow his counsel. He has so far protected and blessed me and mine, and will, I trust, continue to do so if I am faithful.

The schools are all closed at present and my children therefore cannot follow up their studies; but I hope this interruption will not last long.

I should very much like to be present at the coming General Conference, but am afraid it is impossible for me to get off. Elder Greene will probably be there, as he seems anxious to return, and if things continue here like this he will not be able to carry on any missionary work; so I think it is perhaps best for him to leave.

In talking with him the other day I said if delegates could be sent from a good many branches where conditions prevailed such as there are here, it would insure a good conference, as men sent from such places would undoubtedly be *humble* and *prayerful* and anxious to do the *Lord's will*, no matter what it might be. Well, I hope anyhow that you will have a good conference and that good results will follow the work done there.

I am ready and willing to continue in the Lord's service and do all I can as I have opportunity.

Communication with the other islands is interrupted.

With kind regards, yours in the one faith,

G. J. WALLER.

HONOLULU, Hawaii, Jan. 22.

Editors Herald:—It would be pleasanter could we report improvement in the situation here. The hearts of the Hiloites failed them for fear. As they concluded to have "no communication with Honolulu until thirty days after last case of plague, here, I thought it better to face plague conditions than be out on that island with shortage of provisions, so with Bro. Poepoe returned on the last steamer from there.

Found Honolulu just recovering from shock occasioned by death from plague of a prominent woman and the closing of a large dry goods store in consequence. They had thought white people immune from plague. Saturday the authorities ordered the burning of an infected section, and the fire escaped from control. Upwards of one million dollars worth of property in Chinatown was destroyed. Thousands of panic-stricken quarantined refugees ran hither and thither only to find soldiers barring egress. All the National Guard, the United States garrison, with thousands of citizens, and latter armed with axes, clubs, and every conceivable weapon, surrounded them, and finally they were marched through the principal streets to Kawaiaho church, where they huddled together wondering what next would happen. The scene beggars description.

About seven thousand were thus thrown on the government's hands. Many of them had been prosperous merchants who found themselves in a day bereaved of all, dependent on charity, and still prisoners in quarantine. It appears that the "overflowing scourge," the "flame of devouring fire," the shortage of food supplies, panic, hearts filled with fear, etc., are changing the "Paradise of the

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Pacific" into a habitation not to be desired.

From the wickedness and worldliness existing we have long felt that the judgments could not be far away and would be necessary ere people would listen to the last witness of God ere the end comes.

The saints are all well. Bro. Poepoe baptized one the afternoon we left Hilo. Bro. Waller will forward papers. No public services allowed. Respectfully,

U. W. GREENE.

IDAHO SPRINGS, Col., Feb. 2.

Editors Herald: — My health has been greatly benefited by my change to Colorado, and I have every reason to believe that I shall get sound and well in this climate. I find that Colorado is a hard field in which to make converts. People generally are indifferent in regard to religion; other churches find it so as well as we. It is a hard place to get an audience, and a very difficult matter to get them interested. As a rule it is hard to get people to attend a series of sermons. It often occurs that the preacher will have almost a new congregation every night, until he has none. Take it outside of branches and one dozen would be a fair estimate of the average size of an audience. We are therefore not making many converts out this way, neither are we likely to.

It may be the fault of the missionaries, as some are inclined to believe, but the question that arises in my mind is, would those complaining do any better were the church to send them out? They may honestly *think* they could, but when it comes to practical experience in the field, their estimate of their own abilities would most probably be very greatly reduced and their understanding be considerably enlarged.

It would certainly be a good thing in some respects if many of our people could have a little practical experience in missionary service. So far as I am individually concerned I can easily pick out men in the church that are much better qualified for any field than I am, and it may not cost the church any more to keep them in the field, but the question arises, are there enough of this kind of elders to supply the demand? If not, the church will still be under the necessity of "enduring" the services of less competent men. But when the time is ripe for a change, the writer will cheerfully retire to local work, and consider it a privilege.

One thing I notice about the work here is, that the *law* has not been taught and enforced as it should be. Some have imbibed the idea that there is no law in the church to prevent members from attending dances, as often as they will. While there is no specific command, "thou shalt not dance," the same might be said of gambling, or horse racing, or visiting billiard and card rooms; but who would say that the church could tolerate such evils? Unchristianlike conduct of any character is a just cause for complaint, and under the rules and practice of the church may be legally dealt with. Yes, individuals who persist in dancing, after due labor has been performed, may be expelled from the church, on the ground of unchristianlike conduct.

I may possibly be branded as a faultfinder, but I will offer a few general suggestions as to the rights of individuals, branches, and officers, general and local. A missionary has no right to meddle with branch affairs, except under conditions defined in the law. Branches when in need of assistance should appeal to district authorities, or, in extreme cases, to the missionary in charge. A missionary laboring in a branch should certainly consult with its president, and labor in harmony with him; but he is under no obligation to cater to the whims of every individual member. Missionaries when not laboring in branches are not subject to branch authority, and should use their own judgment about their movements. If it works well for a missionary to mind his own business, would not the rule work both ways equally as well? When any one branch assumes to run a whole mission, and its missionaries, it is liable to neglect necessary work closer home.

It is fair to presume that missionaries are better capable of judging as to where and how their labors should be bestowed than local workers, who know little or nothing of conditions outside of a given locality. Simply because a missionary may labor for a time in the vicinity of his own home does not necessarily follow that some "watchman" shall suddenly proclaim him to be a slothful servant. He may be just where the Lord wants him, for the time being. Simply because his family are located there is no reason why he should leave that particular locality to the control of his Satanic Majesty, and go on a hop, step, and jump across his mission field to where his family cannot see him, or he see them.

An elder is neither a tramp nor a hired man. If he is unworthy as a missionary, he should be dropped from the list; but if accounted worthy to be sustained by the church, his family are entitled to as good a living as the average Latter Day Saint. When they receive their allowance it belongs to them, and they have a right to use their own judgment as to its use.

Again, let me say that I believe it to be a poor policy for a man to try to build himself up by tearing down some one else. I have often noticed men trying to do this. Recently in reading the writings of some in the church papers I see this disposition crop out very prominently. (Whoso readeth let him understand.) Brethren, it sounds bad to hear a man, talk or write, holding himself up as a model. Such a person may be a model, but my observation has caused me to be a little slow to form such a conclusion. No one man should set himself up as the sole judge of all important questions in the church. Other men may know some things that he is not aware of. It is not always the man that writes the longest letters to the church papers that is doing the most good. "Still water runs deep." Thunder has never yet killed anybody, that we know of. It is no evidence of culture, or refinement, or even of wisdom, to be able to point out defects in another. If a man comes to me and comments unfavorably on the faults and shortcomings of other missionaries, I am satisfied that he will treat me the same way when he goes to some other place; for a person of this kind usually manages to discover some imperfection in most every one.

It may be the calling of some men to pick up all the little defects they may find in missionaries, while following after them, or being with them in their fields, and straightway go to some other part of the vineyard and tell about it; but I doubt it. This applies to men in high as well as low places in the church.

Now, I will venture another suggestion at the risk of being called a grumbler, or of having this paper reach the waste basket. The General Conference is soon to convene, and questions of a more or less important character are likely to arise. The "gathering" is likely to be an important theme of discussion. Judging from articles in the church papers, and from other sources, I have no doubt but that some of the brethren will be "loaded for bear." From impressions received in listening to some of the speeches in conference in times past I could not escape the conclusion that some of the speakers thought that it was next to impossible for the Lord to speak in General Conference. Experience has taught me that it is a very easy thing for the Lord to speak, even through a very weak vessel, while in our mission field. Why should it be less so in our General Conference? In thinking over this matter I have concluded that it is just as easy for Him to speak in General Conference as in any other place *if necessary.*

I believe that the church is fairly well united on most questions, and that the saints as a rule are trying to do their duty and advance; therefore I see no reason why we should resort to any great extremes, or that we should move out in any doubtful enterprise until we have more light; and to move on and do our work faithfully in a general way, and abide the Lord's time, seems to me to be the surest way to get more light. I I have probably said enough for one time, so I close. In gospel bonds,

C. R. DUNCAN.

GAINSBOROUGH, N. W. T., Jan. 29.

Editors Herald:—I am still in the faith and looking forward to the time when we shall meet around the throne never to part.

I left my home in Ontario (my home branch was Cameron) two years ago next March, alone, and came here and have remained here. Then in one year another brother came out, and then the next harvest another brother and his wife came out, and during that time I have not been permitted to meet with any of the saints; but I hope the time is not far distant when some of the elders will come out here to stop for awhile and preach; and I hope there will be a branch raised up here that will do honor and praise to the Master.

I would love to meet now with some of the saints in prayer meeting. I would enjoy it. I understand Bro. Dannie MacGregor is in British Columbia, and if he is going down through Canada it will not be much out of

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his way to come here, as he would come down the main line of the Canadian Pacific Railroad till he came to Moose Jaw, then branch off to the south onto the Souris branch and come down by Estevan. The Souris branch only runs to Estevan, but there is a line connects the Souris branch and the main line, and that is right on his way to Winnipeg, and then come on down to Gainsborough, which is my post office, Assinaboine, Northwest Territory, and then I live just three miles straight north of the station, and if he writes me before, I will meet him at the train.

I am on a place of my own, so come along, Bro. Dannie, we will try and take care of you while you are here, and if you are coming just write to me and direct to John A. Braden, Gainsborough, Assinaboine, Northest Territory. That will catch me at any time.

Your brother and fellow workman in the faith, JOHN A. BRADEN.

NEWPORT NEWS, Va., Feb. 1.

Editors Herald:—Since writing you I have been busily engaged, yet have not done much preaching. I held a few meetings at South River at the home of Mr. John Powell, a friend of mankind. I was generously provided for by his excellent family—wife, sister-in-law, and daughter. This is a place where none of our elders have been before. I certainly hope they will soon obey the latter-day message, —the "everlasting gospel."

Mr. Powell related to me the existence of a society of saints near North Garden, in Albemarle County, whom he thought were our people (they are not the Utah Church, Mr. P. says, who is well acquainted with the Brigham Young Church) as they are called "Mormons." Their history as near as I have been able to learn, and as told me by Mr. and Mrs. Powell is as follows: A few years ago a "preacher from the West" came into that neighborhood and after a time succeeded in getting quite a number of converts and in building a house in which to worship; but having no name for the church or the society, concluded to ask God for the name, which when received was "The Church of Jesus Christ of Latter Day Saints," which was inscribed over the door in large letters, after which their enemies called them "Mormons." I have written to them for information, and desire to visit them before long.

I have visited some of the scattered saints in this mission; was at Dayton a few days and domiciled with Bro. and Sr. Noah Bowman and wife. We found Sr. Bowman weak in body and somewhat despondent, but strong in faith and good works. We anointed her before leaving and left her much improved in health and spirit, and very hopeful for the future. Bro. Bowman went with me to see Sr. Barbara Carver, whom we had heard had forsaken her faith. We found the report untrue, and the sister without much opportunity to spiritually develop. We gave such encouragement as we could, and after a short visit of only three or four hours had to bid her good by, and "God bless you." I also took dinner with Bro. Brown at Roman, Virginia, on my way back to New Hope.

Spent two or three days with our aged and genial brother, Samuel Wine, who conducted me by carriage to Dayton and then again to Bro. Isaac Coffman's where I again held one or two services. Receiving a letter from Sr. Taylor informing me of the illness of Sr. Orr and desiring that I anoint her I proceeded in that direction, holding two services in Richmond at the house of Sr. Corson. Interest is much better in Richmond, the work of our recently baptized sister, A. R. Corson, who by her earnest and persistent efforts among her new neighbors has made many friends and is removing much prejudice. We expect to call on them again on our return homeward and hold services there.

I arrived here (Newport News) on the 29th to visit a few of the scattered saints and to anoint Sr. Orr, who was patiently awaiting my coming which was only a few hours before her departure to the spirit land.

I will hold a few meetings here, and probably some at Hampton, before returning. I want to spend a week with Bro. Odell, at Centerville, West Virginia, on my way home (about last week in February) and a week or ten days in Lawrence County, Ohio, and a week at home before going to General Conference.

May the good Master prepare the hearts and minds of all for reception of truth,

Yours truly,

J. L. GOODRICH.

EAST PHARSALIA, N. Y., Feb. 4.

Editors Herald:—By Bro. W. H. Kelly's direction I entered this State the closing days of September. Did service some weeks at Greenwood, Steuben County, where abide some devoted, kind, and generous saints who hail the coming of missionaries with delight, and have felt visits from them were all too scarce.

Weekly prayer services were established and Sunday school work begun. Limited numbers, no officers, and the scattered condition had previously prevented. The change in place of residence of some, and the baptism of two by Elder F. C. Smith last spring made conditions much more favorable than in other days. May success attend the workers there.

Later and for some time I occupied at Vermillion and Palermo, Oswego County, where Brn. Sheehy, Blanchard, W. J. Smith, and W. H. Kelley had done service. We have staunch supporters, brethren, sisters, and friends, who have maintained the interest of the work and purpose so to do in the days to come. Hospitality was full and freely extended by many. One person's objection closes any schoolhouse. It can readily be seen but little is to be realized from use of schoolhouses in New York. Churches cannot often be had, and when accessible, halls usually expensive.

I did what I could under existing conditions. Secured insertions in the Elmira *Advertiser*, Syracuse *Post-Standard*, Mexico *Independent*, and Oswego *Palladium*. In the four papers I had six articles, one in each, and two in two of them.

On January 23 I reached Springvale, Chenango County, held a few services in the union chapel. A few devoted saints and some very loyal friends abide there.

On 29th I reached this place where for some time a chapel has awaited dedication. Three families of not large means built this chapel; five members, and four who are not. Its size is 18x26, vestibule in addition, the material and workmanship good. The outside is white, walls and ceiling are finished in cherry and ash in alternate color, heavily varnished. It is nicely carpeted and well furnished in other respects. Such a building would be a credit anywhere. Bro. E. W. Griswold, wife, and son, Bro. George Rathbun, wife, and sons, Mr. Ray Lewis and Sr. Lewis his wife, have so manifested their faith by works.

The estimated value of the chapel is four hundred dollars. Every expense had been met, insurance included, the property deeded and duly recorded to the church in the name of the Bishop. In this county where the Seer was married and had an abode for a time, the church has an habitation.

A few services prior to the dedication were sparsely attended. Whatever other hindrances, there was and is rank prejudice, among the rest. The weather being far below zero, was at least not a help.

The dedicatory service was only fairly attended, being held to-day. Beautiful floral decorations enlivened the scene. Mr. Freeman Burlingame, the builder of chapel, his wife, Sr. Lewis and daughters Mary, Genesee, and Ada, also Sr. Mabel Burlingame, from Springdale, were in attendance, aiding excellently by presence and in the song service, which was good, and depended almost entirely upon these visitors.

The preacher read the 111th psalm, and found a starting point in the first part of verse one of psalm 127, and discoursed with liberty on "What shall be taught as gospel truth?" offering the dedicatory prayer in its time.

A good feeling prevailed and the faces of those who had so earnestly and cheerfully toiled to erect the chapel were radiant with joy.

Brn. Henry C. Smith, Warren Peak, H. H. Robinson, Sheehy, Blanchard, Kent, and W. H. Kelley are remembered here. Bro. Israel L. Rogers' birthplace is very near here. He contributed ten dollars to the chapel and Sr. Heavener twenty, if memory serves me right.

One copy of the Voice of Warning did much in beginning the work here. Much is also attributed to the *Ensign*.

Present demands here being supplied, Scranton, Pennsylvania, is the next point, and points along the line homeward bound. Should I not be permitted to attend Sharon, Pennsylvania, conference and the anticipated dedication of chapel there, it will be explained by duty pointing elsewhere. Cannot tell now; have in mind, however, the kindly request to be present.

During this year's mission have not been at a conference or reunion, and not in the vicinity of a branch since June. May need to be disciplined soon, or perhaps now.

In bonds,

R. ETZENHOUSER.

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PHILADELPHIA, Pa., Feb. 5.

Editors Herald:—The Philadelphia district conference closed here last evening under pleasant and encouraging surroundings. Rain coming on kept many away from the closing service, but there were a sufficient number present to give interest to the occasion. An excellent spirit prevailed during the sacrament and social service, the larger number taking part in the meeting, indicating confidence and devotion.

The usual interest was shown in the Sabbath school exercises. The school was led in the morning by Bro. Daniel Carter, of Baldwin, Maryland. The Sabbath school is made a chief feature of the work in Philadelphia, and it has a number of good workers who take part in aiding in conducting it.

There was an accord in the business sessions. Apparent improvement is being made by the constant supporters of the work, and and the cause is gathering force.

Bro. Robley is rather of a favorite laborer, but there are others, also, who have place in the warm hearts of the Philadelphia saints, who are never stingy with manifest appreciation and esteem for servants of the church.

WILLIAM H. KELLEY.

INDEPENDENCE, Mo., Feb. 5.

Editors Herald:—Who is that of the missionary force that goes home to "rest." In the case of this scribe it's another word altogether. Since coming home from the East a little over a month ago he has had the care of a new boy and a sick wife, with the thousand and one little duties that naturally come up about a place; carried on a meeting of nearly two weeks duration, at Armstrong, Kansas, preaching fourteen times and going back and forth nearly every night, a distance of ten or twelve miles; preached once at Independence and once at Chelsea Park, Kansas; have administered to the sick about thirty or forty times; have been "under the weather" part of the time, and filled in part of the odd hours cutting wood. I'm looking for the "rest by and by," but it hasn't got here just yet.

At Armstrong the interest was good, especially among the saints, and I found them to be saints indeed. Bro. Pease ably presides assisted by Bro. Bernard, priest, and Bro. Malott, deacon, (the teacher's name I did not learn, or have forgotten,) and so far as I could discern, everything moves along nicely at Armstrong. The membership, too, are alive to duty and by prompt attendance, faith and prayer, did much to make the meetings pleasant and successful. They also rendered needed and much appreciated financial aid.

I would like to write a list of names who are entitled to credit along this line, but time would fail me, and the value of *Herald* space forbids. Suffice to say, the Armstrong saints have shown themselves to be "disciples" according to the Lord's own test. (See D. C. 83 : 16.) In my heart, as long as memory lasts, there will be a warm corner set apart to the fond recollections of the many kindnesses, of both the officers and members of the Armstrong branch. May heaven's richest blessings be theirs.

At Chelsea Park, also, there are those who are of the class known as "good saints." But how could there be a *bad saint?* Their spiritual skies, however, are not without clouds. But I think the difficulties are not so serious but what they may be removed without any serious harm, provided the Spirit's aid is sought and accepted in the effort to remove them. Brethren may differ in their understanding of the law, but they should remember that it is not a sin to honestly differ. If it is a sin for my brother to differ from me, is it not as sinful for me to differ from him? Why not? "Who made *me* a *judge* or a divider over you?" (Jesus.) "Who art *thou* that judgest another?" (James.)

Again (chapter 4 : 11) he saith: "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, *thou art not a doer of the law*, but a judge." See? Of course you do. Very well, then, "Why dost thou judge thy brother, or why dost thou set at naught thy brother" (Rom. 14 : 10) because his understanding of the law is different from yours?

"Let us therefore not judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way" (v. 13).

But I set out to write a short letter, not a long sermon. As I look at it there is no occasion for serious difficulties at Chelsea, and I hope to soon see or hear of the clearing away of the clouds now, to some extent, darkening their spiritual horizon. Blessings on each one, and many thanks for their kindness and substantial aid.

I left the "Pine Tree State" on December 26 last. It may be late to talk about it now, but the Christmas tree and entertainment at Stonington, the evening of the 25th, was enjoyable indeed. The Sunday school, with Bro. A. C. Dunham as superintendent gave an excellent entertainment in the way of suitable songs, recitations, music, etc., while the saints generally aided in loading the tree with tokens of love and good will for those whom the ties of nature, affection, and good fellowship had made dear. The occasion was pleasant and all seemed to enjoy themselves. The children did their part well and manifested a talent of which anyone interested in the latter-day work may justly feel proud. Again I would like to mention names, but there are too many. However, Master Allen Cleveland, and his little sister Pearlie, and a still smaller sister whose name I cannot recall, who with their parents, came recently from Prince Edward's Island, and none of whom belong to the church, deserve honorable mention for their assistance in making the entertainment a success, and for exceptionally well rendered parts. I hope they with their parents may continue their association with the saints until they shall feel and really be at home with them.

Bro. Dunham is a faithful worker in the Sunday school and in the church; and as for patience, well, he's not far from Job anyway. If they are not in the same rank, then I am sure Job doesn't have much advantage. Anyway, such patient, zealous, faithful, unselfish work as is being done by the superintendent of the Sunday school at Stonington, cannot fail to bring its reward.

The conference at Jonesport, December 9, 10, was pronounced by quite a number to be the best in the district for years. The spirit of unity and good fellowship was present and enjoyed to an extent greater than for some time hitherto, and recent letters from Bro. Blanchard bring the news of a still greater interest, and also of the baptism of a number.

The talent of the newly baptized, if properly used, and I doubt not that it will be, will add greatly to the strength of the branch and to its power for good. So may it be.

I am grateful indeed to the saints there, as also at Indian River, South Addison, Beal's Island, West Surry, Little Deer Isle, Stonington, Dixfield, Canton Point, and in fact all through the State, for their uniform kindness to me. May God abundantly reward them all.

I wish to say, to the credit of the saints in the Western Maine district, that a gratifying improvement in the finances of the district has been made. For this credit is due to Brn. S. G. Cunningham, West Surry; J. J. Billings, Little Deer Isle; J. H. Robbins, Stonington, and J. E. Eaton, Mountainville; not for amounts paid more than others, but for their assistance as branch agents. And now at the opening of the last year of the century it is my pleasure to commend you all for the improvement made, and I hope you may be prospered of the Lord to continue all this year as you did the last five months in the old year now gone, and if so your record will be one of which you will be proud at the close of the year and of the century.

For the present I will continue to act as agent for the Bishop, and the brethren named above will act as heretofore in their respective branches. Receipts will be sent promptly for all tithes or offerings anyone may wish to give.

With best wishes for all the children of peace, I am, Yours in bonds,

T. C. KELLEY.

OAKLAND, Cal., Feb. 5.

Editors Herald:—Yesterday was our monthly sacrament service and was marked by a rich bestowal of the Spirit, to the comfort and edification of all. The gift of tongues was manifested with great accompanying power. Some say it was the best meeting held here in years. It fills our heart with joy and praise and gives us a desire to press on in this great work.

Our little chapel at the corner of Sixteenth and Magnolia will soon be completed, and we expect will be dedicated on February 16. We hope that even our furniture will be paid for, and intend to exert every effort to that end.

We have been much interested in the past few months in reading the various articles on gathering, consecration, etc., and it has caused us to think a great deal on the past, present, and future of the church. It seems sometimes that we are like the people who sing, "Jesus paid it all," and we are wanting God to help us when we won't help ourselves.

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If the church members live up to the gospel standard and faithfully discharge their duties, the gathering will follow as naturally as for water to run down hill. How will they understand their duties unless they are taught? I find many of the local ministry full of zeal and anxious to do all they can to push on the work, but they need counsel and advice, and in many cases some one to take the lead. It is beyond my comprehension to see the wisdom of leaving a large branch without a competent pastor. Why go and convert others and leave those we already have converted to starve, and eventually many of them to go back into the world? If high priests or elders were placed in charge of all large branches and *districts*, who could devote their entire time to the work, it would settle the question of seventies being in branches; there would be no necessity for their presence and they could wait upon their duties.

The great drawback to our work now is not in the missionary branch, but in the presiding branch. Supposing a good, competent elder was located for a term of years here in Oakland, see what a field he would have for *work*, and still build up the members in the branch. He could reach nearly one hundred thousand people on this side of the bay, and be busy day and night, if he didn't wear out. Bro. Sheehy says, this is my "hobby," but I really can't see how the saints can be brought to the standard of righteousness required in the gospel except by this character of work. We have plenty of saints in this mission who are thirsting after righteousness and with proper leadership would be a great power for good, and are now, to the best of their knowledge.

At Santa Rosa last week we had the pleasure of meeting with the saints, as well as at Windsor. There are many splendid members at these places, and we believe there are brighter days ahead for them.

One of the missionaries in Utah advises the saints to freely entertain the Utah elders, and does not think that 2 John 10, should be applied against them. It seems to me that when men come to us claiming to be ministers for Christ, and after we have shown them the light as we understand it, and they still refuse it, that our obligation to feed and shelter them is ended. John says, "For he that biddeth him Godspeed, is partaker of his evil deeds." Especially does this apply to us, because we are engaged in teaching that Joseph Smith was not guilty of the crime of polygamy, and these disciples of Brighamism are busy "bearing their testimony" that he was the husband of many wives, right in the face of two court decisions to the contrary. I believe that we ought to be charitable in all things, but I confess that it tries my patience when men find it necessary to uphold their system by so much misrepresentation and deception, and absolute rejection of the written word in favor of keys that they alone have access to. Then, too, we have granted them the use of our churches in Independence, Omaha, Lamoni, and elsewhere, and have met them on their own terms. Will they be honest and fair with us and meet us in Salt Lake City, Ogden, and Logan, in their churches? If not why should we shelter and feed them when we are convinced that they are deceiving the people.

We have signed propositions with one of their elders here for a debate, and now he absolutely refuses to meet the issue. Owing to surrounding conditions I have read up on this question this fall, and am more satisfied tha never of the latter-day *apostasy*. There can be no standard in this work, but individual righteousness and strict integrity to all truth. May God help all of his people to live up to their great privilege in the gospel, is my prayer.

Yours in Christ,

FRED B. BLAIR.

ELLENSBURG, Wash., Jan. 27.

Editors Herald:—The saints are all striving to do the Master's will. We are somewhat scattered and can't meet very often, and as ministers are few in this field, we do not hear much preaching. We had some meetings; Bro. Holt and Bro. Chase and family stopped at Ellensburg with the tent, but with poor success, as prejudice ran high and people would not turn out; still, some are investigating.

I think we have some of God's people here that will come out in time. If we could have more elders in this field I think lots of good could be done.

One word, dear saints, in regard to tithing: Let us all do all we can in this respect and try and get more elders in the field. If we can't send all we owe, send all you can. Don't wait to get too much before you send. If it is but twenty-five cents, it all counts.

I feel more determined than ever to do what I can to spread the gospel. My house is open for all elders, a home while they stay, and all are invited to stop that can. I live nine miles southeast of Ellensburg.

I feel it my duty to write now and then to the *Herald*, and I do like to read the letters in the *Herald*, as we can't go to church. What I can read is all the spiritual food we have. I do rejoice in this latter-day work, and I would love to see more serving God. We have a union Sunday school, which we attend to try and instruct our children. O, how I would love to be in a good branch once more! When the right time comes I want to go to Zion and be with the dear brethren and sisters and all be as one family.

I want the saints all to pray for me that I may hold out faithful to the end, is my prayer. Yours in gospel bonds,

WILLIAM T. SHELDON.

WALKER, Mo., Feb. 3.

Editors Herald:—Since last March I have preached one hundred and thirty-three sermons, baptized twenty, and while many times I have felt more like being in bed than in the sacred desk, my Master has held me up by the power of his Spirit, for which I thank him.

I am feeling very much better now, although for the past month I have been laboring under a bad cold; yet I have averaged one sermon a day.

I was preaching at Fort Scott, Kansas, when the two Sylvers were lynched. I was speaking to a very good congregation, while the two unfortunate boys were being pulled up to a tree in the courthouse yard. I went and saw them after they were taken down. Poor fellows! they still had the ropes on their necks, handcuffed, and legs chained.

We have a very good interest at this place, hope some will obey. The few saints here are doing well, under the leadership of Bro. Leeper. Yours very truly,

J. C. FOSS.

NASHVILLE, Mo., Feb. 7.

Editors Herald:—We are having one of the best meetings ever held here. Three years ago Bro. Cather held a debate here with Blalock, a Christian preacher. After the debate the Christians and Methodists closed their churches against us, thinking it would stop the gospel. Two years ago last July the writer put a tent in the town and held a series of meetings and baptized five adults. Three were from the Christian Church, one from the Methodist.

Persecution has been against them ever since. They have bought the public school building, bought a lot, had the building moved upon it, and have put a good foundation under it, and put new seats in it, and they have a building 26x40, all paid for, and only four heads of families here. Brn. Miles, Royer, and Andes have paid for it all except a few dollars. They have made a great sacrifice, because none of them are wealthy.

The building is in good shape, except they need a new roof, as the old one leaks. They want to have it dedicated so they can deed it over to the Bishop, but do not feel like dedicating it to the Lord until a new roof is on. It will cost about thirty dollars.

I appeal to the dear saints in general, and especially in Spring River district, to send them your aid and help them out. They are not able to put the roof on. Please don't pass this by unheeded, but reach down in your pocket and send them something. Send all moneys to B. F. Miles, Nashville, Missouri, which will be thankfully received.

They have a good Sunday school here. Prejudice is giving way; some are interested; very near the kingdom.

Colaborers, I am ejoying the greatest degree of the Spirit I have ever had in preaching and administering to the sick. To God be the glory. I am in the conflict till the victory is won. May God bless all the departments of the work of the Lord. Regards to all the dear saints.

F. C. KECK.

The *Mission World* thus summarizes the progress of Christianity among the Jews: "There are in the Christian Church over one hundred thousand proselytes from Judaism, and in the Church of England two hundred and fifty of the clergy are Jews or the sons of Jews. As each Lord's day comes round the gospel is proclaimed in more than six hundred pulpits of Europe by Jewish lips. Over three hundred of the ministers of Christ in Great Britain are stated to be Hebrew Christians."

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Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR MARCH MEETING OF DAUGHTERS OF ZION.

HEALTH HINTS.—CONCLUDED.

Some children are greatly addicted to nose bleeding. An occasional slight flow of blood from the nose often seems a relief; but if it continues till the patient is weakened, it must be stopped. Applying ice or cold metal to the wrist, or to the back of the neck will usually check the flow. A still simpler remedy that I have often found successful with school children, is to roll a bit of white paper to the size of the child's finger and insert it under his upper lip. If the bleeding is persistent, plug the nostrils with common salt, or with cotton batting moistened with hamamelis, Pond's extract. Frequent and prolonged nose bleed shows a degenerate condition of the blood vessels and a low tone of the whole system. This may result from too little sleep, too much violent exercise, or too little of the right kind; breathing impure air, taking stimulating food and drink instead of that which makes good blood, and thus nourishes the body.

Or the blood may have become impoverished through practices of which you think it such a shame to speak; that multitudes of children are going down to death for lack of warning and instruction their parents ought to have given them, but did not. Oh! it is pitiful the number of children who are destroyed and destroying themselves; literally "perishing for lack of knowledge." Look well to this matter in your own household. If you have neglected your duty, repent of it before God and bring forth works meet for repentance by redoubling your diligence. If you do not know how to commence the work, send to the Sanitary Publication Company, Chicago, and procure the little books, "A Father's Advice to His Son," and "A Mother's Advice to Her Daughter;" read them yourself and then give them to your children. "There is a healthy knowledge, and there is an unhealthy, unclean ignorance." It is every parent's duty to impart the first, and thus guard against the second. "Mental purity must give a helping hand to self-restraint," without which there is no sound health for body or soul. We may use the body for promoting the higher moral ends of life, or as a mere machine for the manufacture of pleasurable sensations. If we put it to the latter use it will, like all mere machines, soon wear out and cease to give even the pleasure for which we have sacrificed its higher uses. But if it be well strung by temperance in all things, and have general vigor and perfection of senses, it will give pleasure as well as subserve higher ends. Such a body is like an Æolian harp. If it be well strung it matters little which way the wind blows, it yields sweet music. Nature is man's counterpart; our senses are made to respond to the whole of it, and so give pleasure. As Mark Hopkins says: "When God would secure to man the highest, best balanced, most long-continued action of mental and moral power, he does it by giving him a sound physique," and, "Whosoever can so control the body as to produce all desired movements in the easiest and most graceful way, and so as to think by it with all possible power and facility, has attained perfection in the control of the body. He will only need the choice of right ends to the attainment of which his thoughts and movements shall be directed."

In a body thus tempered and trained it is a much easier thing for the soul to attain to the beauty of holiness than in one distorted or diseased. We are commanded to be "strong in the Lord," and we cannot believe that the body is exempt from this command. "May the beauty of the Lord be upon you," is no idle form of benediction. We believe that our Father intended his children to have the strength of faith, the beauty of holiness within, and that these shining through should make the body beautiful, "fair as the moon, clear as the sun," and in strength like "an army with banners."—*Childhood; its Care and Culture.*

Concluded.

DAUGHTERS OF ZION.

All local societies are requested to report to the recording secretary before the 1st of April, giving present number of members, with names of all losses and gains. Societies organized since 1897, please send full list of members. Where a society has been disorganized, or is holding no meetings, will some member write in regard to it, stating whether the members wish to retain their membership in the general society. This is permissible where there is no local organization.

CALLIE B. STEBBINS,
Recording Secretary.

INDEPENDENCE, Mo., Feb. 2.

Dear Daughters of Zion:—One of those rare moments have come when the little ones are all safe in slumber-land, and I feel free. Feel, "the angels watch o'er them keep," and before I lay myself down at their side, I can allow my thoughts undisturbed liberty.

Reading of the Home Study Class of the Religio for those who could not attend their meetings, and afterwards thinking how I longed to attend your meetings, I thought, "why, I am a 'Home Class' member of the Daughters of Zion."

I almost believe I have read every word you have ever published, and looking back I now feel that God directed my thoughts in earliest girlhood to the immeasurable importance of fatherhood and motherhood, and so led and taught me, that with the knowledge thus gained, I would as soon leave my little ones ungarded for any space of time as I would leave—if I possessed it—a crown of precious gems, where chance or convenience would dictate. And are not these precious souls my jewels—the crown of my womanhood?

Ah! woe is me if, with the help of my all powerful Father, I neglect the smallest duty of their care, and present them to him in the day of awards, tarnished—their lustre gone.

And is not Satan as dangerous and cunning an enemy as any thief would be were I a possessor of earth's finest gems?

Ah, yes. Thank God that I realize this, and also that he is so wise and powerful, and withal so willing to give that we, as parents, can obtain by diligent, constant prayers, sufficient wisdom to bring (not teach them, then fail to *see* that they do as taught) them up in the way they should go, and that the sure consequence will be "and when they are old they will not depart from it."

God bless the work of the Daughters of Zion, is the prayer of one who is with you heart and soul.

MRS. L. P. CALDWELL,

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Will the Prayer Union, and the saints generally, pray for my husband, that he may have a better preparation of heart before he dies, should death claim him, and for the spiritual welfare of us both?

SARAH GRAHAM.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THOSE PRIMARY CARDS AGAIN.

Everybody please take notice. The business manager of the Herald Office informs me that there are many letters of inquiry and some sharp criticisms upon him for not filling all the orders for cards that have been received. In fact they are so numerous that it would be well nigh impossible for him to write and explain it to all. We wish to make here an explanation that will remove all blame from the Herald Office management, for no fault is theirs. They have done exactly as they were instructed.

1. The card illustrations were put out as an experiment. And it was not expected that we would reach every one that might choose to try them.

2. We took the mailing lists of the Primary Quarterly and sent out about double the number of cards as quarterlies. Some others were sent upon request, but the supply being limited we could not supply all. Many seemed to think that all that was necessary was to send in a *very large* order and "be sure to have enough." Some ordered who did not take the Primary Quarterly and wanted a copy or two of the quarterly "throwed in." We would gladly have complied with their requests had it been possible. But, as stated above, the cards were issued as an experiment, and to try the experiment sufficiently extensive to make it of any value we decided that it would be necessary to send them out *free*. They are very expensive. We therefore concluded to have but a *part* of the lessons of the quarter illustrated. And if you have a few sets of the

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lessons illustrated you have enough to give the system of illustrating the lessons a practical test. Give it a careful test and when General Convention comes, be ready to express your views as to whether or not the system of illustration is a practical one, and, too, whether or not you can afford to *pay* for them as they cannot again be sent out free. There is no better way to test any method than by actual experience with it. This you soon will have had. Let us study carefully and see if it is wise to continue the illustrated cards for the primary grades.

We hope that this explanation of the matter may remove all thought of complaint that may have pervaded the minds of any. And, too, that all who have written the Herald Office for explanation will consider this as in answer to their inquiries.

Ever hopeful for the success of the work, we are Your brother and colaborer,

T. A. HOUGAS, Gen. Supt.

"Many superintendents are accustomed to offer a pre-view of the next quarter at the quarterly review, taking a forward as well as a backward look."

"We cannot expect to be estimated solely according to our intentions. One cannot safely estimate himself by what he intends to do. A thousand of the best intentions will amount to nothing unless accompanied by some actual doing."

A teacher who does not study the lesson, who can do nothing but ask prepared questions, and who cannot intelligently review the answers given by the scholars, can never expect to interest the scholars, or induce them to study the lesson. Likewise, the teacher who conceives it to be his or her duty to prepare a lecture, and take up the entire time allotted to delivering it, cannot expect the scholars to study or to learn. In every class there will be found diverse talents as well as dispositions. Some can more readily be interested in biographical, others in historical, and again others in doctrinal studies. It is the duty of the teacher, while giving general instructions, to employ and take advantage of the special talents and inclinations, for the general good of the class.—*Sunday School Times.*

A SONG OF HOPE.

Children of yesterday, heirs of to-morrow,
What are you weaving—labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom;
Room for it—room!

Children of yesterday, heirs of to-morrow,
Lighten the labor and sweeten the sorrow,
Now, while the shuttles fly faster and faster,
Up and be at it—at work with the Master.
He stands at your loom;
Room for him—room!

Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster;
Turn it—and lo, the design of the Master!
The Lord's at the loom;
Room for him—room!

Conference Minutes.

SOUTH MISSOURI.

Conference convened in the Saints' church of Pomona branch, December 9. C. J. Spurlock presided, A. D. Brooner clerk pro tem. Elders' reports: H. Sparling, C. J. Spurlock, J. H. Tibbles, and J. C. Chrestensen. Branch reports: Pomona 65; gain 5. West Plains 56; gain 2. Woodside 34; loss 8. Springfield 87; gain 13. Bishop's agent's report: Due agent last report $74.95; J. A. Davis, expense $2; agent's writing material and stamps $8.20; due elders' families $335 for the year; total expenses $420.15; total money collected $241.37. Financial treasurer reported $5.21 on hand. T. J. Simpson, J. B. Graham, and W. M. Petet were appointed to investigate the case of Bro. Quincy Anderson, made a report and were discharged. A petition from Grove Springs saints, requesting a branch to be organized there was read, and the missionary in charge and district president authorized to organize. J. C. Chrestensen was reëlected district president, secretary, and treasurer, with C. J. Spurlock assistant president. The resolution passed at last conference, that each branch make an effort to contribute $5 or more, to help defray the incidental expenses of district president during the next quarter was rescinded. The district president was requested to make an itemized account, quarterly and yearly, and report to district conference of everything received. District clerk was authorized to take charge of Ozark branch (disorganized) records, and place the members on the records of the respective branches to which they should belong. Resolution: No money shall be drawn from the treasury without an act of conference, and that all money now in the treasury be considered tent funds, and that a special levy of one dollar be paid by each branch, to be added to the tent fund. On Sunday forenoon, the 10th, the saints' church at or near Pomona was dedicated. Prayer by Elder C. J. Spurlock, and the sermon by Elder H. Sparling. A good effort and edifying to the saints. The keys were turned over to branch president, Elder J. B. Graham. Adjourned to Bruner branch, John's Mill, Douglas County, Missouri, March 17, ten a. m.

NORTHERN NEBRASKA.

Conference of above district met at Omaha, January 26; J. E. Butts president, James Huff secretary. On reading the minutes, there was an apparent discrepancy in the report of the Bishop's agent, and the secretary was instructed to write the Bishop and get statement and correct the minutes. D. M. Rudd chosen assistant secretary. Statistical reports: Union 66; removed 3, absent from branch 39. Blair 30; received 2, absent 11. Columbus 29; baptized 1, removed 1, expelled 2, absent 13. Lake Shore 91; removed 4, absent 49. Omaha 264; baptized 2, received on certificate 2, by letter 6, removed 1, died 2. Platte Valley 63; no changes. Elders reporting: H. J. Hudson, F. A. Smith, D. M. Rudd, Oscar Case, James Huff, Jens. Andersen, J. P. Ogard, E. H. Boulson, S. S. Black, S. F. Cushman, N. Rumel, G. M. L. Whitman, James Hodges, and J. E. Butts; Priests A. W. Ballard, J. F. Weston; Teachers W. C. Fetter, John Agenstein, Marcus Bilyne. Bishop's agent reported: On hand last report $57.70; received $277; paid out $283 38; balance on hand $51.32. Audited and found correct. Report of James Huff in regard to appeal from Lake Shore branch adopted, court discharged, and the matter referred to a committee of investigation, consisting of James Huff and Oscar Case, to report at next conference. The following named persons duly elected delegates to the General Conference: C. M. Hollenbeck, John F. Weston, J. P. Ogard, F. A. Smith, D. M. Rudd, Oscar Case, John Agenstein, Susanna Agenstein, Lottie Edwards, E. T. Edwards, Rose Huston, Lizzie Edwards, Bertha Horton, Alice C. Swartz, J. E. Butts, James Huff, H. J. Hudson, George W. Galley, Stephen Francis, and Lloyd Marteeny. Spiritual condition of Lake Shore branch reported as improving, Omaha branch in good condition, and Union branch in fair condition, spiritually. Lake Shore and Union branches requested to change the names to that of nearest post office, in harmony with the request of the General Conference. Resolution introduced as follows:—

To the Brethren of the Northern, Central, and Southern Nebraska Districts of the Reorganized Church of Jesus Christ of Latter Day Saints; Brethren:—Whereas, it seems to us the part of wisdom that the boundary lines of the districts of the State be rearranged, so as to form only two districts of the territory now comprising the above-named districts, we do respectfully request you to consider the following proposition at your next conference: That each district authorize their delegates to General Conference to confer with the delegates from the other districts to consider the propriety of a division along the following line, or some other they may agree upon: Beginning at the Missouri River and following the south line of the following-named counties, Sarpy, Saunders, Butler, Polk, Merrick, Howard, Sherman, and Custer. The west line may remain as at present.

D. M. RUDD.
F. A. SMITH.

The resolution was adopted.

The matter of gathering and consecration, as sent out by the brethren from California, was referred to a committee consisting of James Caffall, D. M. Rudd, and Oscar Case, who reported as follows: We your committee, after mature consideration, submit the following: First, While we consider the matters submitted by the brethren in California, namely, gathering, consecration, etc., of paramount importance, it is made to appear to your committee, that forasmuch as the Presidency have general supervision over the whole church, when a necessity exists for a special council, whether consisting of the priesthood or the entire church, for considering an action on gathering, etc., it will be their right to so advertise to the body. We, therefore, are of the opinion that the act would be premature. Second, We by no means question the right of the brethren in California to petition the body on any matter they please, but think with due deference to the brethren of California, that as a district you know whether or not you desire to so petition. Third, The following is found in Doctrine and Covenants, page 355: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

JAMES CAFFALL.
D. M. RUDD.
OSCAR CASE.

The above report was on motion adopted. Resignation of F. A. Smith as member of tent committee, and James Huff elected to fill the vacancy. Bro. James Caffall urged the saints by way of advice, that a fund be created to pay the necessary expenses of district officers. District officers were instructed to issue letters of removal to members of disorganized branches when requested. Preaching by Elders James Caffall, Oscar Case, and D. M. Rudd. Adjourned to Columbus, Nebraska, May 25, at 7:30.

R. F. Horton, a popular English Congregationalist, has discarded the title of "Rev.," and requested his friends not to use it in connection with his name.

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Sunday School Associations.

CONVENTION NOTICES.

Pottawattamie Sunday school convention meets in the chapel, Council Bluffs, at two p. m., February 23. All schools requested to report and send delegates. This is the last session before General Convention.

JENNIE E. SCOTT, Sec.

PROPOSED AMENDMENT.

Notice of proposed amendment to Constitution and By-laws of the General Sunday School Association.

Notice is hereby given that an amendment will be offered to the present Constitution in relation to ex officio members, on page 7, of the August, 1897, edition of the Constitution. It is proposed to strike out under article 8, Membership, section 2, on second line after "Associations," the word "and" and insert on third line, same section, after "District Associations" the following: "and general officers and general appointees of the church," using proper punctuation.

W. N. ROBINSON, Sec.

Miscellaneous Department.

THE LAKE MISSION.

To the Ministry in the Lake Mission; Greeting: — Dear brethren, having been placed temporarily in charge of the mission, I wish to make a few suggestions regarding reporting. Your next reports, which should be made promptly on March 1, are important, as they form a basis for appointments next year. At that time each report should contain a statement of the desire and opportunities of the writer for future labor; the number of dependents, including wife and children, should be given, and the ages of the children stated; and if there are any peculiar conditions requiring special consideration, they should be presented. State also the probable amount which will be required to sustain the family, not including your individual expenses.

All are not required or expected to report directly to me, however. My predecessor, Elder E. C. Briggs, appointed the following brethren in charge of "fields of labor," as follows: J. J. Cornish in Northern Michigan, Andrew Barr in Eastern Michigan, S. W. L. Scott in Southern Michigan and Northern Indiana, and George Jenkins in Southern Indiana. I recognize these appointments, and expect others to do so. I hope, therefore, that every one in the Lake Mission, under General Conference appointment, will take notice and report to these brethren promptly on the *first day* of March, so that they may summarize the reports and forward the necessary items to me as soon thereafter as possible, as the Quorum of Twelve meets on March 15, and all should be in my hands by that time to insure consideration. Your brother and colaborer,

HEMAN C. SMITH.

HIGH PRIESTS' QUORUM.

To the Members of the Quorum of High Priests in the Reorganized Church of Jesus Christ of Latter Day Saints; Greeting:—

Beloved Brethren, as the time for the General Conference is near at hand, it becomes our duty as members of said quorum, to report either in person or by letter to the quorum, an account of our labors and standing in the great work in which we are engaged. Those who are laboring under General Conference appointment are respectfully requested to report their labors, and where; also in what capacity, whether as presiding officers or as traveling ministers. Those who are local, and not directly under General Conference appointment, are also requested to report their labors, as it is expected that none are idle in this great cause. God "expects every man to do his duty," but every man according to his ability, which comprises his circumstances—physical, mental, and spiritual—hence the quorum will expect a good report from its members. Please send all reports to Bro. H. A. Stebbins, secretary of the quorum, Lamoni, Decatur County, Iowa, by request of the Presidency of the quorum, by April 1, 1900.

CHARLES DERRY.
M. H. FORSCUTT.
C. E. BUTTERWORTH.

DISFELLOWSHIPED.

Notice is hereby given, that at a business meeting of Union branch of the Reorganized Church of Jesus Christ of Latter Day Saints, Indiana, held Saturday, January 27, 1900, Leonard F. Daniel, who was an elder in said church, was disfellowshiped, and his name ordered erased from the church record of names of said branch; said Leonard F. Daniel having been duly charged, tried, and convicted before an elders' court of said Reorganized Church, duly called, and sitting at West Pullman, Illinois, November 14, 1898, upon the charges of adultery, tattling, unchristian conduct, insulting women, and lying, which conviction was had by due testimony and confession of said Leonard F. Daniel to said court.

Further, the said L. F. Daniel having sought, and we believe having gained, admission to the Christian Church, commonly called "Campbellites," upon his standing as a member and elder in said Reorganized Church, since his conviction before said court, and before reconciliation with said Union branch, the action of the said Union branch is had in his case and he is disfellowshiped from said church, and his name erased from the roll of said Union branch.

Done at Wirt, Indiana, January 27, 1900.

WILLIAM C. MARSHALL, Pres.,
C. T. FEWELL, Sec.,
Of Union Branch.

SOUTHEASTERN MISSION.

Will the elders and priests of the Southeastern Mission please report to me the first of March, the number of sermons preached, number baptized, new openings made. State the time you spent in the mission, putting in all labor performed during the last two years. Those desiring missions will give number dependent upon them, giving ages of children, and the amount needed for their support a month. M. M. TURPEN.

GENERAL CONFERENCE BOARD.

The rate of board has been fixed by the Lamoni branch at $2.50 per week. The committee will have some places where free entertainment can be had, but no one should count on free entertainment and board unless they have made arrangements with the committee before arriving in Lamoni. We will try to aid any who *cannot* pay by helping them to secure such places, but arrangements must be made with the committee before coming.

All persons desiring the services of the committee should write the secretary or president in due time, stating what you desire, when you expect to arrive, etc. If you have preferences, we will try to give them due consideration.

Persons who accept invitations from friends, and make their own arrangements, need not communicate with us, but when you arrive we will assist such to find their places, if desired.

When you decide to come, if you desire us to assist you in any way, write us early, so that as many as possible may be assigned to places before the sessions begin. Committee,

GEORGE W. BLAIR, President.
L. G. ANTHONY, Secretary.
S. K. SORENSEN.
W. J. MATHER.
J. A. GUNSOLLEY. 2t.

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers are requested to forward credentials of delegates appointed to represent their districts in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate the organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district and names of its delegates, signed by the president and secretary of the district appointing, with name of district and place and date of holding of conference, is sufficient. Separate individual credentials are not necessary.

Branches not in districts are each entitled to one delegate and one vote.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:—

"*Provided*, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

Attention is called to the following, adopted at last General Conference:—

"Resolved, that the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

District secretaries and secretaries of branches not in districts who fail to receive credential blanks will be supplied promptly on receipt of postal card with address.

In bonds,

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, January 25, 1900.

CONFERENCE NOTICES.

Independence district conference will convene at Independence, Missouri, Saturday, March 10. Would like to have all the priesthood who have been laboring in this district, mail me a written report of their work about five days before convening of conference. Would also like to have a statistical report from every branch in the district, so that I can send the full report of this district to the General Church Recorder before General

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Conference. Sunday school and Religio conventions will convene Friday, March 9.

D. ROBT. WINN, Sec.

2306 Bellefountaine Avenue, KANSAS CITY, Missouri.

SOUTHWESTERN MISSION.

To the Ministry of Southwestern Mission:—I kindly ask you to report to T. J. Sheppard, Oklaunion, Texas, so reports may reach us by March 10. We ask for a report for two years. Do not fail to give all items. State how much your family will require per month. 2t A. J. MOORE.

NOTICES.

Wanted the address of James P. Benson. Anyone knowing of his whereabouts will please report same to J. C. Chrestensen, South Missouri district president, Beaver, Douglas County, Missouri.

CONVENTION NOTICE.

Sunday school convention of Little Sioux district will meet at Magnolia, Iowa, Friday, March 2, at two p. m., with district conference Saturday and Sunday following. A priesthood meeting will be arranged for during session. Let the priesthood not attending report by letter. It is also annual election of district officials.

A. M. FYRANDO, Pres.
LENNA STRAND, Sec.

BORN.

BOYER.—To Alex. and Sr. Alice Boyer, April 6, 1899, near Delta, Colorado, a daughter, named Delcie. Blessed by Elder M. L. Schmid, January 29.

HUBBARD.—To Bro. Lyman and Sr. Alice Hubbard, January 10, 1898, near Olathe, Colorado, a son, named Glen. Blessed by M. L. Schmid, January 29, 1900.

MARRIED.

BAILEY—STEPHENS.—At the residence of the bride's parents, Mr. and Mrs. Thomas T. Stephens, Davis City, Iowa, on Wednesday evening, February 7, 1900, Bro. Roma J. Bailey and Sr. Addie Stephens were united in marriage. Elder H. A. Stebbins officiated in the ceremony and offered the prayer for the future happiness of the young couple. They had a house prepared before the wedding, and they entered it the same evening to begin the home-keeping.

DIED.

HARDEN.—Isaac N. Harden was born in Green County, Illinois, April 26, 1832, and came to California in 1849; was baptized January 22, 1875, and died at his son's residence in Benecia, California, January 9, 1900, aged 67 years, 8 months, and 13 days. He leaves a son and an aged, infirm wife to mourn.

ROTH.—In Nebraska City, Nebraska, December 1, 1899, Mrs. Idea Roth, of Hamburg, Iowa, in her twenty-eighth year. She came to this city to visit her mother, and wanted to get baptized before she died. She was baptized here November 5, 1899. In our Sunday school she had been taught the principles of this gospel. She leaves a husband and other relations. Funeral in the chapel, sermon by Elder Mark H. Forcutt.

HALL.—Phoebe A. Hall was born in Leeds, Canada, December 8, 1829; died at Ft. Madison, Iowa, January 28, 1900. Funeral services by Elder J. R. Evans, of Lucas, Iowa. She was baptized December 4, 1870, and was a faithful, earnest member until death. She was loved by all who knew her; was a loving mother; she leaves two sons and a daughter to mourn. She has fought a good fight, she has kept the faith, and has now entered into rest. Interment in the Montrose cemetery.

THOMAS.—At Dunlo, Pennsylvania, December 9, 1899, Sr. Margaret Thomas. Was born March 19, 1852, at Ystradgynlais, South Wales, and was married April 8, 1877. She was the mother of eight children, three of whom survive her. She leaves a brother, Elder Francis A. Evans, and a sister, Elizabeth Jenkins. Was baptized by Elder John T. Phillips in Wales.

SALISBURY.—At her home, near Fountain Green, Hancock County, Illinois, at ten a. m., February 2, 1900, Mrs. Katharine Salisbury. Her maiden name was Katharine Smith. She was born in Windsor County, Vermont, July 28, 1813. She was the eighth of ten children born to Joseph Smith, Sr., and Lucy Mack-Smith, and therefore sister to Joseph and Hyrum Smith, who were killed in the "old jail" at Carthage, Illinois, June 27, 1844. She accepted the gospel by faith in the Lord Jesus Christ, and was baptized in June, 1830, by David Whitmer, and was a charter member of the Church of Jesus Christ of Latter Day Saints. She endured all the troubles, privations, and persecutions incident to the prejudice and bigotry of the so-called religion with which the church was assailed in those days. She was married to Wilkins Jenkins Salisbury, January 8, 1831. To them were born eight children, three of whom survive: Solomon J., of Burnside, Illinois; Don C., of Carthage, Illinois; and Frederick, of Fountain Green, Illinois. Her husband died in 1853, in Webster, Hancock County, Illinois, and five of the children preceded her to the grave many years. She came to Hancock County in 1838, and for many years lived at or near Webster; of later years her home has been near Fountain Green. When "the Mormon troubles" of 1846 came on, and the "exodus from Nauvoo" took place, she with her family, along with the family of Joseph Smith, refused to acknowledge the leadership of Brigham Young, and contended that Young was leading the church astray. The church was reorganized April 6, 1860, and came out declaring the original principles, faith, doctrines, and practices of the original church, and rejected the doctrines of "Adam-God," "polygamy," and "blood atonement," along with Brigham Young's leadership. She, in 1873, united with this reorganization, because it furnished an expression of belief in harmony with her faith in Christ, in whom she had a firm, deep, and abiding faith that prompted her to "endure all things" for what she regarded as his cause. Hers was the material and spirit of which martyrs are made. She had been ailing for about two years, but no violent symptoms developed until about a week before her death. She was able to attend to her housekeeping duties up to within twenty-four hours of her death. She was ready and willing to go, and departed in the full assurance of faith, at the age of 86 years, 6 months, and 4 days. The funeral services were held at the Webster church, at two p. m., February 4, 1900, Elder William Lambert, of Adrian, Illinois, in charge; Elder James McKiernan, of Farmington, Iowa, preached the sermon. The interment was at Webster cemetery. A large audience of neighbors and relatives attested their respect for her by their presence at the services.

WIGHT.—Juanita Merle, daughter of Bro. J. W. and Sr. Elizabeth Wight, was born May 3, 1896; died February 6, 1900; aged 3 years, 9 months, and 3 days. She said to her mamma she was going to see her sister, and her last words were, "Good-bye, Mamma." She passed peacefully away. This is the second death in the family of Bro. and Sr. Wight during the year, another little daughter having passed away in the spring of 1899. Juanita was the only remaining daughter, and was greatly beloved. Funeral services at the home; Elder R. S. Salyards in charge, sermon by Elder J. R. Lambert.

JOHNSON.—Mrs. Mary Johnson was born in Aberdare, South Wales, September 6, 1843. Came to this country in 1849, locating in Fulton County, Illinois. Was baptized March 9, 1873, remaining true to the faith till death, February 2, 1900, at Canton, Illinois. She had the privilege of attending a series of meetings shortly before the summons came, and there requested that when she died, hymn 164 be sung—a loving message for her to leave to her children: "Receive ye the word, as taught by the Lord." She was married to Mr. John Johnson, March 26, 1860, who died November 13, 1893. Funeral services in charge of Elder F. A. Russell.

PETT.—Bernice Leo, son of Bro. Fred and Sr. Alwilda Pett, was born December 26, 1892, at Arion, Iowa. While returning from school at the noon hour, he was struck by a passing street car and instantly killed in front of his home in Omaha, Nebraska, January 29, 1900, aged 7 years, 1 month, and 3 days. He went to school Monday morning light-hearted and happy, as he always was; but the opening of the afternoon session of school found his little seat vacant, and his schoolmates sadly realized that dear little Bernice would meet with them no more. Leaving sad hearts here, he has returned to God, who gave him, as innocent and pure as when sent to earth. Funeral services at the Saints' chapel, Galland's Grove, Iowa, and the remains laid to rest in Holcomb cemetery to await the morning of the first resurrection.

BEST.—Sr. Ida May Best (maiden name Davies), born in Cheltenham, St. Louis, Missouri, February 8, 1870; died in St. Louis Baptist hospital, January 31, 1900, aged 30 years had she lived till the 8th of February. She leaves husband and five children to mourn. Was baptized when ten years old. Funeral conducted from the church at Cheltenham, by J. D. White.

ORR.—Susan M. Eckert Orr, at Newport News, Virginia, born May 18, 1849; died January 30, 1900; baptized November 9, 1896, at Roxbury, Virginia; married to William T. Orr, November 21, 1867. Funeral services by J. L. Goodrich, assisted by Rev. Lundy R. Wright, pastor of the Baptist Church. I arrived only in time to be recognized by our dying sister, and immediately anointed her, after which she expressed herself as feeling better, but in a short time she fell into a swoon, from which she did not rally, and died the next day. She leaves a husband and five children to mourn.

HOLCOMB —At the old home in Grove Township, Shelby County, Iowa, February 2, 1900, Homer C. Holcomb, aged 20 years and 8 months. He was baptized August 11, 1889, and manifested much faith in Christ before he was called to depart. Bro. Homer C. was the son of Harmon C. and Nora Holcomb, who crossed over the river of death some years since. Sr. Mattie Clothier is the only surviving member of her father's family. Funeral services at the Saints' chapel, Galland's Grove, Iowa, by Elder C. E. Butterworth, assisted by Elder John Pett. The remains were laid to rest in Holcomb cemetery, in hope of a glorious resurrection.

MANTLE —At Troy, Illinois, January 31, 1900, Bro. Joseph Mantle, aged 63 years, 11 months, and 9 days. Deceased was born at Brierly Hill, England. Joined the church at Linn, Missouri, in 1861. Funeral from Baptist church at Troy; sermon by Elder J. D. White.

COLE.—At the home of Mr. Daniel Howarth, Dunlap, Iowa, January 30, 1900. Elizabeth Cole, aged 77 years, 2 months, and 24 days. She was born at Butwell, Somerset, England, November 6, 1822; was baptized at Galland's Grove, Iowa, September 7, 1864. Funeral services at the Saints' chapel, Galland's Grove, by Elder C. E. Butterworth, assisted by Elder John Pett. The remains were laid to rest in Holcomb cemetery.

NOVIES —Sr. Eliza Novies, wife of Andrew Novies, was born in England; died January 25, 1900, aged 68 years, 11 months. Funeral conducted by Elder J. D. White. Deceased was member of old organization forty-nine years ago.

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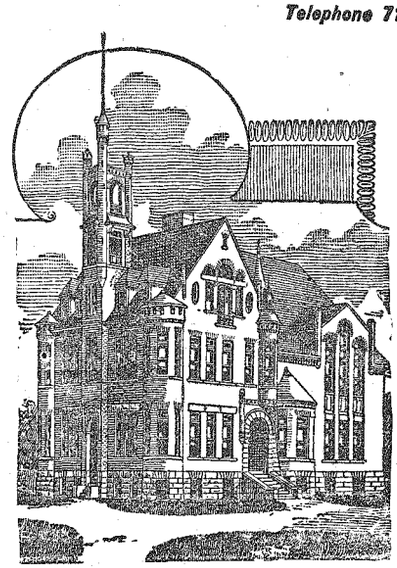

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R.S. Salyards

Vol. 47. Lamoni, Iowa, February 21, 1900. No. 8.

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"THINGS WORTH KNOWING IN PSYCHICAL RESEARCH."

On account of statements which have been made by the press concerning Prof. James H. Hyslop's views regarding the question of the immortality of the soul—statements which, he says, are enormously exaggerated and which put him in a false light—he has found it desirable to correct these erroneous impressions and state the precise nature of the problem presented to students of psychical research at this time. It has been said in most of the papers of the United States that Professor Hyslop has promised that he would "scientifically demonstrate the immortality of the soul." This he absolutely denies, and refers to his article in *The New World* for May, from which we have already quoted, for a true statement of his views. He says (in *The Independent*, October 12):—

"If the public expects my results to be in any respects different from what has already been published on the Piper case, it may prepare itself for disappointment. Those who have not been impressed by Dr. Hodgson's report may as well let mine alone. I pretend only to confirm his conclusion, not to do anything better, unless, because of the improved conditions under the Imperator *regime*, the sittings can be said to be better. But it is absurd to hope from me any miracles that will convince presumably intelligent men over and above disappointment with such an astounding piece of work as Dr. Hodgson's report represents. The trouble is that the public and 'scientific' men alike read that other work of the Society for Psychical Research with *a priori* preconceptions of what ought to be obtained in 'communications,' and do not study the problem carefully enough to know what it is, and what the inherent difficulties are likely to be in such a thing as real or apparent communication between two worlds. They have wholly forgotten the slow development of invention and discovery, as in electricity, the telephone, graphophone, etc. If we are scientific we have no right to expect anything involving our *a priori* theories about the matter. What scientific men mean by saying that what has already been published is disappointing I cannot understand. If they mean that they are still skeptical I can appreciate their state of mind, as that is very healthy when you have not had a long experience in all aspects of the subject. But to complain of disappointments is to acknowledge preconceptions of what ought to be that should never infect the spirit and methods of any man who lays the slightest claim to being scientific. There seems to be a general demand that 'spirits' should show a very lofty estate and engage in the most elevated conversation, without defining what that conversation shall be. People demand that they shall show superior intelligence, tell the conditions of life in which they live, and perform all sorts of miracles. The messages are supposed to be unattended with any difficulties that should make them incoherent. Now there is not a shadow of excuse for all this, and a thousand other equally absurd things. To start with, there is no reason to suppose scientifically that there are spirits of any kind, much less that they have any 'high state.' The scientific man has no business whatever in expecting or demanding that 'spirits' shall satisfy his preconceptions of what a transcendental existence shall be, or of what communications shall consist in. His sole business is to see whether the facts force the explanation to choose between a belief in the *continuity of consciousness* and *an inconceivable* amount *of telepathy*. Whether spirits are sane or insane, coherent or incoherent, has nothing to do with the problem, and a man only makes a fool of himself when he repudiates the case because his preconceptions are not realized, and because his illusions about a transcendental world are not proved to be true. Nor is the question one whether supernormal phenomena represent more intelligence than can be attributed to the brain of the medium in its normal action. But it is solely whether the facts acquired can be attributed to any normal means of acquiring them, and whether they are evidence of *personal identity, or the persistence of the consciousness once known to exist.*"

Dr. Hyslop states a few facts concerning the Piper experiments conducted by the Psychical Research Society. These facts, he says, while they do not prove anything in favor of spiritualism, leave both the general public and scientists without a shadow of excuse for their "presumptuous and supercilious attitude" toward these investigations. He makes the following statements.—

"1. None of Mrs. Piper's experiments are conducted in the dark. All are in broad daylight.

"2. There is no cabinet or mechanical apparatus, as is so common in 'spiritualistic' performances.

"3. There is no slate-writing with its inevitable accompaniments connected with the affair.

"4. Mrs. Piper's life and conversation show none of that theoretical and personal interest in the subject that characterizes the professional 'medium' with his doctrine of magnetism and electricity.

"5. Mrs. Piper has nothing to do with the arrangements for the experiments and sitters. These are all managed by the officers of the society that has her under contract.

"6. All the slate-writing that I ever witnessed was done out of sight and not ostensibly by the hand of the 'medium,' While Mrs. Piper's automatic writing is done in clear sight with her own hand, and on paper and with a pencil of your own furnishing.

"These facts and differences will not make phenomena genuine for any theory, whether secondary personality, telepathy, or spiritism, but they dispose of the assumptions that are usually made when this subject is mentioned, and which are too well supported by general experience against the genuineness of anything that claims to be supernormal. You may insist upon more rigid conditions still, if you like, and if it be possible to do so. But as I am not contending

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for the genuineness of the case in this statement of its characteristics, but only the difference between it and the usual instances which give the popular conception of 'spiritualistic' phenomena, I am not concerned with the question whether they are valid or not. They force the public, however, to consider the Piper phenomena with more patience than it is accustomed to do, whatever the explanation that may recommend itself in the end. And we must remember also that the whole case for supersensible knowledge does not depend solely upon this single instance of significant facts. There are thousands of other experiences, such as apparently very important coincidences, apparitions, and mediumistic phenomena, that are on record and many of them exceedingly well authenticated. But they generally lack in the features which give the Piper case its great value. They are: (1) The care taken to exclude all the ordinary reasons for suspecting fraud. (2) The long and sustained period of experimentation with the case, involving hundreds of persons under the strictest conditions of secrecy and care. (3) The completeness of the record made of the facts at the time of the experiment and without any dependence upon memory alone. (4) The fact that the results of this case are experimental, and, to some extent at least, under our control. (5) The knowledge of the antecedent circumstances and conditions connected with the phenomena. . . .

"As Professor James has remarked, not one breath of fraud has ever yet been able to sustain itself. You may still think that this is possible, and I for one shall enter no complaint if only intelligent and scientific reasons are given for this accusation."—*Literary Digest.*

IS CHRISTIANITY DECLINING?

It is not an exaggeration to say that many orthodox Christians look upon Professor Briggs, notwithstanding his recent affiliation with Episcopalianism, as an enemy of Christianity, engaged in an effort to break down the Christian church by his investigations in the domain of higher criticism. It will be of interest to this class, as well as to the public in general, that Professor Briggs has discussed the question, "Is the Christian Religion declining?" in the February number of the *Popular Science Monthly*, and answered it in the negative. Both Professor Briggs and his critics answer the question alike, but they formulate their replies from different points of view, not agreeing upon what is essential to the Christian religion.

In this disagreement it is not for the *Tribune* to decide which is right. It may be interesting, however, to state to its readers the grounds of Professor Briggs' belief that there are evidences of a healthy advance of Christianity. He affirms that historical Christianity has failed to reach the ideals presented by Jesus in his teachings, and that this failure is made good by the ethical enthusiasm of the present time, which "is an evidence that Christianity is about to enter upon the last and highest stage of its development." He further declares that dogma has had an exaggerated importance in the past and that "the effort to throw off the bondage of the popular and scholastic dogma is an advance and not a decline—an advance into the realm of freedom"—in other words, "a determination to know the truth and to hold nothing but the truth."

The chief factor in the Christian religion, according to Professor Briggs, is "the fundamental one of the Christian life and the Christian institution," but there are several types of religious life and these vary according to temperaments, nations, and races. The religion of one great center cannot be used as a test of religion in others. Professor Briggs dwells upon this point in considerable detail by a comparison of religion in Great Britain and in the United States. He finds that the latter occupies an intermediate position attained by the assimilation of the British and continental types of religion, as is shown by the fact that it is no longer a badge of good citizenship or test of social propriety to attend public worship in this country, and that the pulpit is no longer "the chief means of instruction and of intellectual and moral stimulation for the people." Even this last does not convince him that Christianity is declining. He says:—

> Those who think that the pulpit is everything in the public service naturally suppose that with the decline of the pulpit Christianity declines, but those who think that public worship is the essential thing in the church rejoice at the changes that are taking place, and hold that Christianity is advancing.

Professor Briggs does not believe that there is any real evidence for the charge that biblical criticism has undermined faith in the Holy Scriptures; on the other hand, he believes it makes the Bible "more attractive to the people, and its reading and exposition more interesting and influential in the church." His conclusion is that Christianity "is passing through a transition state, putting off antiquated dogmas, customs, and methods, and adapting itself to the modern world and transferring itself so as better to accomplish its work." His enemies may not entirely agree with this, but they will not dispute his assertion that Christianity is not declining, and that "in no age has it made more advance than in the century now drawing to a close." In this at least they are agreed.—*Chicago Tribune, January 28, 1900.*

A REMARKABLY RICH COUNTRY OPENED UP TO MERCHANTS, MINERS, AND FARMERS.

By the first of next April the completion of a new extension of the Burlington Railroad system will open up an entirely new section of country. A territory never before accessible for lack of railroads, but which is wonderfully rich in mining, grazing and agricultural possibilities.

It has already been completed from Alliance, on the Burlington's line in Northwest Nebraska, 37 miles south to Bridgeport, on the North Platte River. From there a line is rapidly being constructed, about 100 miles, along the north bank of the North Platte to Guernsey, Wyo., which will probably be the railroad and commercial center of what is known as the Hartville mining district.

Three years ago the Colorado Fuel & Iron Company, with a paid up capital of $25,000,000, owning extensive rolling mills in Pueblo, Colorado, began to investigate the ore of this district. They mined several hundred thousand tons and shipped it out to the smelters at Denver and at Pueblo. One year ago, the Colorado Fuel and Iron Company entered into a twenty years' lease of a portion of the Hartville mines, and since then have constructed a railroad from Badger, Wyoming, to the mines, a distance of fifteen miles, at an expense of $300,000. By the terms of the lease, the Colorado Fuel and Iron Company is compelled to take out at least 500 tons per day, and the amount of iron ore that must be taken out is increased 25,000 tons each year until the minimum product of 1,000 tons per day is reached. This should be a sufficient guaranty that a period of commercial activity never excelled in the history of the West is about to be inaugurated in the Hartville mining region.

The stock business further back from the river is carried on extensively, and there is reason to believe that Guernsey will be a busy shipping point for live stock.

This new field of industry is attracting the attention of all classes of people. The capitalist, the merchant, the miner, the stockman and farmer all see an opportunity which rarely occurs, and those who are first in the field, as usual, will reap the reward. J. Francis, the general passenger agent of the Burlington Railroad at Omaha, Nebraska, states that he is every day receiving inquiries about the new country from all sorts of people, and that evidently there will be a steady tide of emigration Guernseyward during the coming spring.

SKELETON OF A MASTODON UNEARTHED.

The Chicago, Burlington, & Quincy Railroad is spending in the neighborhood of two million dollars in reducing grades and straightening curves on its main line between Chicago and Omaha. At Rome, Iowa, the line crosses the Skunk River, and there a gang of men have been employed excavating for the foundations of a new double-track iron bridge. At a point fifteen feet below the river bed, under the quicksand and just above the blue clay strata, foreman Peter Mattson came across a T-shaped bone three feet high and four feet eight inches wide. It was taken out and carried in the tool car to Batavia, where it now is. Those who have since examined the bone pronounce it to be undoubtedly part of the skeleton of an animal of prehistoric times, probably that of a mastodon.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, FEB. 21, 1900.

TWO RESOLUTIONS.

We have seen the type-written copies of two resolutious or petitions, which are being circulated by some of the eldership in various branches and districts, asking that they be voted upon; one of which is to the effect that the church authorities be requested or petitioned to call a Solemn Assembly to take into consideration "the gathering" and other subjects kindred to it, with a view to perfecting such gathering pursuant to certain provisions of the law, which it is held should govern in the case; the other, to the effect that on and after the next April session, all resolutions, by-laws, or acts affecting the church, other than such as occur in routine business, shall, after being adopted or passed by the conference, be printed officially and sent to the various branches for ratification or rejection, before becoming of binding force upon the church; and that all laws, amendments to rules of procedure, and revelations contemplated to be presented to the church, shall be sent to the branches for consideration and vote before presentation, thus securing to the branches what would be known as the "initiative and referendum" in lawmaking.

We have not received either of these resolutions or petitions in an authoritative way, but they were handed to us by the hands of a middle or disinterested man, without comment or remark indicative of what he thought of them, or what ought to be our attitude toward them as Editor of HERALD.

The right of petition is one of the vested rights of the citizen, one of the recognized remedies to which the people may appeal for the redress of wrongs, the suppression of intolerable evils, and the general bettering of conditions among the people. Hence, we do not stand in the way of the exercise of the right by those who choose to apply to that remedy.

Just how the object sought to be effected by these resolutions or petitions coming before the conference will be accomplished, will, we suppose, be discovered on their presentation and consideration, hence we have little to urge concerning them.

It seems proper for us, however, to suggest to those branches and districts before whose business sessions these documents may come for action previous to the April session of conference, that they consider the probable result to ensue if the requests made should be carried into effect.

We believe that an airing of the subject matter of these two documents before they reach the doors of the conference might be of some benefit, and possibly lessen the hurt sure to come to some when the body of elders gets the subject before it.

DOCTRINE AND COVENANTS 43: 3.

In reading Bro. Duncan Campbell's article in *Herald* of January 17, page 37, fourth line from top of article in Doctrine and Covenants 43: 3, 4, "And now, behold, I give unto you a commandment that when ye are assembled together ye shall instruct and edify each other that *ye*," etc. This word reads *he* in my Doctrine and Covenants, and to my mind puts quite a different construction on the passage.

I had occasion to call the attention of a brother to the same article in the *Herald* and he had not noticed the words *ye* and *he*, so in looking into his Books of Covenants, as he has three of them, one a Liverpool edition of 1849, another a Plano edition, and a third one of Lamoni edition,—two of the three have the word *ye* and one the word *he*. So I would very much like to know which in your judgment is correct, as I have educated myself that the word *he* was correct, and refers to Joseph Smith; that after he should listen to all the varied gifts that are given to the church he should know how to act upon the different points of the law, and so the church become sanctified by the same.

Kindly let me know at your earliest convenience, and greatly oblige.

In the 1835 or Kirtland edition of the book of Doctrine and Covenants, the passage reads as follows:—

And now behold I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments which I have given, etc.

The next, the Nauvoo edition, published in 1846, reads the same, as follows:—

And now behold I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, etc.

The next, the Liverpool edition, 1852, reads the same.

In the Lamoni edition 1880, which is the same as the Plano edition, the passage reads:—

And now behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that *he* may know, etc.

The last edition, the Lamoni edition of 1897, renders the passage correctly:—

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that *ye* may know, etc.

The 1897 edition was corrected by the 1835, the edition accepted and indorsed by the General Assembly of the Church. How the error crept into the Plano edition we are unable to state. Other errors in it have also been corrected in the last (1897) edition. The passage as rendered by the 1897 edition is in harmony with other parts of the organic law of the church, which places the responsibility of acting for the church upon the various quorums of the priesthood, according to calling and functions provided for in said law. They act for the church, every quorum and every man, in the sphere of each. All must therefore know how to act, intelligently and comprehensively, hence the provision of the law that not only Joseph Smith, but that all "ye," shall *know* "how to act," etc.

All were to join in instructing and edifying one another, — that when they labored among the churches and in the world they should "*know* how to act upon the points" of the law, etc.

The passage with the word "ye" is, in our judgment, manifestly the correct rendering.

BRO. ELI T. DOBSON, formerly of St. Joseph, Missouri, has of late lolated at Deloit, Iowa, the place of his childhood's home, and established himself in business.

Deloit lies on the north side of the Boyer Valley, and by the finishing of a line of the Illinois Central Railway this last fall has excellent market facilities, reaching St. Louis, via Omaha, and Chicago, direct.

Bro. Dobson is in a situation to offer chances to some who would like to settle in a comparatively new and thriving town, to secure homes and possible chances for prospective success.

Bro. Dobson seems also to be awake to the cause; in a late letter to the editor he states:—

I am glad for the sake of the Saints now here; I am glad for the church's sake which we may honorably represent here, with some distinction too; and I am further glad for the opportunities now presented for wide-awake Saints in these parts to build solidly, and

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wisely, and in view of the "oft-quoted" sage's advice to the Saints to build permanently and solidly in the "regions round about," I feel sure you would approve of such building at Deloit. It may not be "central" Zion, but if Saints ever get numerous enough to cover one State (size of Kansas for instance) we can't all be in the State capital, can we?

AT a recent session of a Parliament of Religions held in the Unitarian Church, Oakland, California, in which Rev. Father H. H. Wyman presented "The Claims of the Catholic Church on the Modern World," Rev. Benjamin Fay Mills, a somewhat noted evangelist, but now pastor of the Unitarian Church at Oakland, said:—

We must all realize that we have come through the Catholic Church. If I were not a Unitarian I would be a Catholic. It is but a difference of freedom of belief and authority. The Catholic religion has done much for the enlightenment of the world, and we are all agreed that the Catholic Church has been a messenger of mercy.

EXTRACTS FROM LETTERS.

The following extract is from a letter to Bro. White from Bro. Slover in regard to the late debate with Braden:—

BRUBAKER, Ill., Feb. 8.

Brother White:—I have been here in the vicinity where your late debate was held, for several days, and have been greatly comforted in presenting the gospel; but on account of so much rain and mud only a few could get out to hear. It is the sentiment of everybody except Campbellites, so far as I can hear, that Braden was completely knocked out in the debate, and I have been wondering what will become of those people who heard our work presented so powerfully, and make such an admission, and then at the same time reject the light. Surely such people will come under great condemnation.

How a lady correspondence, not of the Saints' Church, speaks of Bro. White and the saints in the Lowry City (Missouri) *Independent*, for February 9:—

Elder I. N. White, of Independence, Missouri, has been entertaining and instructing the residents of Lowry with lectures on topics of the gospel, illustrating the same from a large chart. We understand he handles his subject in a masterly manner. These lectures have been free.

I would like to say to the public in general, to come out and hear these people, and learn more of their religious belief before you condemn; there is much to be admired in their teachings, and many things that are worthy of imitation by others. As a Christian sect they are remarkably free from many of the faults which cling to the larger majority of people. One thing in particular that they never indulge in is slander. If they cannot say any good of anyone, they let them alone; they do not try to paint a person's character any blacker than it is, and they usually find out their good qualities and speak of those instead of the evil. It has been my fortune to know a good many of these people, and in many different places, and I have always found them the same everywhere—clean in morals and in speech.

Elder John Kaler, Sydney, Australia, January 14:—

We just closed the best conference I have seen in Australia. The future outlook for the work is good. Bro. G. R. Wells leaves in a month for Lamoni. All well and happy. Happy New Year to you and all Saints.

Bro. John Kaler, writing to Bishop Kelley from Sydney, Australia, January 14, says:—

Our late conference was exceptionally good. Bro. Wells leaves for Lamoni, February 6, accompanied by Sr. Wells and baby. The conference voted forty pounds to send them to San Francisco. Nine baptized lately here in Sydney; work is onward. Love to all Saints.

Bro. F. A. Smith, Louisville, Nebraska, February 8:—

I am here holding a few meetings. It turned cold and stormed so hard no one came out. It is cold to-day, but clear, with quite a snow on the ground. I will return to Omaha on Sunday morning. Inclosed find an obituary notice. I preached the sermon at Beatrice to a crowded house in the Christian church with the Christian and English Lutheran ministers to assist, with fine attention and good liberty.

EDITORIAL ITEMS.

Bro. Morris T. Short has written in a vein somewhat antagonizing the right or propriety of sisters and, we suppose, what are known as laymembers, to act as delegates from branches or districts to General Conferences. We hope that the different branches and districts which propose to be represented in the ensuing April session of conference, will not be deterred from making their choice of delegates in accordance with existing rules and regulations, remembering that "membership in good standing" is the only prerequisite qualification required of delegates to the conference. It will be time enough to change our action when the rule shall be changed.

Labor wanted. Bro. James W. Whitley, living at Bridgeport, Douglas County, Washington, thinks there is a chance there for the labor of an ensign bearer. He suggests that whoever comes should go to Spokane, thence by rail to Cooley City, thence by stage to Bridgeport. He says, "Every body knows me," hence he would be easy to find. He would be glad to be at the April Conference, but his means will not allow.

Bro. J. F. Mintun, of Magnolia, Iowa, has been having a tilt with one Frank Gilson, in the Sioux City *Tribune* and Woodbine *Chronicle*, about the origin of the church, its doctrines and its history. Bro. James Frank seems able to defend the cause with his pen as well as a preacher.

General Bobrikoff, Governor General of Finland, has declared that Russian occupation of Sweden is a question of but a short time. The statement has caused much disquiet among the Swedes.

At a meeting of the New York Presbytery it was decided to drop the charges of heresy against Professor McGiffert of Union Theological Seminary. The Presbyterian Church evidently fears to take up further heresy trials.

A law has been proposed in the French Chamber punishing bishops and priests for criticising the government.

Latest advices from South Africa are to the effect that Kimberley has been relieved and that the Boer forces under General Cronje are retreating, though making a good fight in so doing. General Buller has crossed the Tugela River for the fourth time and seems to be in position to hold the Free State Dutch in check. London is elated with the apparent advance.

Italy is to gather a big fleet by April.

There is much demand in Europe for American coal, the price having reached as high as eleven dollars a ton in London. As a consequence an advance of twenty-five to fifty per cent on bituminous coal is predicted in America.

The suit of H. C. Frick one of the Carnegie firm, against Andrew Carnegie, shows the enormous profits of the steel combine for the past year to have reached $21,000,000.

London reports the revolt of Egyptian troops in the Soudan to be at an end.

The English government is taking measures to raise the army to a total of 600,000 men.

Governors of Russian provinces have petitioned the government to remove restrictions against the Jews, whom they declare to be worthy of equal civil rights and privileges.

Russia is exerting pressure upon Turkey. She has given notice to the latter in effect that Turkey make no arrangements with other powers concerning the building of railways in Turkey that might prove undesired by her great neighbor on the north. It is reported that Russia has secured important concessions for the construction of railways in Turkey in connection with her proposed lines in Persia.

The Russian press demands the abrogation of the treaty of Paris and declares the times propitious for securing free exit into the Mediterranean Sea. It is thought Russia will compel Turkey to open the Dardanelles.

Bubonic plague in Manila has caused thirty-two deaths. There were twelve new cases during the past week.

"Rome, Feb. 18.—It is believed in Rome that the movement of Russian troops toward the Afghan frontier does not constitute imminent danger, but, however, it reveals to political circles pernicious tendencies against English domination in India. The *Tribuna* in a strong editorial says the most critical moment in the history of India has arrived, but it asserts that

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other nations besides England are jeopardized, because in this tragic hour the entire human family is likely to be involved in a world wide quarrel.

"The editorial concludes by predicting that the present events are preparing the world for great political turmoils and ends by asking the question, What is Italy doing?"

Austrian leaders fear that Austria, so hopelessly divided by internal strife, is on the verge of dissolution. All conferences held so far have failed to reconcile the differences between the German, Hungarian, and other elements—eight in all, and speaking as many different languages—that comprise the empire.

The Berlin press anticipates speedy developments in Central Asia growing out of the Russian transcaspian mobilization. It says, through a leading organ: "The Afghans will probably soon give the Russians ample occasion for warlike measures. Moreover, the Russian march upon Herat is equally as justifiable as the English attempts to subjugate the Boers."

Bro. John Smith sends us a neat card announcing lectures by him in the Universalist church, Sumner Street (New Bedford, Massachusetts, we presume); subject, "The Book of Mormon."

Reduced railway rates have been obtained for the coming General Conference and auxiliary conventions, over the lines of the Western Passenger Association. See Church Secretary's notice in miscellany.

Bro. Frank Criley recently returned from a business trip to Pittsburg, Pennsylvania.

The following, delayed, is inserted editorially to secure insertion in present number:—

NOTICE.

As per the resolution of last General Convention, Brn. George Blair of Lamoni, Iowa, and David J. Krahl of St. Joseph, Missouri, are selected to complete the committee on program for the forthcoming General Convention. The committee consists now of T. A. Hougas, George Blair, and David J. Krahl. T. A. HOUGAS, Gen. Supt.
J. A. GUNSOLLEY, 1st Asst. Supt.
W. N. ROBINSON, Gen. Sec.

Original Articles.

THE FACTIONS ON POLYGAMY AND SPIRITUAL WIFERY.

BY ELDER HEMAN C. SMITH.

The impression prevails with many that the factions into which the church divided after the death of Joseph and Hyrum Smith in 1844 did quite generally adopt the theory and practice of polygamy or some form of spiritual or celestial wifery.

Upon the supposition that this theory is correct it is reasoned, that the doctrine must have had a common source, hence it must have been taught or practiced, or both, prior to the death of Joseph Smith, as these factions had no fellowship or communion with each other afterwards. The strength of this reasoning is apparent, and if the premises are correct, then there is strong circumstantial evidence in favor of this doctrine having been introduced by Joseph Smith, whom they all recognized as a prophet of God. It is then both legitimate and highly proper to inquire into the premises of this argument, Did these rival factions as a rule adopt polygamy, or did they quite generally reject it?

If a general acceptance of the dogma of polygamy is evidence that the original church from which they sprang favored it, then a general rejection of the principle is evidence that the church in which they had their origin was opposed to it. We therefore submit some authentic records touching upon the attitude of these parties regarding the subject.

SIDNEY RIGDON.

The organization under Sidney Rigdon, who was one of the counselors of Joseph Smith, expressed itself in the following vigorous language, in the *Messenger and Advocate*, published by Sydney Rigdon at Pittsburg, Pennsylvania, March 15, 1845:—

PREAMBLE AND RESOLUTIONS, OF THE CHURCH OF CHRIST.

Whereas, the connection which has heretofore existed between ourselves and the people calling themselves the Church of Jesus Christ of Latter Day Saints renders it necessary that we publish to the world a succinct statement of facts relating to the position we now sustain to God and our fellow men; and

Whereas, in consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and the introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage contract, and substituting under the professed sanction of Heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle contained in the revelations of God to his creature man, and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; and

Whereas, the better to conceal the justly odious system of poylgamy, duplicity, hypocrisy, and falsehood are inculcated as virtues, the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; therefore

Resolved, that we hold no fellowship with the people calling themselves the Church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth.

Resolved, that we maintain the truth and the truth only, at all hazards, renouncing at once and forever, the unsanctifying dogma that it is sometimes lawful to lie.

Resolved, that our subjection to the law of God impels us to yield implicit obedience to the law of the land.

Resolved, that we maintain and do earnestly contend for the faith which was once, and is again, delivered to the saints, contained in the Bible, Book of Mormon, and Book of Covenants.

Resolved, that we feel it a solemn and imperative obligation we owe to God and our fellow men to disseminate to the extent of our ability, correct information regarding certain pernicious doctrines and practices which are secretly taught by the leaders and many of the members of the society called the Church of Jesus Christ of Latter Day Saints; verily believing them demoralizing and destructive, combining all the worst features of barbarism, and containing all the elements of the wildest anarchy, and would if unchecked by the power of truth, ultimately extinguish the species. —*Messenger and Advocate*, vol. 1, p. 176.

JAMES J. STRANG.

Though Mr. Strang did teach and practice polygamy years afterward, it is evident that he did not so do before 1848.

It was not claimed by him, nor is it claimed by his adherents, that he received this doctrine from Joseph Smith or from the church at Nauvoo; but from the Book of the Law which Mr. Strang claimed to have translated from plates by himself found in the earth. This also appears from the following quotations, all of which are taken from publications issued by authority of Mr. Strang and his organization.

At a conference held by them at Kirtland, Ohio, August 7–10, 1846, they adopted the following:—

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Resolved unanimously. That we utterly disclaim the whole system of polygamy known as the spiritual wife system lately set up in Nauvoo, by the apostates who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things.—*Voree Herald*, September, 1846.

This was confirmed at a General Conference held at Voree, Wisconsin, October 6–19, as the following will show:—

The proceedings of the special conference, at Kirtland, of August 6, 7, 8, and 9, were presented by President Strang.

On motion of General Bennett, resolved unanimously, that this General Conference cordially approve of the reorganization of the stake of Kirtland, and of the proceedings of its special conference.—*Voree Herald*, October, 1846.

In *Zion's Reveille* for July 22, 1847, is an article from the pen of the editor, James J. Strang, entitled, "Polygamy not Possible in a Free Government."

In the same publication for August 5, 1847, there is an article from the pen of John E. Page, one of the Twelve Apostles at the time of Joseph Smith's death, from which we extract the following:—

TO THE SAINTS; *Greeting:*—

Our eyes and ears are sometimes saluted with communications from abroad that there are persons who profess to be adherents to President J. J. Strang, who are privately teaching and some practicing what is called the "western camp doctrine," or, in other words, "*spiritual* wifery" or polygamy. We also hear that there are some persons who do President Strang the injustice to say that he justifies the principle above stated.

This is to say emphatically, and we mean just what we say, and if our course in the future does not prove us true in this matter then let that execration rest on us that is due to such a course of conduct, that we believe ourself to be as much ingratiated into the confidence of President Strang as any other man. (This we say without egotism, merely to discharge a moral duty.)

We have talked hours, yea, even days with President Strang on the subject of the temporal and moral condition and character of the Church of Jesus Christ of Latter Day Saints, and we find to our utmost satisfaction that he does not believe in or cherish the doctrine of polygamy in any manner, shape, or form imaginable whatever.—Vol. 2, p. 83.

The same publication for August 12, 1847, contains a card from James J. Strang relating to the above, reading as follows:—

Elder John E. Page has referred me to an article in No. 20 addressed "To the Saints; Greeting." In the remarks he has there made he has justly and truly represented my sentiments. I am only astonished that it should be necessary to state them at all. Within three years I have, in the work of the ministry, traveled over sixteen thousand miles, visited all the States north of the Carolinas but three, most of them several times, preached to large congregrations in all the principal cities and in most of the large branches in the country. And I have uniformly and most distinctly discarded and declared heretical the so-called "*spiritual wife system*" and everything connected therewith. It is a well-known fact that several men of talent and influence have separated from me and from the Church of God, merely because I would not in any manner countenance such a doctrine. One of them, Reuben Miller, has, in a pamphlet extensively circulated, given as a reason for separating from the church and becoming a Brighamite that I did not believe in the "spiritual wife system." I have recently refused to ordain a man to a high and responsible office, although a warm personal friend, and after he had been sustained by the unanimous vote of a General Conference, for no other reason than that it was discovered that he believed in "spiritual wifery." I now say distinctly, and I defy contradiction, that the man or woman does not exist on earth or under the earth who ever heard me say one word, or saw me do one act, savoring in the least of *spiritual wifery*, or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of ALL the Scriptures, both ancient and modern, and the discipline of the church SHALL conform thereto. But I do not profess to be *omniscient*, and if any are found in this fault, not in my presence, it is necessary that those who know the facts present them to the proper council and attend to it. If, like many I know of, when a brother finds others in this sin he renounces the prophet and denies the faith, or like others STANDS STILL, HIS damnation is sure. I know little difference between the heresy in the one case or the other. JAMES J. STRANG,

President of the Church.

VOREE, August 6, 1847.

—Vol. 2, p. 88.

The October conference minutes for 1847 contain the following entries:—

James M. Adams, apostle, excommunicated for apostasy and believing the spiritual wife system. Delivered over to the buffetings of Satan till he repent. And the whole congregation lifted their hands against him.

Benjamin C. Ellsworth, excommunicated for teaching and practicing the spiritual wife system. Delivered over to the buffetings of Satan till the day of the Lord. And the whole congregation lifted their hands against him.—*Gospel Herald*, Oct. 14, 1847, vol. 2, p. 122.

On December 23, 1847, J. W. Crane was tried before the First Presidency, J. J. Strang being present, and convicted under nine counts, the third being:—

Heresy; teaching that it is right to plunder unbelievers; three witnesses. Teaching that saints may have other women than one wife; five witnesses.—*Gospel Herald*, vol. 2, p. 192.

These extracts show conclusively that whatever Strang may have subsequently taught on this subject, he did not receive the doctrine until more than three and a half years after the death of Joseph Smith.

In addition to the above we quote from a letter of Charles J. Strang, son of J. J. Strang, under date of July 18, 1882:—

In 1846, at Voree, Strang pronounced a curse upon certain ministers, a portion of which I here quote: "As for those who, as gospel ministers, have assumed to teach such damning, soul-destroying doctrines (that deceit, fraud, lying, perjury, plundering unbelievers, polygamy, fornication, and adultery are required by the command of God in the upbuilding of his kingdom) in the name of God and the Lord Jesus Christ, may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathsome life for others; may their blood swarm a leprous life of motelike ghastly corruption, feeding on flowing life, generating chilling agues and burning fevers. . . . And I prayed unto God, saying, Oh, God, curse them not, and let me not raise my voice against my fellows! But he said, *Curse, curse, curse!* I will altogether curse, until they return to me, for they have perverted my law and deceived my servants; unto the Destroyer shalt thou deliver them, for their prayer is sin."

CHARLES B. THOMPSON.

Charles B. Thompson claimed to be the Baneemy spoken of in Doctrine and Covenants 102:8. He located at Preparation, Monona County, Iowa. He placed himself upon record, by presenting the following as revelation from God to him:—

And, behold, polygamy, or a plurality of wives, is an abomination before me, and is forever forbidden, in this my Holy Presbytery of Zion, saith the Lord Jehovah.—The Law and Covenants of Israel, pp. 184, 185.

J. C. BREWSTER.

The organization under Hazen Aldrich and J. C. Brewster, usually called Brewsterites, which operated at Kirtland, Ohio, and Springfield, Illinois, from 1848 and after, and some of whom

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emigrated in 1850 to New Mexico or California, were equally emphatic on this point.

In an article against polygamy by J. Goodale, one of their Presidency, on July 29, 1849, occurs the following:—

> The above is sufficient to silence every one that would dare to teach the doctrine of polygamy and at the same time pretend to believe in the Book of Mormon. And I believe that there is not one of the different and conflicting parties into which the church is divided, that teach or believe the doctrine of polygamy, except that which has gone west under the guidance of Brigham Young; and yet they are accusing all of being apostates that cannot and will not follow their teaching in all things.—*Olive Branch*, vol. 2, p. 20.

WILLIAM BICKERTON.

The declaration of the company or organization under William Bickerton was no less emphatic upon this point. Here is their declaration found in their articles of faith published in a pamphlet issued by them called the *Ensign*, page 20:—

> We believe that a man shall have but one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me: thus saith the Lord of hosts. Again in the second chapter of Malachi, verse 15: "And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

So far as we have learned, polygamy and spiritual wifery were confined for at least three years after the death of Joseph Smith unto such organizations as were controlled or influenced by members of the Quorum of Twelve. The logical inference therefore is that if there existed a common school where these theories were inculcated, that school must have been in the Quorum of the Twelve over which Brigham Young presided.

This inference too is made stronger when we consider a statement made by Brigham Young, on June 21, 1874, as reported in his organ, the *Deseret News* of July 1 of that year. While speaking on this doctrine he said:—

> While we were in England (in 1839 and 40), I think, the Lord manifested to me by vision and his Spirit things that I did not then understand I never opened my mouth to anyone concerning them, until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the church that I ever knew anything about at that time; but I had this for myself, and I kept it to myself.—*The Messenger*, vol. 1, p. 29.

It is only necessary to say in conclusion that when Elder Young in August, 1852, desired the church to approve of the revelation authorizing polygamy, he gave it a date nine years previous to its presentation, and connected Joseph Smith's name with it. He well knew that the name of Joseph Smith was revered and honored by the people, and anything presented in his name would be more likely to be approved than if coming in his own name.

It is also quite significant that the witnesses by which Joseph Smith's complicity with the doctrine is sought to be established, have in a large majority of instances been themselves implicated in the practice before testifying.

We have presented these historical truths with but little comment, leaving the readers to form their own conclusions. Our position, however, is, as often before stated; viz.: The paramount and vital question is not, "Who practiced polygamy, but it is this: *Is it right?*

We have hitherto answered in the negative, and the more we investigate the more are we confirmed in our verdict.

TITHING OR CONSECRATION, AND GATHERING.

Inasmuch as these topics are engaging the attention of many of the members of the church at present, as is shown by our publications, I have been induced thereby to examine the records anew, with the desire to learn if possible what the Lord desired of me in reference to these matters, for the purpose of bringing myself in harmony with his will; and thinking it may help some others in their investigation, I offer a few of the thoughts concerning these matters which I observed during the brief examination I have been able to give to these subjects.

I believe that the commandments and promises given to the church from 1830 until the present time concerning tithing, consecrations, and gathering, are recorded in the three sacred books of the church, and in the "Church History," and the decisions of councils, and the counsels of the elders, which are published in the *Herald* from time to time, from which I gather the following views of the subjects forming the title of this article.

From the editorial in *Herald* of December 1, 1875, I copy the following definition of the word "consecration":

> The act by which any sort of property, money or its value, is set apart for the uses of the church, is an act of consecration; the sum paid, or the property given, is "surplus," or "tithing," or "consecrations," or "freewill offerings," and either of these comes legitimately under the general head of "the tithing of my people," as saith the Lord.

The Lord informed the church in 1838 (D. C., sec. 106) that all the surplus property which a man owned was to be put into the hands of the Bishop, as a beginning of tithing, and after this consecration of the surplus, one tenth of the interest annually should be paid to the Bishop; and this is to be a standing law forever, concerning tithing; and by this law the land of Zion is to be sanctified.

When a person wishes to begin paying his tithing, he will take account of his property, and all the wealth which is in his possession more than is enough for his support is to be consecrated to the church, as a beginning of tithing; but if he finds that he has no property in his hands more than is necessary for his support, he has no surplus; but desiring to consecrate by sacrifice, and finding that the prophet of old consecrated one-tenth of all his possessions, and not wishing to have property untithed in his possession, and not finding any other law for a beginning of tithing, he, by sacrifice, makes a surplus of the one tenth of the value of his possessions, and after this consecration of his surplus by sacrifice, he pays one tenth of his interest annually.

After this he accumulates a surplus again. He then reads:—

> And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the Bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—D. C. 42: 10.

Then after that first consecration he makes a second one; and thereafter as often as he finds himself with a surplus he consecrates it to sacred uses in the church.

Thus those who have a large surplus and those who may be able to make a surplus by sacrifice are equal in temporal things, for each has only what is necessary for his support; although one may need a hundred thousand dollars to carry on his business, while a much smaller sum would suffice for another business, but both be needful.

Those who have no property, and those who have previously tithed themselves, and wish to consecrate by sacrifice, do so by freewill offerings. And the poor who are not able to care for themselves the Bishop will provide for with the funds placed in his hands by those who have consecrated of their properties for the support of

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the poor, that they may be amply supplied according to their wants when Zion is purchased, by these consecrations, then those who gather there will, after laying all things before the Bishop, receive an inheritance by consecration from the church to them, and are made stewards over their own property.

Thus all those who obey the law of tithing are equal in things temporal, for all reserve or receive only sufficient property for their own support. This is equality. And those who obey this law, by tithing and consecration of their surplus, are working for the common good of the whole body, and are not working for the purpose of accumulating wealth for themselves. This is coöperation. And everybody in the church,—the priests, teachers, members, elders, bishop and his counselors, and agents, those who administer in spiritual things, and in literary things, are to have their stewardships, "that every man who has need may be amply supplied, and receive according to his wants." (D. C., 42:10, 19.) This is all things in common.

The instruction in the records concerning the finances of the church may therefore be properly placed under the heading of "surplus" and "one tenth" and "freewill offerings," which are consecrations by which Zion is to be redeemed by purchase, and is the law by which the land of Zion is to be sanctified (D. C., 106:2); and many of the revelations in the Doctrine and Covenants are instructions concerning the working details of this law, and need not be further referred to here.

So far as finance or property is concerned, this seems to be God's plan of "coöperation" and "equality," and of "all things in common," and to me is as far superior to the methods of men in these things, as is the sun at noontide to the fleeting will-o'-the-wisp of the dreary swamp.

The revelation in section 114 was in reference to tithing, commanding the Twelve and the Bishop to execute the law of tithing, and the Lord confirmed that revelation in the revelation of 1894 as was decided by the council appointed by said revelation, which states:—

> Resolved that paragraph 5 of the revelation of April 15, 1894, relating to the duty of the twelve under the authority of the revelation of 1861 (D. and C. sec. 114), teaches that said revelation is still in force.—D. C. 123:24.

The last counsel of the Lord to the church, therefore, is "the Twelve in connection with the Bishop are to execute the law of tithing."

In the agreement between the Twelve and the Bishopric, as effected in April, 1878, and referred to in section 122:5, and 123:24, we find the following as a definition of the word execute:—

> The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces, to put existing laws into active operation.—*Herald*, February 21, 1894, p. 123.

Therefore, "to set in motion legitimate forces, to put existing laws into active operation," concerning tithing, is here made the duty of the TWELVE and the BISHOP; and as it is the last counsel of the Lord to us concerning this matter, it ought to be decisive with us.

I understand that the Bishop is always ready and willing to receive tithings by consecrations, of surplus of one tenth of annual interest, or of freewill offerings, whenever the saints are willing to thus consecrate of their properties to the Lord.

GATHERING.

A revelation was received in Kirtland as early as 1831, instructing the church concerning a gathering into the *regions round about*. It says:—

> It is necessary that ye should remain, for the present time, in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.—D. C. 48:1.

And in 1833 they were commanded to continue to gather in the *regions round about* the land of Zion. (D. C. 98:9), and in paragraph 10, this section, they were informed that the way to establish Zion was to buy those lands (Jackson County and the counties round about), and gather together upon them. And they were told that there was then in store a sufficient to redeem Zion, but they would not hearken to the voice of the Lord. They would not obey. And in 1834 they were informed in Doctrine and Covenants 102:2, that they might have been redeemed then, but instead, they were rebuked for their transgressions, and informed that the time and opportunity for purchasing lands in Jackson County and adjoining counties, by the church, for the establishing of Zion had passed, and certain tokens were given, to let the church know when the church should again begin to buy lands in those counties, it is as follows:—

> But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ. . . . And let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. . . . And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.—D. C. 102:9, 10.

Thus those who are to assist in the accomplishment of all things pertaining to Zion are those who obey counsel; and the commandments which God has given concerning Zion and her law, is to be executed and fulfilled *after* her redemption.

And this revelation so modified the former revelations concerning the gathering to Zion and the purchasing those lands, that the church is commanded, virtually, not to attempt it until those signs are fulfilled.

Lands which might have been purchased for hundreds of dollars then, would now require millions to purchase them: therefore, the wisdom and necessity indicated in that instruction to the church—to wait until the church becomes very great before attempting the redemption of Zion by purchase.

When those commandments to gather to Zion, and to purchase those lands were revoked, until the set time should arrive, there was left to them the instruction to gather into the *regions round about*; and so time passed without further change in these instructions to that church, which as a church was rejected.

The first revelation in the Doctrine and Covenants to the Reorganization concerning gathering was received in March, 1873, and says:—

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

In this revelation there is no intimation given concerning gathering to Zion, for as the signs spoken of in section 102:9 were not yet fulfilled, there was no need for further instruction concerning that matter. And this revelation of section 117:11 places the Reorganization close to the position which was occupied by the church in 1844 upon this subject, and we are to follow the commandments to gather into the *regions round about* as they were commanded, until it shall be otherwise given to us from the Lord.

The next statement in the revelation of 1873 is, that in connection with these commandments, the "counsel of the elders" are to guide us in this matter of purchasing lands and of gathering into the regions round about, until the Lord gives us further instruction.

It may be proper to ask, Who are "the elders of the church" who are to counsel the church concerning gathering into the regions round about?

In the revelation of Doctrine and Covenants 122:6 we are informed who those elders were who should aid the Bishopric in the matter of purchasing lands, building up the New Jerusalem, and the gathering of the people, and named the Presidency, the Twelve,

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the conferences, and the general assembly. And when houses of worship are to be built, the councils or other officers of the branches or stake where such houses are to be built, are also to assist in that council.

Therefore the Bishopric, the Presidency, and the Twelve are the council of elders who are to direct the church concerning purchasing lands and the gathering of the people into the regions round about; all the elders of the church may also assist, but it must be in conferences or in the general assembly.

In the *Herald* of May 15, 1875, beginning at page 295, we learn that the spirit of gathering was prevalent, and the elders in that conference concluded that it was time to begin the gathering into the regions round about, as they had been instructed concerning this matter. The following prevailed:—

> Be it resolved, that a standing committee of five be appointed by this conference, whose duty it shall be to select and make such location as is contemplated in the foregoing preamble, and arrange for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations, and consummating such purchases.—Page 299.

Those five persons were Joseph Smith and W. W. Blair of the Presidency, I. L. Rogers and David Dancer of the Bishopric, and J. H. Lake of the Twelve.

These men performed their duty according to the "counsel of the elders" in conference assembled, and purchased lands in the regions round about, and thus made a place of gathering and the centralizing of the chief authorities of the church and establishing the publishing house, and thus they fulfilled their part of that work; and after they had thus done, they advised the saints to gather cautiously, and carefully, and with all things prepared before them; and say also: "We advise all who may intend going into that region of country to settle, to consult with Bro. E. Banta, and if practicable, get his assistance to buy land." Bro. E. Banta was one of the Bishopric. (See *Herald*, October 15, 1875, page 625.)

This was in unison with the word of the Lord (afterwards received) that the Presidency, the Twelve, and the Bishopric were to purchase lands and arrange for the gathering into the *regions round about.*

In the revelation of 1894 the Lord ordered a council of the Presidency, the Twelve, and the Bishopric to tarry in Lamoni after conference, to counsel together and agree on the things of the law, and the general affairs of the church. They complied, and this is "the counsel of the elders" of the church concerning

LOCATING IN REGIONS ROUND ABOUT.

Resolved that all parties wishing to change their location be recommended to correspond with the Bishopric for information.

This is the same as the counsel given in 1875, and from all these instructions we learn that the elders who are to counsel the church concerning buying lands, and the gathering of the saints, are the Presidency, the Twelve, and the Bishopric. And the counsel of all other elders should be in close harmony with their counsel, or there will result confusion, distrust, and loss. And we should all remember that those officers are the only ones whom God has appointed to counsel the church in those matters, excepting in conferences and general assembly.

The last authoritative counsel of the elders of the church, which has been received by the church, was in 1894, and we have been plainly informed that "the counsel of the elders of my church," with the "commandments to gather into the regions round about," shall guide us in this matter "until it shall be otherwise given of me," saith the Lord. And as a church we will progress much faster in gathering, and in all righteousness, when we have learned the truth, that *it is better to obey than to sacrifice.*

J. F. BURTON.

PAPEETE, Dec. 20, 1899.

"WORD OF WISDOM."

In the Word of Wisdom "the order and will of God" is shown, and is "adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints."

I have noticed that a spirit has directed some in their writings that contradicts the idea that the "order and will of God" is adapted to their capacities, and is manifest in such sayings, "Tobacco doth work evil and that only;" "It is wrong to raise, sell, or assist in any way in its *use.*"

That tobacco and strong drink have and are working an untold amount of injury no well-informed person can successfully deny, and I hope no one who bears the name of Saint would have a desire to deny; but this should not lead us to say that tobacco works evil only, for in this "order and will of God" it is revealed that it is good for "bruises and all sick cattle, to be used with judgment and skill." In this it is stated that it is "to be used," and how it is to be used, and for what it is to be used, and hence we should not be led to the extreme idea that it should not be raised or sold *by* any body; and yet we can say just as emphatically and effectually that it should not be used as it is generally used, without judgment, for chewing, smoking, or snuffing, for the same "order and will of God" says "tobacco is not for the body, neither for the belly, and is not good for man, but"—and here follows what God in his wisdom has revealed it is good for—"is an herb *for* bruises and all sick cattle, to be used with judgment and skill."

Another extreme view is also expressed in reference to what is called "strong drinks" when it is said, "they are wholly evil, and should not be manufactured or sold," for God has revealed that they are for the washing of the body, but are not good for the belly. This is at least one of the things that going within a man defiles him, but to use it without the body does not. God has considered that the more effectual way to counteract the evils that would exist among men in the use of "strong drinks" and tobacco, would be and is to instruct them what they were not good for, and then tell them what they were good for, and I believe to go to the extreme views to which I have gone in the past, and to which others have gone, results in strife and contention, and will not result as we have desired, because not being willing to consent to the "order and will of God" in all things.

Another extreme view — ofttimes jestingly expressed, but sometimes seriously expressed — is that "hot drinks" includes water or anything of a fluid nature that is used for a drink at meal time that has been hot, or is warm when drank; but we see the reason that God has given for this Word of Wisdom being revealed is directly applicable here, which is: "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days." Hot drinks that are used formed from manufactured articles sold for the making of "hot drinks" are included, no matter what their name might be, in the decision that they "are not for the body, or belly;" but certainly no one can consistently say that drinks made from grain, prepared by the good housewife would not come under the head of "strong drinks," or water boiled, and used while warm or when cold, would come under this decision of the heavenly Father.

I think it better to accord to everything its place and use as designated by the Lord, and believe by so doing our warfare against evil will be more effective, and we will be much less liable to cause the spirit of strife or contention to exist, which God says is not seemly in his sight.

Believing in God's wisdom as supreme, I am,

J. F. MINTUN.

The New Jersey Baptist convention, in its session at Newark, adopted a resolution deploring the increase in divorces.

The Empress of China has issued a decree that Confucianism shall be the state religion and must be studied in all the schools and colleges.

A steady decline in candidates for the ministry is reported in the Church of England.

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Letter Department.

ECCE HOMO.

INDEPENDENCE, Mo., Jan. 29.

This is by no means a new book, but we have just given it a cursory reading, and many pages of it have proved interesting indeed.

The popular preacher who is in the habit of calling attention to certain points in his sermon and drawing up-to-date comparisons, generally excludes that which would reflect light on the peculiar doctrine of Latter Day Saints. He grows eloquent while portraying the overthrow of the Egyptians at the Red Sea, comparing it to the entrapping of the British by the Boers at Spion Kop; but when discoursing upon the life of Moses, skipping lightly over the idea of his lack in oratory and the supplying of Aaron as spokesman, fails to compare together the call of men to the priesthood in ancient and modern times, and thus bring a great truth to light. If anybody should be free to analyze and investigate all things pertaining to modern Christianity, it should be the ministry of this enlightened age, and none the less the humble laity. So then, we quote a few passages from Ecce Homo whose author declines to be announced on the title page.

First is heard the call of John the Baptist: "His restlessness had driven him into the desert where he had contended for years with thoughts he could not master, and from whence he had uttered his startling alarum to the nation, 'The kingdom of heaven is at hand!'"

Concerning membership in Christ's kingdom, the writer says the Jews had been wont to receive truth by proclamation from the prophets:—

"They watched the prophet to see if he were honest and if his proclamation shook their hearts and stirred their blood and seemed to bring them into the presence of the Invisible King; they then felt sure of its truth and safe in following it."

Speaking of Christ he says they naturally fell at his feet and considered his words oracles of truth.

The reason why the doctrine advocated by Joseph Smith is generally regarded as erroneous must be because it is and has been refuted mostly by the so-called gifted ones—the chief religionists of the day; for we find this statement relating to the men of the past.

"It would appear that where the processes of thought have never been analyzed and reduced to method, there is no means of discovering the error of a gifted man except through the emphatic contradiction of one who has won the reputation of being more gifted." "Many persons rest content with saying that they believe, and acting as if they did,—a melancholy end of Christianity indeed! Can there be such a disfranchised pauper class among the citizens of the New Jerusalem?" "Assuredly, those who represent Christ as presenting to men an abstruse theology, and saying to them peremptorily, 'Believe or be damned,' have the coarsest conception of the Savior of the world. He will reject, he tells us, those who refuse to clothe the naked, or tend the sick, those whose lamps have gone out, those who have buried their talents, not those whose minds are poorly furnished with theological knowledge."

We are quoting only a few of the many striking passages, and might think it almost surprising (only for good reasons) that we do not find amid its opulent truths some reference to *our modern prophet* as well as to the three worthies of a very early century, Seneca, Epictetus, and Aurelius. They were good men, teachers of profound philosophy; but Joseph Smith came out from the desert of ignorance and fanaticism clothed in the garment of humility, and gave, as one called of God, a proclamation to the world.

This great man's calling is not silently passed by because of his illiteracy or poverty, for Epictetus was but a poor deformed slave; but why does not the author open wider the vision of "Ecce Homo" and let in the full glory of his Father's plan? Fragments of it could be gathered all through the early centuries, even from the hermits in Egyptian deserts, like Paul and Antony, living in mountain caves and clothed in naught save tunics woven of palm leaves. Why not? Because now the gospel cannot be displayed but through the letting of the latter day glory into our souls!

But to return to our book. Its author says, "If we isolate Christ's teachings from his life, we may come to the conclusion that it contains little that could not be found elsewhere, and found accompanied with reason and explanation."

Philosophy hopes to cure the vices of human nature by working upon the head, and Christianity by "educating the heart." "Of these two influences—that of reason and that of living example—which would a wise reformer reënforce? Christ chose the last."

As an example of the magical passing of virtue out of the virtuous man into the hearts of those with whom he comes in contact, the author relates the instance, as recorded by John, of the woman brought before Christ by some of the leading religious men of Jerusalem when "the mighty power of living purity had done its work." "He had refused to judge a woman, but he had judged a whole crowd. He had awakened the slumbering conscience in many hardened hearts, given them a new delicacy, a new ideal, a new view and reading of the Mosaic law."

"Whenever Christ denounces any vice, it is with the words, 'Be not you like the actors.' It is only the actor who begins by frowning at it in others. But there are subtle forms of hypocrisy which Christ does not denounce, probably because they have sprung since out of the corruption of a subtler creed." This class, he says, patiently turn the left cheek, walk the two miles, bless those who curse, and pray for those who use them spitefully: the outward signs of love are not found wanting, and adds, "They were hoping to be paid for their performance out of the incorruptible treasures, and to impose by their dramatic talent upon their Father in heaven.'

This reminds us of the paradox uttered by Bro. Hilliard last Sunday, for he said there were Latter Day Saints who would willingly *die* for the Master's cause, who would not *live* for it.

The author says the position given to the outcast class was what we may call "citizenship without emancipation." He cites Paul writing to Philemon to receive back the *slave* Onesimus, no longer as a servant, but as a *brother* beloved.

The Holy Spirit he defines as a "a divine inspiration," but being no tardy student he cannot stop to analyze the Scriptures old and new in reference to the *manner* it was conferred, and for what purpose.

"Of what *nature*," he asks, "is the enthusiasm Christ requires?" "What is the passion if such a passion there be, which can lift a man clean out of all sin whatever?" "We may discover that a love for humanity as such exists, and that it is a natural passion which would be universal if special causes did not extinguish it in special cases; but like all other human passions it may be indefinitely increased and purified by training and by extraordinary agencies that may be brought to bear upon it.

Now this was the passion upon which Christ seized.

"It is natural to man to love his kind, and Christ commands us to give nature play.

"The most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man. Our estimate of human nature is in proportion to the best specimen of it we have witnessed." This to us is a lofty and noble sentiment and now we reach the climax in these glowing words:—

"If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great a height as Christ? Are we likely to be more pained by their faults and deficiencies than he was? *Is* our standard higher than his?"

An eternal glory has been shed upon the human race by the love Christ bore to it. Christ believed it possible to bind men to their kind, but on one condition—that they were first bound fast to himself. "So vast a passion of love, a devotion so comprehensible, elevated, deliberate, and profound has not elsewhere been in any degree approached save by some of his imitators. They have said, 'I live no more, but Christ lives in me.'"

Concerning the Lord's Supper the author tells us that a union subsisting only in Christ is what it sacramentally expresses, and to humanity He says: "Cling to me; cling ever close to me."

Christ's law of philanthropy embraced first,—relieving the physical need; second, attending to the betterment of the neglected, outcast, and depraved; third, forgiving personal injuries.

He also tells us that devoted Christians think they must needs be most Christian when they cling to the New Testament Scriptures, and what they do not contain cannot be a part of Christianity, and concludes it to be "a great mistake arising from widespread paralysis of true Christian feeling in the modern church."

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Here is another good passage about a Christian life:—

"He must be a soldier in the campaign against evil, and not merely pay the war tax. But then it is too much to expect that he should find work for himself. Spenser allegorizes ill when he represents his Red-Cross Knight as pricking forth *alone* in quest of adventures. At least this sort of soldiery is long out of date.

"A flourishing church requires a vast and complicated organization which should afford a place for every one who is ready to work in the service of humanity. The *esprit de corps* is strong among them."

The writer in speaking of the Pharisees, or "Legalists" as he calls them, says Christ saw that in the hands of these teachers were laid the life and salvation of the nation, and that they had not the enthusiasm of humanity which dwelt in himself. He observed their teachers. and he found they were *mountebanks*. "If a divine revelation be the first of blessings, then the imposture that counterfeits it must be by far the greatest of evils."

A very interesting chapter on the righteous anger of Christ follows, showing the difference in his feelings toward Roman authority and Jewish Pharisaism.

The principles of the gospel as believed and understood by us as a people have little place in Ecce Homo; but this volume, its author, J. R. Seeley, says is a comment on "the enthusiastic virtue" Christ came to introduce, and his biography he declares may be summed up in the words, "He went about doing good." So, with this explanation, the humble reader is well repaid for its perusal, and we think may safely place it upon the shelf with the other "good books."

ABBIE A. HORTON.

GRINNELL, Iowa, Feb. 7.

Editors Herald:—Leaving home shortly after holidays I stopped in Moline and organized a Sunday school, which bids fair to bring forth good results. The Rock Island branch now has two schools under its care, which is indicative of activity. Sr. Louise Suman, with an able corps of assistants, has charge of the Moline school.

From here we next go to Canton. Here we find some things to encourage and some to discourage. But let this be remembered: an upright life manifested by those who are "called to be saints" will never *discourage*. We, Bro. J. W. Adams and self, continued here for two and one half weeks, endeavoring to instruct the saints, and inviting them to heed the admonition, "Come up higher!" Had a fair attendance of non-members, part of the time. The Book of Mormon seemed to scare some of them. Query: Should the ministry keep that book in the background for fear it will scare somebody, or fearlessly present its claims? If it is "for the convincing of Jew and Gentile that Jesus is the Christ," why don't we make more use of it? The world is energetic in *denouncing* it, and it occurs to me we should be equally zealous in keeping it before all we can.

We mention as some of the results of our labor at Canton, that a Religio has been organized, and several of the young people, and some of the older ones, are going to work in earnest, and study the books. A young sister, Sr. Harriet Grim, but recently baptized, was made president of Religio, and seems to be taking hold of the work in earnest. It is no trifling thing to be a *true* Latter Day Saint in this day of evil influences. May God bless the young saints and help them to be active and faithful.

From here we went to Kewanee to be with the saints a week before conference. There seems to be manifested here among the saints that spirit of indifference. While they have succeeded in erecting a very neat brick church here, we would be glad to see greater activity. A soldier who will sleep at his post is not considered faithful.

Our district conference and Sunday school convention were held here February 2-4. Peaceable sessions were held. Was called by phone to Canton to have charge of funeral services of Sr. Mary Johnson, who died on Friday night, very suddenly. An obedient child and a loving mother called home. Preached to the saints a couple of times, then coming home to assist in caring for the conference visitors. Expect soon to be in my field again. Ever for the truth,

F. A. RUSSELL.

DOW CITY, Iowa, Feb. 9.

Editors Herald:—We of the Galland's Grove district are still rejoicing because of the light, truth, and spiritual power accompanying the preaching of the gospel restored. "The gospel of Christ" is still the power of God unto salvation unto all who believe and obey its glorious precepts. There may be and evidently are many discouragements connected with our work, but there is little or no time for the true soldier of the cross to faint or rest discouraged by the wayside. The minister should be cheerful, happy, courageous, good, kind, and true, regardless of how others may feel or act in order that as a servant he may successfully accomplish the work assigned him by the blessed Master. The interest of the work demands it of him, and God will stand by to encourage, help, and bless each and every minister and member who will in humility make a consistent effort to discharge their every duty.

While it is perhaps true that we are not as fully developed as our Father would have us to be, there is much encouragement in the knowledge that we are steadily advancing, and our hope brightens and the prize seems nearer as we press forward with our hands grasped by the divine hand, as we feel the force and power of the Holy Spirit as it flows from the Holy One. Who is as happy as the true practical Christian? To none is life so grand as to those who walk with Jesus.

For them the clouds do flee away,
And heaven comes in view;
The saved are seen, in endless day,
With Jesus ever true.

While at Benan a short time ago the writer attended a very pleasant business session of the branch, at which, in harmony with the promptings of the Spirit, Bro. George Juergens was ordained to the office of teacher and Bro. Orman Salisbury to the office of deacon. May the Spirit greatly assist them in their work.

The few sisters at Lake City hold regular prayer services in connection with their society meetings, by which they are keeping themselves alive in the work and helping to bless others. The sisters of Auburn and vicinity are doing likewise and by their efforts have purchased an organ for their church.

Elder C. J. Hunt is at Sac City with Bro. C. Joseph Carlson, looking after the interests of the work at that point. Good news comes in from the northern part of the district, where Elder J. M. Baker and wife have been laboring in the interests of the church. They succeeded in organizing a Religio at Mallard and Coalville and assisted in Sunday school work at the same points. Their work is appreciated by both saints and friends. The elder did some excellent work as a minister of the gospel and district officer at Mallard, Ayrshire, Coalville, and near Cherokee.

The writer has been very busy with ministerial work and has been blessed in his efforts, but is at home resting, at this writing, because of throat trouble, which he hopes will soon pass away. The saints have much enjoyed Elder Charles Derry's labors in the district and will be glad to have him return whenever he can do so.

Local ministers and branch officers are, as a rule, doing well, and the branches are doing fairly well. The Sunday school work is in a good working condition in most of the branches, which is very encouraging.

So far as we know scattered saints are being visited and encouraged, and are doing real well, all things being considered.

Yours in bonds,

CHARLES E. BUTTERWORTH.

MANCHESTER, Eng., Jan 30.

Editors Herald:—Before this reaches your readers we expect to be speeding across the Atlantic in the beautiful steamer Campania, homeward bound. We expect to attend General Conference, and we leave a little early in order to escape the rough March gales.

I have just returned from a tour over a part of my field of labor, and in a few days will be ready to start on our long journey. We have arranged to leave Liverpool February 10. Bro. Newton, wife, and daughter, Bro. Tucker and family from Broadclyst, and perhaps one or two others, expect to accompany us; over a dozen in all.

I appreciated the favorable opportunity of visiting most of the Saints just previous to my departure. Complying with a request to attend the Sheffield district conference, I was enabled to attend the Manchester conference, which convened one week earlier, and was welcomed at the home of Bro. and Sr. Clark. This conference was not very largely attended nor was there much new business. The principal item was a resolution on missionary labor in this country (a favorite theme). This was discussed at length and material furnished for a comic picture, which we are tempted to give, but forbear, lest some should fail to see the joke and go to speculating on the "social economy" lines

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suggested. The result would certainly be disastrous. "Dynamite" would not be in it. The resolution was finally tabled. The long debate caused us a walk home in the pouring rain, the cars having stopped. Sunday meetings were well attended and the good Spirit was present; all felt well. The singing was excellent. Manchester is getting far ahead of some of the other districts in music.

Bidding the Saints at Manchester farewell, the next Saturday found us at Sheffield. Their conference was small. The work in this city, we regret to say, has for some time been going in the wrong direction; and it is quite apparent that it cannot go much farther the same way without going out entirely. This seems to be realized now, and a strong request is made for help in the form of missionary labor. Sheffield contains some excellent Saints. It will be too bad to see the work die after the long struggle of the few to maintain it; hence we hope that the needed help will be furnished. A very kind spirit was manifest. We shall not soon forget the kind words of sympathy and encouragement. We learn that one has given his name in for baptism since we left, one whom we believe will prove a good worker. May God draw in many others to sustain the work there, is our prayer.

While so close to Clay Cross we could hardly deny ourself the pleasure of spending one night at least with this little band of Saints. Though making little show in worldly things, and a meeting room of humble proportions, one would need to travel many a day to find a more generous and devoted little company of Saints. We met in their little room. The good Spirit met with us, and we enjoyed it. In saying good-bye we felt that we were indeed parting from *friends*. This branch expect to build a meeting house soon. If they can secure a lot, a building will doubtless go up next summer. And then, if they retain their present spirit of humility and diligence, they can hardly fail to prosper.

From Clay Cross we took train for Leeds; met with the good Saints of Burley, and was pleased to see the spirit of love and unity manifest. We did not see a sign of the old trouble that had disturbed the work here so long. The signs are cheering for better days for Leeds. The ordinance of blessing was administered to Bro. and Sr. J. W. Rushton's little daughter "Dorothy," a sweet little pet who arrived a few weeks since, to brighten their home. May it receive the Savior's blessing.

Our next visit was at Birmingham. Here we met our worthy brother, Thomas Taylor, and other Saints; a nice class of people, but would like to have seen more spiritual life manifest. Perhaps it was because our stay was so short. They still live in hopes of securing the hall during the week nights, when better opportunities will be furnished them. I understand they now have meetings on Sunday only.

While at Birmingham we received a kind invitation to visit Stafford, which we accepted, and felt well repaid. We met at the home of Bro. Dyche. After preaching and social greetings, those who could do so remained, and we had just a grand musical feast. We will not say when we retired, but we shall long remember our last visit to Stafford.

On our way to Wales to attend the conference of the western district we stopped over one night at Lydney and joined them in prayer service in their new chapel. The good Spirit was present to cheer and counsel, but the adversary is by no means asleep in Lydney, and the little band of workers there will need be very faithful in order to continue the work so nobly begun, and to make it a success. They realize the need of help, and are praying for it; yes, and are willing to sacrifice for it, too. May God bless this little flock.

Our next visit was to Cardiff. Here we met a large number of Saints in their neat little meeting room, as we supposed for prayer and testimony; but we learned afterward that the night had been changed, and the president, Bro. Gould, gave the missionary to understand that he had to "be subject to the powers that be" for once, and quietly submit. Then in a very neat speech the district president, Bro. A. N. Bishop, presented a beautiful Album to "Bro. and Sr. Pitt," and a like gift to Bro. and Sr. Newton, from the Cardiff and Lydney Saints. The Sunday school presented us with a handsome pocket book. Needless to say we spent a very pleasant evening, grateful to the Giver of all good for the kind friends to help us along life's journey. We rejoiced to know that the seed planted in Cardiff was bearing fruit, and that so far the efforts of the adversary to destroy the work had been in vain. May God keep this little band steadfast. Here we presented another little lamb to the Master for his blessing, a daughter of Bro. and Sr. Gould, a dear little cherub.

Last Saturday we reached Llanelly, Wales. At one time a large branch was located here, but now, partly through wrongdoing on the part of some, and many moving away, the branch has become almost disorganized. In fact, the entire district is in rather poor condition, but there are some faithful workers still left; and for their sake, as well as for the sake of many who have not yet come to a knowledge of the truth, we hope the work will yet revive. The conference was poorly attended, and not very much business done. We hope those in charge will come better prepared next time, so that full reports from all the branches may be furnished the General Church Recorder.

We arrived home yesterday; found Sr. Pitt better in health, and hard at work finishing up her work. She was very ill just before Christmas, a great disappointment, as she had a lot of goods made up to sell, and in consequence of illness all was left on her hands; but lately fortune has favored her far beyond expectations, and she has succeeded in disposing of most of her work, so that her ticket home is secured.

Though all has not been sunshine since we came to this land, yet under the darkest cloud we have seen God's loving hand; and while we regret not having accomplished more, we have tried to be faithful, and trust that some good has been done.

My address in America will be, No. 1472 North Halstead Street, Chicago, Illinois, U. S. A. We would like to have visited others, but trust if we never meet again here we shall meet in the better world.

In gospel bonds,

F. G. PITT.

HARLAN, Iowa, Feb. 10.

Editors Herald:—On the 4th inst. we were summoned here from Los Angeles, California, because of the very dangerous illness of Mother, who has twice been stricken with paralysis; the last stroke occurring on the 28th of January; since which time she has lain in an unconscious condition, taking no nourishment save a very little in liquid form.

We arrived here on the 8th in a blinding snowstorm with the mercury close to the zero mark; quite a change indeed from the flowery climate of Southern California.

We left Bro. Griffiths and his corps of workers doing fine work in the Golden State. The policy inaugurated by Bro. Griffiths has resulted in much good and a better understanding of the law, and we feel sure his policy should be continued for the best interests of our work there.

In the seven months we were in Southern California we preached one hundred and ten sermons and baptized thirty-seven. We have not in all our ministerial experience found better openings or a greater desire to hear our message.

The Saints of California have been very kind to us, and we thus express our appreciation; and hope the efforts given and the benefits obtained may be equal to the kindness and loving considerations we have received at their hands.

Those to whom we made promises to call on our way East, will accept our excuse, we feel assured; and we are very sorry indeed the conditions were such as to preclude that which to us would have been a pleasant visit indeed.

Yours in bonds,

T. W. CHATBURN.

SYDNEY, N. S. W., Jan. 12.

Editors Herald:—Since last writing I have pretty well recovered from the effects of whooping cough, and am once more out in the field, seeking to extend the interests of the cause we love. I visited Geelong district and had an enjoyable time there for a few weeks, among strangers who are quite interested in this latter-day work. In my visiting I loaned a number of Bro. I. M. Smith's pamphlet on the atonement, which were well received, and pronounced the best ever seen on that subject. So say I. Several are near the kingdom at this point, and I trust they will soon enter.

I rode one hundred and fifty miles on a bicycle to Strathbogie, and labored there for a month, encouraging the few scattered Saints, and seeking to influence others by the simple truth to come to the light; but found it difficult to get them together, except on Sundays. However, I baptized two ladies, who are worthy the name they now bear. I called at Geelong and baptized another lady; and from

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here I went to Queensferry and attended the district conference; and the few Saints who managed to attend were amply repaid, for the Spirit was richly bestowed upon all present, and the Saints received wise counsel and instruction from the Lord, which if strictly heeded will tend to lighten their burdens and greatly advance this latter-day work.

The work is not what it should be in Victoria, and we pray for more laborers to be sent to assist us to gather in the harvest. I came six hundred miles to Sydney to be present at their annual conference and assist as much as I could to get arrangements made for another year's campaign, and we had a most enjoyable time. A number of Saints have gathered in from the districts round about to participate in the Sunday school convention and other exercises incident to such gatherings.

All our missionary force was present, and acted their little part quite acceptably, if I am permitted to act as judge. And last, but not least, the social meetings, were such as never to be forgotten by many; for to sit as we did and all be taught of God, was heaven on earth, with "joy unspeakable and full of glory." Two were baptized, and several will follow next Sunday. In bonds,

C. A. BUTTERWORTH.

PLANO, Ill., Feb. 12.

Editors Herald:—I left home January 22 to return to my mission field. I stopped at Columbus a few hours, visiting with Bro. David Green's family and Sr. Eichorn. There are about twelve scattered members in Columbus, most of whom seem desirous of having the work introduced in that place. The Brighamites are making considerable effort there, and our people there think that an effort should be made to counteract their influence.

The greatest drawback is that they are nearly all poor, and cannot do much financially. I have been thinking that it would be a good plan to solicit aid from the various branches throughout the State for the purpose of introducing the work in the State capital. What think you, ye Saints of the Ohio district? The Saints desired the writer to remain a few days, but as we had been away from our field for one month we felt it our duty to tarry no longer.

On the 23d I arrived at Wilmington and found Bro. Keck busily engaged in holding meetings from "house to house," with good interest and attendance. We continued the effort till the 5th inst., the interest still continuing; this interest the result of our effort with the tent last October. While there this last time the M. E. minister made an effort to counteract our work by circulating some anti-Mormon literature. This we examined before the people, and showed it up in its true light. We also called upon the minister and had quite a talk with him, which culminated in a request to use his church to set forth the differences between us and the Brighamites, and, of course, resulted in our being refused. However, without any request, the minister promised to circulate no more of such literature. The effort did not hurt our cause, but rather did it good. On the other hand the minister lost friends.

The conference of this district has just closed; good attendance, and business lively; preaching by J. C. Crabb, J. M. Terry, F. M. Cooper, and the writer. Ministry now dispersing.

Hoping for the adjustment and final successful regulation of all the affairs of the work, I am, In the faith,

H. E. MOLER.

BEVIER, Mo., Feb. 9.

Editors Herald:—While the *gathering* is still agitated, the *scattering* continues. On account of the long strike last summer, and the slack work this winter, the Saints are departing for the east, west, north, and south. Nine members are leaving here for Johnstown, Pennsylvania. Will Bro. W. H. Kelley please take notice to the following address: Dan'l Edmunds, No. 340 Main Street, Cooperdale, Johnstown, Pennsylvania; Twenty-first ward.

May the losses of this district be the planting of the *ensign* elsewhere for eternal good.

Has been stormy and cold for a few days. Sunday school convention is now in session here, to be followed by district conference.

On duty,

ROBT. M. ELVIN.

NEW PORTO, N. S., Feb. 7.

Editors Herald:—While the weather is remarkably changeable this winter, matters relating to our peculiar work remain with almost too much of a fixedness. The firm unchangeableness of the good old gospel we rejoice in, of course; but the rigid, crystallized, adamantine, diamond-edged pose or attitude of sectarian opposition to the latter-day angel's message of light is to be deplored in the "province by the sea."

Not long since I was the recipient of a little courtesy from one of the popular clergy; so not to be outdone in magnanimity I wrote him a kindly note of thanks, inclosing an "epitome" with the current copy of the *Herald*. In a few days I received a note in reply stating that he did not want me to think him in any way courteous to the "Mormon faith;" and said that he would rely upon my honor that wherever I mentioned the circumstance I would be sure and state that he acted under false pretenses, as he thought I was an Adventist. I should have taken pleasure in referring to the matter to the honor of a grand, broad-souled brother in Adam, but as he has denied me that pleasure, I must submit gracefully and continue my search for that kind elsewhere. It is fortunate, however, that our cause has something more substantial to rest upon than the smile of our popular contemporaries, this being a sample. After all, I presume it is just as well, for "smiles" sometimes have a tendency to prevent us from doing our duty in a thorough proclamation of the gospel.

We regret also that even in the church there is a little of this changelessness in some instances, while in others there is encouragement in the progress made.

What we have not got or attained to, we can hope for all right.

One of the pleasing features in our experience this winter was a "religious" concert in South Rawdon, which was a decided success, considering the number; a gratifying proof of what hopeful perseverence can do.

Still endeavoring to keep the "campfires" burning, we look forward to the time when war shall cease and "all His works shall praise him." H. J. DAVISON.

LEICESTER, England, Jan. 22.

Editors Herald:—The pages of the *Herald* are read with deep interest, as they come each week laden with that which is most precious to the children of God. It many times cheers the drooping spirit, and makes one feel thankful he is in this great latter-day work, which we all so much love.

I have had quite a number of years experience in this work, and I know it is of God. I want to be faithful to it, in keeping the commands of God.

I am looking for the time of the gathering to come, when we can be separated from the evil in the world, but I am satisfied of this: if I want a place in Zion, I must keep the full law of God, the temporal law as well as the spiritual.

We are a small band of Saints here, trying to let our lights shine. We have been much encouraged by the missionaries that have come amongst us, from Bro. Gillen to our worthy Bro. Pitt. We look upon them as men of God. They will always be received in our branch here, as long as I have charge. It seems to me that a number are needed in this country, and as all seem backward at taking up those duties here, the church must act as it deems best.

Yours in bonds,

W. ECCLESTONE.

MIDDLETOWN, Ohio, Feb. 8.

Editors Herald:—I wish to say through the *Herald*, that I have just finished reading Bro. A. Haws' book relative to the Sabbath question, and pronounce it a grand work. His points are clear, and the beauty of the work is, his arguments are brief but very conclusive. This work ought to be in the hands of every one who expects to meet the Sabbath question, or even desires to be informed in regard to the same.

I came here a week ago, and found things not in as good condition spiritually as I would like. Quite a number are asleep spiritually, while some few are striving to advance the interests of the work. There is great need of an elder here. They were told last Sunday if faithful, prayerful, and diligent, there would be an elder from among them called and ordained.

Although I am president of this district I have not visited this branch for about twelve months, and the Highland branch (to which place I go from here) I have not visited for twenty months. It is hardly doing justice to the branches, but what will be done? I am almost alone, and while I have been trying to open up the work in new places the branches have suffered more or less; but I still have

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hope that at the next appointing of the ministry they will graciously remember the Ohio district. We need two or three young, active men who are willing to push out into new fields. Shall we have them?

There is considerable agitation concerning gathering and consecration, but I think it will do all good to read the article in *Herald* relative to the same by G. T. Griffiths and put the thoughts suggested into practice. My prayer is that we may strive daily to purify ourselves that we may be prepared for whatever the Lord may have for us to do, when he shall direct how to do it. I am still in the race, and have hope of continuing to the end.

JAMES MOLER.

VICTORIA, Australia.

Bishop E. L. Kelley:—You will find inclosed my annual report for the year ending December 31, 1899. I am pleased to report to you that the church is in a better financial condition all around than last year; although Victoria can only keep her head above water at present. The treasury could only furnish Sr. Butterworth with a little less than fifteen shillings per week, which is only half the amount some others receive in the church, with no larger family; but we have managed all right and are willing to sacrifice all we can for the cause.

You will see by my report that I have not drawn on the Bishop's agent, and $3.12 in my report is for tracts to distribute among the people. The New South Wales treasury is in better condition; but we are paying Bro. Wells two hundred dollars to help him on his way home, which brings it pretty low again.

I am pleased to inform you that several prophecies were given at our late conferences in Victoria and New South Wales that the hastening time has come upon us, and the Lord will do great works in gathering in the people, if the Saints are faithful, and stand in their own place.

Why Bro. Wells is leaving for America, I am at a loss to know. We need laborers *greatly* at present, and they should be coming here instead of going away.

I wish you would urge the sending of some young active brethren who are anxious for the field, and who can pay their own fare to Australia. They can get experience here worth coming after, and would receive a hearty welcome.

We also need a good experienced overseer to take charge of this mission. Of course I do the best I can, but am willing to give way at once for a better.

Bro. Gomer has arranged to sail from Sydney, February 6, I think, and can communicate to you all about the mission. Ever praying for the progress and triumph of the cause we love, I will close, wishing you all a joyous time at the coming conference.

Yours in Christ,

C. A. BUTTERWORTH.

P. S.—It will be twelve years next April since I was sent to this land. Don't you think it's nearly my turn to go to conference?

C. A. B.

LAMONI, Iowa, Feb. 17.

Editors Herald:—As it will be impossible for us to reply directly to all the letters of sympathy received in the hour of our bereavement, we take this method to sincerely thank all.

In gospel bonds,

J. W. AND E. J. WIGHT.

INDEPENDENCE, Mo., Feb. 12.

Twenty-two of the Utah elders have been here on a visit. The meeting on Tuesday night, which was conducted by Elder Kelsch, was opened by the singing of,

"O Zion, dear Zion, home of the free;"

"Israel, Israel, God is calling;"

Prayer following.

The speaker felt the weight of a great responsibility. He panegyrized "knowledge" freely. It always accompanied faith and works. It was a knowledge, not mere belief, that he had concerning the prophetic calling of Joseph Smith. It was a knowledge of "this work" which would be given to us all through a prayerful reading of the books. It was a knowledge that he had that Brigham Young, Wilford Woodruff, John Taylor, and others mentioned were true prophets of God; and a knowledge of there being more revelations locked up in Utah church archives; (one relating to the plan of the temple to be built, and which have never been printed as yet) was a certainty with him.

Bro. Robert Parker, who discoursed on Wednesday evening, had good liberty; and started out with the statement that as to testifying of the gifts of the gospel, the Saints here are accustomed to be thus exercised, and to enjoy the gifts and blessings, healings, prophecy, etc., to a marked degree. He stated this, referring to the length of time Elder Kelsch occupied in like testimony in his opening remarks the night previous. Not a point touched upon by that elder was uncommented upon by Bro. Robert; even the rising to their feet of the twenty-two Utah elders occupying front seats who testified that "*they knew* Brigham Young was a true prophet of God."

The allusion made to the doctrines of blood atonement and Adam-God was also well noted. The gentleman on that occasion stated that time would not permit him to dwell upon the subjects, although he "would have dearly loved to talk at full length upon those beautiful doctrines." Bro. Parker's effort gave entire satisfaction to the brethren, and he evidently enjoyed the help of the Spirit.

On Thursday evening "the elders" again met, maintained their wonted mental equilibrium, and, as it was their last evening to speak, they greeted us with the song,

"O Babylon, O Babylon, we bid you farewell!"

Elder Hansen announced that, as had been said, Brigham Young was the greatest man living of his time, and he then took up the thread of Bro. Parker's discourse the evening previous, corrected several alleged misrepresentations of passages quoted from the Doctrine and Covenants, told of the many pressing invitations extended to his people to settle in different places, reminded the Saints of the Reorganization of not living up to the law of consecration, seeing they "talked so much about the gathering in the region round about," and finally somewhat surprised the audience by declaring that no questions would be answered, "only in a systematic manner." He referred to the questions of the evening before. We could, however, receive entire satisfaction in that regard, he said, by calling at his office in Kansas City or by securing their services in future discourses.

The best one of the series was the lecture of Bro. Parker on Friday evening. At first he showed the difference between our people and theirs as to entertaining the elders and furnishing opportunities for preaching. There was a vein of humor discernible throughout, while he adhered closely to his text, which was a full reply to the statements made the evening previous, with much pertinent information in addition. He spoke of the "lovableness of Brigham Young," and facetiously remarked that it was "no wonder his nineteen wives loved him so well!" He also said if the *Utah* folks ever wished to find grace and favor here in Zion "they must not try to introduce to us their polygamous doctrine, accompanied by Sally Jones and Susan Stevens." Elder Hansen had stated that the martyred prophet was a highly educated man, being well versed in many languages. Bro. Robert could not indorse the statement, but he would admit that he had made wonderful progress in learning, and God had freely helped him.

Concerning the law governing the church, much was read from the Doctrine and Covenants, to which all paid close attention; and the large number of young people at the meetings attested the good interest taken by them in matters of so great importance. The definition of words commonly spoken of but not as generally understood, for instance, "oracles," was given by the speaker, and the "enemy combined" in secret chambers was plainly pointed out.

While speaking of the progenitors and the sons of the Martyr the speaker paid a tribute of respect to him who sits at the head of the Reorganization, a tribute which, could it have been heard by them, would have no doubt met with a hearty response from every true Latter Day Saint in the church. His ordination, blessing, and life to the present time, as President of the Church, were in a few timely remarks discussed.

But the time for dismissal had arrived, and although a few scathing words had been spoken on both sides throughout the meetings, there seemed to be good order and excellent interest shown. As is said concerning the lovers of books, some among us may have been exercised to contradict and confute, some to believe and take for granted, while others, not so wise, perhaps, to weigh and consider. After a little time given to weighing and considering is brought to mind a verse in yesterday's lesson which contains the words of the Savior to the Jews who accused him of having a devil: "Judge not according to your *traditions*, but judge righteous judgment." After all parties had been heard this would no doubt have been an appropriate exhortation to the young Utah eld-

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ers; but it seems almost impossible to discuss the "rejection," "apostasy," and the perverted and added doctrines and covenants without some degree of acerbity, sarcasm, and many contentious questionings.

One of the kings of ancient America once exclaimed, "How *blind* and *impenetrable* are the understandings of the children of men; for they will not seek wisdom, neither do they desire that she should rule over them. Yea, they are as a *wild flock, which fleeth from the shepherd*, and scattereth and are driven and are devoured by the *beasts of the forest;*" and one of the saints of the second century tells us, "I saw all the *snares of the enemy* spread over the whole earth, and I sighed and said 'Who can pass through these?' And a voice came to me saying, 'Humility alone can pass through, where the proud can in nowise go.'"

The minister who preached on Sunday morning, in the course of a very eloquent address, remarked, that although he had "always desired to present a character pure and deserving of emulation, it was only by many tears and fervent praying that he was enabled to avert the unholy word and overcome the pressure brought upon him to bring evil unto the church." Through experience he had learned to *pity* and to *have charity* for those who through weakness had caused such an offense. In the hour of trial the demons who followed and tempted the Saints of all ages had been "after him," and like them he had been made to see "there is more of mystery in the dealings of God than he had ever thought could be."

To use the closing words of his sermon, "May *we be careful* in our *observation* of all things that are presented to us: May the *good* have *free course* in *us* and His name be glorified." ABBIE A. HORTON.

MOORHEAD, Iowa, Feb. 16.

Editors Herald:—Bro. Mark Jensen and I have just closed a series of meetings at Climbing Hill, Woodbury County. Interest was excellent throughout, while the speakers were blessed of the Lord with splendid liberty. Three were baptized, all adults and people who, I believe, will be an honor to the church. Several more are nearly ready for baptism, at that place, and I shall not be surprised if there is a branch organized there in the future.

I find that Northern Iowa is an excellent field for labor, and that there is room for a half dozen energetic workers to spend all their time.

We went from Climbing Hill to College Corner, about six miles northwest of Smithland, where we began a series of meetings, but finding that the schools and all public meetings were being closed on account of smallpox, at Mapleton and vicinity, we closed our meetings, and returned home. We found Bro. George Montague quite ill, the effect of overtaxing himself in preaching while suffering from a severe cold in the throat and chest. After administration he began to improve, and is now much better, though still confined to the house. There is a great deal of sickness, and since my return I have been called many times to administer. All meetings have been closed here also, on account of the smallpox scare. Two deaths are reported from Mapleton, and several new cases.

We will begin a series of meetings eight miles west of here, on Monday evening, unless prevented by sickness.

Ever praying for Zion's welfare I am,
Your brother in Christ,
HUBERT CASE.

Mothers' Home Column.

EDITED BY FRANCES.

If, invisible ourselves, we could follow a single human being through a single day of his life, and know all his secret thoughts, and hopes, and anxieties, his prayers and tears and good resolves, his passionate delights and struggles against temptation, we should have poetry enough to fill a volume.—Longfellow.

RESTING UNDER A CLOUD.

"Under a cloud." Ah! yes. But are we resting? Ah! no. We have not felt willing to be under the cloud at all, so of course have not rested; but have fretted and worried as time passed, and it did not disappear. Especially as we could not see, search as we might, wherein we had failed to do all that any mortal could, under the same circumstances.

With tears, with fastings, with prayers have we besought the Lord that we might pass from under the cloud,—but it still remains; and others, viewing us through its dark haze, see us as we are *not*.

We feel, from the depths of our inmost heart, that we are blameless before our God, in that we have done the best we could; so now we say, "Not my will, but thine, O Lord, be done." And are trying to "rest" under the cloud.

Ah, well! So it was with our Master. As memory brings before us the book of our life's experiences, which day by day is being written, we see, ah! so plainly, that the nearer we strive to make our character like unto his, the nearer is our life's experience like unto his. To strive, to suffer, and to fail in the eyes of the world, and also in the eyes of some of the household of faith.

Such is the ordeal which is to fit us—to make us prepared—for the future life. And now bursts on the vision of the mind the picture of a life so grand, so noble, so high above what even our senses can now conceive, filling the soul with a sense of exquisite harmony and an onward, upward sweep of surging aspiration such as one, in a faint degree, feels when listening to a grand anthem—one of the masterpieces of genius.

And with this benediction of that within us which is of the Divine, we turn our faces Calvaryward and repeat, "Not my will, but thine, O Lord, be done." APRIL.

WHO IS MASTER?

He was a moody, quick-tempered young man. He resented authority, and was always talking about the time when he should be independent. At last he reached his twenty-first birthday, that period when the law recognized him as no longer a child. With eagerness he had for years looked forward to this day of freedom from constraint and authority. No one could be more excited or pleased than he. While he was congratulating himself, he met a friend that morning.

"At last," he said, "I am my own master. No one can order me about now. I shall do as I please."

"I do congratulate you," said his friend; "but are you sure you are not making a mistake in your acceptance of the word 'master'?"

"A mistake?" repeated the young man in surprise. "There can be no mistake about it. I am of age to-day, and I am absolutely my own master."

Then, said Richard Miller, who tells the story from his own experience, the young man's friend blandly suggested: "In that case you will certainly never lose control of your temper."

The young man's color rose as he heard this interpretation of independence. His outbursts of temper were well known. "I don't know that I have thought of it in that light," he replied.

"Then, there is the matter of cigarettes," continued his pitiless friend. "You told me the other day that you did not see how you could give them up; but now that you are absolutely master, I suppose you will smoke them no more."

The young man made no response.

"As one who is absolutely master of himself," continued his friend, "is never led by outside temptations to do anything of which he disapproves, I suppose you will give up the somewhat questionable company you have been keeping, which has proved a source of anxiety to your father and mother?"

The young man did not reply. He was surprised and stirred by this view of the kind of master that should govern his conduct. Fortunately he had a conscience, and it was touched.

After a few moments of silence he looked up and said, "I thank you for your frankness. I see I have been an awful fool. I shall not say anything more about being my own master until I am reasonably sure that I am better able than I am to-day to restrain and overcome the defects of my own nature. I have taken altogether too narrow a view of the responsibilities involved in being one's own 'master.'"—*Sel.*

THE SUNDAYS OF MY CHILDHOOD.

With great pleasure we children always looked forward to the coming of Sunday, for on that day we had our dear mother home with us all day long. Death deprived us of a father's love and care while we were all very young, and while we had a comfortable home to shelter us, yet our mother had to toil daily for our support, early and late, week in and week out. She worked at the woolen factory, running the largest loom the factory contained; but when Sunday came, then we had her home with us. So for that reason more than any other, we looked forward

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longingly to the day. We were early taught that Sunday was a day of rest, and that God had set apart one day out of seven that we should keep holy and sacred to his name. We never did any work on Sunday that was not really necessary, and we never brought out our playthings, or run or played on that day as we did week days. Every toy was put away on Saturday evening, there to remain untouched until Monday morning. Still we never thought of Sunday as being long or tiresome.

First on Sunday morning we went to Sunday school. This we never thought of missing, unless sickness or very bad weather interfered, and in case of sickness only the sick one remained home, for all were anxious for the Sunday school paper and a nice book from the library.

We nearly always stayed for church, for mother would come to church, and while she never said we *must* stay, yet we knew she was glad if we did; and as we always liked to do the things that pleased her, we stayed. Then after dinner was over, she would read aloud to us from our paper and book; and when tired of reading, how we loved to all gather around her and sing. In those days we had no "Gospel Hymns," or any of the many nice song books of the present day, but depended on the old Methodist Hymn Book for our songs, as our people were all Methodists, and mother's favorite hymn was "Coronation." I can scarcely remember a time when I was not familiar with that hymn, and our baby brother would carry the tune all right when he could not speak a word of it plainly. Then when evening came, if the weather was fine, we would go for a little walk, but never thought of running or jumping or making any noise like on a week day, for we remembered that Sunday was God's holy day, and we must not do anything that would be displeasing to him, or that we would be sorry to remember. And just as Sunday always seemed so different from other days to me in my childhood, so it does now in later years, and I suppose it always will; for it seems to me when the weather is fair that the sun shines brighter, and the birds sing sweeter and in a softer tone, and all nature looks more solemn and peaceful, and even if the day is cloudy and dreary, there is still a hallowed feeling that separates and sanctifies it from all other days for me, and I am thankful for the kind and loving mother who taught me to "always remember the Sabbath day and keep it holy."

ELVIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Emma Sutherland of Bandera, asks the prayers of the Prayer Union, if it is the Lord's will she may be healed of white swelling, as she is almost helpless; that she might be able to do good and go about among her children. She is a faithful sister. Also, Sr. Hattie Minear, as she is a great sufferer from nervous prostration, that she may be spared to raise her little ones.

Your sister in the faith,

MRS. SOPHIA WIGHT.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

BENEFIT OF A LIBRARY AND HOW TO CONDUCT ONE.

I think the next best thing to good friends is good books. No thoughtful person will question this. It seems needless to try to tell the advantages of having plenty of good literature within one's reach, since almost everyone here fully realizes what the benefits are. But many, very many, are deprived of these benefits. With the wealth of good literature that is in the world, no one need have his desire for good reading unsatisfied. One difficulty is, a large number have no such desire. They do not care for reading, or perhaps they like to read the gossip in the late paper, to see who got married, or who entertained, and how the ladies were attired, and who won the first prize. Then there are a great many who would rather read the latest novel by Haggard, or some book of a similar character, but for the really great works of both ancient and modern writers they care nothing. It is among these and the children in such homes that we need to work. We must try to arouse, or if necessary create a love for something better. Where there really exists the taste for good reading, there will usually be found a way of gratifying it. If we can do something to aid such a child in obtaining the proper kind of literature, it is a good work, and one that will do much to help him in his struggle for the mastery over evil. But it is not for these I plead, but for the other class. It is they that we most need to help, by placing the best literature within their reach, placing it where they can have the benefit of it without money.

Is it necessary to refer to the many, the whole course of whose lives has been changed for the better by the books they have read? The sad picture of those who have been led the downward road because of the ruinous literature on which they have fed their minds is too familiar to us all to need repetition. If we recognize the great law of social influence, we must recognize the power of this silent force that is working for either good or evil all around us; a force that is none the less potent for its being exercised through the medium of the printed page.

We are all, to a greater or less extent, hero worshipers, and our heroes do much toward molding our destiny. If our heroes are pure and noble, our lives will be purer and nobler for having known them. If the reverse, of course the results will be the opposite. So it is of the greatest importance that the heroes of the children should be the best men and women, and not a desperado, or the leading character of a dime novel. The child that loves good reading is not likely to go very far astray. If he does take a wrong step, there will be a strong influence drawing him back into the path of rectitude. His evenings, as he grows older, are likely to be spent at home in the company of some good book, while if he had never learned the enjoyment of such association, he would perhaps be in the company of gay companions who would lead him from the path of honor and virtue. Let the taste for good literature be acquired, and there is little or no desire for the vicious.

It is to urge the necessity of giving the children of our Sunday schools this privilege—the privilege of talking with the great and the wise of all ages, that this paper is written. We are so often told "we are known by the company we keep." This is just as true of the books we read as of the people with whom we associate. Let us see to it that every child in our schools is given the opportunity of keeping the company of the best books, and that he is shown the advantages derived from them. It is said that every lesson a child prepares affects his whole after life. Is this not equally true of every book that he reads? Can we then overestimate the importance of this great factor in the school of life? When we realize that what he reads to-night affects the reader with its ever-widening circles, leaving its impress on the lives of all those he comes in contact with, is it not of the most importance on our part to do all in our power to provide him with the best literature the world affords?

Let us then put a library of carefully selected books in our Sunday school. As the church is coming to a better system in its various departments, I can more readily see the necessity of the same in our reading, in order to keep pace with its onward movements. Books are our universities, where souls are the students. Books are the looms that weave rapidly man's inner garments. Books are the levelers—not by lowering the great, but by lifting up the small. Thank God for books, cheering our solitude, soothing our sickness, refining our passions, out of defeat leading us on to victory. That youth can scarcely fail of character, happiness, and success, who day by day goes to school to sages and seers; who by night hears Dante and Milton discourse upon Paradise. "No child can be called fatherless who has God and his mother." No youth can be called friendless who has God and the companionship of good books.

Of what shall our library consist? First, the publications of the church—every one. Outside of these there is a very wide field from which to choose. Some histories, biographies, books of travel, works on science, poetical works, the writings of some of the greatest theologians of the world, some books that are not beyond the comprehension of the child. Let there be found such works as "Uncle Tom's Cabin;" "In His Steps, or What Would Jesus Do;" "The Life of Jesus," etc.

Let us teach the children to use the library by visiting it freely ourselves. Get a few books to start with, and add to the number as rapidly as we can. In "conducting a library," we should select some one who has read a great deal and knows how to select books suitable for children to read, and then the one conducting it should know how to keep track of them.

MRS. MATTIE DAMRON,

For the Southern California Reunion.

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Conference Minutes.

NAUVOO.

Conference convened at Montrose, Iowa, February 3; J. R. Evans in the chair, H. S. Salisbury secretary. Branch reports: Montrose 92; loss by death 1, absent from branch 55. Rock Creek 69; loss by letter of removal 3, absent from branch 8. Keokuk 52. Burlington 110; gain by baptism 1, absent from branch 13. Farmington 70; loss by letter of removal 2, by death 1, absent from branch 32. Vincennes 20; gain by vote on evidence of membership 1. Bishop's agent, George P. Lambert, reported: Balance last report $107 27; receipts $184 85; expenditures $220; balance on hand $72 12. Audited and found correct. District treasurer, James L. Wright, reported, balance in treasury $9 87. Ministry reports: James McKiernan baptized 1, John R. Evans, George P. Lambert, John Lambert, H. T. Pitt, Daniel Tripp; Priest Albert Geisch; Teacher J. W. Stobaugh. Solomon Tripp was ordained to the office of deacon, under the hands of John R. Evans and H. T. Pitt. Delegates to General Conference: John R. Evans, John Head, Maggie Wright, Marjorie Wright, Elmer Reed, and Katharine Reed. Election of officers: John R. Evans district president, J. W. Stobaugh secretary, James L. Wright treasurer. Adjourned to Burlington, Iowa, June 2.

NORTHEASTERN ILLINOIS.

Conference convened at Plano, Illinois, February 10; J. H. Lake president, Henry Southwick assistant, E. E. Johnson secretary. Ministerial reports: J. H. Lake, Henry Southwick, J. M. Terry, J. C. Crabb, C. G. Lanphear, F. M. Cooper, H. E. Moler, A. J. Keck, E M. Wildermuth, T. Hougas, J. Midgorden, F. J. Earl, S. C. Good, W. Strange, G. H. Graves, E. J. Lang, F. T. Haynes, Priests H. J. Atkins and F. M. Pitt; Deacon A. J. Fisher. Branch reports: Sandwich 74; loss 2. Plano 188; loss 3. Mission 130; gain 2. Unity 25; loss 2. Ladd 30; gain 7. Wilmington 57; loss 7. West Pullman 51; gain 5. Chicago 173; gain 20. District secretary reported members of broken branches, on "scattered list," etc , 235, making total membership of district 963. Petition requesting return of Bro. J. M. Terry to Chicago was endorsed by the conference. Resolution requesting that if possible, some special provision be made for the missionaries of the church laboring in large cities, in view of the large expense connected with city life, etc ; adopted. Fifteen were elected delegates to General Conference. Bishop's agent, John Midgorden, reported: Receipts $824.57; paid out $749.14: balance on hand, $75 43. It was "Resolved that it is the sense of this conference that the members of the church are entitled to know the moral and spiritual standing of such officer or officers as may have charge over them, as shown by their personal and official conduct; and that therefore, when a proper court of the church has passed upon the conduct of such officer or officers, the members of the church are entitled to know the decision of such court; and further, be it Resolved that when an officer of the church has been convicted of personal or official misconduct, by a proper court of the church, we hold it to be out of accord with the law of God and the best interests of the church and its membership, to permit such person to have any official charge in the church until he has made legal restitution or been exonerated by a higher tribunal." A resolution protesting or disapproving against the insertion in the church publications of proprietary medicine and physician specialist advertisements, was adopted, and copies of said resolution ordered sent to *Herald* and *Ensign* Publishing Houses. Committee on reunion was continued, with power to arrange for joint reunion with Southern Wisconsin district, if practicable; if not, to arrange for reunion in this district. The First Presidency were petitioned to return Bro. J. H. Lake to this mission. Resolution instructing delegates from this district to request a General Priesthood Council during General Conference, if practicable, was adopted. Elder F. M. Cooper was elected district president, Henry Southwick assistant, E. E. Johnson secretary, John Midgorden sustained as Bishop's agent. A petition was addressed to the Twelve, requesting return of Bro. F. M. Cooper to this district. Adjourned to meet at Mission, Illinois, exact time to be set by district president.

NORTHEASTERN KANSAS.

District conference convened at Netawaka, February 10; Peter Anderson chairman, J. W. Burns clerk. Visiting saints granted the privilege of taking part. S. Twombly, district president, reported. Report of ministry: Elders Peter Anderson, J. Arthur Davis, J. W. Hudgens, —— Gowell, H. Parker, H. Green, A L Gurwell, W. Gurwell; Phineas Cadwell; Priests N. S. Dunnington, C. E. Tilinghast, W. S. Hodson, L. G. Gurwell, H. Thomas, John Cairns; Deacons I. McGalliard, J. W. Burns. Branch reports: Netewaka 65, Fanning 87, Topeka 17, Scranton 105, Atchison 77, Baker 27, Centralia 18. J. W. Burns, treasurer, reported $5 52 on hand. L G. Gurwell, Peter Anderson, J. Arthur Davis, chosen delegates to General Conference, and instructed to labor to have Independence, Missouri, selected for place of next General Conference. The tent was placed in the hands of the sub-missionary in charge and district president. One and a half dozen song books were ordered purchased for the tent. The recommendations of Charles Ethredge and August Ehlers of Netawaka and Fanning, to be ordained to the office of a priest, and L. G. Gurwell of Fanning to the office of an elder, was referred back to their respective branches for reconsideration. Peter Anderson, Henry Stebbins, Bro. Gowell were the speakers.

MOBILE.

Conference convened with Three Rivers branch, Canada, Mississippi, February 10; G. T. Chute, president, pro tem.; F. P. Scarcliff, secretary, pro tem. Elders G. T. Chute, F. P. Scarcliff, C. I. Carpenter, G. W. Sherman, and W. L. Booker reported; also Priest R. Mizell; Teachers David Goff and D. Tillman; and Deacon Wiley Mizell reported. W. L. Booker was chosen delegate to General Conference. An assessment of twenty cents from each member in the district was levied to pay the expenses of the delegate. Also five cents per month to pay expenses and support family of district president. Elder F. P. Scarcliff was recommended to the Twelve and the coming General Conference for appointment in the missionary field. Branch reports: Theodore 34, Bluff Creek 69. Bishop's agent's report: On hand last report twenty-five cents: received since $13 60; sent Bishop E. L. Kelley $10.85; balance on hand $3. District treasurer reported on hand ten cents. W. L. Booker was sustained as president of the district and Bishop's agent; C. I. Carpenter sustained as treasurer; G. T. Chute chosen secretary. Preaching by F. P. Scarcliff, G. W. Sherman, and W. L. Booker. Adjourned to meet with Theodore branch, Saturday, June 9, at ten a. m.

NORTHEAST MISSOURI.

Conference convened at Bevier branch, February 10; J. A. Tanner chairman, assisted by W. E. Summerfield, G. A. Tryon secretary. Branches reporting: Bevier, Higbee, Salt River, and Pollock. Ministerial reports: Elders J. A. Tanner, W. E Summerfield, R M. Elvin, J. F. Petre, R. R. Jones, J. T. Williams, A. Allen, W. Vaughan; Priests F. T. Mussell, R. Thrutchley, W. C. Chapman; Teachers J. W. Morgan, E. E. Petre. Bishop's agent's and treasurer's reports were read, audited, and found correct. Bills allowed: District president $23 94, and district secretary $2 45. Delegates chosen to General Conference: R. M. Elvin, W. E. Summerfield, Carrie Richards, Arthur Allen, Ellen Davis, J. A. Tanner, Louise Palfrey, G. A. Tryon, J. T. Williams, David L. Morgan, Margaret Davis, Nydia Thomas, Anna Williams, J. F. Petre, J. W. Rudkin, F. T. Mussell, Maggie Frye, Albert Binder. Brn. F. Palfrey, J. F. Petre, and R. Thrutchley were appointed a committee to solicit means to purchase a tent for district. On recommendation from Bevier branch, Bro. Frederick T. Mussell was ordained an elder, Bro. David L. Morgan a priest, and Bro. John W. Rudkin a deacon. Time and place of next conference was left in hands of president and vice president of district.

Sunday School Associations.

NORTHEASTERN KANSAS.

District Sunday school convened in Netawaka, on February 9; W. S. Hodson chairman, J. W. Burns clerk. W. S. Hodson reported as district superintendent and Harry Thomas as assistant. Treasurer reported $5 74 on hand. Scranton, Netawaka, Fanning, and Atchison schools reported. The Baker school was accepted as a member of the district association. W. S. Hodson presented a bill for traveling expenses of $1 85, which was ordered paid. A program was made out for next convention. The superintendent was requested to prepare a paper or a ten minutes' talk on the benefits of an organization. The superintendent was authorized to appoint some one to prepare a paper on "The best methods of teaching the Primary class." J. W. Burns was requested to prepare a paper or a ten-minutes' talk on "How to review a school." The following brethren were chosen as district officers: Superintendent, Harry Thomas; assistant, W. S. Hodson; clerk J. W. Burns; treasurer, I. McGalliard. L. G. Gurwell was chosen as delegate to General Convention. An extra session was called to approve the report to General Convention: Schools last report 4, at present 5; present number in district 218. Adjourned to meet the day before conference.

KEWANEE DISTRICT.

District Sunday school association convened at Kewanee, Illinois, Friday, February 2; district superintendent F. A. Russell in the chair, Mrs. Ed Lamb secretary. A very profitable meeting was enjoyed; everyone present feeling as though they had learned something and been benefited by being present. Officers elected for the ensuing year: F. A. Russell, superintendent; S. A. Whitehouse, assistant; Mrs. Ed Lamb, secretary; Miss Clara Francis, treasurer. Delegates appointed to General Convention: F. A. Russell, Bro. and Sr. Ordway, Sr. Epperson, Bro. and Sr. Clark, Bro. Adams, and Bro. J. C. Crabb; delegates present being authorized to cast full vote of district.

MOBILE.

Convention met with Three Rivers branch, Canada, Mississippi, at seven p. m., February 9; vice president G. W. Sherman presiding, who gave an encouraging report; F. P. Scarcliff secretary. District treasurer Scarcliff reported $1.07 on hand. Officers chosen for ensuing year: W. L. Booker, president;

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G. W. Sherman, vice president; F. P. Scarcliff, secretary. Adjourned to meet Friday night at seven o'clock, before assembling of next district conference at the same place.

CONVENTION NOTICES.

Program of Far West, Missouri, Sunday school convention, at St. Joseph, Missouri, March 9. Ten a. m., report of district officers, local superintendent, other business, election of officers, discussion of amendments in *Herald* of December 27, also notice of improvement committee in *Herald* of January 17. Two p. m., papers on and discussion of the following subjects: "The necessity of a still hour during the week, or communion with God." "The way to God, or to the work." Thoughts on spiritual life: 1. Pledges of his love. 2. Prayers and promises. 3. Thoughts of union with Christ. 4. Thoughts on Christian sanctity. Normal lesson. Doctrine. "Prevailing prayer."

THOSE PRIMARY CARDS AGAIN.

Everybody please take notice. The business manager of the Herald Office informs me that there are many letters of inquiry and some sharp criticisms upon him for not filling all the orders for cards that have been received. In fact they are so numerous that it would be well nigh impossible for him to write and explain it to all. We wish to make here an explanation that will remove all blame from the Herald Office management, for no fault is theirs. They have done exactly as they were instructed.

1. The card illustrations were put out as an experiment. And it was not expected that we would reach every one that might choose to try them.

2. We took the mailing lists of the Primary Quarterly and sent out about double the number of cards as quarterlies. Some others were sent upon request, but the supply being limited we could not supply all. Many seemed to think that all that was necessary was to send in a *very large* order and "be sure to have enough." Some ordered who did not take the Primary Quarterly and wanted a copy or two of the quarterly "throwed in." We would gladly have complied with their requests had it been possible. But, as stated above, the cards were issued as an experiment, and to try the experiment sufficiently extensive to make it of any value we decided that it would be necessary to send them out *free*. They are very expensive. We therefore concluded to have but a *part* of the lessons of the quarter illustrated. And if you have a few sets of the lessons illustrated you have enough to give the system of illustrating the lessons a practical test. Give it a careful test and when General Convention comes, be ready to express your views as to whether or not the system of illustration is a practical one, and, too, whether or not you can afford to *pay* for them as they cannot again be sent out free. There is no better way to test any method than by actual experience with it. This you soon will have had. Let us study carefully and see if it is wise to continue the illustrated cards for the primary grades.

We hope that this explanation of the matter may remove all thought of complaint that may have pervaded the minds of any. And, too, that all who have written the Herald Office for explanation will consider this as in answer to their inquiries.

Ever hopeful for the success of the work, we are Your brother and colaborer,

T. A. HOUGAS, Gen. Supt.

The Theosophical society now has nearly 400 branches in various parts of the world.

The Rev. Dr. L. D. Bevan, an Australian Congregationalist traveling in America, says "revivals" are a detriment to religion.

Miscellaneous Department.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

Notice is hereby given that reduced railway rates to the coming Religio and Sunday school conventions and General Conference, to be held at Lamoni, Iowa, have been obtained over the lines of the Western Passenger Association—a rate of one and one third fare for the round trip, subject to the usual terms and conditions.

Other associations have not yet been heard from, but efforts are being made to cover as much territory as possible.

Tickets on the going passage may be purchased from April 3–9 inclusive (good on any of those dates, but those dates only), and will be good for returning passage as late as April 23. Further particulars next week.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 19, 1900.

GENERAL CONFERENCE BOARD.

The rate of board has been fixed by the Lamoni branch at $2 50 per week. The committee will have some places where free entertainment can be had, but no one should count on free entertainment and board unless they have made arrangements with the committee before arriving in Lamoni. We will try to aid any who *cannot* pay by helping them to secure such places, but arrangements must be made with the committee before coming.

All persons desiring the services of the committee should write the secretary or president in due time, stating what you desire, when you expect to arrive, etc. If you have preferences, we will try to give them due consideration.

Persons who accept invitations from friends, and make their own arrangements, need not communicate with us, but when you arrive we will assist such to find their places, if desired.

When you decide to come, if you desire us to assist you in any way, write us early, so that as many as possible may be assigned to places before the sessions begin. Committee,

GEORGE W. BLAIR, President.
L. G. ANTHONY, Secretary.
S. K. SORENSEN.
W. J. MATHER.
J. A. GUNSOLLEY. 2t.

SECOND QUORUM OF ELDERS.

On the 15th of February I mailed a blank report and letter to each member of the above quorum. You will please fill out the same and return to me by the 25th of March. If any fail to receive blank report, if they will notify me, I will send them another. After March 15, my address will be Holden, Missouri, box 397.

ARTHUR ALLEN, Sec.

KANSAS CITY, Missouri, 2320 Montgall Avenue.

FIRST QUORUM OF PRIESTS.

All members of the First Quorum of Priests are requested to send in their reports to the president so as to reach him not later than April 1. The secretary has mailed you a blank form for reporting, if same has not been received, please notify him at once. W. C. Duncan, secretary, Maysville, Missouri, David J. Krahl, president, No. 1715 Edmond Street, St. Joseph, Missouri.

FOURTH QUORUM OF PRIESTS.

The members of the above quorum are requested to report their labors for the past two years. Let your reports not be later than the 15th of March. Remember, those who fail to report for two years will be dropped from the quorum. Send reports to Fred G. Pitt, No. 665 Sheffield Avenue, Chicago, Illinois. Quorum fees twenty-five cents. J. I. YOUNG, Pres.

WEIR CITY, Cherokee County, Kansas.

The Fourth Quorum of Priests are hereby requested to send in their reports not later than March 15; report labors done in two years if possible. The president of quorum is located at last. Anyone wishing to correspond with him can do so by addressing J. I. Young, Weir City, Kansas. Remember quorum fees twenty-five cents.

EBEN MILLER, Corresponding Sec.

CLEVELAND, Ohio, Box 28.

THIRD QUORUM OF PRIESTS.

A blank report has been sent to each member. Should any fail to get one, if they will write me of the fact, they will be supplied. I trust we shall get a report from each.

W. T. SHAKESPEARE, Pres.

LAMONI, Iowa, Feb 15.

SECOND QUORUM OF DEACONS.

Wishing to make a complete report of the quorum to the General Conference, we ask that each member make out and send to the secretary of the quorum a complete report of his labors for the past year. Send your reports before March 15, and as many as can do so, try to come to conference and let the quorum enjoy a series of meetings to the good of the quorum and for the good of the cause.

CHAS. F. CHURCH, Pres.
C. B. BERGERSEN, Sec.

RELIGIO NOTICES.

Far West, Missouri, district association of Zion's Religio-Literary society will meet at St. Joseph, March 9, at eight p. m. All societies of the district are requested to send reports and delegates. St. Joseph local will render program. H. O. SMITH, Pres.

CONFERENCE NOTICES.

Far West district conference will convene in St. Joseph, on Saturday, March 10, at ten o'clock. Delegates will be chosen to represent the district at the coming General Conference. Branch officers will see that credentials and reports of their branches be sent promptly, at least one week prior to sitting of conference, to the district secretary.

T. T. HINDERKS, Pres.
CHARLES P. FAUL, Sec.

NOTICES.

Will the elders and priests of *Northeast Missouri district*, please forward to me at Pollock, Missouri, March 1, a complete report of all labor done during the year ending February 28. Let all be prompt, or their report will be useless in making the missionary's report for General Conference.

ROBT. M. ELVIN.

DIED.

BRUNS.—August F. Bruns was born August 5, 1857, at Hanover, Germany; he died February 1, 1900. Came to America in September, 1880; was married to Sister Mary Harmon at Beatrice, Nebraska, November 15, 1893. He leaves a wife, mother, two brothers, and three sisters. He was a loving husband, an affectionate son, true brother, and faithful friend. His remains were taken to Beatrice, where Elder F. A. Smith preached the funeral sermon in the Christian church, the Christian and Lutheran ministers assisting.

ROBERTS.—At O'Fallon, Illinois, January 31, 1900, Bro. Richard Roberts, priest, aged 65 years. Born in Wales. Funeral from house; sermon by Elder J. D. White.

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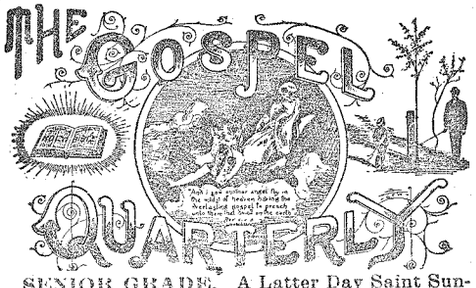

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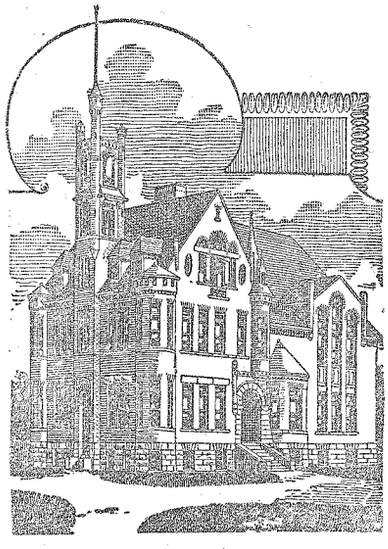

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 47. Lamoni, Iowa, February 28, 1900. No. 9.

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EXPERIMENTAL KNOWLEDGE OF GOD'S EXISTENCE.

Professor Royce, of Harvard, has said that in physical science it is "useless to try to do without assumptions, and equally useless to undertake the demonstration of these assumptions by experience alone;" and that "unless you make these assumptions, the spirit of science is not in you." Similarly, says Emma Marie Caillard (in *The Contemporary Review*, December), "developed religion has *its* assumptions, and unless we can make them, the spirit of religion is not in us." She continues:—

"The great special postulates of science are for the satisfaction of the intellect. The great special postulates of religion (and we shall refer to both sets more particularly before long) are for the satisfaction of what Scripture call the 'heart;' and it is mere cant, and very mischievous cant, to say that either heart or intellect has more right to satisfaction than the other. Both equally enter into the constitution of man, and their rights are equal. That being so, we should perhaps expect to find what, in fact, we do find—that their special postulates have a fundamental trait in common. Both alike imply the existence of external reality. To any reader even slightly versed in philosophy it would be superfluous to insist on the fact that external reality is not a direct datum of consciousness. It is a commonplace that we can only directly experience our own subjective states. These lead us to infer something outside ourselves to which they are due; and they may be broadly divided into two classes. (1) Those which are sense-impressions and which lead to the universal yet individual belief in an external sensuous world; (2) those which Lotze calls 'emotions of the mind, attitudes of longing, of devotion, or enthusiasm,' which lead to an equally universal and individual belief in an external supersensuous world. Since these beliefs are due to the 'combining and comparing power of reason' working on impressions in the one case physical, in the other metaphysical, it is obvious that in both cases the kind of world believed in must, in its details, largely depend on culture, age, environment, and personal capacity. Certain broad features are, of course, unalterable. Thus the sensuous world is conceived by all men as subject to the limitations of space and time, the supersensuous world as independent of such limitations."

This fundamental postulate of religion the writer calls the primary "venture of faith." "It *is* a venture, because, though the postulate of a supreme and eternal righteousness may well be capable of verification, it is exceedingly doubtful whether by us as we are, under our actual conditions, with our present limitations, the method of such verification is discoverable." She continues:—

"The postulate of supreme and eternal righteousness excludes the conception of an entirely impersonal universe where the only relations are between *things*, and can be expressed in terms of so-called natural laws. Such a universe has no place for righteousness, supreme or subordinate. It is neither moral nor immoral, but non-moral, just as is inorganic nature, considered simply as such, and not in connection either with sentient or self-conscious beings. These latter are indispensable in a moral universe, and if it is to be indeed a cosmos, and not a chaos where each individual asserts his own independent ideal, then there is needed a moral standard, one by which all other standards are to be tested, and all moral judgments themselves appraised. Such a standard must be personal, or it is no criterion for personal beings; and supreme, or it is of no value to them. To postulate that infinite goodness is at the heart of things is, therefore, to postulate a supreme moral personality. In other words, it is to postulate God. . . .

"Put in other words, the suggestion is that those who are uncertain what mental attitude to take up toward this supreme question, and who yet feel that it is supreme, should adopt the divine personality as a working hypothesis, and put it to the crucial test of experiment.

"A fair-minded survey of history is the best justification of the attempt here suggested. However we may account for the fact, there is no doubt that *character*, more than intellect, more even than genius, has been the controlling force in the checkered career of our race. To recognize this, however, is to recognize the ascendency of the moral over all other characteristics of mankind, and such an ascendency is hardly compatible with a non-moral constitution of the universe unless we regard man as an abnormal and unimportant excrescence on the cosmic order, toward the understanding of which a study of human nature can give no help. A *moral* constitution implies, however, as we have seen, a supreme moral personality."

The hypothesis of the divine Personality, says the writer, is to be verified by the test of personal, subjective communion—which is the second great venture of faith. It is to be through a revelation of "the divine spirit to our spirit, of whose reality and significance we cannot stand in doubt." Individual certitude "can only be attained by direct individual experiment, made in purity of purpose and singleness of heart."—*The Literary Digest, February 24.*

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RELIGIOUS TENDENCIES IN JAPAN.

Dr. Michel Revon, late professor in the Imperial University in Japan, who for seven years has carefully observed the religious movements in the island empire, says that no one can be in doubt as to the changes which the modern scientific spirit is making in the old religious beliefs of that people; the tendency of the modern Japanese mind is toward agnosticism. In *The Independent* (December 28) he says:—

"An interesting effort is now being made by some of the more thoughtful to adapt Herbert Spencer's philosophy to the religion of Buddha—and the two coalesce surprisingly well, for Buddhism is at bottom only the doctrine of evolution in mystic form, plus a certain amount of superstition, and this extra element of superstition is rapidly disappearing, so far as the educated classes are concerned.

"This interpretation of Buddhism by modern science seems likely to increase somewhat the hold on Japan that the Buddhist priests first gained by explaining that the Shinto gods were reincarnations of Buddha.

"The new scientific spirit is entering even into Shintoism, the original religion of Japan, and the faith to-day of the Emperor and of perhaps a majority of the most enlightened Japanese who are not already pronounced atheists. The strength of Shintoism to-day is indicated by the fact that only a few years ago it made a determined contest with Buddhism for designation as the state religion of Japan. Neither succeeded, however, and it has been decreed recently that no religion whatever shall be taught in the public schools.

"It is a fact that the word 'Buddhism' no longer has a definite significance in Japan. Many who through life are Shintoists ask when dying for Buddhist burial — sometimes for no other reason than because it is more gorgeous than the Shinto ceremonial. Many others are Buddhists only in name, and atheists in fact. From that stage there is every gradation back to the complete and literal acceptance of the doctrines laid down by Saka-Munyi.

"This new and increasing tendency toward agnosticism has retarded the progress of Christianity in Japan, and actual converts have not increased in proportion to the increase in population. Many who embrace it in the belief that it is responsible for the advance of Western civilization drop it when they encounter the miracles of which it tells. Some have been known to adopt it temporarily for the sake of learning the language. The attitude of another class is indicated by a pamphlet written some years ago, in which it was seriously explained that Christianity was very good for the Western people, as it helped to restrain them from murder and robbery and the other great black sins to which they were naturally addicted; but that the Japanese needed no such religion, for they were naturally good."—*The Literary Digest, February 17.*

CROPS RAISED DURING 1899.

Washington, D. C. Jan. 20.—The statistician of the Department of Agriculture has made public his final estimates of the acreage, production, and value of the crops of 1899. The values are based on the average farm prices on December 1, in accordance with the practice of the department.

The wheat acreage was 44,592,516, the production 347,303,846 bushels, and the value $319,545,259, the average yield per acre being 12.3 bushels and the average farm price per bushel on December 1 was 58.4 cents.

The corn acreage was 82,108,587, the production 2,078,143,933 bushels, and the value $629,210,110, the average yield per acre being 25.3 bushels, and the average farm price per bushel on December 1 was 30.3 cents.

The acreage in oats was 26,341,380, the production 796,177,713 bushels, and the value $198,167,975, the average yield per acre being 30.2 bushels, and the average farm price per bushel on December 1 was 24.9 cents.

The barley crop is estimated at 73,381,563 bushels, the rye crop at 23,961,741 bushels, the buckwheat crop at 11,094,473 bushels, the potato crop at 228,783,232 bushels, and the hay crop at 56,655,756 tons.

THE MARCH ARENA.

The *Arena* for March contains the following interesting list of articles: The Military Problem in Congress: 1. Reorganization of the National Guard, Hon. Jacob Ruppert, Jr.; 2. The Army System — Defects and Remedies, Hon. George B. McClellan; The Anglo-Boer Struggle: 1. Influence of Democratic Ideals, Hon. David A. DeArmond; 2. "The Mother of Civilization," Hon. Charles F. Cochran; Monroe Doctrine Appeal and "Our Next War," John Chetwood; British Radicals and Radicalism, Joseph Dana Miller; The Supreme Court in History, Rev. E. P. Powell; Civilization and the Social Compact, Prof. Jerome Dowd; The University and Social Questions, George H. Shibley; Criminal Sociology, the American *vs.* the Latin School, Francis A. Kellor; The Commercial Traveler's Work of Civilization, J. H. Wisby; Evolution and Immortality, Walter Spence; A Contrast and a Parallel: 1. Imperial Republicanism Historically Considered, H. Bonis, B. A.; 2. The Roman Empire and the United States, Edward McK. Whiting.

The Arena Company, Life Building, New York.

Prof. N. S. Shaler, of Harvard University, is the author of a thoughtful article entitled, The Transplantation of a Race, which will appear in Appletons' Popular Science Monthly for March. It is a discussion of the forces which led to the introduction of the negro into America and the conditions attending his acclimatization. Professor Shaler, who grew up in the South, throws quite a new light on some of the pressing aspects of the race question, and his articles are sure to prove extremely valuable in the North by giving their readers a just view of the real problems which the South has got to meet in its struggle with the negro question.

An unusually interesting article discussing the so-called Typical Criminal from the practical man's standpoint will appear in Appletons' Popular Science Monthly for March. The author, the Rev. Samuel G. Smith, who has been Chaplain of the Minnesota State Prison for a number of years, and hence has had an unusually good opportunity for a study of the criminal classes, is of the opinion that there is no such thing as the "typical criminal," and especially that there are no physical signs of degeneration by which he can be tagged and put into his appropriate class of degeneracy, as the modern criminologist is so ready to do offhand, after a brief anatomical survey.

Prof. E. P. Evans, who has attained a perhaps not entirely enviable reputation by his unearthing of absurd and oftentimes brutal relics of old superstitious beliefs, many of them necessarily of religious origin, will contribute a paper, entitled a Survival of Medieval Credulity, to the March number of Appletons' Popular Science Monthly, which describes in detail a number of the most ridiculous and in some cases exceedingly vicious superstitions, and the forms connected with them, which are still religiously believed by large numbers of the inhabitants of certain European countries.

Prof. E. W. Scripture, of Yale University, has an interesting and instructive article in the March number of Appletons' Popular Science Monthly, entitled Cross Education. In it he discusses an important psychological principle which is commonly overlooked in practical education.

ADDRESSES.

J. Arthur Davis, Baker, Kansas.
C. R. Duncan, Conifer, Colorado.
George Jenkins, Byrneville, Ind.
M. F. Gowell, Rosendale, Missouri.
Daniel MacGregor, Chilliwack, B. C.
Henry C. Smith, Temple, Lake Co., Ohio.
M. H. Bond, No. 103 Chapin Ave., Providence, R. I.
E. F. Shupe, No. 2849 Curtis Street, Denver, Colorado.
J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.
W. E. Peak, 365 Grand River Avenue, Detroit, Michigan.
T. W. Williams, 1014 Alpine Street, Los Angeles, California.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
J. B. Roush, permanent address, Wray, Yuma County, Colorado.
Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, FEB. 28, 1900.

LETTER OF CORRECTION.

Bro. Arthur Leverton, of Bothwell, Ontario, feeling that he was wronged by the statements of Rev. W. H. Cooper in a letter published in the Mitchell *Recorder*, which he replied to in a later issue of said paper, asks us to publish his reply so that those of the Saints who may have read the Cooper-Leverton debate as printed in pamphlet form by Rev. Cooper, may have a statement of facts by Bro. Leverton in his own defense. We give the letter below:—

THAT OLD DEBATE AGAIN.

Dear Sir:—In your issue of January 12, I see a letter from the pen of Mr. W. H. Cooper, which I kindly ask for space to make reply. The truth half told is the most misleading falsehood. As Mr. Cooper says a committee of three took it upon themselves to get the Cooper-Leverton debate printed in full. Our speeches to be taken down and printed just as they were delivered by each of us from the stand. We both agreed to this, reserving the right to revise in order to correct any word or statement that might wrongfully be taken down.

The committee then entered into an agreement with the printer to publish the debate in pamphlet form for the sum of forty dollars. The debate then proceeded, but to the astonishment of the committee, they were told the debate could not be printed for less than sixty dollars. Upon this statement one of the committee dropped out, the remaining two agreeing to pay the sixty dollars. After the debate was over, I was told that the debate should never be published in full as it took place—I will leave the reader to judge why. So the next report we got from headquarters was that the debate could not be published for less than eighty dollars. At this statement one of the two dropped out. The one left agreed to pay the eighty dollars if the debate was published correctly as it took place, he offering to pay the money or the greater part of it in advance.

This was the statement of the committee to me, which I have every reason to believe was correct. As the printer told me himself that he did not consider the last man on the committee was responsible, the matter had all fallen through. So from the above being the facts it is easy for any intelligent mind to see why the committee all dropped out. I then saw Mr. Cooper and the printer and had some talk with them about the matter.

When the printer told me he had decided to print a synopsis of the debate upon his own responsibility, I told them I would agree to that providing our speeches were cut down equally alike. It was stated to me that certainly would be done. After a considerable time had passed over, I met a party connected with the printing staff who told me the synopsis of the debate was printed, and would be ready for sale in a few days. I then said, I suppose you are getting it out yourself as agreed upon; when to my great astonishment he said, O no, Mr. Cooper is getting it printed himself. I then asked, Is he getting it out anything like fair? The reply was, There is nothing fair about it. Why, he said, Cooper rewrote all his speeches before they were allowed to go in print. I have a letter from Mr. Cooper confessing to me that he rewrote all his speeches after the debate, before they were printed. If Mr. Cooper was satisfied with his speeches, as delivered in the debate, and thought he gained such a victory, what did he rewrite them for before they were printed? I leave the reader to judge.

After Mr. Cooper decided to print the debate himself, he never sent me word that he was going to get the debate printed himself; that he was going to have his speeches printed in full after he had rewritten them, but kept me in the dark in regard to his doings. If this is honorable or Christian, then I pray God to deliver us from all such Christians, for I do not wish to dwell with them in their final home.

Mr. Cooper said I had my speeches to revise. I never had one of them in full. I never had more than a synopsis of any of my speeches, and four or six I never had at all, and never saw them until I saw them in their mutilated state as printed in Cooper's book. The synopsis of the speeches I did have were in such a confused state that it was impossible to make intelligence out of them, without rewriting them all over again. This I should have done which I did not, thinking it was only a synopsis to be printed anyhow, which was very unsatisfactory; but had I known that was what the Rev. Mr. Cooper was doing, I would have been with him; but his success depended on keeping me in the dark, which he did on account of the distance between us.

Mr. Cooper says: "Mr. Leverton's friends, the Mormons." Why is it that Mr Cooper is not gentleman enough to call us by our proper name? He knows we are not Mormons in the sense that term is commonly used. The only object that I can see that he can possibly have in view is to mislead the public mind and get them to believe a falsehood; viz., that we are believers in the doctrine of polygamy, and other corrupt doctrines taught by the Mormons of Salt Lake City. If Mr. Cooper was a Christian he would not do this to create a prejudice against an innocent people; for he knows we have nothing to do with the Mormons of Salt Lake City. Neither do we believe in any of their corrupt doctrines.

I was never called over the coals by the Latter Day Saints conference—"Mormon conference" Mr. Cooper has it; nor did I have to make any excuse regarding the debate with Mr. Cooper. The victory of a battle is generally told by the results, where the battle takes place; and the results in this case were that seven connected themselves with the Latter Day Saints' Church immediately after the debate, stating they were convinced during the debate that we had the truth. Friends were made to us which were never friends before. I am told that two who joined the Latter Day Saints after the debate had always before been favorable to Mr. Cooper's church. Now what were the results on Mr. Cooper's side? He did not convince one who was favorable to the doctrine of the Latter Day Saints Church that he had the truth. I never heard of one joining his church as a result of the debate; but I did hear some say that some of his own people were disgusted with the way he used the Bible in the debate. Now the Latter Day Saints have not been lying about it ever since; they have had no occasion to. There is already too much of that kind of practice found in Cooper's little book. Mr. Cooper says I offered to meet him again, etc. The fact is when I saw the deception, fraud, and falsehood all combined in the so-called printed debate, I sent Mr. Cooper a challenge to meet me in public debate again. It is true Mr. Cooper said he would meet me again in public debate on the condition that I would allow certain histories and writings of some uninspired men to be taken on equal authority with the Bible. This I would not agree to, and I think there is no sane man who has the proper respect due the holy word of God who would agree to such a condition. But it proves one thing to my satisfaction; that is, that Mr. Cooper knew that the Bible would not prove the doctrine he believed in. If it had been an infidel I had been dealing with I might not have been surprised for him to have demanded such a condition. But for a reverend gentleman, a Christian minister, to demand such a condition, it must to all honest thinking people and lovers of the Bible, let him away down in the scale of unbelief.

I will now say in conclusion that if Mr. Cooper or any of his sympathizers wish to renew the fight all they will have to do is to send us a challenge to meet them on fair propositions, equal privileges with themselves; the Bible to be the standard of evidence, and we are ready and will only be too pleased to accommodate them. Let the truth be known, is our motto; and the truth is that Mr. Cooper's speeches, after he rewrote them, appear in full in his book while only a small part of my speeches appear there, only about one tenth of some of them.

A. LEVERTON.

BOTHWELL, January 18, 1900

[Lest the parties concerned in this controversy should want to carry it on still further we would beg of them to remember that our columns are worth six dollars a week to us.—Ed.]

INDWELLING PRESENCE.

Here is a young sister's understanding of "the Indwelling Presence."

The following paper was witten by a Sr. Miller, at Dunnville, Ontario, and was read by Miss Mina Hoppel at the Baptist Young People's Union. It was sent us by Bro. R. C. Evans. It is worth repeating in the HERALD.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2: 20.

Those who are baptized into Christ are baptized into his death, and have put on Christ and walk into newness of life. Having thus broken off all relations with the world and its evils, and having been adopted into God's kingdom, they have formed a new and divine relationship and are entitled to the seal of their adoption, which is the Holy Spirit. The Spirit of God dwells in the church as a body and in the members individually. Paul said to the Corinthian saints, "Know ye not ye are the temple of God, and the Spirit of God dwelleth in you?"—1 Cor. 3: 16. Also in verse 9, "Ye are God's build-

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ing." The church, without God's Spirit in it, would be as a body without life, and its service would be but mere form. Each member of the church should have the Spirit dwelling in him. The indwelling of the Spirit is dependent upon ourselves. The sacred record teaches us that the ancient temple impressed strongly the thought of purity, perfection, and holiness.

Be pure! The Holy Spirit will not dwell in an unholy temple. It is shed forth upon those who are pure and true, and dwells in them as in holy temples. It is the pure in heart who shall see God.

Be perfect! The Holy Spirit will enter the temple of our hearts and remain with us if we obey its teachings, but upon us is laid the imperative necessity of rising to a purer and higher life. It will patiently and faithfully guide us to a higher plane if we make the effort to rise, but will not remain with us if we are satisfied with ourselves and are content to remain in a weak and imperfect state. The voice of the Spirit even now is, "Come up higher." To be perfect should be our high aim. The Holy Spirit is sent to guide, restrain, and develop us. It will guide us into all truth and make us like the perfect One, who is the Spirit of Truth. We cannot develop in the Christian life without the aid of the Holy Spirit, any more than a plant can grow without the aid of the sun.

Be holy! "If any man defile [or destroy] the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."—1 Cor. 3:17. "Be ye holy, for I am holy."—1 Pet. 1:16.

"The Son of God who loved me, and gave himself for me." When Christ was leaving his disciples he promised to send them the Paraclete. Had not Christ died we could not have the Comforter—sometimes termed Advocate. It was to be an abiding Comforter, and supplies to us the place of Christ's personal presence. A visible Savior was only known to a few of Christ's followers, but the Comforter can come to us all—each heart may enjoy the ministrations of the Holy Ghost. The "indwelling presence" fulfills many needful offices for us. It is a physician in time of sickness, a kind friend in trouble, a comfort in distress; gives strength in times of weakness and temptation, encourages us to do our duty, and also enlightens our minds and gives us knowledge from on high while studying God's word.

Lake Erie is considered the most shallow and dangerous of all the Great Lakes. We have nearly all of us seen the reefs partly underlying the water encircling Mohawk Island, but the sailors are not left to navigate unguided through the darkness and mists, for a revolving light is placed high in the lighthouse where all may see it, and sail clear of the unseen dangers, and reach the harbor of Port Maitland in safety. So there is a Light and Indwelling Presence to guide us into the paths of truth and righteousness, and keep us clear of the rocks of error and superstition, that we may not be stranded on the shores of skepticism and unbelief.

Have you this Indwelling Presence in your hearts?

FROM THE SOCIETY ISLANDS.

Bro. John W. Peterson wrote from Hikueru to Bro. Joseph F. Burton at Papeete, under date of December 20, letter forwarded to Bro. Heman C. Smith, from which we extract:—

We have been having lively times since last I wrote. William [a native as we suppose.—Ed.] continued his discussion with the Catholics, in a regular, formal way, each speaking ten minutes alternately; the people were keeping very quiet for natives.

Last Sunday they had continued about an hour and a half, when William got them so confounded that they just stood and looked at him, when the time came for them to speak. And then some one yelled the word which in the native means "confounded," and then many others yelled, and then everybody yelled, when the Catholics broke and ran for the road.

Bro. Johnson and I were in the (our) house at the time talking debate with a Mormon white missionary, which he came to see about. Of all the yelling I ever heard I heard it then. I ran out immediately and closed the meeting, and ordered everybody to their houses at once; and in a few minutes they were all dispersed.

Mr. Martin came down to make some arrests, but there was no one to arrest; besides, his wife told him that the Catholics were to blame, and he went back almost as quickly as he came. Many Catholics I hear are puzzled.

ANTI-MORMON LITERATURE.

We are constantly being asked to answer tracts and articles appearing in various newspapers, magazines, and periodicals of the day, assuming to give history and facts in regard to "Mormonism," Joseph Smith, and the church, but really misrepresenting the church and stating things as facts of history which are but suppositions and falsehoods, told and written to deceive.

It is utterly out of our powers of body and mind and purse to respond to these various demands. We have not the time to devote to them, could not possibly attend to a hundredth part of them, as the name of these many misrepresenters is Legion, and they are constantly increasing.

We have no opportunity to get matters of correction into many of the papers and journals in which the incorrect statements occur, and many of the magazines refuse to permit replies to articles printed in their pages in reference to the Mormons, there being but few of them sufficiently liberal to permit both sides to be heard. The religious (orthodox religious) press are constantly filling their columns with statements concerning "Mormonism and the Mormons," more or less misrepresenting and slanderous of both the people in Utah and the Reorganized Church, to which no possible reply will be permitted, the publishers and editors seeming to think it is their duty to "destroy" the faith of all classes of believers in the angel's message.

There is a constantly increasing number of new books being written against the faith and the people; some in the nature of novels, like Miss Lilly Dougall's; some in the form of "expositions" of "Mormonism," like D. H. Bays' work, J. H. Beadle's work, or Stenhouse's "City of the Saints;" some in the nature of pamphlets and tracts, like Patterson's "Spalding Story," or R. B. Neal's tracts; and some in the form of journals like the *Kinsman*, of Salt Lake, published by the Presbyterians.

All we can do is to persistently push our gospel work as we have opportunity, attending to our own business, dealing fairly and honestly with both our friends and our enemies, never betraying the one, or going out of our way in the slightest to avoid or to do injury to the other; and leave the result with the Lord.

Our brethren in the various fields are watchful and careful, and wherever there is an opportunity to set the cause right before the people they do it in an excellent way.

Trust in God and go forward, should be our watchword, until he comes.

We have not the means to publish and circulate tracts and books specially designed to meet and refute the books and articles written against the church and its work, and can do but little in this regard.

QUESTIONS AND ANSWERS.

Is it a transgression of the law and ruling of the church for Saints to attend dancing parties and participate therein?

There is no law of the church upon the subject of dancing that we are aware of. Several attempts at legislating upon the topic have been made at different times, and the following rule finally passed at the April session of 1896, at Kirtland, Ohio, action had April 14, eighth day of the session.

Resolved, that the practice of dancing should be discouraged, and that the members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and the gospel.

EXTRACTS FROM LETTERS.

Bro. C. J. Hunt, with his characteristic and accustomed energy, is doing what he can to advance the interests of the publishing department. He writes from Deloit, Iowa, February 22, as follows:—

Our district conference closed Sunday eve; attendance and interest good throughout. By permission of the branch book agent, Sr. R. Miller, I ordered twenty-five dollars' worth of church books, sent by freight, and placed them on sale during Friday and Saturday sessions. Bro. W. D Bullard took charge of sales while I was busy as Bishop's agent. Sale of books was a *success*. Some not of the church bought liberally. I believe that every district conference, in the whole church, should have an active agent, selling books, etc., during intermission. I am proud of the church publications and note the growth of the publishing department with interest.

Bro. C. L. Snow, writing from Kirksey, Kentucky, February 1, 1900, gives the Saints of his region some good advice, of which the following is a part:—

Most of my labor for the last few years has been in new fields. By the advice of our missionary in charge, I have been laboring lately among the Saints, and can see very clearly that those Saints who take the church papers are keeping up with the work; while those that fail to take them are going back.

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So let us all try to get the church organ in every family in this district this year. Send your orders through D. W. Cook, Sedalia, Kentucky. He is our agent for the Sedalia branch. If this is too much trouble elect an agent in every branch to tend to this business. Ever praying for the Lord to be with those that meet in conference, April 6, 1900.

Bro. C. J. Hunt, Deloit, Iowa, refers, in a late letter, to a special article in course of preparation for the HERALD. We shall be glad to present it to our readers, knowing something of Bro. Hunt's knowledge of the subject from his earlier efforts:—

My article on Isaiah 20 and Ezekiel 37:15–20, is nearing completion, and will be knocking for admission into the *Herald* soon. Our energetic Bro. Terry, of Chicago, has secured for use cuts of the "sticks," "rolls," and "rods" used in old Bible times, which will have place in the article.

EDITORIAL ITEMS.

A card from Bro. F. G. Pitt, dated Brooklyn, New York, February 21, announces the arrival of himself and Sr. Pitt, and Bro. William Newton, wife, and daughter, from England. Bro. Newton and party would proceed west at once; Bro. and Sr. Pitt would remain in Brooklyn until over Sunday, the 25th, to attend district conference, expecting to reach home —Chicago—March 1. We welcome these brethren and sisters home again after their protracted labors abroad.

Arrivals during the past week include Bro. E. C. Briggs, from Michigan, and Bro. H. A. Stebbins from points in Kansas, also Bro. D. W. Wight from the Rocky Mountain mission.

At a late meeting of workers of the Religio-Literary Society of the Decatur district a district Religio was organized with a full corps of officers, with a view to extending the Religio work throughout the Decatur district. Success to the movement. Our young people in the branches will be benefited by taking an active interest in the Religio work.

The Business Manager of the Herald Office states he has an express order from Alpena, Michigan, dated December 27, 1899, for $5.68, with no instructions or letter accompanying. He desires information from the sender. He also wishes us to state that orders frequently come amounting from one dollar to five, without accompanying letters. Parties therefore who do not hear from their remittances should write again and be sure that addresses of senders, with full instructions, are given.

Bro. and Sr. J. F. Burton write from Papeete, Tahiti, that they expect to leave the islands for America on the vessel leaving there in April, consequently they will not get any mail which leaves America after March 1. After that date address them care of No. 3010 Sixteenth Street, San Francisco, California. They expect to reach San Francisco about May 15. Bro. Burton is just recovering from another sick spell.

Persons ordering the Church History will, in all cases, please mention the volume wanted. Orders come without naming the volume. Please take notice that the price named in advertisement is for one volume only —any one volume.

The number of people affected by the famine in India is 61,000,000, of whom only 4,000,000 are receiving relief.

The large emigration from Finland threatens to retard the agricultural development of the country.

Italy is being carefully guarded against interference by the church in the affairs of state; steps are being taken constantly to prevent increase of the political power of the church.

Over three hundred houses were destroyed by fire recently at Ataquines, Spain. Much suffering exists.

Smallpox is raging in the Russian Province of Pretrikow and almost the entire populace of whole villages are victims of the epidemic. The authorities are enforcing compulsory vaccination on a large scale.

Latest advices from the South African war report the retreat of the Boer forces under General Cronje from Magersfontein to Paardeberg where the British forces have surrounded but are unable to capture them. Heavy fighting with severe losses to both armies were incidents of the retreat. Boer advices report General Cronje to be well intrenched.

Russian engineers are reported to be surveying a railway line between Erzeroum and Trebizond, in Asia Minor.

Turkish diplomats regard Russia's demand for preferential rights over all railway concessions in Northern Asia Minor as indicating an intention to acquire a commercial protectorate over that region. Russia continues to press for the repatriation of Armenian refugees. Certain young Turks have been arrested for speaking favorably of a parliamentary system for Turkey.

London, Feb. 24, 3 a. m.—A *Daily Mail* dispatch from Bombay, dated yesterday, says:—

"Considerable excitement is caused here by the news of the arrival of a Russian cruiser at Baunder-Abbas, in the Persian Gulf. The cruiser is understood to be a large vessel carrying fighting tops, but its name is as yet unknown. The British warship Gomone has gone to Baunder-Abbas with the gunboat Sphinx.

"Uneasiness prevails owing to the repeated statements regarding Russia's activity on the Afghan frontier. All British officers have had their leave canceled except in cases of sickness, and last week some officers who were proceeding to England were actually stopped when embarking on the mail steamer.

"The *Times* of India doubts the probability of a Russian advance to Herat until such a time as the Ameer dies, but it welcomes Lord George Hamilton's assurance that Great Britain adheres to her pledges to the Ameer. The paper, however, urges the necessity of a clear declaration of British policy in the Persian Gulf."

"Dr." Dowie, head of the "Zion" movement, charges that Masons and Methodists are bent on taking away his life. He says that "while the Savior effected less than thirty cures during his lifetime" he "had effected more than 10,000 cures." He reports the whole country as fearful of the advent of his Zion movement as a factor in the world.

Original Articles.

CAN IT BE?

Can what be? That the doctrine or principle of the "laying on of hands" for the conferring the Holy Spirit can be set aside by two scriptural citations. That seems to be the proposition of Rev. William B. Campbell, as follows:—

If the "inquirer" happens to be sufficiently familiar with the Bible to quote Luke 11: 13, to show that *asking* is the only condition which Christ requires for the receiving of the Holy Spirit; or Acts 2: 3, 4 to show that there was no "laying on of hands" on the day of Pentecost; they explain away all these passages and any others of similar import.—Tract No. 1, Social Service Series D.—Anti-Mormon, pp. 11, 12.

It is quite evident the intention of the author of the above to teach the public that the Holy Spirit is obtainable by the individual who is the receiver of said Holy Spirit, simply upon their "*asking*" for it. Millions of these tracts have been placed in the homes of America during the past month, and this "*open door*" gospel theory of an "*expansion*" upon ancient teaching and practice will be unquestionably received and adopted by the multitudes as if they were "more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb." (Ps. 19: 10.)

Like John's little book, these words may be sweet, but the aftermath may prove most bitter indeed. However, to deal fairly, let us put the citations before the reader under a careful examination. First:—

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the

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Holy Spirit to them that ask him.—Luke 11: 13.

Let us get clearly before our mind:

1. Who is the speaker?

2. Who are the parties spoken to? and

3. What is the subject matter spoken of?

Christ was the speaker; see Luke 11: 2. The personal pronoun "he" refers to the Teacher; and the disciples of Christ—who were members of the body of Christ, the church, are the parties instructed by the great Teacher upon a specific topic. Prayer was the subject matter upon which Christ was instructing his followers. These disciples, without the shadow of a doubt, had faithfully complied with every gospel commandment, and were not ignorant of the fact that their love for Christ was to be manifested in harmony with his word:—

If ye love me keep my commandments.—John 14: 15.

Perhaps those disciples were not educated in a gospel "expansion" theory, but relied on the word of the Lord:—

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 17.

Here is most positively taught by the Savior a marked distinction between the membership of the church, the disciples, and the people of the world. A little more light will be helpful, and here it is:—

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

The proposition will stand about thusly: the unbeliever, the unbaptized, worldly-minded, know not the Holy Spirit; that is, they cannot see—no, not so much as even understand the manifestation thereof, and like those on the day of Pentecost, who, blinded by unbelief and "mocking, said, These men are full of new wine" (Acts 2: 13). And be it said to the credit of those mockers of the apostles, that their ridicule was just as sensible as the ridicule of the would-be wise mockers of the present age. To the unfortunate unbeliever in the never-failing promises of God, we may say:—

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Rom 10: 14, 15.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Heb. 5: 5.

God doth not grant unto men salvation in a haphazard method. No; salvation does not go glinting about like zigzag lightning. We are begotten by the "word of truth" (James 1: 18), and "born of water" (John 3: 5), and made alive by the Holy Spirit; for Paul said, "but the Spirit giveth life." (2 Cor. 3: 6.)

To the disciples—the church membership—it is granted that they are to have the guidance of the Holy Spirit to lead them into all truth; that is, into all saving truth—into all necessary truth for their salvation; not that the disciple is to possess and to comprehend the fullness of all truth in an instant of time, that only once in life is to be the administration of light, knowledge, and understanding of the things relative to the divine life by the visitation of the Holy Spirit. Nay! that is not the instruction of the inspired word, but on the reverse. There is a promised companionship of the Holy Spirit to the disciple of Christ, and as he promised:—

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever —John 14: 16.

Without a multiplicity of words, or a long drawn out controversy, Christ was to his disciples both Teacher and Comforter; and he was to be removed from their immediate presence by his death and ascension to the throne of his Father. But before his passion, in crucifixion, he gave the pledge—"another Comforter." For what? To fill the place of the great Teacher; therefore, the Holy Spirit shall not only administer comfort to the disciple, but also be a teacher, and thus we may understand "that God is no respecter of persons;" as also, "For I am the Lord, I change not." So we may expect that the bestowal of the gift of the Holy Spirit—in all ages of the world and among all disciples—will be of a sameness. It was Isaiah who taught:—

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.—Isaiah 28: 9–13.

Let not the doctor of divinity, the collegian, churchman, or common folk, pooh this away with the cry of too much tautology, for be it remembered God hath said:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. —Isaiah 55: 8, 9.

This was said by way of explanation of God sending his word unto man, for the gifts of the Holy Spirit are the gifts of God to men, as it is said:—

But the manifestation of the Spirit is given to every man to profit withal.—1 Cor. 12: 7.

The gifts as named by Paul are: "word of wisdom," "word of knowledge," "faith," "healing," "working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and "interpretation of tongues." And we are authoritatively and inspirationally told in "dividing to every man severally as he [God] will" (1 Cor. 12: 11), "it is the same God which worketh all in all" (1 Cor. 12: 6). Who shall say to our God nay? Can you now perceive, kind reader, that it is those who have complied with all the principles of the gospel, including the principle of the "*laying on of hands*" for the reception of the Holy Spirit; they are the disciples that are permitted in the hour of their necessity, to ask God, and the Holy Spirit is promised; for they are entitled to this blessed privilege in consequence of having obeyed God, and complying with his commandments, for it was Jesus who said:—

And I know that his commandment is life everlasting.—John 12: 50.

Instead of the instruction of Christ in Luke 11: 13 "explaining away all these passages and others of similar import," it is a strong confirmation of the gospel provisions that those who have cheerfully and faithfully observed all the principles of the doctrine of Christ, they may ask and they may receive. To those who may think contrariwise to the contents of this paper, allow me to exhort you to carefully, prayerfully, and impartially consider the following:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 1: 9.

Pilgrim to the bar of God, which will be the safer plan: follow the counsel and teaching of uninspired man, who too often "*teach for hire*" and "*divine for money;*" or, to follow the doctrine, inspiration, and counsel of the true and unchangeable God?

Now for the second scripture named by Rev. Campbell, that he thinks disproves the "laying on of hands," for the obtaining of the Holy Spirit. It reads:—

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. —Acts 2: 3, 4.

We do not expect to find any professor so inordinately ignorant or presumptuous as to undertake to have us believe that those on the day of Pentecost who spoke as the "Spirit gave them utterance," were either unbelievers or unbaptized persons, for the recorded narrative tells us that "Peter, standing up with the eleven," would seem to indicate that it was

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Peter and his associate apostles that received and manifested the gift of the Holy Spirit on the memorable day of Pentecost, and it is by implication taught that these men had never received the imposition of hands for this the reception of the Holy Spirit. What is the impression created by the reading of the history and promises to these men? Matthew, after recording the *call* and naming the twelve apostles then adds:—

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10: 5–8.

Would all this responsibility and important duties be imposed upon unordained men — ministers? Surely not! Jesus said most specifically:—

Ye have not chosen me, but I have chosen you, and ordained you.—John 15: 16.

The Bible clearly and most emphatically teaches that ordination is accomplished by the "laying on of hands," and it is praiseworthy to credit the Christ with consistency in the appointment of fit persons to be his special witnesses, and invest them with the requisite authority to acceptably perform that task or duty imposed. There is not as much danger of committing a blunder and being in error to conclude or believe that the apostles were all baptized persons, and had received the "laying on of hands" at the commencement of their ministry for the reception of the Holy Spirit as there is in making a denial of their never having received the "laying on of hands." For as the ministration of the Holy Spirit is the ministration of life, and all the gospel principles are for life, even for eternal life, why should any man or any church turn away from and deny those things God "hath set" for our redemption and exaltation? It is not a foregone conclusion fixed and sealed unalterable that Pentecostal endowment was the first and only endowment of the Holy Spirit bestowed upon the apostles, for it was Peter who said:—

And as I began to speak, the Holy Ghost fell upon them, as on us at the beginning.—Acts 11: 15.

I am well aware that this usually is applied to what took place on Pentecost day, but I am not sure that the word "beginning" indicates or signifies the day of Pentecost, and prefer believing that from the beginning of their ministry they were in the possession of the companionship and guidance of the Holy Spirit, for without the Holy Spirit they were not able to testify that Jesus was the Christ (1 Cor. 12: 3), and the gift of eternal life is made dependent upon the disciple possessing the knowledge of God and of Christ (John 17: 3). After the crucifixion and before his departure to the land of never-fading flowers, Jesus said:—

Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.—John 20: 21, 22.

In the Patriarchal age the bestowal of blessing was through the "laying on of hands." Would there be an encroachment upon, or violation of, any statement or commandment in Holy Writ, or a tresspassing upon the precincts of forbidden ground, to believe that when our Lord said to the apostles, "Peace be unto you," and "breathed on them," that it was their setting apart by the Son of God by the "laying on of hands" for the great spiritual endowment received on Pentecost day? We are not left in the field of conjecture, or the darkness of misleading metaphysico-theological explanations, that the promised endowment of Pentecost was a necessity for these men, that they might receive their divine diploma, with the sign manual of Jehovah affixed to their world-wide commission to go and preach the gospel. Time and preparation were essential to their obtaining that most wonderful and much desired Pentecostal endowment, hence we read:—

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

These men thus addressed were the ministers of Christ, to whom were committed the "*keys of the kingdom of heaven*," and to whom it was said:—

Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18: 18.

Be it understood that according to the chronological table followed by most scholars, the above language of Christ was made use of to his disciples in the year 32, and the following year he was put to death, so we learn from the word of God that the apostles prior to the death of Christ, had authority to

1. Preach.
2. Teach.
3. Heal the sick.
4. Cleanse the lepers.
5. Raise the dead.
6. Cast out devils.
7. Bind on earth.
8. Loose on earth.

But ere they separated to go into all the world upon their missionary work, there was for them a heavenly table to be spread with the richest of God's blessings, even the endowment of God's Holy Spirit, the greatest, the best of all endowments; and at the city of Jerusalem on Pentecost day, was the place and time for the apostles of the Lamb to receive this great endowment. Do we hazard any hope of eternal life in believing that the necessary steps of preparation of the apostles to the receiving of the Pentecostal endowment was the "laying on of hands" and prayer? That which seems to be proof of the "laying on of hands," reads:—

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.—Luke 24: 50.

As a believer in the principle of the "laying on of hands," I can easily perceive that principle in the foregoing scripture. Prayer as a prerequisite is taught me in the following:—

These all [the eleven apostles] continued with one accord in prayer and supplication.—Acts 1: 14.

And when the day of Pentecost was fully come, they were all with one accord in one place.—Acts 2: 1.

Now permit me to say, the teaching of the Bible confirms me in the belief that the obtaining of the Holy Spirit is resultant for our observing and keeping inviolate all the principles of the gospel, and while there may be many who will apply the Missouri proverb, "show me," we can cite the word:—

And there are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written.—John 21: 25.

If we were sure that we had a true and complete history of all the acts and words of Christ, it would possibly put an end to much of the *ipse dixit* of would-be-divine teachers; but in the absence of a complete and undisputed record of all that was done, said, and commanded, we are under the necessity of picking up the threads of gold as found in the fragmentary writings that have come down to our time, and from them seek to learn what will be pleasing to our heavenly Father, and that by observing them will win for us the crown of eternal life. Fighting against what has come down to us will neither add faith nor hope, but might be fruitful in turning both us and others away from the gospel of salvation. Wise and timely was the inspired counsel:—

Take heed that no man deceive you.—Matt. 24: 4.

Let no man deceive you with vain words.—Eph. 5: 6.

And this I say, lest any man should beguile you with enticing words. . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Col. 2: 4, 8.

But I fear, lest by any means, as the serpent beguilded Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—2 Cor. 11: 3.

With the unfurled banner of King Immanuel at the masthead we may outride every storm.

For saving truth,

ROBT. M. ELVIN.

MOBERLY, Missouri.

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Letter Department.

OWEN'S HILL, Tenn., Feb. 1.

Editors Herald:—I am very glad to say the work is in better condition here than it has been for, oh! such a long while. We have Sunday school every Sabbath morning and prayer meeting every Wednesday night; and, dear saints, what a wonderful amount of strength there is to be gained from prayer meetings!

We have been fasting on Thursday before the first and fourth Sundays in each month, but now it is changed to Wednesday before the second and fourth Sundays. Would be *so* glad to have all the branch fast with us, though they are situated so they cannot be present, yet I am sure *they* would feel better if they would only fast and pray with us. Our object is for the progress of the work here in this branch, and a unity of the faith. The Spirit attends our efforts to a marked degree.

Brn. C. L. Snow and J. H. Adair held a series of meetings for us, beginning Saturday night, January 20, and continuing till Thursday night, the following week, with increasing interest. We listened to some excellent discourses indeed. Had several lectures, from Bro. Adair, on duty, which, if put into practice, would be an advancement to the cause here. Bro. Charlie's subject was, "The final destiny of man;" and I must say he handled the subject so nicely and minutely that anyone could see the beauty and grandeur contained in the promises of the glorious gospel of Christ. It is grand to listen to such discourses, especially when accompanied by the Spirit.

Then Thursday was our regular fast day, so we met at the church-house at ten a. m., and had prayer and testimony meeting, and another lecture on duty, by Bro. C. L., as Bro. Adair left for home that morning. O, that day will long be remembered by those present! Our speaker said he could have preached all day long.

We are now expecting soon to see a brighter day dawn here, and the gloom to roll back and give place to a more brilliant ray of light. We are striving so hard to bring the work to the front, and praying so *earnestly* for the return of those who seem to be indifferent, that the Lord surely will not turn us away unheeded. He has promised to bless, if we continue faithful, and we would be so happy could there be an ingathering here. If we could only have more preaching, I think there certainly would be some baptized.

We have only had preaching a week or two since our new church has been erected. It was quite a burden for such a few to put up so large a building as it is and then have no more preaching than we have. We have been expecting Bro. Turpen back for some time, but as yet he has failed to make his appearance. He will never be forgotten by the saints at this place, for it was through him we have been promised grand and glorious blessings. Where are you, Bro. T—? We are anxious for your return to have another series of meetings.

I think the letter in the *Ensign*, from Bro. Constance, so nice and interesting. How we love to read such letters!

Our quarterly conference convenes next Saturday and Sunday at Sedalia, Kentucky. May the blessed Spirit of the Master be present. May the Lord help us to live worthy of imitation and help the honest in heart to come out from the world. We feel happy and very hopeful. Surely the grand work of God is moving onward. My whole desire is to live a pure and devoted life to Christ and his work, to be a zealous worker in the glorious cause we all love so well. Ever praying for Zion's weal and the "gathering," I am, Your sister in Christ,

ELLA ROBERTS.

SPRINGFIELD, S. D., Feb. 5.

Editors Herald:—We have had no one to promulgate the gospel since Bro. Caffall was here last July. There is a number of saints around Springfield.

There is an evangelist here now by the pet name of "Cowboy Charlie." He claims to be from Minnesota and was there when the awful Indian assassinations took place, when they broke out in the 'sixties. The negro who led the Indians to commit that horrible crime lives at Santee, Nebraska, and is married to an Indian woman.

"Cowboy Charlie" has traveled over most of the United States and was in Utah in the days of Brigham Young. He says the Utah Mormons were always very kind to him, although he does not believe as they do. He thinks there should be but one church in the world, and that Jesus Christ intended that all the people in the world should be one in faith and in understanding. He says the gospel is eternal and that it will be the same throughout the endless duration of time. He believes in the unchangeability of providence and as Almighty God created the sun and the moon to stand in the heavens to give light for ever, so the gospel is the same.

Yours in the faith,

HUGH D. ALLEN.

LEOTI, Kan., Feb. 4.

Editors Herald:—May I speak on the twentieth century? I cannot believe we are living in only the nineteenth century yet. To prove it, no one would buy a horse by the pound and pay for two thousand pounds when it only weighed nineteen hundred, or anything else. They would want another hundred pounds added to make two thousand pounds. So on the same plan this hundred years will have to be ushered in before the twentieth century. Is my theory right or limp? But I do sincerely hope one of our elders will find the way here before it is ushered in, at the least.

We have a splendid M. E. elder and quite a class here built up this winter. He is seeking for more light, and is not satisfied. He came in answer to prayer and was sent back also, and I hope he will be again, for a great work needs doing here, and he is paving the way. I rejoice in his efforts. Now, why we are left entirely in the cold, I cannot see.

So many that requested our elders to come have moved away or are dead. Mr. Haines, Dr. Wright, Travillo; Mrs. Jenneson, J. Denning, and W. C. Jones, from Allendale, Missouri: have all passed to the other world. Mr. Kontz has moved away, as a great many more that would have welcomed one of ours at Leoti.

I live twelve miles southwest of Leoti; the railroad runs direct from Great Bend, Kansas, to Pueblo, Colorado, then to Denver. Our elders often go to Ness County. My inability to walk most of the time keeps me right here to work most of the time in bed, for the last nine years most.

Your sister,

MARY E. TURNER.

MOLINE, Ill., Feb. 12.

Editors Herald:—Feeling that a few items from this part of the "vineyard" might be of interest to readers of the *Herald*, I will endeavor to tell what I can of the progress of gospel work here. A Sabbath school has recently been organized in Moline, and from its inception has proven a success; Sr. Lulu Suman is superintendent, and one of the chief promoters. Though we are few in number, we are not so weak in faith as to entertain any doubt of continued success and increase in numbers.

Our sessions are held in a hall on Sixteenth Street, and to say they are enjoyed by those in attendance, is not enough. We feel that our Sabbath school is an absolute necessity—something we cannot longer get along without—and therefore we feel it has come to stay. My earnest prayer is that it will stay, and that God will prosper it and bless every effort put forth for its advancement.

Our Religio Society is composed of members who gather from the three cities—Davenport, Rock Island, and Moline—each Sabbath afternoon and assemble in a hall in Rock Island; first holding a session of Sabbath school, then listening to a sermon or enjoying a season of prayer, as the case may be, after which comes the Religio session. You will at once realize that it is a *faithful* band of Saints residing here, when you take into consideration the self-sacrifice and patience required for us to get together regularly, being scattered through the three cities, and depending on the uncertain street car to bring us together.

A lively interest is taken in each department of gospel work here, and it does the soul good to see with what eagerness the work is entered into by both old and young. And it should be so; onward and upward is the cry that should ring constantly in the ears of all true saints. Must we hesitate and keep silent because we may have made mistakes in the past? I say no! All the more reason why we should awaken to a full sense of our duty and repent of our follies. Look not back at the dark past; you cannot dispel the clouds that have been. Will our heavenly Father ignore the earnest efforts of an honest heart to throw off the yoke of sin, and leave it to struggle alone? We think not.

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Our faith is centered in a living God—one that takes cognizance of the weakness of his people, one who has promised the comfort and aid of his Holy Spirit to those who earnestly strive to fulfill the requirements of his law.

Bearing this thought in mind, we propose to keep right on striving for the right, and let no thought of past failures deter us in our spiritual growth and progress; ever reaching out for every opportunity to improve, and this brings to mind some good advice that a sister once gave us: "Never stoop to pick up an unsound apple from the ground, but rather reach up and pluck a sound one from the tree." Let us set our mark high, and aim high, so that if we miss the mark it will be to go above and not below it.

Bro. Alma Whitehouse has taken up his abode in Rock Island, where he will be employed in two lines of labor—ministerial and manual. We rejoice and welcome him heartily.

One serious detriment to our spiritual welfare is the absence of a regular weekly prayer meeting. We regret this very much, and trust the time will not be long until arrangements can be made for a regular weekly session; for no branch or body of Saints can prosper and develop spiritually, as they should, without the prayer meeting. May peace and harmony, and the spirit of love and truth abide with all.

In the gospel, your brother,

L. M. PRUDEN.

HAPPY, Kan., Feb. 14.

Editors Herald:—At present I am holding meetings at Prairie Home schoolhouse, between Hill City and Wa Keeney. We are favored with an attentive audience, and a good choir and organist. We came in time to commence meetings three days before we did, being hindered by a severe storm of wind and snow, the weather now is very cold.

We held a few meetings here about a year ago, and are glad to learn that a favorable impression was made. A class of intelligent people have settled in this vicinity, and many of them have attained unto considerable wealth by utilizing the Buffalo grass with herds of cattle feeding upon it; wheat and corn are growing here also.

I am stopping with Bro. Henry Morrell, the same place that I stopped at when here a year ago; but O what a great change has taken place in the domestic line. Then brother Henry was holding down his homestead by keeping bachelor's hall, doing his own cooking, sweeping, and washing of dishes, and was a bachelor indeed; but now the little home puts on a more cheerful appearance, and is made exquisitely happy by the presence of a worthy little woman that Bro. Henry tenderly calls wife. Sister Blanche, although young in years and young in the cause, is a saint in very deed, and greatly aids the missionary that comes this way, by taking a prominent part in the song service, and sparing no pains in making the meetings a success.

Bro. Morrell says there are a few quarter sections of land near him that can be bought for four hundred dollars, that he would like to see occupied by Saints, so they could have a Sabbath school.

Bazine is the center of attraction for gospel work in Ness County, and it looks favorable that a church edifice will be erected there before long by the Saints; and I am informed by the brethren, that there are several tracts of land near by that can be got reasonable, both school land and deeded land. A good chance for Saints living in remote places in the county and adjoining counties, who would want to change localities for the benefit of Sabbath school and church privileges. Brethren H. E. Ebert and I. Whiple will give information on that line to anyone inquiring.

The saints in the west part of the district ought not to abate their interest in the Sunday school work; there is material there, if properly used, that will make the work a success. It is the little things that count. It takes the seconds to make the minutes, and the minutes make the hours; and it is the little apples that fill the measure as well as the larger ones. But the Sunday school is no longer a small thing; it has outgrown its infant clothes, and has become a giant in the land, and its irresistible strength is wielding a powerful influence for good, which is modifying society everywhere.

The lessons in the Saints' Quarterlies are so systematically arranged that they are a mirror to the Scriptures, and reflect new light upon the text, so that the study of the Bible is not only instructive but highly entertaining.

The young folks in that new country want some place to go. Nature demands it, and the Sunday school would answer this demand in a measure. A good live Sunday school would be a source of attraction for miles around, and if continued with a Christian zeal, within a few years, that beautiful prairie country would be all aglow with gospel light, and many would be walking in the light of God, and when the time of reckoning comes, those who have borne the burden and sacrificed for the Sunday school cause, will receive their reward, as well as those who have borne a greater burden.

We reluctantly bade Bro. Mannering goodbye, as he returned to Missouri. Bro. Pender was to commence a religious discussion on the 14th, at Brownell, with Elder Collins of the Christian Church.

In gospel work,

J. M. BROWN.

INDEPENDENCE, Mo., Feb. 17.

Editors Herald:—I have just arrived home from a month's visit and labor in Clinton district. I averaged about a sermon a day. The conference at Coal Hill was a very good one. The good Master spoke to us in tongues, and the interpretation was that if faithful, great blessings were in store for his people. Why, yes? Don't you think that our noble brother, Abner Lloyd, has given up the use of tobacco. He's a noble man, and the Saints love him as the presiding elder of their district.

Bro. Beebe, Bishop's agent, is doing fine, and is well liked by the Saints, and they express no fear of placing the tithes and offerings in his hands. Bro. F. C. Keck is having trouble with his lungs, and at present is housed up at home—a very good place for him, so his "rib" can look after his wants. Bro. R. T. Walters is going into Kansas, by order of I. N. White, missionary in charge, for a month. We met our noble brother, D. E. Tucker, at Lebeck; he looks fine, and feeling well in the work, after being shot by some "Reb." Old Brn. Sorey and Welch have the harness on, and are still at work for the Master; Bro. Lee Quick preached a cheering sermon on Saturday evening of the conference.

The Baptist minister at Walker attended our conference, and said he had enjoyed himself nicely. One of his members told me her minister was going with us. I hope so. At Walker I had four ministers out to hear me. The Methodist minister told the Baptist minister to go and hear the Saints preach, and he'd learn something. But he'd never learn anything where he was. What do you think about the other man? Well, the world do move, so does the kingdom of God.

Yours in the one faith,

J. C. FOSS.

YOKOHAMA, Japan, Jan. 24.

Editors Herald:—Although I feel unworthy to take up so valuable space of our beloved church paper, I will nevertheless write, hoping that by the power of the good Spirit I shall be able to keep myself in bounds.

Sr. Douglas requested me, as I understand to write my life story to the *Herald;* I should, however, not have written as yet, were it not for some errors I found on page 794, December 13, 1899 issue, which I consider my duty to correct.

Sr. Douglas is not, as you state, my mother, that is, not according to the flesh. I was baptized September 13, 1897, and saw her, I think, but once before that time; when we afterwards got acquainted I once made the proposition upon a scripture passage to call her mother, and since that time did so, especially by letter; and she truly is a good mother to me in the spirit. I am Argentine by birth, and having a chance to embark on the Argentine training vessel "Presidente Sarmiento," I did so, and left San Francisco with the intent to return to Argentina, but not for to go to Manilla with the soldiers. After a voyage of over one month and a half, we arrived in Yokohama. The trip was so extremely slow, for the reason that we went mostly by sail. I was then fully disgusted of the life on ship, and left.

My mother, Mrs. A. Mehrkens, is with my sister in San Francisco; she being contrary to my intention of going to Switzerland, etc. I relinquished my purpose for to take up a far better one; namely, to go, if possible, to the land of Zion, for to remain there until I should know or believe it the Lord's will to go elsewhere. Bro. T. W. Chatburn kindly wrote me a letter, strongly reminding me of Zion. If you should find my letter unworthy of place in the *Herald,* I pray, not to publish. I will however proceed relating my life

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story, which is not so very agreeable neither, as I cannot permit myself to put everything in public writing; but as regards the marvelous hand of God, I rejoice, looking back on my young life.

I was born the 1st of October, 1879, and about one year later "sprinkled" and oiled in the Catholic Church in Salta, a city way up in the northern part of the Argentine Republic, South America, at that time far from any railroad; as I understand, in an unhealthy climate near the tropic, situated in a valley surrounded by mountains, the river Salado flowing above the level of the city.

My father was interested in a silver mine in those regions, also in a brewery; being by trade a watchmaker, he held a jewelry store, and, I think, did quite well; but after my mother left on a business trip to Europe, in about 1884, taking with her my elder sister, Pauline, and me, for to provide for us in some colleges in Europe, what I may call misfortune happened to us, and my dear mother had to start again in Argentina a hard struggle for life, in which she nobly endured unto the present day, having continually the temporal welfare of her children in view, without ever losing her energy; and I hope the good Lord will reward her, if it be so his will, by the hand of her son, for whom (me) she so long zealously toiled, more than I know of. Pauline died in the College of Girls, in a village in South Germany, after a long sickness, having had two or three days prior to her death a beautiful and lengthy vision, seeing the New Jerusalem and the Savior, who talked with her. She was then, 1888, nearly thirteen years old. I had entered the village with her in June, 1885, and remained there in the College of Boys until 1895. I thank my heavenly Father that he so kindly provided for me. My poor parents were not, what we may call religious, and almost the first I heard of God and the Bible was in Wilhelmsdorf, said village. I received what was told me as a child, the Lord Jesus blessed me and kindly used me already then as an instrument to gladden the hearts of some by the sweet name of Jesus. Yet I soon was led to doubt the church, to which I was confirmed in April, 1894, to be perfect in doctrine, and the scripture, you shall not call yourself as being from Apollos, Paul, etc., as if Christ were divided, began to trouble me.

My loving mother, however, found the means of bringing me back to Argentina, so I left the College in February, 1895, for to witness few days afterwards awful wickedness on board a French steamer, which on its next voyage was wrecked. I continued reading the Bible until I came, after one month's sea travel, to Buenos Ayres, capital of Argentina, where my mother (whose dear face I had forgotten, or almost) expected me with Lucia, my younger sister. But having resided for so long a time mostly among religious people, I was very much surprised to find that there was no family prayer whatever, nor any usual Bible reading, so that I myself dropped my hands and loved the *book* without reading the word, until the Lord, as I believe, brought us back in his own wise way to Switzerland, where I felt very unhappy with only the books and no *word;* so that I at last, on lack, as I thought, of anything else, attended meetings of the Salvation Army, where I was induced to kneel down for prayer as a repenting sinner, which I also after some hesitation did, without, however, satisfying me; so I came the next time again in front, kneeled down and prayed a most fervent prayer, and I know the Lord heard me, looked in pity, and because of my willingness and earnest desire to follow in his footsteps, kindly guarded me so that I did not join any of the daughters of the great harlot, but stayed out, although being taught especially that it would be good to join the Salvation Army, etc. But I answered: "Prove all things, and the good hold fast."

My elder brother, Albert, had a business in Guatemala, so we went there. My mother, my sister, and I, expecting at least one million; the Father however had otherwise thought, and we failed to realize the riches of this world. I continued to find opposition regarding religion in family, perhaps more so after being in a greater family circle; they thinking I was going to get crazy, or something of the kind.

I longed after some religious surroundings, and found the only Protestant chapel of the Christian Endeavorers in the city, whose meetings I attended about as regularly as I could. It was there that I met the man who became the first one to tell me that God Almighty had restored his gospel to mankind, and again bestowed his blessed gifts upon his children. It was Bro. Purfürst, then a Utah Mormon, who induced me to go to San Francisco and "Zion" (?), Salt Lake City. Oh! I thank Jesus, our Savior, for his kind guidance towards me who am unworthy; ever, ever will I glorify his name. Help us, our God!

We came to California beginning 1897, and resided in Oakland. I looked after the Utah elders in San Francisco, but could not find them; they had moved. I at last found out the residence of Elder Nye, but when I came there nobody answered the bell; I had the address of their church, but found only a dancing hall, when I went there Sunday at the right time. They had also moved their meeting place. But in Oakland I found, through the directory, what I thought to be better than nothing, since they anyhow had a "little more" light than the other churches, namely the Reorganized Church of Jesus Christ of Latter Day Saints.

Bro. A. B. Purfürst came soon from Guatemala, visiting us in Oakland. I told him, it's anyhow a question whether the Reorganized or the Utah Church is the Church of God. He said, that yes, it is a question for me, but he knew that Christ organized his church but once in these latter days, and not for to again reorganize it. I saw quite clear therein, but it would not fully satisfy me.

After he had been some time away I wrote him to Los Angeles (being very sorry that our ways were parting) that I could not understand how he, knowing the doctrines of the Reorganized Church, could have joined the Utah Church; he soon replied that since the time he had left us he had much studied, etc., of things he had not seen in Salt Lake City nor elsewhere, with the result that he was again baptized into the Reorganization, and could with best conviction only advise me to do the same at earliest time, etc. I was overjoyed!

But lest I write too much, I would only say that although far away, having come probably contrary to the will of our good Father, I yet trust in the Lord of the Saints who are, in my mind,—the only people who know him as he *is*, that is, the same yesterday, to-day, and forever,—and I rejoice in this glorious work; my greatest desire being to daily come up higher, and please the heavenly Father in all my ways, praying daily that he may bless his people, so we may glorify him always. Let us sway the banner of love and truth everywhere; I try and give my testimony also here in Yokohama.

Your humble brother in Christ,

E. AUGUST MEHRKENS.

WEST BRANCH, Iowa, Feb. 20.

Editors Herald:—In reading the *Herald* and listening to the testimonies of the faithful, my soul is filled with joy and gladness, to think that my heavenly Father has been so merciful to me and brought me back to the marvelous light of the gospel of peace.

I was baptized in Missouri by Elder Kinyon, about 1870 or '71. I was taken to the water on a bed placed in a wagon. I was then about fifteen years old. I had chills and fever and had been very low. Through baptism and confirmation I was instantly healed, so that I could go anywhere alone. I think the name of the branch was Wakenda, about five miles south of Tinnie's Grove.

In my confirmation Bro. Kinyon foretold my being ordained an elder. With my father's family, I came to Iowa the following spring. I heard the gift of tongues once while in Missouri; think it was given through a Bro. Carter. My parents and I deposited our letters with a little branch we found in Boone County, west of Boonesboro and near Coal Valley, in the year 1875 or '76, while there was contention in the branch.

I was ordained an elder, and then appointed president of the branch. Of course I was ignorant of the laws governing such a high office. I never felt that I was in the right place, for I was not worthy or qualified; but I filled it as best I could, and had but little help, aside from faultfinding. Finally the branch disorganized. Let me say here that one of the elders that helped to ordain me left the faith and took up spiritualism; another went to the Utah Church, and the third went blind and died in the poorhouse. Let this be a warning to those holding like office.

About 1884, I think, the branch at Boonesboro was organized and is still running, I believe. About 1886 or '87 I got completely discouraged, and gave up to the Devil, and declared it all a fraud. I was misled by the spirit of the Devil that took possession, not of me alone but of others. They pulled through, but I was too stubborn to listen to good advice; I felt that I had been wronged, and so I had, but that did not help matters with me. I had received many witnesses of

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the truth of the latter-day work, but I got it into my head that if the Spirit would lead me wrong in one thing it would not do to depend upon it at all. Here is where the Devil wanted me, and he got me too. Here is one of the witnesses that I received about 1883 or '84. I had fasted and prayed often to know the divinity of the Book of Mormon (which I doubted), and one night just after I had retired a light appeared in my room; and I looked and just in front of me was an open book resting on a golden easel, and across the pages in large print the words, "Book of Mormon." I thought then that nothing could turn me, but alas! I was overconfident, and fell. Had I taken the advice of some of the elders of whom I wish to hear from again, —W. C. Nirk, J. S. Roth, R Etzenhouser, I. N. White, Shimel, J. F. McDowell, Baker, W. F. Clark (then a priest,) I would have come out all right. But now I feel that God for Christ's sake has pardoned my awful blunder. I must succumb to this message: "Moroni, It is hard for thee to kick against the pricks!" O, how I long to be united once more to the elect of God.

We have a nice little home, and any that come, if they will, stop here I will try and get a place for them to preach. Pray for me and mine, dear Saints, that the blessings of God may comfort us.

In the hope of the gospel,

I. M. LANE.

SAN JOSE, Cal., Feb. 14.

Editors Herald:—In nearly every community of this broad fair land of ours there seems to flourish one or more of those debasing institutions known to us by the name of saloon. Their presence in our midst is an abomination—a withering blight upon everything within the radius of their influence. Yet how alluring they are, enticing our guileless youth to enter their domain and join in the elusive race after the phantom pleasure; but when our boys wish to retrace their steps, they find themselves in the predicament of the innocent fly that has been entrapped within the spider's web. They soon lose the power of resisting the evil influences that are being thrown around them, and yield themselves willing victims to the enslaving power. For when that huge octopus, "strong drink," has once fastened its fangs upon them, it requires a herculean mental power to wrench themselves from its grasp.

I think few will deny that the habit of using intoxicating liquors as a beverage, is the most pernicious evil under the sun. Not only does it cause premature decay of both body and mind, but it destroys the tender affections of the heart; and yet more, it transmits a depraved appetite to offspring yet unborn.

A man given to the use of strong drink soon becomes incapable of realizing his condition, and soon runs into abuse of the fancied pleasure, till at last he seeks only his own gratification. Just here comes the remark of some deluded youth, "Ah, there is no danger of me becoming a drunkard. I can drink or I can let it alone." I have heard that assertion from lips that to-day are moldering within the drunkard's grave. The fact is there is no safety except in total abstinence, for the "charm of the serpent," as well as its sting, lurks within each glass of the vile compound.

If a man has no natural craving for strong drink, yet indulges in it, he shows the weakness and cowardice of his nature in not being able to say "No," to false friends who tempt him to drink. Were a brave man, a Daniel or a Joseph in his place, one who would not be afraid to stand by his convictions of what was right, he would exert an influence for good that would be felt throughout eternity. For no matter what some may say to the contrary, our conduct here in this life will surely reflect upon our destiny in the life that is to come, since the decree has gone forth, "Whatsoever a man soweth that shall he also reap." There are a multitude of people in this world who are ever ready to exclaim in the language of the Prophet Balaam, "Let me die the death of the righteous, and let my last end be like his," forgetting that to do so they must first live the life of the righteous.

To-day I witnessed a scene to make the heart of any mother quail with apprehensive fear. A carriage, in which were seated two men and two young girls, drew up in front of one of those gilded palaces of vice. Soon an attendant of the place appeared, and after taking their order, reappeared bearing a tray on which was four well-filled glasses. And those dainty girls placed the delusive drink to their lips, never heeding the gentle admonition of conscience bidding them beware of the hidden sting. As they drove on their way, I caught a glance of their sparkling eyes, and their merry voice came back to me on the morning breeze; and looking after them, I prayed, "Father, forgive them, they know not what they do."

I once heard a young girl say she did not object to a man taking a glass of liquor, if he did not become intoxicated. I felt only contempt for her at the time; but years after, I met her again by chance, and was not surprised to learn that she was then the abused and neglected wife of a dissolute husband.

One night, I sat with her to watch by the cradle of her sick child, while the little lamp of life burned low and yet lower, till at last the tiny flame went out forever. The mother's heart was nearly breaking at the thought of a separation from her child, yet she acknowledged the wisdom and goodness of God in taking it to a better, brighter home. She spoke to me of years that were passed—spoke in a suppressed, sorrowful tone of voice, that told of hidden tears. She said she knew at the time of her marriage that Charlie drank some, but never expected him to become a slave to the blighting ruin, as he had done; and I felt too much sympathy for her then to say, "I told you so."

A little after midnight the erring husband came home from the village saloon. He was singing some ribald song. His wife met him at the door, and said, "Hush, Charlie, baby is dead." But he answered her in language not suited to polite ears, and would have struck her, but I let my presence be known.

Girls, do not say this is an isolated case; that but few fall to so great a depth. You have only to look around you to see the havoc this dreadful drink habit is doing in homes that otherwise would be prosperous and happy. And because women and children are the greater sufferers from this cause, I appeal especially to them to do all within their power to overcome the evil. I think our girls and young women have it within their power to crush and banish the vice from civilized communities, were they to look with withering scorn and contempt upon all who in any way give it their countenance not giving the least respect to any of its votaries. Men would then be unwilling to become ostracized from the society and esteem of their lady friends in exchange for the wine cup. And in time the custom would become unpopular and soon die out for want of support or be banished exclusively to the haunts of crime.

Dear girls, as you value your own happiness and the welfare of those you love, give no leniency to this ruinous sin. You would not speak to a fallen woman on the street, or admit one to your home; but you will give the warm hand of friendship to men who are equally as vile as she.

To those sad, unfortunate ones who have members of their own household that are under the sway of the destroyer, I extend my heartfelt sympathy, and advise great patience on your part. Be not given to angry or hasty words, which will drive the erring one from home; but do everything to make home attractive to him, and also be firm in your own convictions of right, and never be ashamed to let them be known. Then in prayer and Christian hope press on, knowing that for you all sorrow will have an end. Even this gigantic and hydra-headed monster, intemperance, will finally be subdued and put under the feet of the Son of righteousness when he comes to reign upon the earth.

Then, dear Saints, lift up your heads and dry your tear-bedimmed eyes, for the time is drawing near when, if you have been faithful, you will be called to enter into the "marriage supper of the Lamb."

I. B. STILLWAGON.

BELOIT, Kan., Feb. 12.

Editors Herald:—I seldom see letters in the *Herald* from Northwest Kansas district, and often wonder what the Saints are doing: Busy working for the Master perhaps, and have no time to write. Yet how eagerly we look through the letter department, and how cheering and encouraging to find a letter from some one we have known. Most of our little band of Saints are faithfully working in the Master's cause.

We have a nice little Sunday school. Quite good interest is taken, and O how grand and beautiful are the lessons—the Life of Christ! I cannot understand how anyone can study those lessons and not want to be more like him.

Last evening the M. E. preacher based his remarks on Matthew 24, placing special stress on the danger of being deceived. "Take heed that no man deceive you." I

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thought how needful are these words, yet they who are warning us are the very deceivers themselves. He said, "The old-time religion of a hundred years ago is good enough for me. It was good enough for Father and Mother, and it's good enough for me." Well, I thought maybe it was good enough for him, but not good enough for me, or anyone else who has enjoyed the blessings and light of the restored gospel. It seems to me, according to his ideas, we might still be living in the Dark Ages, under the authority of old Rome. "Keep in the old paths," he quoted; and I thought if this had been kept from Christ's time, the reign of the Prince of Peace would have long ago been ushered in. May we who have received the truth and the light ever be found abiding therein, is the prayer of your sister,

NETTIE C. JOH.

DETROIT, Mich., Feb 22.

Editors Herald:—I arrived in this city November 9, 1899, and began work as a missionary. I have endeavored to do my duty, since then, trying to improve every opportunity to advance the work that presented itself. How far I have been successful, lies with the great Judge of all to say. Our meetings have been so arranged that I have been occupied nearly every evening since I came. I see some indications of general advancement all along the line.

I had hoped that I would have a better opportunity for reading this winter than usual, but in this I have been disappointed. Yet the work has been of such a character that I have done more reflecting and learned more by observation than usual.

On account of what has been published in the *Herald* from the pen of Rev. Hill, the Adventist minister whom I met twice in public debate in 1898, I copy a letter that was published in the Brownville, Nebraska, *Sun*, of February 10, 1900. It will be of interest to those Nebraska Saints that were so much interested in the affair:—

"*Friend John:*—You ask me for what I know about the Peak-Hill engagement at College View with whatever I may have gotten of the opinion of the public concerning the claims of each to the victory in that ludicrous though somewhat interesting affair.

"Following are the facts without any attempt at journalistic embellishment:—

"At any rate Mr. Hill's commercial instincts are (trusting him to report himself correctly) again triumphant. He has again thriftily turned the matter of a debate into profit by writing the whole of it out in that fine Italian hand of his, and has had it published in book form and is now meeting so far as the capacity of the presses will permit, he says, the growing, the almost hysterical demand for it throughout this broad land of ours. I have been unfortunate in never having seen this interesting volume, so of the contents I cannot speak at all (what do you call it—ex cathedra?) authoritatively, but I am informed by those who are—take my word for it—perfectly fair-minded, that Mr. Hill has in this case done an over-careful piece of editing; that he has never permitted Mr. Peak to get the better of him in a single instance; that his omniscient manner at no time forsakes him, and that he never fails to justify it; that his lucubrations (they were all done in the dark) are always drawn out to the vanishing point and invincibly punctuated, whereas Peak is given, very prudently, only the briefest and most untenable positions and hardly an exclamation point to his credit.

"Now, as I have said, I have never seen the book, but I happened to be in College View at the time of the discussion. After a considerable squabbling (the cause of which will be explained later) they came to terms and agreed to meet in the public school building.

"At this time the uninitiated, the simple, the recluse, the white of conscience might be seen swaggering about speculating upon Peak's staying qualities and the probable sensitiveness of his epiderm, for 'Bro. Hill' as a dyspeptic enthusiast gave it out to me, 'is a caustic fellow and will make him [Peak] smart.'

"Now I had nothing to do but cultivate the confidence of this primitive people, and though I attended but few of the Hill-Peak seances in person, I contrived to keep a pretty definite forefinger on the pulse of the engagement by watching the before-mentioned recluse and white of conscience. It was in a small way another illustration of Briton and Boer.

"At first smiling superiority without a dream of defeat; but later when Mr. Hill began the defense of his creed the confident smile gave place to a grave thoughtful expression unseen before, and as time wore on it galloped through all the phases of alarm into absolute panic.

"You see this was the second gabfest in which Messrs. Hill and Peak were the entertaining committee, and those who were really on the inside knew that Hill was quite an inadequate spieler when backed up against our little Mormon. Hence, the interdiction of Johnson, the bewhiskered, and some others, when asked for the use of the College View church. Now this Johnson spoken of above is a Scandinavian person possessing a profusion of blond beard and a pull connected in some occult way with another blond bearded 'illustrious obscure,' Olsen by name, a former president of the Adventist Conference and owning abundant power to keep the discussion out of the College View church if he thought best.

"Now this Johnson is a shrewd fellow withal, and after taking the dimensions of Bro. Peak, decided that a discussion in the church (rembembering the disastrous results of Hill's former experiment) would be inexpedient. Hence the interdiction.

"Elder Hill makes it a point to twitter self-congratulatory paragraphs at every opportunity. Tells all about how he smote Bro. Peak hip and thigh and vindicated the 'cause,' and all that.

"Fact of the matter is Hill's imagination outruns his reason, he gets away from the time and place of his defeat and by a curious process of remembering and forgetting—remembering what he might have said and forgetting that he didn't say it—he comes to fancy himself a really formidable person and puts on a sneer and strides about most unbecomingly.

"Fact is, he got a dirty drubbing (and this says nothing as to the value of their respective creeds), but he got a good drubbing and I was glad of it. In fact I'm always glad when a supercilious browbeater in quest of trouble finds that according with his needs.

"Respectfully, O."

Rev. Hill came to Brownville shortly after I held a discussion with Rev. Anderson, of the Campbellite order, in October, 1898, and had for sale a book pretending to give an account of our debates. It was a very dishonest affair to say the least. I challenged him through the paper to meet me in debate at Brownville, Dunbar, Nebraska City, and Shelton, and discuss the same questions that we debated before. This he refused to do, but wanted to hold a written debate through the *Herald*. This I refused to consider. As a result we have kept up quite a correspondence through the Brownville paper. This article signed by "O." presents the situation about as it was, and it is of more interest, as we have reasons to believe it was written by one of the few liberal-minded members of the Adventists. This demonstrates the truthfulness of a statement I heard the President of the Church make several years ago: "Truth can afford to wait."

The articles on the gathering, presiding officers, city missionaries, and the need of a council of the quorums, have been of interest and profit to me; yet I feel the force of the statement, "Truth can afford to wait." The Seventy is one of the three quorums whose decisions cannot be appealed from, and their decision is equal to the First Presidency's; yet in 1894 when the Lord directed a council of the leading quorums the Seventy was not included. Why! Is it possible, that the answer may be given, "Because there are too many of us who are too anxious to air our own views, and then grow restless and desire to vote, before others of less desire for notoriety have an opportunity to express themselves"? There are many wise, experienced men in our quorum that seldom make a speech. Those men do not like to talk when several are manifesting anxiety to vote. My advice to my quorum would be, "Let us so live that when another council is called by the Lord through the President, we will be in a proper condition to be included." Satan succeeded in keeping the leading quorums in such a condition that the much-needed council could not be held till 1894, but just as soon as the conditions were favorable the council was called. So it will be again.

If we could influence our President to call a general council of the quorums, without the direction of the Spirit, I would not have the confidence in him that I now have; neither would I expect any good to result from the council. But if God directs it, the desired results will be obtained. Let us remember that God is at the helm and will steer the old ship of Zion safely into port.

Your brother and colaborer,

W. E. PEAK.

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CANEY, Kan., Feb. 17.

Editors Herald:—I have not been in the church long, about one year. I was formerly a Missionary Baptist, but through the labor of one of Christ's servants I was brought to see the light of the gospel; but before, as Paul said, I could but "see through a glass darkly."

We have no minister with us now. We are a little band of five Saints and are trying to do the Master's will, but owing to bad weather we have not been permitted to meet regularly. We ask the prayers of all the Saints that we may prove faithful.

Yours in truth,

JAMES FARNER.

Mothers' Home Column.

EDITED BY FRANCES.

"We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seed of good or ill we scatter
Heedlessly along the way,
But a glad or grevious fruitage
Wait us at the harvest day."

MOTHERS.

Bishop Thompson once wrote that "there was no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps." Men and women frequently forget each other, but everybody remembers mother. Her very name is so entwined round our hearts that they must cease to throb, ere we forget it! It is our first love; it is part of religion. Nature has set the mothers upon such a pinnacle, that our infant eyes and arms are first uplifted to it; we cling to it in manhood; we almost worship it in old age. The mother can take man's whole nature under her control. She becomes what she has been called, "the divinity of infancy." Her smile is her sunshine, her words its mildest law, until sin and the world have steeled the heart.

The mother is the angel-spirit of home; her tender yearning over the cradle of her infant babe, her guardian care of the child and youth, and her bosom companionship with the man of her love and choice, makes her the personal center of the interests, the hopes, and happiness of the family. Her love glows in her sympathies, and reigns in all her thoughts and deeds. Every woman, in becoming a mother, takes a higher place in the scale of being. A most important work is allotted to her in the economy of the great human family. No longer does she live for self, no longer will she be noteless and unrecorded, passing away without name or memorial among the people.

No longer can it be said of her reproachfully, that "she lent her graces to the grave, and left the world no copy." Mothers constitute the only universal agent of civilization, for nature has placed in her hands both infancy and youth. Look into the records of history and biography, and you will find but few exceptions to the rule that all great men have great mothers. The father's influence upon offspring is comparatively small and insignificant to that of the mother's. Sons usually inherit the mother's prominent traits.

The number of wives and young women in our day is not small who look upon the duties, cares, pleasures, and responsibilities of motherhood as irksome, disagreeable, confining,—not to say a little degrading in some particulars.

Accordingly, the duties and pleasures are shunned,—yea, and even prevented,—to an extent that bodes no good to the perpetuity and welfare of our nation.

There is an evil here of an alarming magnitude.

One or two children now constitute the average family, and the birth of even this number is prevented whenever it can be done without great injury to health. The crown and glory of womankind; that diadem of motherhood, honor, and dignity; which has rested upon the sex since the first woman exclaimed in joyful triumph: "I have gotten a child from the Lord," is now being torn in pieces by the hand of woman herself, and trampled in disdain under her feet.

O shame on such a woman!

That woman who deliberately and willfully refuses to wear this glorious and holy crown of motherhood; who had rather idle away her time and strength in following the devious and senseless ways of fashion; in parading the streets and lounging in shops and stores; in dressing beyond the bounds of economy, or prudence; in gratifying vain, frivolous, sensuous wishes and desires, than in bringing up children to do good and thus throw back credit upon their parents, is unworthy of the name of a woman, is untrue to the highest and holiest impulses of her own nature, is false to the design and intent of God in her creation.

We are aware of the fact that women must not be made to bear all the blame in this matter, yet as far as they can, it is their duty and privilege alike, to shrink not from the mingled pain and rapture by which noble sons and daughters are reared to fill the places made empty by death.

A childless woman is always an object of pity; but when she makes herself childless through downright laziness and hatred of care, she becomes an object of scorn.

ROBERT GARLICH.

ST. JOSEPH, Mo.

COMPENSATION.

BY ALICE R. CORSON.

If earth's flowers never faded;
If earth's fruitage never failed;
If the glad and golden sunlight
Of her summers never paled;
If no blighting breath of winter
Ever brought us frost and snow,
We would miss the sweet contrasting
That the changing seasons show.

If life's pathway ever lead us
Through a smooth and flowery mead,
Or through quiet, peaceful valleys,
Vine embowered should it lead,
With no need for toilsome climbing
The desired goal to gain;
We would miss the glorious outlooks
Those who've scaled the heights attain.

If earth's gold would never tarnish,
If earth's gems ne'er turned to dust,
If the treasures fondly cherished
Could escape the moth and rust:
We might miss the heavenly treasures,
That will never more grow old;
Jewels of unchanging luste;
Star-gemmed crown and harp of gold.

If earth's friendships never failed us,
If earth's loves were always true,
If life's wine was never wasted,
Or was never mixed with rue,
We might miss the lasting friendship
Of the changeless One, nor taste
The wine of joy and bread of heaven
On which now he bids us feast.

So I hold that "over yonder,"
When we see with clearer eyes,
We shall learn in all our losses
Some sweet hidden meaning lies;
And we'll find the compensation,
Far outweighs the pain and loss,
And earth's missed and mourned for treasures,
We shall count as worthless dross.

FULTON, Richmond, Va.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

GETTING HOLD OF THE SCHOLAR.

Presuming that our teachers invariably honor the Bible and exalt Christ, I proceed immediately to consider the third division—the consecration of self as a living epistle through whom the Spirit works. Consecration or devotion to a person's interests always involves earnest study of ways and means to promote that person's interests.

Getting hold implies nearness. A person in St. Louis cannot shake hands with a person in Paris. The life of the teacher must touch the life of the scholar. We must meet the scholar on his own ground. Moral destitution and spiritual poverty never knock at the door of spiritual wealth, except in great crises. Reason—the Devil blinds the soul to its own needs. The approach of disaster or death often opens their eyes.

To be more specific, we get hold of scholars by going into their native element, as we catch fish by casting our lines into the water. (A parenthetical remark may be pertinent here. There is not much pleasure in catching fish from a stocked reservoir. The keenest delight is connected with their capture in their wild haunts. The teacher who collects a class from the outside world experiences the greatest pleasure and often receives the highest reward.) Even in their native element we must study their habits. A thorough fisherman must know the daily habits of the fish. Many an empty creel is due to thoughtless fishing. Sometimes we must stir them and move them out of their

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accustomed haunts. It is often better fishing after a rain that stirs the water. Experienced trout fishermen often say that if some one goes down the stream in advance, disturbing the water, the fish are more readily caught. Throwing aside figurative language, we mean, as you get into touch with the scholar try to show the possibilities of a happier and better life, and thus beget discontent. Try to move his mind to look at a brighter life (evidenced in yourself), and this will create dissatisfaction with his own career.

Then we must allure with fresh and attractive bait. One fish in this creel, twenty-five in that; but this fisherman has but a little end of a dead worm on his hook, while that one keeps his hook full of wriggling life. Note this quotation: "Christ uses no stale illustrations. The lilies that he plucks for his sermons are dewy fresh; the ravens in his discourses are not stuffed specimens of birds, but warm with life from wing-tip to wing-tip; the fish he points to are not dull about the gills, as though long captured, but squirm in the wet net, just brought up on the beach of Tiberias."

This brings me to a most important point in the teacher's effort to get hold of the scholar. As I have previously suggested, we must displace by replacing. If my companion loves to play golf while I love football, I do not win him to my way of thinking by throwing his golf balls into a neighboring swamp. I cannot get hold of a boy as a member of a "No Tobacco League" by snatching his pipe from his mouth and breaking it upon the pavement. I cannot wean a girl from the dangers of the ballroom by driving nails into her slippers so that she cannot dance.

Let me connect the wrong and the right way in a little experience of my own boyhood. I want to go fishing. I want Jim to go with me, for Jim is the only fellow who knows how to keep quiet when the fish are biting. But he is up in the school yard watching a game of base ball. I go up and sit by his side and say, "Jim, let's go fishing. This game is no good." At once he answers: "This is more fun than a week's fishing. It's one of the best games I ever saw." I wait until a bad play is made and renew my effort. "Jim, you and I can play better than these fellows; that left-fielder can't hold a ball." Again he is ready with, "Can't he? You ought to have seen him take one with his left hand—the best catch ever made on the ground." I have failed to get hold of Jim. I must change my mode of attack. Waiting until there is another bad play, I say: "Jim, you know the place in the creek where we used to go in swimming, where the old willow tree lies. I looked into the pool there and saw six or eight big fellows, more than a foot long. A grasshopper jumped into the water and one came up and snatched him before he could move. Jim, here's a whole bottle of grasshoppers in my pocket." A moment's silence and Jim jumps up, saying, "I'm getting tired of this; let's go down and try them." I got hold of Jim. My work as a boy was along the line that the most advanced teachers must pursue.

Let me illustrate again, for this point cannot be too strongly emphasized. You went out nutting one beautiful autumn day. On the way to the wood you found an abundance of apples and filled your pockets. One of your companions said, "Throw the apples away, they are sour." But not an apple was thrown away. You came to a shell-bark tree and the ground was covered with nuts. In a moment every apple was out of your pocket to make room for the nuts. A little later an abundance of chestnuts greets your eyes. Every shell-bark is driven from your pockets, because you have found the more precious chestnuts.

Putting these two illustrations together we learn that we must win a scholar, not by defacing his favorite picture, but by holding more attractive ones before him. Then we must get him to give up his old companions, not by telling him that they are bad, but by revealing the superior pleasures of good company.

Now, about the best picture that we can hold before a class is our own life. If it be bright and radiant, if it clearly reveals the superior happiness of Christian living, it is likely so to impress as to move them towards a renunciation of their evil companions and habits. If you get hold of those careless and indifferent boys it will not be with the grip of a police officer, but the welcome grasp of an accepted lover.—*Prof. Forest E. Dager, Philadelphia, in "International Evangel," St. Louis.*

Original Poetry.

JESUS IN THE TEMPLE.

BY ELBERT A. SMITH.

The little Master gravely watched the doctors of the law;
He questioned them, and answered them, and put their school to naught;
For he felt a higher wisdom flowing from above, and saw
Things that yet were dim to human eyes and dark to human thought.

"I must be about my Father's work," thus soon his spirit dwelt
On the higher truths that touch the soul and make the flesh as naught;
And the undefined promptings of the duty that he felt,
Led him early thus to mind his Father's business as he ought.

Plain and simple were his lessons, yet they vexed the elder mind.
He could draw such depths of meaning from the rockrose on the hills
Or the lilies in the valley; never Rabbi thought to find
Half the handiwork of God he showed them in the rocks and rills.

Only twelve the years he numbered, yet how subtle, strong, and true.
Well they marveled that their musty tomes of law became to him
Like a stream of crystal water that, his clear eyes wand'ring through,
Beheld the grains of golden truth that to others were so dim.

He must be about his Father's work, how great it was to be!
How strong the heart to tranquil beat beneath its wealth and weight.
No wonder that the Rabbis felt what they were slow to see
The presence of the master-mind, the greatest of the great.

Conference Minutes.

OKLAHOMA.

Conference of the above district convened with Oak Grove branch, February 9; our district president was unable to be with us, because of the death of his father, Stephen Maloney. S. J. Hinkle acted in his stead, as chairman; S. S. Smith clerk. A short prayer meeting was held before the business session. District president, R M. Maloney, submitted a report in writing. Bishop's agent, S. J. Hinkle, reported: On hand last report $54 55; received tithes and offerings $87.25; total $141.80; paid out for missionaries' families $140; on hand $1 80. Elders reported: W. S. Macrae, W. M. Aylor, S. J. Hinkle, H. C. Hughes, R. W. Davis, and W. P. Pickering; Priests S. S. Smith and A. J. Bly; Teachers J. Scott and J. W. Squire; Deacon C. E. Williams. All manifested a desire to still endeavor to work in the interests of the great cause of latter days. Monument committee: action deferred because of means; committee continued. Boarding house committee reported; committee discharged. Branch reports: Oak Grove 20. Canadian Center 42; gain 2, 5 absent. Oklahoma 33: 2 lost, 6 gained, 5 absent. Stillwater 26; 5 gained, 3 lost, 20 absent. Delegates to General Conference: R W. Davis, W. S. Macrae, W. M. Aylor, and T. N. Berry. Officers elected: R. M Maloney, president; H. C. Hughes, vice president; S. J. Hinkle. Bishop's agent; S. S. Smith, clerk; H. C. Hughes, treasurer. The following resolutions passed: That we appoint a committee of five to provide for and have in charge a coöperative boarding house at our next reunion. That we adopt the resolution from Southern California district to provide for a priesthood meeting of the church at our next General Conference. The conference was a profitable one to all present; the spirit of peace prevailed throughout; and unity, harmony, and good will seemed to be the main thought of all. Adjourned until time and place of next reunion.

NORTHERN CALIFORNIA.

Conference met at San Francisco, February 9; G. T. Griffiths, president; F. M. Sheehy and C. A. Parkin assistants; E. S. Chase clerk. Written reports, Elders: C. A. Parkin, G. S. Lincoln, W. Hart, J. H. Parr, George Daley; oral reports, Elders: F. M. Sheehy, F. B. Blair, A. Haws, and F. W. Wille. Report of Bishop's agent: Balance on hand December 31, 1898, $178 59; receipts $1,844 82; disbursements $1,548 22; balance due church $475.19. District officers elected: F. B. Blair, president; C A. Parkin, assistant; E. S. Chase, clerk; C. A. Parkin, treasurer and Bishop's agent. The deliberations and findings of an elders' court, pertaining to certain members of Stockton branch, owing to said branch being in a disorganized condition, was presented to conference, which after due deliberation sustained recommendations of said court, thereby referring cases of two members to the district president for further action, and expelling seven members of said branch from the

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church. San Francisco branch recommended John A. Saxe to the office of elder, and Gustave E Balchan to the office of priest. The chair recommended E S Chase to the office of elder. The foregoing being adopted by conference, the ordinations accordingly followed. The following was adopted: Resolution sustaining the General Church Authorities, Prayer Union, Daughters of Zion, Sons of Zion, Sunday school association, and Zion's literary society; petititions addressed to First Presidency and Quorum of Twelve, asking for the return to this mission of the following-named brethren: G. T. Griffiths, F. M. Sheehy, F. B. Blair, and A. B. Phillips; resolution creating and maintaining a tract fund by donations from the branches comprising the district. Branch reports accepted excepting Alameda Creek and Lower Lake, which were referred back to committee, who referred them back to respective branches, to be returned to district clerk after being corrected. West Berkeley branch was declared disorganized, and members requested to join branches nearest to them. Stockton, Walnut Creek, and Livermore branches referred to district president as relating to their continuance. The following were chosen delegates to General Conference: Brn. G. T Griffiths, F. M. Sheehy, F. B. Blair, A. Haws, A. B. Phillips, C C. Joehnk, and Srs. L. S. Villups and Edna Rinn. Adjourned to meet in connection with district reunion at Oakland, September 5 and 6.

DES MOINES.

Conference convened at Grinnell, Iowa, February 10; Elder J. S. Roth chosen to preside; H. A. McCoy secretary. Visiting Saints were privileged to take part. Branches reporting: Des Moines, Des Moines Valley, Boonesboro, Perry, Oskaloosa, What Cheer, Richland, and Clear Creek. Ministry reporting: Elders C. Scott baptized 1, J. W. Morgan, W. H. Kephart, T. J. Sheldon, J. S. Roth, N. Stamm, Parley Batten; Priests H. A. McCoy, C. B. Brown; Teacher G. W. Johnson; Deacons Joseph Young, Fred Chandler. No report from Bishop's agent. A request for the organization of a branch at Charter Oak was favored by the conference, and referred to the missionary in charge. Resolved, that those holding the priesthood in Des Moines district who neglect their duties, either as ministers or members, shall have their licenses revoked either by the district conference or by the district president, subject to approval of district conference. The request of Perry branch for the ordination of C. J. Peters to the office of priest was referred back to the branch, and the church authorities authorized to ordain the brother to the office the Lord may direct. The resolutions of Elder T. W. Williams and Bro. B. F. Ordway were adopted, and delegates to General Conference instructed to vote for their adoption. Delegates to General Conference: J. S. Roth, T. J. Sheldon, C. Scott, J. W. Morgan, Bert Walls, George Johnson, Sr. W. Hidy, Sr. Garnett Rou, Sr. Mattie Hughs, Sr. Ida West, W. H. Kephart, E. J. Clark, Parley Batten, Jerome Wildermuth, F. A. Russell, and Sr. Nancy Walls. In case of division, delegates instructed to cast majority and minority vote. It was moved that the district treasurer assess each branch pro rata for the money to pay the district secretary's expenses. G. W. Johnson of Des Moines was elected district treasurer. A resolution was adopted asking the return to this district of the present missionary force, and reiterating our request for Bro. F. A. Russell, of Grinnell, to be added to the number. Resolved, that all missionaries, elders and priests, both traveling and local, shall report to each conference held in the district the names of all whom they baptize, together with full items regarding same; also to report all marriages and deaths of Saints which may come to their knowledge, that a more complete record can be kept. A resolution prevailed to only hold two district conferences yearly—one in spring and one in fall; further arrangements to be made in regard to this matter at the June conference. The communication of the district president in regard to the disorganizing of branches was laid on the table. The secretary's bill of $5 90 was allowed, and $4 15 was collected and paid. The report of the district treasurer, H. A. McCoy, was read and adopted. Preaching by Elders W. H. Kephart, F. A. Russell, J. S. Roth, and T. J. Sheldon. Morning prayer and testimony meeting in charge of H. Lyke and J. S. Roth—a splendid meeting. Adjourned to meet June 9, at ten o'clock, at Richland Creek.

MASSACHUSETTS.

District conference convened at Fall River, Saturday and Sunday, February 10 and 11; W. H. Kelley was chosen president, Richard Bullard vice president, M. C. Fisher and W. A. Sinclair clerks. Missionaries reporting: Richard Bullard, M. H Bond, John Smith, Nathan C. Eldridge, N R Nickerson, A. N. Hoxie, George Burnham. G H. Gates, John Gilbert, and G. S. Yerrington. Branches reporting: Fall River, Boston, Providence, Plainville, Plymouth, Brockton, Little Compton, New Bedford, Dennisport, and Cranston. Bishop's agent's report from October 20 to January 31: Balance last report $701 93: income $798 43: total $1,500.36; expenses $971 31; balance $529 05. Audited and found correct Election of officers for 1900: Richard Bullard, district president; G. H. Gates, vice president; M. C. Fisher and W. A. Sinclair, clerks; R. Bullard was sustained as Bishop's agent and district treasurer. Delegates to General Conference: Joseph Luff, W. H Kelley, Richard Bullard, John Smith, K E Smith, H. J. Davison, M. H. Bond, G. W. Robley, Florence Fisher, Sadie M. Fisher, Dr. John Gilbert, and William Bradbury. The following resolutions were passed: Resolved, that the ministry laboring in Massachusetts district not only furnish a baptismal certificate to each person baptized (as law requires), but that they be required to keep a stub voucher record of all baptisms and forward items of the same immediately to the district clerk. Signed, R. Bullard, E H. Fisher. Resolved, that when a member moves from one branch to another, that the letter of removal be sent direct to the clerk of the branch to which the party is moving, and not given to the individual moving. Signed, W. A. Sinclair, John Gilbert. Auditing committee on Bishop's books for 1900: F. P. Busiel, E. H. Fisher, J. H. Lewis. Adjourned to meet second Saturday of reunion.

NODAWAY.

Conference convened at Guilford, Missouri, February 17 and 18; President E. S. Fannon in the chair, W. B. Torrance secretary. Visiting Saints were given a voice and vote in conference. Ministry reporting: Elders M. F. Gowell baptized 4, William Roach baptized 2, E. S. Fannon, John Hawley, R. K Ross baptized 3, C. C. Nelson, William Woodhead, R. F. Hill, Rasmus Lorensen, W. B Torrance; Teachers Jacob Nelson and Knute Knudson; Deacons T. A. Ivie and Robert Nelson. Bro. R. K Ross, Bishop's agent, reports: Received last quarter $462.46; paid out $395: on hand $67 46. Statistical reports: Platte 96; gain 4. Ross Grove 45; gain 7. Bedison 44; no change. Sweet Home 42; gain 1. No report from Rising Hope branch. Tent committee reported $2.14 on hand. Report accepted, and E. S. Fannon, R K. Ross, and Robert Nelson chosen as tent committee. The resolutions passed by Southern California district, and sent abroad by Bro. T. W. Williams, concerning gathering, consecration, equality, and the calling of a council of priesthood of the church, for the purpose of considering these so-called important questions were read; also resolutions of Bro. B. F. Ordway concerning common consent, initiative and referendum, etc. After which it was moved and carried that we send the resolutions back to the originators, with the statement that we do not believe in such. Delegates to General Conference: M. F. Gowell, W. Roach, W. Woodhead, R. K. Ross, John Hawley, E. S. Fannon, Joseph Powell, J. A. Davis, Rasmus Lorensen. The majority of the delegates present are authorized to cast the full vote of the district, should there be a division. E. S. Fannon elected district president for ensuing quarter, W. B Torrance secretary, R K. Ross sustained as Bishop's agent. A priesthood meeting was held Sunday morning, which was instructive. Preaching by Elders H O. Smith and M. F. Gowell. Adjourned to meet at Union church with Bedison branch Saturday and Sunday before full moon in June, at ten oclock.

Sunday School Associations.

NODAWAY.

Sunday school association met at Guilford, Missouri, at two p. m , February 16; district superintendent T. A. Ivie in the chair, W. B Torrance secretary. District officials reporting: T. A. Ivie, superintendent; William Ross, assistant superintendent; W. B. Torrance, secretary; C. C. Nelson, treasurer, balance on hand fifty cents; William Ross, librarian. School superintendents reporting were: W. B. Torrance of Platte branch school, J. W. Powell of Sweet Home, Ras Lorensen of Long Branch. Statistical reports of schools show a total membership of 141. T. A. Ivie was elected district superintendent for one year; Joseph Powell, assistant; W. B. Torrance, secretary; C. C. Nelson, treasurer; William Ross, librarian; Arletta Byergo, chorister. Delegates to General Convention: C. C. Nelson, Robert Nelson, E. S Fannon, W. T. Ross, J. Hawley, Arletta Byergo, Eliza Byergo, J. C Vaughn, K. K. Ross, M. F Gowell, R. F. Hill, J. Arthur Davis, Sr. R K Ross, Stena Nelson. Program committe: Eliza Byergo, E. S. Fannon, Joseph Powell, and Wm. Ross. Sunday School Echoes was listened to with interest. W. B. Torrance and E S. Fannon were appointed editors of the "Echoes." An entertainment was held in evening. Adjourned to meet Friday, at two p. m., before the next district conference, at the same place.

NORTHEAST MISSOURI.

Convention of above district met at Bevier, February 8; Louise Palfrey, superintendent; Mary Richards, secretary. In the evening a literary program was rendered, consisting of recitations, songs, and essays. On Friday morning a very enjoyable prayer and testimony service was held. At business session, reports were read from Bevier, Higbee, Salt River, and Pollock schools, showing an increase in some and a decrease in others. Bevier school was the only one represented by delegates. Superintendents reporting: Robert Thrutchley, of Salt River, and David L. Morgans, of Bevier. Treasurer's report: On hand June 17 last, $9 57; receipts, $12.69; total, $22.26: exnenditures, $16.40; balance on hand, $5 86. Bills of expense for superintendent and secretary, amounting to $2 60 and twenty cents, were allowed and ordered paid. Bro. David L. Morgans and Sr. Annie Williams were chosen chorister and organist of the convention. Election of officers resulted in Sr. Louise Palfrey being sustained as superintendent, Mary J. Richards elected as assistant, George A. Tryon secretary and

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treasurer, and William E Chapman librarian. Delegates to General Convention: Louise Palfrey. Carrie Richards, Nydia Thomas, Annie Williams, Brn. J. F. Petre, J. T. Williams, Elders Arthur Allen, W. E Summerfield, and R M. Elvin. Delegates were empowered to cast a full vote for district. A paper on "Library work, as it is, and as it should be," by W. T. Maitland, district librarian, was thoroughly discussed. An outline of paper was made on the blackboard, and it was moved that the outline be adopted for the use of the next librarian. A very interesting paper on "Home visitation" was read by J. W. Rudkin. An illustrative paper on "Wheels" was read by Superintendent Louise Palfrey. A short speech on "District conventions, are they profitable," by G. A. Tryon, and response by Elder J. A. Tanner. Some very important questions on teaching were asked and answered. The arrangements for next convention were left with the district officers. It was moved that the seperintendent and secretary be empowered to enroll anyone as delegate going to General Convention that were not elected. Sunday morning the lesson was taken from John 7:11-53. A very enjoyable time was spent in classwork; after, Bro. Allen, of Kansas City, reviewed the school. Pupils and visitors present 84, officers present 3. classes 9, amount of collection $2 73. An essay was read by Hattie Williams on "Sunday school," and was interesting and very highly appreciated, as was also a song rendered by one of the "little ones," Lizzie Morgans. Adjourned to call of district officers.

GENERAL PROGRAM COMMITTEE.

As per the resolution of last General Convention, Brn. George Blair of Lamoni, Iowa, and David J. Krahl of St. Joseph, Missouri, are selected to complete the committee on program for the forthcoming General Convention. The committee consists now of T. A. Hougas, George Blair, and David J. Krahl. T. A. HOUGAS. Gen. Supt.
J. A. GUNSOLLEY, 1st Asst. Supt.
W. N. ROBINSON. Gen. Sec.

CONVENTION NOTICES.

Sunday school convention of Northwest Kansas district will meet at Idylwild, March 16, at 7:30 p. m. Superintendents of schools are requested to send written reports to the association. Secretaries will please fill out report blanks as completely as possible and send in time to reach us before the day appointed. There will be annual election of officers. ELLA LANDERS, Sec.

The convention of Independence district will meet at Independence on Friday, March 9, at two p. m., for business, including the election of officers and discussion of proposed amendments, and important questions to be presented. Please send in your school and superintendent's reports, also credentials for delegates. Attention is invited to the instruction of the general secretary concerning the reports of local secretaries, as found in the *Ensign* of February 1. Evening, 7:30. Opening song 78. Invocation. Unfinished business. The proposed amendments to the general, district, and Sunday school constitution and by-laws, as per *Herald*, December 27, last. Quartet. Shall we use the illustrated primary cards? Improvements in Sunday school work, presented by J. F. Mintun, chairman of improvement committee, questions as per *Herald*, January 10, last Closing song 212, benediction. Let all the workers come prepared to take part.
ABBIE A. HORTON, Sec.

Convention of Spring River district Sunday school association will be held at Webb City, Missouri, March 9, at nine a. m., instead of at Blendville, because of prevalence of smallpox at the latter place. By order of district officers. MOLLIE DAVIS, Supt.

Miscellaneous Department.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted reduced rates (one and one third fare for the round trip) to the coming General Conference and conventions of Zion's Religio-Literary Society and the General Sunday School Association. Tickets on the going passage may be purchased (*over Western Association lines*) from April 3-9 inclusive—on any of those dates. The conference meets on the 6th, but the sale of tickets from April 3-9 will permit attendance also at the conventions.

Reduced rates are granted on the following conditions:—

1. Going tickets must be purchased not earlier than April 3 and not later than the 9th. (Take special notice that going tickets are sold over *Trunk Line Association roads from April 1-8 only.*)

2. The rule is to purchase full fare tickets on the going trip (except in cases where parties travel together on special rates, as hereinafter provided).

3. Passengers must, in all cases, *obtain a separate certificate with every ticket purchased.* Do not accept a certificate covering two or more persons. Each ticket bought requires a separate certificate, and to which the purchaser is entitled.

4. Such certificates must be delivered to the Church Secretary, and when signed by him and signed and stamped by the railroad agent at Lamoni, will entitle purchasers to return tickets to destination at one third the usual fare; provided one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to said reduction; nor are tickets purchased at fifty cents or less to be counted in total number required to secure reduction (except where they form part of a larger total fare).

5. Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than April 24.

Purchasers should see that their names are written on each certificate before handing to the Secretary. Certificates should be handed in promptly that the local railroad agent may be notified of the required number to secure the rate.

The above contains essential items, but the following particulars are given in full to avoid misunderstandings:—

"We take pleasure in advising that rate of a fare and one third for the round trip upon the certificate plan, from points in Eastern Committee and Trans-Missouri territories of this Association, has been announced subject to the conditions herein named, over such lines shown on the enclosed slips as are interested.

"Reduced rates on the certificate plan to points within this territory become effective only when evidence is presented to the joint agent of the terminal lines at the place of meeting, showing that one hundred persons have actually been in attendance holding certificates reading for tickets over terminal lines to the meeting point, and when such certificates are stamped by him with his office stamp and his written signature affixed thereto; except that where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting.

"When reduced rates are made for meetings under double plan providing for sale of individual excursion tickets within a restricted radius and certificate plan outside of such radius, excursion tickets from stations from which the one-way fare to the place of meeting is more than fifty cents, shall be counted when necessary to make up the required minimum.

"No certificate will be honored which was issued to cover the sale of more than one single-trip ticket.

"Certificates showing purchase of tickets at fifty cents or less will not be counted in arriving at the total, nor will reduction be granted in any case where the rate at which ticket was sold is fifty cents or less.

"Certificates of the issue of any and all lines in territory from which reduction is announced will be considered in computing attendance, and when lines in this territory arrange to honor certificates of connecting lines for business originating beyond this territory, such certificates will also be counted by joint agent.

"Ministers or others who travel on clerical or half-fare permits or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

"For detailed information as to the manner in which the business will be transacted by each line, and particularly as to the junction points via which each line will arrange to grant the reduction, please communicate with the General Passenger or Ticket Agents of the interested lines, a list of which lines in this territory is inclosed herewith.

"Under the method usually observed in certificate plan business, the passenger pays full fare on going trip, and on presentation of certificate to that effect, and if all other conditions as herein-named including presentation of evidence to joint agent of the required attendance upon part of those who have purchased one-way or round-trip tickets to meeting point as shown by certificates presented to him are complied with, a reduced rate of one third fare, is granted on return trip (by route traversed on going trip), to original starting point within authorized territory. Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled thereon, and procure certificate thereof for each of the lines in this territory over which he traveled in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filled out to correspond with the ticket purchased.

"Failure to procure or present certificate invalidates any claim for reduction in return fare.

"The tickets purchased for *going passage* may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

"Certificates which show the purchase of tickets not earlier than three days prior to the date announced as the opening date of the meeting [April 6], or which show the purchase of tickets during the first three days of the meeting, may be honored if presented not later than three days after the date announced as the closing date of the meeting, Sunday not to be accounted as a day in any case.

"Under the rules it is necessary that the Secretary . . . of your organization collect all certificates at the earliest possible time after meeting convenes, take them all to the

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office of the Joint Agent at one time, and after he has satisfied himself that the requisite number is in attendance, and that all other conditions upon which reduced rates are made have been fulfilled, he will stamp the certificates with his office stamp, thereby making them valid for return tickets at the reduced rates as announced.

"After one hundred certificates have been thus stamped by him, all others can have their certificates stamped on individual application, provided same is made within the prescribed limit, three days after the closing date of the meeting [April 20], Sunday not to be counted as a day."

NAMES AND ADDRESSES OF OFFICERS

in charge of Passenger and Ticket Departments of Railways in the Territory East of the Missouri River and West of Chicago, Peoria, and St. Louis.

Atchison, Topeka, and Santa Fe Railway; W. J. Black, General Passenger Agent, Topeka, Kansas.

Burlington, Cedar Rapids, and Northern Railway; Jno G Farmer, Assistant General Passenger and Ticket Agent, Cedar Rapids, Iowa.

Chicago and Alton Railroad; Geo. J. Charlton, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, Burlington, and Quincy Railroad; P. S. Eustis, General Passenger Agent, Chicago, Illinois.

Chicago and Northwestern Railway; W. B. Kniskern, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago Great Western Railway; F. H. Lord, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, Milwaukee, and St. Paul Railway; G. H. Heafford, General Passenger Agent, Chicago, Illinois.

Chicago, Rock Island, and Pacific Railway; Jno. Sebastian, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, St. Paul, Minneapolis, and Omaha Railway; T. W. Teasdale, General Passenger Agent, St. Paul, Minnesota

Hannibal and St. Joseph Railroad; Kansas City, St. Joseph, and Council Bluffs Railroad; St. Louis, Keokuk, and Northwestern Railroad; I. W. Wakely, General Passenger Agent, St. Louis, Missouri.

Illinois Central Railroad; A. H. Hanson, General Passenger Agent, Chicago, Illinois.

Iowa Central Railway; Geo. S. Batty, General Passenger and Ticket Agent, Marshalltown, Iowa.

Jacksonville and St. Louis Railway; J. W. Daly, General Passenger and Ticket Agent, Jacksonville, Illinois.

Minneapolis and St. Louis Railroad; A. B. Cutts, General Passenger and Ticket Agent, Minneapolis, Minnesota.

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Rock Island and Peoria Railway; M. A. Patterson, General Passenger Agent, Rock Island, Illinois.

St. Louis and San Francisco Railroad; Bryan Snyder, General Passenger Agent, St. Louis, Missouri.

Sioux City and Pacific Railroad; J. R. Buchanan, General Passenger Agent, Omaha, Nebraska.

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CENTRAL PASSENGER ASSOCIATION.

Territory: That portion of the State of Illinois east of a line drawn from Chicago to East St. Louis, Indiana, Ohio, Michigan Ontario, Western Pennsylvania, and a small portion of Western New York.

Committee cannot report action concerning our conference until March 15. Further notice will be given.

TRUNK LINE ASSOCIATION.

1. Take notice, that tickets are sold from *April 1-8, only*, on going passage—one day less than over Western Association lines. Travelers may thus reach Western Association territory and purchase tickets over its lines not later than the 9th.

2. Passengers pay full fare on going passage. Secure a certificate with every ticket purchased. Certificates when duly signed by the Church Secretary and signed and stamped by agent at Lamoni, will entitle the holders to return ticket to destination at one third regular fare. Holders may return as late as April 24. "Return tickets in all cases are limited to continuous passage to destination."

3. Tickets costing less than sevety-five cents will not entitle the purchasers to reduced rates (unless part of a series of tickets to destination.)

4. Ticket agents at starting points should have "timely notice of intentions, so that through tickets and certificates may be ready when required."

5. The same general plan is followed as over Western Association lines (with exceptions noted above) but the following rules are published to avoid possible misunderstandings:—

"GENERAL INSTRUCTIONS.

"1. The reduction is from Trunk Line territory, i. e., from Niagara Falls, Buffalo, Dunkirk, and Salamanca, New York; Erie and Pittsburg, Pennsylvania; Bellaire, Ohio; Wheeling, Parkersburg, and Huntington, West Virginia, and points east thereof, except in New England.

"2. The reduction is fare and one third on committee's certificate, conditional on there being an attendance at the meeting of not less than 100 persons who hold proper certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents, through to place of meeting. Agents at all important stations and coupon ticket offices are supplied with certificates.

"3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

"4. Going tickets, in connection with which certificates are issued for return, may be sold only on three days, and if a Sunday intervenes four days, immediately preceding the agreed opening date of the meeting, and during the first three days (Sunday included) of the meeting; . . . provided also that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

"5 Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and visé of special agent. Receipts for fare paid will not be accepted in lieu of certificates. . . .

"6 On presentation of the certificate, duly validated, not later than the third day following the agreed date for adjournment (Sunday not to be counted as a day), the agent at place of meeting will return the holder to starting point, upon a continuous passage ticket, by the route over which the going journey was made, at one third the highest limited fare by such route.

"7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable.*

"8. No refund of fare will be made on account of any person failing to obtain a certificate.

"Delegates and others availing of the reduction in fare should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

"LIST OF ROADS MAKING THE REDUCTION.

"Allegheny Valley; Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore and Potomac; Buffalo and Susquehanna; Buffalo, Rochester, and Pittsburg; Camden and Atlantic; Central of New Jersey; Chespeake and Ohio (Huntington, West Virginia, and east thereof); Cumberland Valley; Deleware and Hudson; Delaware, Lackawanna, and Western; Elmira, Cortland, and Northern; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown, and Gloversville; Jamestown and Chautauqua; Lehigh Valley; New York, Central, and Hudson River, including R. W. and O., Adirondack, and Penn., Divisions, (Harlem and Putnam Divisions, also St. Lawrence and Adirondack Railway, including Montreal, excepted); New York, Ontario, and Western; New York, Philadelphia, and Norfolk; Northern Central; Pennsylvania; Philadelphia and Erie; Philadelphia and Reading; Philadelphia, Wilmington, and Baltimore; Western New York and Pennsylvania; West Jersey; West Shore; Wilmington and Northern."

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 23, 1900. 2-t

CHURCH SECRETARY'S NOTICE.

ENROLLMENT IN QUORUMS.

The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104: 31; 118: 1; 120: 10.)

Such enrollment is regulated by rules adopted by General Conferences, which provide that all applications shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination, and by whom ordained; also permanent address,

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and labor done, for quorum records. *None of these items should be omitted.*

Quorums make selections from applications in the Secretary's hands.

The Secretary cannot enroll anyone in a quorum. Quorums report all enrollments to General Conference. Presidents and their counselors are authorized to select names and enroll members to fill vacancies, between conferences, subject to quorum approval or disapproval.

The General Conference of 1897 authorized the Secretary to enroll applicants in quorums of elders, priests, teachers, and deacons, which was done and referred to the Quorum of Twelve, for completion of said quorums by selection and ordination of officers, at the General Conference of 1898. However, the Twelve were unable to complete said organizations then, because of absence of parties and other hindering causes. Brethren whose names appeared in published lists prepared by the Secretary will therefore understand the status of said applicants. Statements designed to reach the matter of more complete enrollment will be made to the General Conference of 1900. In the meantime, vacancies in existing quorums may be filled by quorum officers, from applications in the hands of the Church Secretary.

Brethren who have been ordained to other offices since sending in applications will please send in new applications.

All requests for enrollment should be in hand before April 1.

R S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 24, 1900.

FROM THE HILL CUMORAH.

The thanks of this department are due, and are hereby extended to Elder Rudolph Etzenhouser, for the presentation of a stone from the Hill Cumorah, which he procured on October 19, 1899, near where the plates were discovered from which the Book of Mormon was translated. As a relic we prize it highly, and think it will be interesting to those who visit the Historical Department.

HEMAN C. SMITH, Church Historian.

FOURTH QUORUM OF ELDERS.

The members of the above quorum are requested to report their labors for the past two years, giving a full and itemized report of labors. Please send reports to J. W. Gilbert, secretary of quorum, by the 1st of April, with quorum fees, twenty-five cents, to Lamoni, Decatur County, Iowa.

ANDREW BARR, Pres.

REUNION NOTICES.

All branches or persons in Massachusetts district knowing of places suitable for holding the reunion in 1900, are hereby requested to communicate such information to any member of the committee before the first of May, next. Committee: H. D. Simpson, president, 68 Washington Street, Malden, Massachusetts. Richard Bullard, treasurer, Arlington Heights, Massachusetts. John Smith, secretary, 527 Purchase Street, New Bedford, Massachusetts. JOHN SMITH.

GENERAL CONFERENCE BOARD.

The rate of board has been fixed by the Lamoni branch at $2 50 per week. The committee will have some places where free entertainment can be had, but no one should count on free entertainment and board unless they have made arrangements with the committee before arriving in Lamoni. We will try to aid any who *cannot* pay by helping them to secure such places, but arrangements must be made with the committee before coming.

All persons desiring the services of the committee should write the secretary or president in due time, stating what you desire, when you expect to arrive, etc. If you have preferences, we will try to give them due consideration.

Persons who accept invitations from friends, and make their own arrangements, need not communicate with us, but when you arrive we will assist such to find their places, if desired.

When you decide to come, if you desire us to assist you in any way, write us early, so that as many as possible may be assigned to places before the sessions begin. Committee,

GEORGE W. BLAIR, President.
L G. ANTHONY, Secretary.
S K. SORENSEN.
W. J. MATHER.
J. A. GUNSOLLEY.

CONFERENCE NOTICES.

Northwest Kansas district conference will convene at Idylwild, March 17, ten a. m. Delegates to General Conference are to be appointed. Scattered members are asked to send their names to the secretary, that we may know how many delegates we are entitled to. E. M. LANDERS, Sec.

GREENLEAF, Kansas.

Conference of Central California will convene at Santa Cruz, April 13–15. We look for a good attendance, and also trust that branch officers will send in reports of their branches. J. B. CARMICHAEL, Sec.

BORN.

RIGHT.—To Bro. Matthew and Sr. Louisa Right, at Muchakinock, Iowa, July 16, 1899, a daughter, named Rosa L. Blessed November 22. by Elder W. H. Kephart.

WHITSEL —To Bro. Daniel and Sr. Mary Whitsel, at Given, Iowa, June 11, 1895, a son, named John D., and on August 24, 1897, a son named Ralph R. Blessed February 6, 1900, by Elder W. H Kephart.

MINSHALL —At Bevier, Missouri, January 1, 1900, to Mr. Edward and Sr. Emma Minshall, a son. Blessed February 11, under the hands of Elders J. A. Tanner and R. M. Elvin, and named Thomas.

MARRIED.

FRAZIER.—KENT.—In the Saints' chapel, Idylwild, Clay County, Kansas, at noon on February 14, 1900, the words were spoken which united Sr. Laura Ethel Kent, fourth daughter of Bro. and Sr. Alma Kent, to Mr. Joseph F. Frazier, of Audubon, Iowa. By previous arrangement Bro. H. A. Stebbins came from Lamoni, Iowa, and preached a sermon upon the marriage covenant and then performed the ceremony. Returning to the home of Bro. and Sr. Kent, dinner was served, and on the same day the couple started for Audubon, Iowa, there to make their home. Saints who may be able to call upon them will be welcome by Sister Laura and her husband.

BUCKLEY.—LAMB.—On the 11th of February, 1900, Bro. James Buckley, of Leavenworth, Kansas, and Sr. Sarah A. Lamb, of Pittsburg, Kansas, were joined in the bonds of matrimony at the residence of the bride. Officiating minister, Elder J. T. Davis.

DIED.

JONES —At Three Rivers, Mississippi, Sr. Hattie B. Jones. She was born August 27, 1875; died February 1, 1900. She united with the church September 27, 1896, and has been a firm member until death. She leaves a husband and two little ones to mourn.

BAGLEY.—At Lamoni, Iowa, February 13, 1900, James Roy Bagley, son of Bro. James and Sr. Maggie Bagley. James was born June 27, 1894. The circumstances of this death were peculiarly sad. This was the fifth child lost in death by Sr. Bagley. The other four all died a few years ago, within a period of two weeks. Her husband also died when little James Roy was but one and a half years old. From a family of husband and six children but one child remains. We bespeak for Sr. Bagley the sincere sympathy and prayers of the saints everywhere. Funeral services from the home, in charge of Elder J. A. Gunsolley; sermon by Elder Heman C. Smith.

KENNEDY.—At Omaha, Nebraska, February 2, 1900, Merrith E. Kennedy; he was born December 15, 1871. They removed his body to the home of his parents, Bro. and Sr. David W. Kennedy, at Logan, Iowa, for burial. Funeral sermon by Elder W. A. Smith. It has been said of him, "He had no enemies." He joined the church when a child, and during his last illness expressed his firm belief in it still. He leaves father, mother, brothers, and sisters to mourn. May our Lord and Master comfort those who mourn.

WARNKY.—Mr. Henry Warnky, at the home of his brother, Elder F. C. Warnky, at Argentine, Kansas, of old age. He was born in Malcho, Germany, January, 1820, and died February 6, 1900, aged 80 years. He was a member of the Lutheran Church, but sometime before his death worshiped altogether with the Saints. In his mind he indorsed the gospel in its fullness, but seemingly could not see but what one man held as much authority as another to officiate in the name of the Lord, and lived up to the best light he had. He was buried in the cemetery at Independence, Missouri, from the Saints' church, Elder G. H. Hilliard officiating.

RANNIE —Mark Dewey Rannie was born December 30, 1898, and blessed by Bro James Caffall; died February 13, 1900, at Omaha, Nebraska. He was a sweet bud of promise, plucked from the loving embrace of his parents. Our Redeemer has said he had redeemed such from before the creation. Satan has no power to lay his corrupting hands on them. They are pure, and shall see God. In the innocence of his infancy he was taken, and of such is the kingdom of God. We sought to mingle our sympathies in the hour of bereavement, and comfort as best we can. No public service could be held. May God comfort them.

PEAT.—Martha C. Peat was born May 8, 1823, at Worcester, England; was baptized, together with other members of her family, February 6, 1851. Came to America in 1856, and started across the plains with the handcart company. After detecting some of the wrongdoings by some of that company, became dissatisfied with such actions, knowing that they were not becoming the children of God, and like many others, with shattered hopes and broken heart, she severed her connections with them. United with the Reorganized Church, November 12, 1878. Lived a consistent member of the church to the time of her death, November 11, 1899. A large number of relatives and friends followed her to her last resting place here on earth. Funeral services by J. C. Hitchcock.

GREENMAN.—At Goleta, California, February 11, 1900, Henry Greenman, aged 88 years, 1 month, and ten days; born at Wirtz, England, January 1, 1812; was baptized September 11, 1892. He had first joined the church in England in 1853. Funeral service in the Methodist church, pastor and choir kindly assisting; sermon by Elder R. R. Dana.

SIMMONS.—Dora, daughter of Elder S. W. and Sr. Alice Simmons, of Maysville, Arkansas, was born at Oscar, Indian Territory, May 1, 1895; died February 21, 1900, aged 6 years, 10 months, 21 days. She was a kind and affectionate little girl; she was loved by all who knew her.

We loved her; yes, we loved her,
But our Father loved her more,
For he has sweetly called her,
To yonder shining shore.
The golden gate was open,
A gentle voice said come,
And with farewell unspoken,
She calmly entered home.

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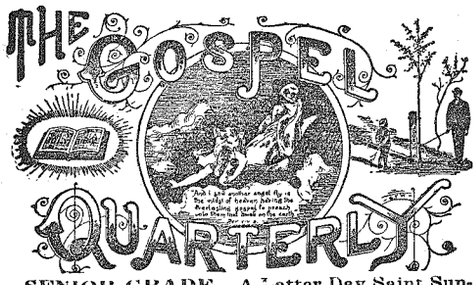

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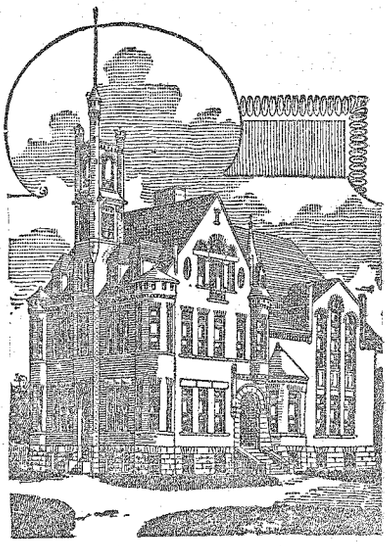

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GEORGE WASHINGTON.

The human trait of hero worship has this disadvantage, that it often exalts its heroes into the clouds and cuts them off from human sympathy by making demigods of them. No man of modern times has suffered from idealization as much as Washington. We all acknowledge that he was the greatest of Americans, that his patriotism was of the purest and his character of the noblest, and that we absolutely owe our national independence to his consummate generalship. Yet the homage paid to his greatness in these days is of the head rather than of the heart.

Excessive idealization has eliminated the warm human heart from our idea of him and has left in place of the real Washington a sort of alabaster image or only a steel engraving. This is a wrong both to him and to ourselves, but it seems to have been inevitable in view of the undeniable greatness and nobility of his character. His chief fault, so to speak, was in being too perfect. He was so high above the ordinary man that hero worship was bound to strip away all the natural human traits and leave nothing but a sort of demigod exalted on a pedestal to be worshiped from afar off. In recent years this unfortunate process has had its natural reaction, and the pious rhapsodies of Weems have been partly replaced by biographies which allow the lonely hero at least a few human limitations and peccadilloes. It is even said that he hurled strong language at Lee in the battle of Monmouth, but men are still writing books to disprove this evidence that he could lapse into justifiable human passion. For the present, then, we must be content with a more or less deified Washington.

If any man was ever justly idealized that man was George Washington. But for him the country could not have won its independence, but for him it could not have formed its union, and but for him it could not have set its new government into motion. He alone could bind North and South together. He embodied the qualities and virtues which won the admiration of the austere New England colonists as well as of the aristocratic Virginians. He had the practical knowledge and the rare balance of judgment which could cope with every emergency and render justice in every dispute. He could be eloquent with the Virginians and devout with the Puritans, and could command the respect and devotion of all who came within reach of his unselfish and fascinating character. Modest, generous, just, forceful, fearless, of absolute integrity, declining all pay for his priceless patriotic services, what wonder that his soldiers offered to crown him king, or that, after his pained and angry refusal, the nation made him not only its President but its canonized hero forever?

Beyond doubt the greatest of Washington's many services was rendered as a soldier. John Adams and Congress said the colonists were free, and there left the matter. Washington and his soldiers made the Declaration of Independence a fact, instead of a mere assertion. It was a comparatively small body of heroes that presented freedom and nationality to the thirteen colonies. The feats of generalship by which Washington achieved this end have never been surpassed in the history of war.

From the days of his youthful but dangerous mission to the French frontier on the Ohio, and from the time of his warnings to Braddock, he showed an unusual grasp of the art of war. He knew the value of striking quickly as well as Grant did. Napoleon never struck more swiftly or suddenly in his brilliant Italian campaign than Washington did on that Christmas night in 1776 at Trenton. Nor was Napoleon's following-up blow more emphatic than Washington's attack on Princeton a week later. It was not a mere complimentary platitude that Frederick the Great uttered when he sent his kindly message "from the oldest General in Europe to the greatest General in the world." It was not a play of empty words in which the President of the Continental Congress said to Washington when he resigned his commission: "The glory of your virtues will not terminate with your military command; it will continue to animate remotest ages."

This was the man in honor of whose death Napoleon ordered all the standards and flags of the French Republic to be bound with crape for ten days. This was the respected enemy for whom a great British fleet hung its flags at half mast when he passed away a few months over a century ago. The grief of the young nation over his death was heartfelt and human enough then. Since that time the tributes to his memory have been such as no other man of ancient or modern times has commanded. Washington's greatness, unlike that of Lincoln, has been recognized and lauded by all the European nations. His name is a household word in every land that has dreamed of liberty. To every schoolboy in the United States it is the synonym of the highest American manhood. If this use as a lay model has somewhat dehumanized Washington, it has ennobled the ideals and lives of the men of the nation. The nation's future is secure as long as the patriotism and high character of George Washington have any power to stir enthusiasm.—*Chicago Tribune.*

DOGMATIC SCIENCE.

The dogmatic scientist is having as hard a time of it in these days as is the dogmatic theologian. Exact sciences seem to be running up against inaccuracies about as rapidly as infallible theologies have run up against failures. Lord Kelvin, the great electrician, wrote, a very short time ago: "One word characterizes my most strenuous effort to advance scientific knowledge; that word is failure. I know really no more about the real nature of electricity than I did fifty years ago."

The truth of the matter is that it does not do for any of us to be too

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sure. "Let him that thinketh he standeth take heed lest he fall." God does not seem to have had in his plan to make any man's thoughts infallible. The theologian who knows it all and starts to crowd out of the church any one who knows differently—he is pretty sure to know just about the least; and the scientist who has understood all mysteries, and settled every problem of the universe—he is sure to be about the shallowest of scientists. The philosopher who wrote the book "De Omnibus Rebus" ("Concerning All Things") found it necessary, very shortly, to write another book on "De Cæteris Rebus" ("Concerning a Few Other Things").

Sir William Hamilton used to say, "The highest reach of human science is the scientific recognition of human ignorance." Yes, the wisest man will be he who has come to an accurate conception of the things which he does not know. That man will be the one with a real grasp and certainty on the things which he does know. He will, as it were, have surveyed his estate, and have found boundaries. Scientist or theologian, he will be the man who seeks the truth humbly in hope.—*The Church Union.*

ABRAHAM LINCOLN.

Why is it that no other name in the long roll of American statesmen stirs the heart of the nation so deeply as that of Abraham Lincoln? Orators never weary of sounding his praise nor auditors of hearing about him. Books on Lincoln multiply each year, and interest in them never flags. Thirty-five years after his death we celebrate his birthday with a unanimity and elaborateness greater than any shown in the past. Every trivial relic of his homely life, every scrap of his writing, is treasured to-day, and it has been literally true from the hour of his tragic death that men—

> dip their napkins in his sacred blood;
> Yea, beg a hair of him for memory,
> And, dying, mention it within their wills,
> Bequeathing it as a rich legacy
> Unto their issue.

It is not enough to say that Lincoln was a wise and patriotic President, who died a martyr to a great cause. We have had other wise and devoted statesmen, and he is not the only martyr President, but there is only one Lincoln. Washington we reverence, but Lincoln we love. His memory is enshrined more deeply in the heart of the nation than that of any other man—closer to the source of tears and of unreasoning devotion—nearer to the springs of emotion that are set to vibrating by sacred family ties.

This cannot be explained by the fact that Lincoln rose by manly effort from the humblest ranks of backwoods life to the highest position in the gift of any people. It cannot be accounted for by the fact that he was a noble embodiment of the thoughtful self-reliance bred of generations of lonely struggle under the shadow of the forest primeval. It is not even because he signed the emancipation proclamation. These things are a part of the reason for the esteem in which we hold Lincoln, and so are his inexhaustible humor, his intense earnestness, his tireless industry, his honesty and his fairness, his courage and his steadfastness of purpose. His homely and unaffected words and ways had something to do with his popularity, and so had his sturdy common sense. But not all these sterling traits could make a Lincoln without something additional. Nor is the secret revealed by naming what is usually regarded as the crowning trait of his magnificent character—the fact that he always sought the right, as God gave him to see the right, and that he devoted his life to a steadfast pursuance of it when once he was convinced he had found it. This will explain much, but it will never explain the flood of emotion that wells up from American hearts at mention of his name.

The true secret of the love for Lincoln is his own love for his fellow men. In his ungainly giant form there was a heart of infinite human sympathy, and this it was that illumined all his other traits of greatness and made the halo that lingers around his head. Without this he might have achieved greatness—might have freed the slaves as a political necessity—might even have brought the war to a successful close and have fallen from an assassin's bullet—and yet we should not to-day be speaking of him as we do. It is this one supreme trait of human sympathy that carries his name out of the realm of intellect into that of emotion.

It was this that made him a popular boy among boys in an obscure Indiana village. It brought him the friendship of every soul in the Illinois towns in which he lived as a youth. No man could rub shoulders with him without finding that he had a deep and steady sympathy with the joys and sorrows of his neighbors, and that he was ready by day or by night to put that sympathy into concrete acts of generous kindness. It might be a farmer whose team had stuck in the mud of a New Salem street, or it might be a Springfield widow who needed wood chopped; Lincoln put his shoulder to the wheel or his hand to the ax with an instinctive alacrity born of a large heart. Once he happened to see a little girl weeping at her door because an expressman had failed to come and take her trunk to the train. Lincoln put the trunk on his back, told the small maid to dry her tears, stalked with his burden through the streets, and sent the mourner away rejoicing upon her first railway journey. These acts were as instinctive with Lincoln as the drawing of his breath, and it is impossible to overestimate the value of this quality of human kindness in bringing him personal success and in making the greatness of his name and the warmth of the nation's affection for him.

It was this same deep human sympathy that caused Lincoln to hate slavery and to throw all the powers of his eloquence against it. It was this, too, that enabled him to hold that marvelous balance of judgment which could put the Union above all else and could hold back emancipation until the right time; he could put himself in the place of the border States citizen and feel that any radical move would imperil the cause of freedom itself. This human sympathy sounded forth in his first inaugural, ran throughout his relations with the soldiers during the war, and animated his last acts as it had his first. The soldiers fighting and dying in the field thought of him and said to each other: "He cares; he makes us fight, but he cares," and they fought on as they never would have fought without that warmth of feeling for the man at the head of the nation.

Look at the matter in any aspect and at any period of Lincoln's life, and the prime cause of his greatness and of our present reverence for him is the fact that he was "human in the best sense of that fine word." For this above all else the people praise him. He not only came from the ranks of the humble, being the greatest and, perhaps, the last great type of our primitive life, but he had an intimate sense of the joys and sorrows of high and low alike; and "he cared." This is reason enough why the nation loves the name of Abraham Lincoln. —*Chicago Tribune.*

AN IMPORTANT DECISION ON SECTARIAN INSTITUTIONS.

The long fight over the meaning of sectarian institutions has at last been brought to a close by a very important decision of the Supreme Court of the United States. This decision maintains that institutions which exist under a charter and are incorporated for humanitarian purposes, though they be conducted by sisters in a religious garb, are not sectarian institutions. No decision of the Supreme Court is so far-reaching in its consequences to Catholic institutions as the one given in the case of the Providence Hospital in Washington. So important is it considered that the *Catholic World Magazine* prints it in full.

"Of the thirty-eight Sultans who have ruled the Ottoman empire since the conquest of Constantinople by the Turks, thirty-four have died violent deaths."

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THE SAINTS' HERALD.

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

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

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JOSEPH SMITH - - - EDITOR.
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LAMONI, IOWA, MARCH 7, 1900.

ACTIVITY IN THE FIELD.

Just now there is considerable activity in some parts of the field.

Bro. I. N. White was to meet the Rev. Clark Braden, at Viroqua, Wisconsin, in a twelve-nights' discussion, to begin Tuesday, the 27th, and we suppose the debate is now going on. We give the propositions:—

Was Joseph Smith a Prophet of God? I. N. White affirms, Clark Braden denies.

Is the Christian Church, (commonly nicknamed Campbellites) in fact the Church of God; harmonizing in faith, doctrine, organization, and practice, with the Church of Christ set up by divine authority eighteen hundred years ago? Clark Braden affirms, I. N. White denies.

Bro. White has the Rev. Braden at a standstill on the second proposition, and it is a curious thing to know just how the gentleman will be able to show the primitive church of Christ in the Christian Church, "nicknamed Campbellites."

An institution that rose from a Presbyterian root at Brush Creek, Virginia, through the *baptism* of Thomas Campbell, the father of Alexander Campbell for whom the "nickname" stands, by a Baptist minister named Luse, can hardly go further back in its history than the date of Thomas Campbell's convictions. But the battle rages. May the defender have faith and courage.

Bro. R. C. Evans will probably start for the conference about March 7 and will have fifteen appointments for eight days—pretty good work that.

Papers from Greensburg, Indiana, the *Review* and the *Standard*, for February 23 notice the presence and the preaching of Bro. James M. Baggerly, the Boy Preacher, who was to occupy the G. A. R. hall, on the evening of that day, at 7:30.

The *Review* contains a somewhat humorous sketch of a running debate between Bro. Baggerly and a Rev. Christian, as follows:—

One of the warmest debates ever witnessed in this city was pulled off in the gentleman's waiting room at the passenger station, Thursday night. Elder H. B. Sherman, of Westport, who attended the meeting at G. A. R. hall, and Rev. James M. Baggerly, Latter Day Saint, of Detroit, Michigan, met and by some means became hooked up in a discussion of Joseph Smith vs. Alexander Campbell. The argument waxed furious, sometimes in favor of one and again in favor of the other. So heated grew the debate that Elder Sherman misunderstood his opponent and imagined that he was being accused of handling the truth in a somewhat careless and reckless manner. This the Saint denied, so that the elder was compelled to forego the pleasure of denying the accusation by a physical encounter. About the time that one or the other's patron was about to be enthroned as the only inspired prophet, a mean infidel who had been a spectator in the large crowd of listeners came to the front and knocked things "topsy turvy" by offering five hundred dollars if either would prove or demonstrate that there was a God. The scene instantly shifted, then came a triangular fight of words which carried the matter late into the night without a solution of either of the questions.

Bro. W. H. Smart, wrote from Grove, Indian Territory, February 21, from which we extract:—

The work is onward here. Much good has been done in this field the last two years. Personally I am not doing anything at the present; I have been sick for two months. I would have liked to have Bro. J. T. Davis come and labor some with me, but my sickness has hindered. Bro. John T. is a wise counselor and is greatly needed in this part. I was glad to see Bro. C. R. Duncan's letter in the *Herald*, dated February 2.

Brn. Duncan, Roush, and E. F. Shupe are busy at Denver, Colorado, holding an indignation meeting at the close of their district conference, protesting against being classed as "Mormons" and "polygamists."

Bro. S. W. L. Scott has closed a successful discussion in Southern Indiana, with Rev. Denney, of the Christian Church. It is spoken of favorably by many.

THE GIFT OF THE HOLY GHOST; THE ACKNOWLEDGMENT OF THE RITE OF REMISSION.

In the nature of a covenant it is proper to expect that when an imposed condition is prescribed and fulfilled, there should be a suitable acknowledgment of such fulfillment. So in the gospel covenant. If it is essential that a man shall be born again before he can see the kingdom, then it is not unreasonable to expect that after the birth of the water there should be some acknowledgment upon the part of the heavenly powers of the act of obedience and consequent new birth, and some token be given of the acceptance of the individual into the new life and a salvable condition.

The laying on of hands for confirmation of the baptized believer into membership in the church or body of Christ, and for the conferment of the Holy Spirit, the witness-bearing Spirit, has been ordained of God and instituted by the Lord Jesus Christ for these intents and purposes.

Jesus ordained his disciples as well as baptized them, and in the act of ordination he must have laid his hands on them. In John 20: 21, 22, the story is told like this:—

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

There is a pleasant analogy between this beautiful rite the performing of which is related above, and that remarkable occurrence which took place when man was brought into being.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2: 7.

As in the one case, by the breath of life from the Creator's lips man became a living corporeal soul; so in the other, by the breath of spiritual life breathed upon his living disciples the Savior infused that better spirit life, which gives them the power of an endless life, and endues them with the authority to minister in the gospel rites by which men may be born again and receive the witness of their adoption, the Holy Ghost.

The giving of the Holy Ghost to the disciples as related by John, took place after the resurrection of Jesus, after the hour in which he could say, "All power is given unto me in heaven and in earth.—Matthew 28: 22.

He had therefore won the victory over the environments of the flesh, had achieved the triumph over the adversary of souls, and could control and command all the forces of life, spiritual and temporal.

Soon after this occurred, the Lord having ascended to his place, the disciples scattered from Jerusalem, preaching. One of them, Philip, preached at Samaria, and as the result many were converted and were baptized. This awakening and work wrought by Philip came to the knowledge of the apostles remaining at Jerusalem, and two of them anxious to be about the Master's work and knowing what that work was, and desirous of following out his instructions to them, authorized two of their number, Peter and John, to proceed

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to Samaria to perform for them the same sacred rite which themselves had received and by which the Holy Ghost was conferred. When these two officers reached the city they at once laid their hands on these many baptized devotees praying for them, and the rite was acknowledged of God and they received the Holy Ghost. (Acts, chapter 8.)

A similar occurrence, or one of similar import, is related in Acts, chapter 19.

These taken in their intended import and effect, point unmistakably to the conclusion that the rite of laying on of hands was to be the physical and open means to be employed for the purpose of effecting the giving the Holy Spirit, the impartation of spiritual life, the manifestations of which should be the tokens of acceptance vouchsafed unto the obedient believer.

By a close reading of John, chapters 15 and 16, it will be readily seen that the office work of the Holy Spirit so conferred was to testify to the accepted believer that Jesus was and is the Christ.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

That this Comforter, the Spirit of truth, is the Holy Ghost, is seen by examining John 14: 26 where it is explicitly stated:—

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bebring all things to your remembrance, whatsoever I have said unto you.

The laying on of hands is the extended hand of spiritual fellowship, on the part of the church, the outward token of acceptance into the family of God on the earth; the sealing act of adoption, which ratified by the gift of the Holy Ghost, becomes the earnest of the purchased possession until the redemption of the body in the resurrection.

As correlatives of the laying on of the hands for confirmation into the church and the bestowment of the Holy Ghost there are: The laying on of the hands in ordination to office in the priesthood and in the church; the setting apart to the work of the ministry, the work of servants of Christ to preach the gospel, expound the word of God as the same has been written and given of God; to invite men to come to Christ and to baptize and perform all the duties, rites, and ceremonies belonging to the gospel service. The laying on of the hands for spiritual blessings, to bless with strength and spiritual life among the members of the body of Christ, the church.

The laying on of hands for the healing of the sick. To thus minister in the rite of anointing with oil and praying for the sick according to the examples set by the Master and his immediate disciples, and as commanded in the New Testament Scriptures.

The laying on of hands in the receiving and blessing of children who have not yet arrived to the age of accountability, and are not for that reason proper subjects for baptism; not yet being able to believe and repent as the word requires.

All these things follow and appertain to the principle, doctrine, right, and privilege of the laying on of hands, as part of the gospel.

ITEMS OF INTEREST.

GOTTHEIL TALKS ON ZIONISM.

Professor Richard Gottheil, of Columbia University, New York, addressed a large Hebrew audience Sunday afternoon at West Twelfth Street Turner Hall on the subject of "Zionism."

In the course of his remarks the speaker said that his religious brothers and sisters would never be contented until they could establish a large colony in Palestine and revive the great historical memories of their fathers.

After declaring that France is no longer a place for the Jew, and picturing the sufferings of the Hebrew race in Russia, Roumania, and Austria, Professor Gottheil said:—

"Let us be united under a central governing body. Let us enroll ourselves under the modern Zionistic banner. It is about time for us to appreciate the great good which will result from this Zionistic movement. We will never be happy until we go back to the home of our fathers. I think it is our duty to build up the temples which time has obliterated."

TWENTY-FIVE HEBREW COLONIES.

There are not less than twenty-five colonies of Hebrews, says the Pittsburg *Dispatch*, most of them thriving and self-supporting, in Judea, Samaria, Upper Galilee, and in trans-Jordanic regions, with a total of 4,500 colonists and about 1,000 hired Hebrew laborers.

CATHOLICS DESIRE STATE AID.

New York, Jan. 26.—Catholics of this city will oppose the proposed educational bill that is being prepared by the statutory revision commission. The bill provides for State aid to State schools and excludes all schools that make religion of any kind a branch of study or a basis of education. A body of representative Catholics from this city may go to Albany as soon as the bill has been submitted to the legislature and strive to procure favorable recognition for the Catholic parochial schools, on the ground that they are doing State work and should therefore receive State support.—*Chicago Record.*

MORMONS START NEW COLONY.

Cheyenne, Wyo., Feb. 9.—Arrangements for one of the biggest colonization schemes ever engineered in the West have been completed here, where a portion of the Big Horn Basin in Northern Wyoming will be settled by Mormons.

For several years a majority of the Mormons in Utah have felt that they wanted more independence of the Gentiles, and with the idea of getting away and into a new country where they might build their homes anew.

Arrangements were made with the Wyoming authorities for the selection of 200,000 acres of land in the Big Horn Basin under the Carey act. A committee of prominent Mormons is now selecting this land along the Stinking Water River.

The Mormon leaders say upward of 3,000 people will immigrate to the colony during the present year.

QUESTIONS AND ANSWERS.

We are asked to explain the following passage of Scripture:—

And no man has ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven.—John 3: 13.

All we can say of this is that we understand it in much the same way that we do other passages of similar construction; such as,

Whatsoever ye bind on earth shall be bound in heaven.

Despise not these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Lay up for yourselves treasures in heaven.

Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.

A brother writes that he is unable to explain how the Son of man could be in heaven and talking to Nicodemus at the same time.

In a similar way we may not be able to explain how we can have our conversation on earth and in heaven at the same time.

To us the passage referred to means that the Son of man, the man which was from heaven, held powers which were exercised by him both on earth and in heaven.

It is as easy to understand this saying in this way as it is to understand his saying, "He that hath seen me hath seen the Father;" "I and my Father are one."

He was the representative of the Supreme power both on earth and in heaven. He came from heaven, would go again, had done and could at will; could lay his life down and take it again; and in these things was in his power and the right to exercise it in heaven. He could not have meant to convey the idea that his body was in heaven. He could have meant, however, that in that sublime sense in which he was the Son of God, coequal with the Father, one with him in majesty, power, love, knowledge, and wisdom, he was with him in his seat of power, heaven.

"Great is the mystery of godliness; God was manifest in the flesh," in an endeavor to reconcile the world to himself, "by that man . . . whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Jesus said on the occasion of the prayer recorded in the seventeenth of John's Gospel,

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17: 11.

In the spirit of the question, How

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was it? Was not he in the world while he thus prayed? Surely, his body was in the world, he had not yet gone to the Father; yet, in a sense, his work was done on earth; his spiritual life was not in the world; but was with the Father in heaven.

This is all the explanation we can give of the text referred to.

Like the text in Luke 16: 9, "Make to yourselves friends of the Mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations," it must be given a literal rendering to get its true significance and see its force.

THE London *Lancet* has recently cited some instances where diseases were communicated by holy water, and many samples were taken from churches in different towns in Holland. The result was the discovery in most cases of abundant bacterial growth, with the occasional presence of staphylococci and other pathogenic forms. Two guinea pigs that were injected with the sediment from a font of a church in Amsterdam died in thirty hours. Mr. Bruns, of Arnhem, Holland, devised a means of completely avoiding contamination. The water is stored in a narrow-necked jar inverted in a shallow basin, so that the overflow from the jar ceases as soon as the water in the basin covers the neck of the jar. One end of a bent tube filled with hair is immersed in the water in the basin, and the other end overhanging the edge delivers a constant stream of small drops raised by the capillarity of the hair. All these parts are inclosed in an ornamental open case so that the congregation have merely to hold their fingers for an instant in the stream. The apparatus has been sanctioned by ecclesiastical authority. —*Scientific American, February 24, 1900.*

Is the above another instance in which "science is the handmaid of theology"? or, is there any theology —genuine theology we mean—about this holy water business? If some persons are not mistaken in their conclusions there are worse things than "staphylococci" and other bacteria forms in the holy water superstition. It is interesting to note the progressive spirit in which "the apparatus has been sanctioned by ecclesiastical authority." The Devil has been credited with being in terror of "holy water." Now that high ecclesiastical authority has sanctioned this scientific apparatus by which longstanding and accumulating disease germs are removed and their segregation rendered unlikely or impossible, is it not probable that the fear of his Satanic Majesty may be removed, especially as the superstitious character attaching to the liquid yet remains with its hold upon the people, a continuing factor in binding them to the system of credulity under which so many are held in bondage.

It is evident that the world moves, and that even the extreme conservatism of those who believe in the feature referred to above is not wholly unresponsive to progress.

EXTRACTS FROM LETTERS.

Bro. Gilbert J. Waller, wrote from Honolulu, February 15:—

I am glad to report the situation much improved; have had no cases of plague for several days in Honolulu. However, it has made its appearance in Maui and Hawaii. We are all well, I am thankful to say. None of our numbers so far have been attacked by the disease; and also in our business none of the men employed have had the disease. This is encouraging and tends to increase one's faith in God's promises, for one cannot fail but see in it the protecting hand of a loving Father.

Bro. J. S. Roth, Perry, Iowa, March 1:—

I baptized two more fine young folks at Grinnell two weeks ago. They both served in the Salvation Army, therefore they are workers. They brought their zeal with them. Our numbers are still increasing in Grinnell. That is eight new recruits within a year, and there are still others investigating. Our conference there was a grand affair, pronounced so by outsiders. The Spirit of the Master was enjoyed by all the Saints, and some outsiders felt its hallowed influence. Two Utah elders, Day and Botty, are in Newton, so one of our members wrote me yesterday. The Saints there want me to come to look after their deceptive work, which I will do as soon as I get through here; for they creep into houses and (try to) lead captive silly women. (2 Tim. 3: 6.) I am still in the conflict.

Elder E. F. Shupe, Denver, Colorado, February 26:—

Our district conference held the 17th and 18th inst. was among the best ever held in the district. The weather was quite cold the week before and the attendance was not large, but the days of the conference were fine. The prayer and sacrament service on Sunday was one of those good times when the Spirit was present in abundance. Enough money has been subscribed to assure a tent for the district, and we expect to make this year the best in the history of the Colorado mission. The district officers for the next six months are, E. F. Shupe, president, and A. E. Tabor secretary, of Wray, Colorado.

Bro. W. A. Willoughby, Bonesteel, South Dakota, February 27:—

Bro. Whiting came in our midst about the middle of February and preached eleven sermons, nine in Bonesteel and two in Pleasant Valley. The Baptist church, which was locked against Bro. Caffall last spring, was opened for Bro. Whiting by those who belong to no church, and he preached there when the church was not in use by the Baptists, and the Baptists attended our meetings right along when their meetings were not in session, and quite a number came when their meetings were going on and seemed quite interested. Much prejudice was removed by his kind, mild way. Good attention, and applause many times during his sermons. I think he was the right man in the right place. The Saints desire that he should come again. Sectarians and outsiders say, "Have him come again." The Saints here are greatly cheered.

EDITORIAL ITEMS.

Elder G. R. Wells, missionary in Australia, and family, arrived at Vancouver, British Columbia, March 2. All in good health and spirits. They were to leave same day for Independence, Missouri.

Constantinople advices admit that concessions to Russia for railways practically amounts to paving the way for annexation of Turkish territory to Russia. It is positively stated that the Sultan has already ratified the concession permitting Russia to construct a line from Kars to Erzeroum.

China is employing the good offices of Japan in her development, and by which an understanding is being developed between the two peoples to their mutual good. Japan is building a railway in Corea.

St. Petersburg announces that the Russian government has decided to build a railroad this spring from the eastern border of European Russia to Tashkend, Turkestan. Such a road would give Russia an approach to Northeastern Afghanistan and place her forces when needed directly north of Cabool.

General Cronje, the Boer commander, surrendered a force of 4,000 troops to the British, at Paardeburg, February 27. The forces of General Buller captured the key to Ladysmith, so long besieged, which was entered by the British. The severest fighting of the war is yet to come, according to reports.

The Emir of Bokhara, one of the Czar's vassals, has offered Russia large land tracts for colonization. Berlin regards this as another step in Russia's preparation for future conflict in Afghanistan, and likewise proof that Russia is not intending immediate action against Herat.

The British army estimates for 1900–1901 indicate enormous additions, both in the strength of the army and the total cost, The amount asked for is about $300,000,000. Close upon 250,000 additional men are to be placed in the home and colonial establishments of the army, exclusive of those serving in India. The total strength will be brought up from 185.000 to 430,000.

French troops are reported to have occupied Tafilet near the domains of the Sultan of Morocco. The seizure is regarded as a menace to England threatening Morocco and Gibraltar.

Bro. S. W. Tomlinson at last accounts was at Watson Center, Ontario, laboring in the interests of the cause with fair attendance and interest. He would go thence to Langton, a new opening.

Arrivals from the mission field included Brn. I. P. Baggerly and F. B. Blair; the former from the Southwestern, the latter from the California mission field.

"Archbishop Giustiniani of Rome has refused to bless the flag of the Labor society because it bears the coat of arms of the royal house of Savoy. He insists that the royal insignia be replaced with the symbolical cross. The Archbishop also reproached a Roman Catholic priest

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because he ended his sermon by invoking a supreme blessing upon the Italian sovereigns."

"The Frankfort *Zeitung's* latest Constantinople dispatches state that Russia is aiming at a protectorate over the entire northeastern part of Asia Minor."

Saints expecting to attend General Conference should read notice of reception committee in Miscellaneous Department, page 160, this issue.

The auditorium of Brick Chapel, Lamoni, has been repapered, and rostrum and aisles newly carpeted.

Original Articles.

WHO WAS MELCHISEDEC?

ANOTHER TRIUMPH FOR THE LATTER DAY SEER.

The Hebrew prophet was instructed of the Holy Spirit to say concerning those who should oppose the work of God, "The wisdom of their wise shall perish," thus plainly inferring that sufficient time would be granted for the "wise" opposers to bring forth and place upon record their wisdom, before it should be overthrown; as in fact a thing *must exist* before it can perish. The comments and verdicts of the learned theologians of the present age, relating to the matter of Melchisedec, and the complete refutation of it all by the "marvelous work and a wonder," as unquestionably proved by late archæological discoveries, (providing their publications are reliable,) is a clear and perfect demonstration of that prophetic utterance.

First, we will call your attention to some of the verdicts referred to.

The Rev. Ingram Cobbin, in his comments in "Family Bible," seeks to refute the theory held by other commentators and believed by many, that this important personage must be none other than Christ himself, by treating upon the statement found in Hebrews 7: 3, "Made *like unto* the Son of God;" thus, "It would be absurd to say he was made *like* himself, which would be the case if he were indeed the Messiah," which of course would be quite true.

Still Mr. Cobbin does not commit himself by offering a theory upon the subject, or in any way stating who Melchisedec was, more than to hint that the "Without father, without mother, without descent, having neither beginning of days nor end of life," which occurs in the same verse, may simply mean that Moses was not acquainted with his genealogy.

This way out of the dilemma might possibly answer, so far as it relates to his father and mother; but the direct statement, "Having neither beginning of days nor end of life," could hardly be so easily explained away; but it all goes to make up a sample of the "wisdom of the wise," as manifest concerning this matter. Now we will show how peculiarly this wisdom (?) is made to perish.

In the early days of the church as restored in the latter times, Joseph Smith, the martyr, and others taught that the description given in the third verse of the seventh chapter of Hebrews referred, or should be applied, to the office which the man Melchisedec held—that is to say, a priest of the Most High God, rather than to the man himself. For vindication of this, turn to the Book of Mormon:—

> Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afteawards, but none were greater; therefore of him they have more particularly made mention.—Alma 10: 2.

Again turn to the book of Doctrine and Covenants:—

> Why the first [priesthood] is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called the priesthood after Melchisedec, or the Melchisedec priesthood.—D. C. 104: 1.

To this add the rendering of Hebrews 7: 3, as found in the Inspired Translation:—

> For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

Thus we have the latter-day Seer committed and on record in the three standard books of the church upon the matter of Melchisedec; and thus the elders have taught for about seventy years in direct contradiction to the wisdom of the world, which scouted the idea as a vagary of Mormonism; nor could we have done any better with no better light than they possessed; but "God works in a mysterious way his wonders to perform;" hence the nature of the above caption.

To show the mysterious way in which God worked in this instance, I will relate how a few years ago one Rev. Vincent, who by the way is called a leading light in modern theology, and is said to teach the theory that this Melchisedec was actually the Christ, delivered a lecture in several places in Nova Scotia, entitled, "The Bible and the Spade." I had the privilege of attending the lecture, as it was given in the town of Amherst.

With great pleasure I followed the speaker, as he brought overwhelming proof of the divine authenticity of the Bible, as portrayed upon the monuments and tablets which have in recent years been brought to light by the "Spade" of the archæologist of Eastern lands, but was a little grieved to hear the learned lecturer state that while God had this peculiar way of confirming the believer in the Bible, the believer in the bogus work called the Book of Mormon would always remain destitute of such comfort, for the "Spade" had refused to do anything for that book, save to disprove it, or words to that effect.

After the speaker had concluded his lecture, I stepped to the front and asked him if he would like to enter into a debate upon American archæology, as relating to the Book of Mormon. He declined.

I felt sorry to have the matter end thus, but was powerless to prevent it, because of numbers and prestige; but the good Father is not affected by numbers, nor prestige either, but proceeds right along with his work, and will continue to do so until all his truth is verified.

A few weeks ago I visited Amherst again, for a day, and bought from a lady canvasser a work entitled, "Marvelous Discoveries in Bible Lands," published by R. A. H. Morrow, 59 Garden Street, St. John, N. B.; price, I think thirty cents; date, 1899. This work claims to be authentic.

Attention, dear reader, while we give you an extract found on pp. 40, 41, 42:—

> In these tablets the analogy of Melchisedec is maintained by what is recorded of the meaning and antiquity of the word "Jerusalem." It is evident from these tablet inscriptions that Melchisedec, king of Salem and priest of the most high God, who is taken as a type of Christ in his united kingly and princely office, was *not the solitary occupant of that dignity* (italics mine), but one in a succession of priest-kings which continued to the time before the conquest. And that Abraham should have received Melchisedec's blessing was only the due acknowledgement of the God of peace to one who had delivered Palestine from the invader and given peace to the land.

In reference to this great personage, Professor Sayce says:—

> Two or three years ago it would have seemed a dream of the wildest enthusiasm to suggest that light would be thrown by modern discovery on the history of Melchisedec. Whatever lingering scruples the critic might have felt about rejecting the historical character of the first half of the fourteenth chapter of Genesis, he felt none at all as to the second half of it. Melchisedec, king of Salem and priest of the most high God, appeared to be altogether a creation of mythology. And yet among the surprises which the tablets of Tel-el Amarna had in store for

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us, was the discovery that after all Melchisedec might well have been a historical personage.

Among the correspondents of the Egyptian Pharaoh is a certain Ebed-tob, the vassal king of Jerusalem. Jerusalem was already an important city, with a territory that extended to Carmel in the South and to Gath and Keilah in the West. It was threatened at this time by the Kahabiri or "confederacy," confederated tribes it might be, who had their center at Hebron, and the letters of Ebed-tob held a position, which as he tells us, was unlike that of any other Egyptian governor in Canaan. He had been appointed or confirmed in his post, not by Pharaoh, but by the oracle and power of the great king the god, that is to say, whose sanctuary stood on the summit of Moriah. It was not from his father, or from his mother, that he had inherited his dignity; he was king of Jerusalem because he was priest of its god.

In all this we have an explanation of the language used in reference to Melchisedec. Melchisedec, too, was "without father, without mother," and, like Ebed-tob, he was at once priest and king. It was in virtue of his priesthood that Abraham, the Hebrew, paid tithes to him after the defeat of the foreign invaders. Up to the closing day of the eighteenth Egyptian dynasty, if not later, Jerusalem was governed by a royal priest.

Is not this one of the most emphatic and conclusive vindications of the divinity of the latter-day work on record? Verily one would almost be led to think that it was a case of hair-breadth escape from the charge of plagiarism on the part of the writer of the Book of Mormon (see Alma, chap. 10, v. 1, 2) were it not that the Book of Mormon was published in 1831, and this work bears the very recent date of 1899.

Oh, yes, Latter Day Saints get a good deal of comfort from the work of the "Spade" on the American continent, yet have no objections to being delighted to find their peculiar mission vindicated and defended by the same spade that testifies to the truthfulness of the grand old Bible in Eastern lands; which, however, in this case does not pay a very glowing tribute to the King James translation of it in the text referred to.

We rejoice, yet not as over a fallen foe, but are only too glad to have men believe the truth because it *is* the truth, even though it requires a demonstration to make them do so; and are grateful to the wise Ruler of the universe, that while he is manifesting his long suffering and patience toward the world, by piling up evidences of his truth for their acceptation, he is doing it in a way best calculated to comfort and confirm the hearts of those who have already believed upon a less amount of material evidence. It is to be sincerely hoped that the abundance of testimony will not prove a "savor of death unto death" to any who are expecting a home with the righteous.

The household of faith may well be encouraged and can well afford to be patient over individual trials, when it is so apparent that the great God of all living is from time to time making glorious triumphs for his people along and in harmony with the line foretold by his holy prophets long ages ago.

Peacefully sleep, thou man of God,
Beneath thy distant nameless sod.
Great shall thine honor be;
Nor need thy friend or child repine,
For o'er thy life e'en now doth shine
Light from Divinity.

A heartless people knew thee not,
But with a cruel hatred sought
To stamp thee with disgrace;
But lo! the hand of God is raised,
And thy great work shall yet be praised,
By man: entire race.

H. J. DAVISON.

Letter Department.

HOLSTEIN, Ont., Feb. 22.

Editors Herald:—To-day finds me in the home of Bro. D. W. Cameron, having arrived here from Listowell last evening, at which place I had the pleasure of placing beneath the waves, a Mrs. A. K. Phillips and daughter, and leaving the husband and father awaiting a warm day to also go forth in obedience to the call of the Master. She is the daughter of our aged Bro. and Sr. Robert Taggart, of Grindstone City, Michigan, whose hearts will thus be made glad to know their prayers have been heard and answered, and that the seed sown by them, while on a visit some time ago, has brought forth fruit unto eternal life.

I am glad to be able to report the work in this part of his vineyard to be on the move, and every day or so sees some added to the kingdom, and those already in trying by their lives to become acceptable with the Master.

My heart has been made glad and my knowledge increased the last eight days, by the companionship of Bro. G. C. Tomlinson, whom I met at Stratford; and while with him we had the pleasure of seeing success crown our labors to the extent of six baptisms, and good results follow in several administrations. Bro. George is truly a servant of God, and if humble and patient, will surely become very useful in the house of Israel. We felt pain at parting and severing our connections, and were made to indeed pray for the time when Zion should be redeemed. I expect to leave here for Sable Falls in the morning, where we anticipate much work, and would ask all to kindly remember us in their prayers, that strength, wisdom, and humility may be ours to enjoy. For the truth,

ED. N. COMPTON.

DOWNS, Okla., Feb. 21.

Editors Herald:—In reading your columns we are always benefited; also, through its columns there are a great many that are reached, both in and out of the church. Bro. and Sr. Pate, Bro. and Sr. Reasor, and writer, were in attendance at Oklahoma conference, which met with the saints of the Oak Grove branch. We made some sacrifice and encountered some bad weather in order to get there, but were benefited by attending. The conference passed off with best of feeling, and some lasting good was accomplished outside the saints.

The conference appointed and empowered a committee to canvass the district, and if conditions are favorable, to provide for a co-operative boarding tent at our reunion this summer; and we set to work this early in the season, so that we can talk of the advantages and disadvantages to be derived from it. So far as we have canvassed the matter, the advantages to be derived outweigh the objections that have been urged against it. As far as I can see, there is but one cause for failure, and that lies in the saints of the district not taking an active part and lending it their aid and support. It was a success in California last season. Why cannot it be made a success in Oklahoma? In figuring a good bill of fare, it is possible for one to eat three meals per day at a cost of not to exceed twenty-five cents a day. Now don't just say it can't be done, but take a pencil and paper and do a little figuring for yourself, and find all the fault you can, also all the good points.

One point that must not be overlooked, is the rest that the sisters can have from cooking, and in their attendance at all the services cannot be estimated.

Now every Saint in Oklahoma should consider that they are as much or more interested in this than the committee, and if the committee get slack, urge them to activity. Make it your personal interest. We want to get in communication with the scattered Saints of Oklahoma, and if possible induce them to attend the reunion, also the district conference, which are not as well attended as they should be. By attending these gatherings we can be built up, and come to a better understanding of the truth, by being where we can receive the counsel of the elders. The committee are W. S. Macrae, R. M. Maloney, S. S. Smith, W. W. Budworth, and George M. Hiles. Any one of the above-named would be glad to hear from anyone, in or out of Oklahoma.

Yours for the advancement of the truth,

GEO. M. HILES.

FALL RIVER, Mass., Feb. 16.

Editors Herald:—It is somewhat dull and gloomy this morning, and as I looked through my window and thought of the changes as they take place, each in its turn during the season, I thought of the beautiful spring which would soon be here, and how it would unfold to the eye the beauties of its season. Then the summer, which also brings its charms of nature, the beautiful flowers which blossom in abundance to beautify the earth and please all who are lovers of nature and who love to study the handiwork of the Almighty and divine Creator. Thinking in this line, my mind was turned to the gospel, and to the changes which come to all who are interested in its work, and who desire to become helpers for the advancement of the work. Several thoughts were presented to my mind. How and in what way can we do this?

We must first find if possible the work which he, the divine One, wants us to do;

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when we have found this, we must be satisfied and try to fill this place to the honor and glory of God. It may be that we are only a very little stone, so small that it can hardly be discovered, in this building which is to be erected; yet even this small stone is necessary to complete the structure. Another way in which we can help is to love one another; help in every possible way we can find.

First, let us take a visit to a sick room; what is there more cheering, more comforting, than a bright, happy, smiling face, as it enters a room where there are those who are suffering from illness of either body or mind. We may speak a few kind words, or perhaps do some little act of kindness; we may do something to ease or soften their pain, and ofttimes it has been that a little quiet season of prayer may be had by request of those suffering, which has often proved a blessing.

Do you think if we do any of the above mentioned that our heavenly Father will turn us away empty when we go to him asking for blessing at his hand? That is if we do it in a spirit of humility and love. I think not. O, how happy we feel as we return to our home, and realize that we have tried to do what we could, and we feel the Spirit of God with us, which strengthens us and gives us courage to press on.

Another way we can help, and a very important one it is, and that is our little mites. The Savior says, "If ye love me, keep my commandments." This is one of the very important ones, I believe, and it is tithing. It is by this that the gospel is spread; by this that God's servants are enabled to go from place to place with the everlasting gospel, full of truth, and a hope of eternal life, to all who will obey.

"Well," says one, "how can we do this? We have only a very small allowance, and how can we pay our tithing." Now I can only speak from experience, and from facts I know personally. I will give an illustration of a case which I think may help some of our young people to do likewise, if they will only put forth the effort.

There are a great many who have a weekly allowance, if not weekly, we have money given us, perhaps to buy ribbons, gloves, or some such article. Can we not give the Master his share of this. Suppose we have fifty cents given us for pocket money, and we put a tenth of this aside, and keep adding to it right along, we shall have in five weeks twenty-five cents. It may seem very small but think if five or six sending twenty-five cents each, there will be just so much more for our Bishop to help some missionary's wife and family who are perhaps in distress. I have tried this small scale, and have found my allowance to grow larger, and have been able to give more next time; and have been happier than if I had a dozen pieces of new ribbon. I know cases that are run on even smaller scales than what I have mentioned, yet it has been for pure love for Christ and a desire to help spread the gospel. Then let us all try to put our little mites together, and they will mount up gradually, and will make our Bishop and others feel that God's people are not sleeping, but are up and doing what their hands find to do.

Another little act of importance, which might be mentioned here, which if allowed to grow will not only hinder us and the work, and should not be found among the saints of God,—and that is backbiting, gossiping, trying to injure our brother or sister. This must not be; we must overcome and fight daily if needs be to master these things. I have learned from experience the result of these, and have found the beauty of learning to shun such evils, for such they are, and will hinder both our spiritual growth as individuals, and also the growth of the church. We must learn not to judge from outward appearances, but try to study the life of that individual, and learn the motive, the pure intent of the heart. I like that passage which reads: "Man looketh on the outward appearance, but the Lord looketh on the heart."

I am glad that this is true, for if we should be judged from man's standpoint of view, how far short would their judgment be from that of the divine Creator who knoweth every desire of the heart, and who will judge a righteous judgment. I do not wish it understood that I am free from the above. I wish I were; but I am trying by the aid and assistance of a kind and heavenly parent to live just as near to the gospel as possible, so when that great day comes that Zion shall be established in all righteousness, and shall be as a pure and mighty nation in the sight of God, I can be counted worthy to be among that number.

I know not why my thoughts should run in this direction, or why I should attempt to put them on paper; but hope I may have said something which may be of benefit to any who may read them, hoping and praying that the time will soon come when we as the people of God will become so pure and united that the world can truly say we are of a truth the chosen ones of God. May we be as bright shining lights, have our lamps trimmed and burning, then when the watchman cries, "Lo the bridegroom cometh, go ye out to meet him," we shall be ready. May our heavenly Father help us in all our efforts for good, that Zion may grow and prosper, and that all evil may be rooted from among his people; then he can bless us, and cause his work to flourish, that the honest in heart may be gathered into his fold, for truly there are many who are seeking after truth and light; then we must be prayerful and watchful, lest we enter into temptation, for truly the evil one is always on the watch, seeking to tempt all whom he may, and hinder those who have an influence for good in the work. Let us be faithful and press on, till Christ shall come to claim his own.

Your sister in Christ,

B. C. W.

LOS ANGELES, Cal., Feb. 21.

Editors Herald:—Our conference just closed was among the best we have held in Southern California. Peace and harmony prevailed and the Saints dispersed renewed in spirits and inspired for better service in the days to come. We had with us of the general ministry Elders G. T. Griffiths, F. M. Sheehy, A. C. Barmore, F. B. Blair, D. A. Anderson, R. R. Dana, and William Gibson. The local priesthood was well represented. Preaching by Brn. Barmore, Griffiths, Sheehy, Blair, and Williams. The district officials were all sustained. Adjourned to meet with the Newport branch October 5–8, 1900.

One salutary feature of the conference was the session devoted to priesthood, and the result is surely an index of what a priesthood council can accomplish. The unanimous verdict was that it was by far the most successful session we held. A more perfect understanding and harmony obtained. What a grand thing it will be when all of the priesthood of the church can come together and, in the spirit of Christ and Christian fortitude, deliberate and come to a common understanding on the weighty things of the law.

Brn. Griffiths and Blair left for the East on Monday, Bro. Anderson on Tuesday, and Bro. Barmore on Wednesday. Bro. Sheehy will visit with us until the 5th of March, when he will turn his face Zionward. I also expect to leave about that time. Bro. Chatburn left us some weeks ago. His departure was hastened on account of the critical condition of his mother in Harlan, Iowa.

It is now about eighteen months since the first of the last conference appointees reached Southern California, and we instinctively review our experiences, searching for progressive evidence. There has been some new work done. Several places have been reached where the gospel was not previously preached, but no new openings have been effected in the sense of holding them. This is what I consider new openings: when we go in and succeed in getting such a permanent footing that we hold it. It was our hope that we would be enabled to do this at several points. We have failed as yet. Bro. Harris and I went to San Diego shortly after I came to the mission. We were not in a condition to follow up the effort, and, although hundreds attended our street meetings, yet not having the wherewithal to rent a hall, the seed was so promiscuously scattered that we have no material evidence that it has borne fruit. We have never seen the "blade of wheat yet." About a year afterwards Bro. Chatburn went there and delivered a number of sermons, with the same results. It will be necessary that some missionary go there and remain indefinitely if we wish to obtain *the best results.* Street preaching to be a success must be followed up in a building. It is very easy to get big crowds on the streets in California, but too often it is from curiosity that they listen rather than from interest. One finds this out when they move from the street to a building.

Some little preaching has been done at Santa Monica, Santa Ana, Riverside, Redlands, and Cucamonga. The interest has not been phenomenal. We have succeded in baptizing but few in new territory. Bro. Barmore baptized two at Cucamonga; that is all that I know of. Most of the baptisms have been in the proximity of branches and

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have comprised those who have been investigating for a time or the children of the Saints. Of course there are some exceptions.

I must give due credit to the local workers. Had it not been for the tireless work of Bro. Jones and his aids at San Bernardino I do not think that "we missionaries" would have reaped the harvest that we did there. A year ago when I held my long series of meetings I baptized seven; Bro. Harris baptized some about the same time; Bro. Griffiths went there afterward and baptized seven; I believe Bro. Chatburn followed and baptized nine. These baptisms materialized because the seed that was sown by the several missionaries was cared for and nurtured by the local force. Again, the Sunday school and the Religio have been quite a help along the line. Bro. Chatburn has won his way into their hearts, as witnessed in the number of baptisms among the children of the Saints both in Garden Grove and San Bernardino. He has not been idle since coming to the mission. He has labored in a number of new openings, and, though he has not been more successful than the rest of his brethren as to new converts, still he has the consciousness with all others of having done what he could. Bro. Barmore spent several months at Cucamonga, and though he preached from two to six sermons per week, he has not been idle otherwise. He busied himself during the day picking oranges and succeeded in earning enough money to defray his expenses to the General Conference. This is commendable.

I would here remark that people are not going wild over the simple gospel story in California; in fact, the gospel is not so enticing as some other things, yet there are many honest people here, and if we push the work legitimately and build wisely, we shall yet live to see a fair ingathering from this land of sunshine and sin. The work in Los Angeles is on the ascendancy. There has been much to overcome and it will require patience and fortitude ere perfect success will come. There is a noble band of Saints here and they are doing what they can to pay for their new home. I have been here most of the last year, assisting them in the erection of their chapel and preaching as opportunity afforded. The peculiar demands of city work seem to warrant the appointment of a regular conference appointee who can take charge of the work here. I must not forget to mention Bro. Carmichael, our district president. Would that we had a thousand such men in Southern California; staunch and true is he. I have found the Saints of the Pacific Slope among the very best of all that I have ever associated with in gospel service; free-hearted, kind, and considerate, whom to know is to love. I shall be loth to leave them, and, although I do not know where my lot may be cast another year, I shall ever remember them for their many, many kindnesses to me.

Bro. Griffiths' methods are so different from that of his predecessors that he has almost effected a revolution along some lines. Whether his policy is the best remains to be seen. I do think that he should be given another year in which to develop his plans. From a human standpoint it will be unjust to him, likewise the mission, to take him away now. Another man could not easily take up the work outlined by him and carry it out as he has planned. We are just commencing to see the results of his methods, and, if they continue as they are now, his policy will eventually have to be adopted by all his compeers in quorum service. Do not understand me to say that in every detail his work is faultless, for experience has shown me that those men who are aggressive, while they accomplish much good, sometimes make mistakes. But of Bro. Griffiths it can be said that, when he errs in any particular, and it is shown unto him, no man will endeavor to undo an error more than he.

I notice a perceptible growth in Bro. Blair; he naturally seems to develop along the presiding line. Bro. Anderson is an exemplary young minister who will be a credit anywhere. He has not been privileged to hardly witness a "slight skirmish" along the missionary line, however, and I hope the conference will let him work with some of us seventy on the frontier next year. Bro. R. R. Dana reports good success in laboring with Bro. Keeler in the Santa Marie Valley. They have baptized a number, and the future is encouraging.

From all reports from the northland Bro. Sheehy is in great demand and the New England Saints must not be over-clamorous for "our Frank." He should be returned to California unless the Spirit directs to the contrary.

We are having very dry weather here; the rainy season is about over and the grain all drying up. A rainy season without any rain. How incongruous.

In looking forward to the General Conference I am assured that we will receive all that we are worthy of, and that God will bless us to the extent of our capacity to receive. Could we ask more? Personally I am not so anxious for an additional revealment as I am that God will give us wisdom whereby we can understand *and be honest enough both to ourselves and to God* that we will apply the law as he has given it to us without any spiritualization or peculiar wrestings that nullify its applications in the lives of men.

Bro. Ed. Miller's article in the last *Herald* has the right ring to it. You are on the right track, Bro. Miller; follow up your readings and you will land all right. With well wishes to all,

Yours for Zion's welfare,

T. W. WILLIAMS.

CREOLA, Ohio, Feb. 26.

Editors Herald:—Since last writing I have done some preaching in Akron. There is quite a number interested there, Bro. A. H. Parsons having baptized some. I came here a short time ago and have done some baptizing here. Bro. Moler came and baptized two, and we have nine new converts here now, and we are expecting some more before long. Of course the Saints are rejoicing here now, and so they ought, especially Sr. Monaghan who has for the past six or eight years had a good deal of persecution from her husband, and now through the prayers of the Saints he has been moved upon to confess before a large audience that he has done wrong and asked the forgiveness of all whom he had wronged, and is now baptized and confirmed a member of the body he once hated or persecuted. He used to belong to the Catholic faith and was very bitter against our people; would not speak to the elders, and I was the first missionary he ever spoke to, now he speaks and is certainly a changed man.

The work of the Master is advancing slowly all over, wherever the gospel is preached. May it spread till earth's remotest nations have learned Messiah's name. I am feeling well in the work and my prayer is that success may attend it everywhere.

In bonds,

FRANCIS C. SMITH.

BEVIER, Mo., Feb. 25.

Editors Herald:—The district conference held at San Francisco, February 9–11, was one that will be remembered for many days to come by those in attendance. The spirit of peace and good will predominated throughout all the sessions. The preaching and social meetings were of a high order. There was quite a noticeable improvement along spiritual lines.

The work is growing in the Northern district and we think on a solid basis. There has been quite a revival in most of the branches. The officers are striving faithfully to perform the duties enjoined upon them by the law.

Our new church edifice at Oakland was about completed. It will be a great help to the work in that city, as they will have a place where they can meet permanently and have a series of sermons occasionally, which privilege they have been deprived of in the years gone by. Bro. Blair has rendered good service in that locality. He is held in high esteem by the Saints there, and all beg for his return to that mission for the coming year. He was also elected president of the Northern California district, and we congratulate the Saints on their wise and good selection.

Bro. Parkin, the former president, was faithful to the trust imposed in him and did all he could do in his circumstances. He is engaged in the mercantile business. He is president of the San Francisco branch and is Bishop's agent, hence it was that he had more on his hands than he could attend to. Bro. Parkin is one of that kind of men that never says "No," or "I can't," but does all within his power in the interest of the latter-day work. I wish all of our local men in the various branches were as willing to magnify their calling as is this brother.

Our young brother, A. B. Phillips, has proven himself to be a workman indeed, as he has devoted his entire time to opening up new places, and has done an excellent work, and ought to be returned to the coast by all means.

Bro. Sheehy is in demand and should be continued in that mission, for he has made many friends to himself and the church and is familiar with the mission.

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Brn. Keeler and Dana have been laboring for some time in the extreme part of the Central district and have baptized about fifteen or twenty of late, with great prospects of a large ingathering, provided the necessary efforts are continued.

On the 16th the Southern district conference convened at Los Angeles and continued over the 18th. This conference was pronounced one of the best ever held in the district for many years. Truly the Spirit of God was present in great power, to the cheering and comforting of all there. Bro. Carmichael, president of the district, Brn. Van Fleet, Gibson, Dana, Jones, Sheehy, Barmore, Blair, Anderson, Wixom, Hemaway, and Salter, with many others of the local brethren, were in attendance. All seemed happy and joyful in the service of the Lord.

Bro. Blair and I left for Los Angeles on Monday morning for San Bernardino; called on Sr. Dameron, who for some time had been at the point of death. We are glad to note that she was much improved when we left. She seemed to be on the road to recovery. On the 3:37 train we started for the East by the Southern route, passing through Arizona, New Mexico, Texas, Indian Territory, and Oklahoma. We were forced to lie over all night at El Paso. Bro. Fred and I crossed over to Mexico. A short time there sufficed our curiosity. We were from Monday morning early to Saturday getting through. Were in one wreck on the Texas Pacific, where an express train ran into ours and damaged both engines and several cars. Fortunately, no one was killed. However, we were jolted considerably in the crash and were delayed twelve hours. The next night we encountered a wreck on the Rock Island road. A freight train ran into an open switch and killed the poor fireman and nearly killed two or three others. It delayed our train several hours.

I got word that my aged mother was in a very precarious condition, hence I came here to see her. She is past her eighty-first milestone and seems to be better since my arrival, and it looks as though the Lord is going to spare her to us for a while at least. I shall spend about a week here and a few days at Brookfield, this State. Thence wend my way to Lamoni to meet with the quorum on the 15th of next month.

The weather is real cold and has quite an effect on me on account of being in a warm climate for the past year.

The smallpox is raging in this town and surrounding country, and in consequence the churches have been closed, hence I am resting up to-day.

Our young brother, John W. Morgan, who is known to a good many of the Saints, met with an accident one day last week in the mines. A large piece of rock and slate fell on him, crushing him very badly. He is still living and seems to be gaining some, but is in a bad condition yet. We sincerely hope that the Lord will spare him to his family and the church, as he would be greatly missed by the Saints. I have known him for about twenty-three years, and in all that time have known him to be one of our most faithful members, as all will testify who are acquainted with him. He has a wife and three children who need his support.

I desire to express my gratitude and tender my thanks to the Saints of the Pacific coast mission for the kind treatment I received during my sojourn among them. I was also greatly supported by the brethren in my endeavors to regulate and set in order the affairs of the mission. The traveling ministry and the writer have worked together in harmony and I have felt and do feel proud of the men that were associated with me in gospel work during the last two years. All have endeavored to acquit themselves as ministers of Christ, and it was the earnest wish and desire of the Saints and officers there that the faithful workers be returned to the mission the coming spring.

I wish to tender special thanks to Bro. and Sr. Anthony with whom we made our home or headquarters in San Francisco. Sr. Anthony is well known to the traveling ministry, who have visited that city, for her kind hospitality. Her son George and wife are also very considerate of the needs of the traveling ministry, as also were Bro. Parkin and wife, Bro. Kaighin and wife, Bro. and Sr. Knight and Saxe, and many others of the Saints there.

Praying our heavenly Father to bless the Saints in all the world, I remain,

Yours in gospel bonds,

GOMER T. GRIFFITHS.

P. S.—Sr. Price, of Oakland, has been very ill for some weeks, but was some better when we left San Francisco. We sincerely hope the Lord will spare her life. She has done considerable for the Lord's work in the past, and we feel confident she will continue to labor in the interest of the cause of Christ that she so dearly loves if she is restored to health. G. T. G.

CLEVELAND, Iowa, Feb. 26.

Editors Herald:—It may be of interest to some to know of this place's progress. There are about one hundred and twenty-five houses, all occupied. Quite a number walk from Lucas to work here. There are between forty and fifty Saints living here. We have applied to the authorities for a branch organization. Lucas being two and one half miles away makes it too far for us to meet with them. We have about sixty Sunday school scholars. We have selected and got possession of a beautiful site for a church building. We have over one hundred dollars subscribed and fourteen one-dollar-per-month subscribers.

We expect to collect considerable money almost right away, and then building will commence. As there are so many here from Keb, Iowa, that contributed so largely to the church built there, and as the prospects are that Keb won't last long, it was thought advisable that the Keb church be brought here and rebuilt with some improvements; but there are some that object to it being moved.

Lucas has a coal shaft sunk and operated by the Big Hill Coal Company. There has been a big change for the better. There has been considerable building going on in Lucas during the last summer and fall. There is a good prospect for the future of this place. Bro. John Luke is the pit foreman. The Saints are mostly active and hopeful.

E. B. MORGAN.

DELOIT, Iowa, March 1.

Editors Herald:—The ever-changing month of March finds me in Sac City, Iowa, conducting illustrated lectures, in a pleasant hall, on the authenticity of the Book of Mormon, prophetic mission of Joseph Smith, and origin of the Latter Day Saints' Church. The city papers kindly gave me publicity and I have spoken to full houses with liberty and power. The few Saints here are rejoicing, and the preacher is trying to remain humble and prayerful so the Lord can make better use of him in presenting the great truths of heaven.

A so-called Christian preacher and others have been making some very untruthful, hence unkind assertions in this city about the latter-day work of late. Nearing the close of my lecture last night I was led to make a stirring speech in favor of the divine calling and prophetic mission of Joseph Smith, which I did with *power*, during which time I told the people I would reward the man with five hundred dollars who could and would prove that Joseph Smith the Seer ever taught, practiced, or sanctioned polygamy; that the offer was good to any man in Sac City, America, Europe, or on the islands of the sea. I tell you, Mr. Editor, that breathless silence reigned in the hall while all eyes were fixed upon me. If the Brighamites wish to accept this offer and hold the investigation in their tabernacle in Salt Lake City, Utah, the offer will hold good for one year. Why not B. H. Roberts accept this offer? Echo answers, Why not?

CHARLES J. HUNT.

SAND POINT, Idaho, Feb. 23.

Editors Herald:—I have not been idle if I have not "much push." I believe I was at Orting when I last addressed you. From there I worked my way back into Eastern Oregon. I made a short trip to the western part of that State, where I had some interesting meetings, the largest our people have had for years, so I was told.

I returned to Condon, Oregon, driving there January 21, and commenced a series of meetings in the Saints' new church, in connection with Bro. A. B. Moore, whom I found to be a congenial colaborer. We held forth for three weeks and baptized three, and left others interested, and hope in time to hear of them accepting the truth. Brn. Moore and Goodwin are able to keep the camp fires burning and will if not hindered.

I came to this place by invitation of Mr. Cyrus Turnbull. His wife is a member and he ought to be, for I think he is a noble, good man. He sent me the means to bring me here, and I am speaking nightly. Have held three meetings to date. Bro. Holt was here a year ago, and with what he and another minister did is all the preaching that

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has been done. We have three members here, and I hope that we may have more in the near future. We go to church with sleigh or sled. I am this far on my road to the General Conference, which I hope to reach in time to meet with my quorum, April 3, as requested by its president.

The people here give me a good hearing, full house each night. While the house is small, I would rather have a small house well filled with interested listeners than a large house with a few. I shall continue as wisdom may direct.

Yours in hope of eternal life,

D. L. HARRIS.

AMBOY, Ill., Feb. 28.

Editors Herald:—Bro. A. J. Keck and I have been holding meetings at the Ford schoolhouse, this (Lee) county. Stormy weather and the long distance to go made our attendance small. The few scattered Saints there have done nobly, keeping up their Sunday school and Religio constantly. But Brn. John Moose and Lester Wildermuth, with their families, have moved away to Wisconsin, leaving only Brn. Hiel Brunson and M. D. Brunson with their families to continue the work.

We are now visiting some of the scattered Saints in and around Amboy. Expect to stop at Walton for a few days, and then go on to Watertown, working our way towards General Conference.

Yours in the work,

H. E. MOLER.

WIRT, Ind., Feb. 23.

Editors Herald:—I have been waiting and watching to see something in *Herald* relative to the debate held at Borden, Indiana, January 9–13, between Bro. S. W. L. Scott, and E. G. Denney of the Christian Church. I was informed that some one was authorized to take notes and report the debate, hence I have been loath to make any report whatever; but I consider the discussion of too much importance to say nothing.

Surely it was a grand victory for us from first to last. Much interest was manifested during the sessions, seemingly by all, even by Denney and his associates. While they were loath to see the cause they claim to so much love suffering loss in the estimation of that vast crowd of people, yet we verily believe they heard and learned much that will be hard to absent from their minds. We hope a saying of Jesus will come to their minds, "If ye love me, keep my commandments, and I will pray the Father and he shall give you another Comforter." "He shall teach you all things, and bring all things to your remembrance."—John 14: 15, 16–26.

The arguments of Rev. Denney, though pains had been taken to arrange them in form and numbers, melted away, under the inspiration of the great Creator of heaven and earth manifested in the efforts of Bro. Scott, like the autumn frost before the brilliant sun. To state it in a mild form, Bro. Scott was richly endued with inspiration all the while, more especially when refuting his opponent's theory. It mattered not what position Denney took, Bro. Scott was right after him, and successfully. Denney stated he had held twenty-three or twenty-four debates. If he never before was whipped, so far as argument is concerned, he surely got it this time. And the writer firmly believes he and his coadjutors well knew it.

We were glad to know, however, that Bro. Denney is a fair man, comparatively, in debate, and we hope he now knows it is hard to contend against the power of God.

As a summary in conclusion; we say we believe the debate to be of great importance to Southern Indiana, more especially to the people of Borden and vicinity. Great interest was manifest throughout by those in attendance. Immense crowds assembled, every nook and corner being filled, with standing room at a premium one hour before time of beginning. During the last session the house was so jammed by six o'clock that entrance by the door was impossible. Bro. Scott, the chairman, Bro. Briggs, and others were admitted through a window near the speaker's stand; an estimate of seven hundred people present.

The best of order prevailed, interrupted only by applause for Bro. Scott. We are very sanguine that if a voice of the people could have been had at the close nine of every ten would have been in favor of Bro. Scott; judging from expressions of countenance and their earnest attention and great quietude while Bro. Scott was speaking; also from general remarks of the passers by between sessions. Notwithstanding the bad roads, people came for miles, and seemed to get value received. We were made to rejoice and praise God from whom all blessings flow. Surely the people saw inspiration and noninspiration in contrast.

We think much prejudice was removed. A better understanding of this great work was had, many expressing themselves as being very much pleased, and they were very anxious to have Bro. Scott continue his efforts there. They agreed to obtain use of the city hall and bear all expenses. We were very sorry Bro. Scott could not remain with them. Perhaps much would have been accomplished for good, for surely they think he is a little David with the sling in his hand, going forth to fight the giant Goliath; even Bro. Denney so thought.

At first he rather made light of the Michigan man. Doubtless his mind was changed ere the close of debate. In response to Denney's request for a miracle, Bro. Scott agreed to perform the miracle if Denney would just state to that vast congregation that he was a wicked and an adulterous man. The miracle was not performed, neither did Denney ask for any more signs.

Bro. Scott informed the congregation that Bro. Denney reminded him of a great scuttle fish that would get into shallow water, slap and flutter, dash back and forth, endeavoring to make other fish think he was a Jonah's whale, and when the water became muddy he would lurk away in the muddy stream and seek a hiding place.

One might think from Bro. Denney's bombast and storm that he would clean the clatter, break the broomstick, and kick the little Michigan boy out at the back door; but contrariwise the Michigan boy stood like a stone wall, meeting the arguments of his opponent in such a manner as to impress upon the minds of his auditors that his opponent's arguments were farfetched and strictly found wanting in every sense of the term. Bro. Denney was not blind in this regard either, but had the courage to stem the tide as best he could to the end. We admire his courage, but think his judgment is of minor import. Notwithstanding his number of debates, we presume he has not often been met with such forceful arguments as at this time.

Your brother,

WILLIAM C. MARSHALL.

PERRY, Iowa, March 1.

Editors Herald:—I desire to say to the Saints and friends of the Des Moines district, that I am again at home, and as soon as I can move my family to another part of town will be out again doing service for our God.

I left home on the 1st of January and returned the 24th of February; cause of so doing was poor health; and am glad to say that, although my stay was short, I have been benefited beyond expectation.

And this proffered opportunity of a season of rest and recuperation was the kindness of my home branch with the assistance of our dear Saints in the district, to whom I desire to express my heartfelt thanks and gratitude; so I also request a continuation of your prayers in my behalf, that I may so live as to be of service to the church and to the Des Moines district, whom I am now trying to serve in my weakness, but dependent upon His arm.

I see in the gathering agitation a spirit of unrest and perplexity which I fear will be the millstone for many a poor soul. May the Spirit of inspiration be diligently sought after that the law already given may be fully comprehended and the church be all God intended.

In bonds,

J. W. MORGAN.

Mothers' Home Column.

EDITED BY FRANCES.

"Keep on praying—
God's love and power
In darkest hour
Of deep despair
Respond to prayer.

WHAT CHEER, Iowa.

Dear Sisters:—I for one love the letters in the Mothers' Home Column, and also of our brothers who are out in the field laboring for the Master, often meeting trials and persecution, and leaving their families at home. We all know that must be sad; but the Lord says, "Great shall be their reward." So we will cheerfully say, "Go on brothers, and by our prayers will try and uphold you, and also ask the Lord to bless the dear ones you leave behind." This is a glorious work, and we all should be interested in it. To express some

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of my thoughts I will repeat a few words of a song

O, my Redeemer, how can I be silent,
When joyful hosanna from millions above.
Ever repeating that same glad story,
Of Jesus and his wonderful love.

So it is hard for me to keep silent. I feel as though I owe a great deal to the Home Column for the aid and assistance I have received from it. We mothers know how to sympathize with each other. Write often, Sr. Almira, I love to read your letters. Your article, "Why not," was grand. I have been thinking of writing on the subject, When to and when not to marry. It is a most important question, but nearly every one has a different way of thinking. I think parents should be very watchful over their children, especially between fifteen and twenty-five years of age. It is during this time they sow the most wild oats. Wild oats are sometimes sowed with laughter and reaped with tears. We should teach our children to be everything that is good, and to trust in their heavenly Father, and always take him for their guide. If young girls would put off marrying until they were about twenty-five years old, get a good education, learn music, housekeeping and cooking, and fit themselves for all the duties of a faithful wife, would it not be a wiser plan than marrying younger? How often we see young girls married at sixteen, seventeen, or eighteen years of age. In perhaps a year they become mothers, and then how their young minds are worried. Baby to care for, housework to do, often tired and perplexed and their husbands will say many a discouraging word to the young wife, not forgetting to tell her what a clean house his mother keeps. How often I have seen young mothers do their work with their baby in their arms so as to have meals ready and keep their husbands from scolding.

Mothers, don't rush your girls into long dresses. Keep them girls as long as you can. From ten to fifteen years old is when a girl loves her doll best, and I think we should encourage them and show them how to cut and make their doll clothes neatly, teach them to have a time for everything, a place for everything, and everything in its place, and by the time they keep up their music and other lessons, they will have plenty to do until they are about twenty-five. Then kneel down and ask the heavenly Parent to send them a good husband. Don't you think then they would be better able to act as wife and mother?

And again, mothers, while we are teaching our girls how to be good wives and mothers, let us not forget our noble boys, but try and give our boys as good instruction as we do our girls. I believe in treating them both alike. Boys should be taught to respect the girls, and also when they become young men they should respect young ladies. And we should tell them to speak gently of other boys' sisters, because they would not like other boys to speak roughly of their sisters.

But my advice to young men would be, study hard, learn a profession or a trade of some kind, something that you can make a living at. Purchase a neat little home, such as your circumstances will permit, then kneel down to the Father who knows all things, and I am sure you will be directed to one that you will enjoy a lifetime happiness with. I would advise young men to take time; not marry in haste and repent at leisure. At thirty would be a suitable time for young men to marry. Then they would know better how to support a family, and how to meet the many demands of the home. If they marry when they are so young, they can't know how much it takes to keep up expenses after they are married. Of course marriage is ordained of God; but I think we should use wisdom, and realize what we are entering into; and remember that it is for life, and that we should be very careful and prayerful.

We cannot be too careful in giving advice to our young people. Just one more thought. I would like to mention in regard to young people flirting. That is a young lady going first with this and then with that boy. We as Saints should come up higher than to let our daughter do that. We should teach them to be very modest, and never sit up with their gentleman friend later than ten o'clock, as it is hard on their health, and a young man should also be taught by his parents that at ten he should be in his bed. I imagine I hear some of our young people say, "O, she is an old fad;" but never mind, I was young once, and now I can see some wonderful mistakes I made. So I would like to help others to stay in the good path.

From a wellwishing sister and mother,
MRS. R. J. ROWLEY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BEVIER, Mo., March 1.

Dear Sisters:—I write this afternoon asking you to pray for our brother, John W. Morgan, who was dangerously injured in the mines while working for the bread that perisheth. We feel it is only by the power of God that he will recover, and we ask that if it be his will that our brother may be restored to health and strength again, and live to perform the labors that are set apart for him, and that he may be able to care for those who are dependent upon him, that faith may be increased and we be able to give the glory and honor to the great physician. Your sister in the one faith,

MRS. A. G. YOUNG.

PROGRAM FOR MARCH MEETING OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 715. Prayer. Scripture reading, 1 Corinthians, chapter 13. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 311. Dismissal prayer.

DAUGHTERS OF ZION.

Local societies are urgently requested to report concerning their work and their present condition, that the reports may be presented at the general meeting of the Daughters of Zion to be held during the session of General Conference. Let none fail to respond because of having little to report, for it is earnestly desired that every local society shall be heard from.

Locals are still reminded that all losses or gains, and names of members of societies organized since 1897, should be reported before April 1, in order that the record may be made as complete as possible, that the secretary may be able to make a correct report. Send all reports to the recording secretary, at Lamoni, Iowa.

MRS. M. E. HULMES, Pres.
2t MRS. C. B. STEBBINS, Recording Sec.

FIRST REALLY GOOD WAR POEM.

Out of the multitude of indifferent poems which have come from factory and study since the first gun was fired in the Boer-British war, the following, which appears in the *Pall Mall Gazette*, has merit beyond its mere meter.

Long since our men went forth, superb and glistening,
Flushed with the fierce expectancy of fight;
But on us women of England, waiting, listening,
Dreaming alone at night—
O Lord, have mercy!

They revel high, to war's grim banquet bidden,
To the dregs they drain life's cup, but we sit here,
Silent, obscure, in cloudy shadows hidden,
Tortured with hope and fear—
O Lord, have mercy!

The little feet that once with sweet caressing
The mother fondled, feet of her only son,
Through what red sea of slaughter are they pressing
Beneath an alien sun?
O Lord, have mercy!

In night illumed alone by the scarlet luster
That lights the valley of death from while to while,
We hear the winds of winter rage and bluster
Around our lonely isle—
O Lord, have mercy!

On us, who grudge not that which we are giving,
Flesh of our flesh, life of our very life,
Thou, who art Lord both of the dead and living,
On mother, daughter, wife—
O Lord, have mercy!

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE DELEGATE SYSTEM AND DELEGATE INSTRUCTION.

By the delegate system is the only practical way for an association to do business, if not the only possible way. It would be extremely impracticable for distant districts to be as extensively represented as nearer

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ones. Distance and the consequent expense in travel, debars many who otherwise would attend. If all were allowed to vote, the convention would become large and unwieldy; and a resolution passed by a majority of those present would often be the expression of but one school or branch. We have seen conventions where large schools were represented by a single person, and the local school had a majority of the entire convention. One branch or school might do the business for the whole district, and might repeatedly locate the convention in their midst, and thereby remain in power.

With the delegate system in use, this misuse of power is not possible. The one representative can cast the full vote to which his district is entitled, and thus in a measure complete justice is done.

Now that the General Convention is fast approaching, stop and think a moment. Who are you going to appoint delegates? Just anyone that happens to be going? I hope not. It would be a neglect of duty if you did your work in any such a slipshod way. It is very certain that not all good Latter Day Saints make good Sunday school delegates. Would you delegate a farmer to a medical convention? A lawyer to a merchants' association? Or a merchant to a poultry growers' association? No; because it is out of their line. No; the farmer knows nothing of "materia medica." The lawyer is not familiar with the various ways of making goods attractive; or of exactly supplying your trade. What does the mechanic know of many diseases or parasites of the poultry yard, or of dressing birds for market? Yes, we remark, it is out of the lines of work in which they are proficient, and their counsel would be worthless for that reason. Then will you send those who are not active in Sunday school work to speak for you? to vote for you? Can you expect them to be proficient in the Sunday school line, and not be connected therewith?

When you appoint your delegates, in no case should you appoint one who is not in sympathy with the work. And they *should* be in close touch with it.

Another important question now is, "Is it right to instruct delegates?" Many persons have been grieved because they were obliged to vote against their personal convictions, being on an instructed delegation. Again; persons go instructed, possibly with their own sanction, and after listening to the discussion, their opinions change. They would change their votes, but cannot. Is it wise to instruct delegates?

On the other hand, a school wishes to place its vote a certain way. It may be that it has considered the question well; but their only delegate would vote against them should he go uninstructed. What are they to do? Allow him to go and cast their own vote against them? No, certainly not. Instruct the delegate how to vote, and he is in honor bound to cast his vote accordingly. If the delegate does not care to abide instruction, let him decline the appointment.

We think best, however, to avoid instructing delegates at all, except on questions where a principle is not involved. We believe better results will follow if delegates be left free to vote as convinced in the deliberations. But be it wise or otherwise, it is a right which all bodies have to instruct their delegates, when they so elect, and the delegates are in honor bound to vote accordingly.

Select for your representatives earnest, zealous, spiritual minded, and active Sunday School workers. Send with them your prayers and support, and God will bless the whole Sunday School Association.

A DISTRICT SUPERINTENDENT.

SEEING DEFECTS.

Seeing flaws is a good business, or a bad business, according to your purpose in observing. An inspector of machinery, or a corrector of faults, does well to note defects in order to supply what is lacking. But a man who is trying to get the most power he can, safely, out of a machine as it stands, or who would profit by the best words of a speaker or writer, had better not trouble himself over what is lacking. It is enough for him to recognize and use what there is. The average fault-finder gets no good himself, and does no good to anybody else. The lowest grade of intellect commonly shows itself in the power to see obvious defects. The highest grade evidences itself in finding something worth seeing where the average man would miss it.—*Sunday School Times.*

IT is reported that a boy gave this answer in geography: "The interior of Africa is principally used for purposes of exploration." With some persons the life of Christ is principally used as a subject for speculation. Beware of this error.

THE only way to make a Sunday school a success is to make each class a success; to make the class a success, the lesson must be made a success; to make the lesson a success, the teacher must make intelligent and prayerful preparation.

ONE of the first rules of teaching—never tell a child what you can make the child tell you — should be practiced in the Sunday school. To find what you want gives the child the joy of discovery.

Conference Minutes.

FREMONT.

Conference convened at Hamburg, Iowa, February 10. Brn. H. Kemp and T. A. Hougas were elected to preside; Charles Fry secretary. Branches reporting: Thurman, Keystone, Shenandoah, Henderson, Tabor, Hamburg, Glenwood, Riverton. Ministerial reports: Elders A. Badham, G. F. Walling, J. Comstock, F. Becksted, G. W. Needham, W. Schick, J. B. Cline, J. V. Roberts, A. T. Mortimore, W. W. Gaylord, N. Mortimore, M. W. Gaylord, H. Kemp, T. A. Hougas, G. Kemp, I. M. Smith, J. Claiborne. Priests L. C. Donaldson, F. G. Dungee, A. J. Davidson, C. Fry, F. Goode, C. C. Case, Joseph Roberts, J. B. Lentz; Teachers Joseph Goode, C. M. Roberts, S. Dyke, E. S. Wilcox; Deacons L. White, E. F. Wilcox, S. S. Clark. Reports show a total of 217 sermons. Verbal reports of each branch were given; all reporting the work in a prosperous condition. Elder D. Hougas elected president and Charles Fry secretary. Bishop's agent, William Leeka, was sustained, as also our missionaries and other church authorities. Delegates to General Conference: Henry Kemp, George Kemp, Anna Kemp, W. W. Gaylord, M. W. Gaylord, Philinda Gaylord, T. A. Hougas, Emma Hougas, D. Hougas, Mary E. Hougas, Mary E Pace, A. J. Davidson, William Leeka, C. Fry, A. Badham, J. Comstock, Ora Becksted, Poca Vanderpool, I. M. Smith. Bro. I. M. Smith was granted a few minutes in which to read a deed to the Saints' chapel at Hamburg, in order to correct some misunderstanding in regard to it. Missions were appointed: Bartlett, A. J. Davidson, W. W. Gaylord; Glenwood, G. F. Walling; Shenandoah, J. B. Cline, J. V. Roberts, E. S. Wilcox; Stennett, G. W. Needham; McPaul, J. C. Moore, L. D. Frederickson; Hastings, A. Badham. C. Fry was sustained as a district appointee to labor as circumstances permit, under direction of district president and missionary in charge. A communication from Shenandoah recommending the ordination of Brn. E. S. Wilcox and J. F. Redfield to the office of elder was read and adopted by unanimous vote, and missionary in charge, H. Kemp, appointed to provide for same. Some remarks were made by the chairman regarding the future ministerial work of C. Fry. It was thought that the district should recommend him to the Quorum of Twelve. By motion T. A. Hougas was appointed a committee to write said recommendation and present to conference. Moved that we petition the Quorum of Twelve to return Brn. H. Kemp and I. M. Smith to their present field of labor; carried. The matter of collecting means to send our missionaries to General Conference was to be presented to branch presidents, with the request that such means be collected. Evening service in charge of T. A. Hougas; preaching by Charles Fry. Sunday school in charge of local superintendent, Sr. Ora Becksted. At 11 a. m. preaching by I. M. Smith. The afternoon social service in charge of H. Kemp and M. W. Gaylord, in which a profitable time was had; the visiting Saints from Nebraska City taking an active part. At the close Bro. E. S. Wilcox was ordained an elder, and by vote ordered to be given a license. It was also moved that Bro. Joseph Roberts be granted a priest's license. T. A. Hougas, committee on recommendation reported, and the recommendation adopted as the voice of the conference. Evening service was in charge of A. J. Davidson, sermon by H. Kemp. Adjourned to Henderson, at call of district president.

PITTSBURG.

Conference convened at Pittsburg, Pennsylvania, February 24; J. F. McDowell and James Craig presiding, E. E. Omohundro and T. S. Hadfield secretaries. Branch reports: Pittsburg 163; removed 13. Wheeling 159; baptized 3. Fayette City 61; baptized 4, gain by letter 8. Beaver Falls 13. Fairview; no report. Banning 20: no change. Ministry reporting: J. F. McDowell, James Craig baptized 5, C. E. Miller, O. J. Tary, W. H. Forbes, Joseph Maxon, Jacob Reese, W. E. Rush, L. A. Serig, T. D. Gaskill, E. H. Thomas, H. L. Benner, T. S. Hadfield, Joseph Ebeling, L. Heilman. Elder Jacob Reese was authorized to labor in Beaver Falls and vicinity, by direction of district authorities. Resolved that inasmuch as the General Conference, in session in 1886, adopted a resolution to the effect that no one be ordained to the office of an elder in organized districts without the consent of the district or conference be obtained, or the consent of the missionary in charge; therefore be it resolved, that this district hold itself in harmony with said action. Re-

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solved, that we hereby petition General Conference to more clearly define the law in regard to those members who continually absent themselves from church services, and who never carry out their promises to so attend when being labored with by the proper officers. What course should the teacher pursue in such cases, in view of the command that "he shall see that the church meet together often," and "that thou mayest keep thyself more fully unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon this, my holy day" (D. C. 59: 2). Resolved, that we express our hope that the *Ensign*, a church publication, be so sustained by the membership that it will not be necessary for the paper to accept patent medicine advertisements that are so worded that they grate on the feelings of those reading them. Bishop's agent's report: Total receipts $679 37; expenses $674 39; balance on hand $4 98. Delegates to General Conference: J. F. McDowell, Jacob Reese, Louis Serig, Srs. M. Brewster, Joseph Ebeling, and R. Hughes. The presidency and secretary were sustained. Elder James Craig was recommended to the Bishop for appointment as his agent. A vote of thanks was tendered Bro. Ullom for past services as Bishop's agent. Preaching by Elders A. H. Parsons and R. Eisenhouser. The saints were blessed with God's Holy Spirit, and the gift of prophecy during the social service, and a number of afflicted ones were administered to. Adjourned to Fairview, West Virginia, at the call of district president.

CLINTON.

Conference convened at Coal Hill chapel, ElDorado Springs branch, February 10; Elder A. Lloyd in the chair, A. C. Silvers secretary pro tem., Sr. Lucy Wright assistant. Minutes of last session were read, but not approved, because of the absence of Veve and Lebanon branch reports therein. District clerk was appointed a committee to correspond with said branches and obtain said reports. [Explanation: They had reported, but by some accident were overlooked when copying minutes into the district record.—Ella Miller, district clerk.] Ministry reporting: Elders W. H. Mannering, A. Lloyd, G. W. Beebe, Sen., baptized 2, S. C. Andes, M. L. Sory, Lee A. Quick baptized 1, J. B. Gouldsmith, C. P. Welsh baptized 5, W. H. Lowe, J. C. Foss baptized 7, R. T. Walters baptized 3, D. C. White, and F. C. Keck. Priests A. S. Leeper and A. C. Silvers. Teacher M. M. Leaton. The conference demanded the license of Bro. G. M. Shearer. Branches reporting: ElDorado Springs 189; baptized 4. Rich Hill 153; baptized 7. Veve 124; baptized 5. Walker 22. Nevada 50. Taberville 30. Deepwater 19. Lowry City 86, baptized 2. Lebanon 44; baptized 1. Scattered members 62. Total number in district 862. Clinton branch disorganized. Report of Bishop's agent read and corrected: Amount received $232 80; expended $187 68; on hand $45 12. A collection taken for purchasing a wagon frame on which to haul the tent seats. Report of Bro. Walters on tent seats shows a balance due him of $2 28. Delegates to General Conference: F C. Keck, R. T. Walters, D. E Tucker, M. L. Sory, W. H. Mannering, C. P. Welsh, G. W. Beebe, Jr., S. M. Andes, A. C. Silvers, Lucy Wright, and Lizzie Walters. S. C. Williams was ordained a priest at the afternoon prayer service on Sunday. Preaching by Lee A. Quick, J. C. Foss, and F. C. Keck. Adjourned to meet with Veve branch, June 9.

POTTAWATTAMIE.

Conference met at Council Bluffs, Iowa, February 24; Elders D. R Chambers and Robert McKenzie presiding, J. Chas. Jensen secretary. Statistical reports were received from all the branches, giving following totals: Boomer 31; no change. Council Bluffs 260; loss 1. Crescent 160; gain 5. Fontanelle 40; gain 2. Hazel Dell 69; loss 3. North Star 104; no change. Wheeler's Grove 80; loss 8. Net loss for the quarter 5, baptisms 7, deaths 2. Priesthood reporting: Written, Elders D. R. Chambers, Robert McKenzie, Henry Kemp, Isaac M. Smith, D. K. Dodson, Senterlow Butler, M. W. Culbertson, J. S. Strain, D. Parish; Priests L. G. Wood, M. F. Elswick, S. J. Roberts; Verbal reports, Elders C. A. Beebe, Alex. Liles, I. Carlile, Jr., Joshua Carlile, J. P. Carlile, S. F. Cushman. Priests Samuel Harding, John Evans, C. C. Larson, P. M. Hansen. Teachers P. T. Anderson, H. M. Liles, A. E. Madison. On motion the president and secretary of the conference were ordered to issue licenses to priests and teachers lately ordained in branches and reported to the conference. J. P. Carlile, the Bishop's agent, reported for six months as follows: On hand last report $502.15; collected since $729 41; total $1,231 56; paid to poor $9; ministry $119; to Bishop E. L. Kelley $1.050; total disbursed $1,176; balance on hand $55.56. Referred to I. M. Smith and L. P. Jensen, and reported correct. Delegates to General Conference are D. R. Chambers, C. A. Beebe, I. M. Smith, Henry Kemp, J. P. Carlile, I. Carlile, Jr., P. M. Hansen, Clara Briggs, Agnes Hansen, Lucinda Carlile. On motion, the branches are requested to take up collections and forward to the district secretary to pay expenses of delegates Chambers, Smith, and Kemp. The conference further ordered that the district secretary prepare blanks for reports of the priesthood. J. S. Strain was given a mission, subject to district president and missionary in charge. I. Carlile, Jr., associated with Elder Strain. Joshua Carlile, C. G. McIntosh, and John Evans continued in present fields, and all others of the priesthood invited to labor in the district under the direction of the presidency. Under suspension of the rules, the following were elected by oral vote: D. R. Chambers president, and Robert McKenzie assistant; J. Chas. Jensen, secretary; J. P. Carlile sustained as Bishop's agent. On motion, the following was adopted unanimously: Whereas, the missionary force at present in the Pottawattamie district has the confidence and esteem of the saints as a whole; be it resolved, that the secretary be instructed to inform the Traveling High Council that the Pottawattamie district will be pleased if the council shall find it expedient to return the present missionaries to this district. Adjourned to meet in Underwood, Iowa, May 26.

Anyone knowing when, where, and by whom the Pottawattamie district was organized, will confer a favor by informing J. Chas. Jensen, No. 102 Broadway, Council Bluffs, Iowa.

CENTRAL NEBRASKA.

Conference of above district convened at Inman, February 10; Levi Gamet in the chair, W. M. Rumel secretary. Branch reports: Round Park 30, Meadow Grove 33, Clearwater 89, Inman (a new branch received by vote) 27. Ministry reporting: Elders James Caffall, J. H. Jackson, J. B. Williams, E. Downey, C. W. Prettyman, W. W. Whiting, Levi Gamet, W. M. Rumel: Priest C. N. Hutchins. Bishop's agent, Levi Gamet, reported: On hand last report and received since $399 72; paid out $386 59; due church $13.13. Audited and found correct A document known as the Ordway resolutions was read. It was resolved that it be not entertained. A petition from Bro. T. W. Williams was presented and referred to a committee, who reported as follows: We your committee beg leave to report that the resolutions of Bro. T. W. Williams is a matter pertaining to the work of the First Presidency; and as they have the general oversight of the church, we therefore recommend that the matter be referred to said Presidency. Report was adopted. A petition from Northern Nebraska district was read, asking that we consent to the changing the boundary lines of the districts, with a view of having two districts in the State instead of three, as at present. The following resolution obtained: Resolved, that it is the sense of this body that the boundary lines of the districts should not be changed at this time. L Gamet was sustained president and agent, W. M. Rumel secretary. James Caffall, W. W. Whiting, E Downey, and Sr. May Downey were appointed delegates to General Conference. It was resolved that each branch appoint a person who shall look after the collecting the tent fund, as provided for in the rule adopted two years ago. Preaching by James Caffall and W. M. Rumel. Adjourned to Clearwater; time to be stated by the president and secretary.

EASTERN IOWA.

Conference of above district met with Arlington branch, February 17 and 18; C. E. Hand district president in the chair, C. H. Brooks secretary. Branches reporting: Arlington, Grove Hill, Osterdock, Green Valley, Fulton, Apostolic, Powersville, Muscatine. Elders reporting: C. E. Hand, Warren Turner, J. R. Sutton, B. H. Miller, L. E. Hills, John Heide, J. F. Rulen. Priests C. H. Brooks, C. S. Shippy, C. G. Dykes, F. H. Horne. Teachers O. H. Bailey and W. N. Potter. Bishop's agent, John Heide, reported: On hand August 12, $245 54; received since $558 07; total $803 61; expended $452.50; on hand February 12, $351 11. Report of Elders W. A. Smith and C. E. Hand in charge of district tent: Money received $15 19; expended $9.88; on hand February 17, $5.31. The above reports were accepted and ordered spread upon the minutes. A resolution obtained that this conference recognize that in what is called "tent expenses" the elders' individual expenses, so far as consistent, be also included. A motion prevailed that this conference request the district president to arrange for and appoint two days' meetings in all the branches of the district this season. A motion prevailed that this conference request General Conference to send in addition to the present missionary force of this district J. S. Roth, and that the district secretary is requested to send such request to the Quorum of Twelve. Officers elected: C. E. Hand president, Warren Turner assistant, J. R. Sutton secretary, C. G. Dykes district treasurer. On Sunday, the 18th, according to previous resolution, Bro. O. H. Bailey, of Clinton, Iowa, was ordained to the office of an elder. Preaching by Elders C. E. Hand, Warren Turner, C. H. Burr, J. R. Sutton, and Eli Hayer. The conference was a spiritual feast indeed. Adjourned to Muscatine, Iowa, September 8 and 9 next.

KENTUCKY AND TENNESSEE.

Conference convened with Sedalia branch, Kentucky, February 10, at new Bethel church; D. W. Cook, president; A. J. Myers, clerk. Branches reporting: Foundry Hill 56, High Hill and Eagle Creek no changes, Sedalia 93, Haley's Creek not reporting. Ministry reporting: C. L. Snow baptized 1, P. B. Seaton, J. H. Adair, D. W. Cook; Priests R N. Warren, William Haines, E. P. Cook; Teachers A. S. Snow, Willis Oliver. Bishop's agent's report: On hand last report $14 25; received since $134 50; paid out $125.24; balance due church $23.51. Resolution pertaining to gathering, consecration, and equality, read and unanimously prevailed; text of resolution as follows: Whereas, there does not exist in the church to-day a general agreement on the question

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of the gathering, consecration, and equality; and Whereas, the Lord has counseled his elders to assemble to agree upon his word in the following manner: "And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church . . . and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken. even that which ye have received."—D. C. 43: 3. Again: "I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand."—D. C. 85: 21. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety."—Prov. 11: 14. "Hear counsel, and receive instructions, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."—Prov. 19: 20, 21. And in speaking of the council of the First Presidency, the Twelve, and Bishopric, in 1894, the Lord said: "It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth." Therefore, be it resolved, that we instruct our delegates to the General Convference of 1900 to endeavor to secure a council of the priesthood of the church, where calm and prayerful deliberation shall obtain, and that a general understanding may be arrived at, as to the present scope of gathering; how far it applies now, in what does consecration consist, and to what extent the principle of equality is to obtain in the church to-day; together with any other important questions that may come before the body. Resolved, farther that we send greeting to the Presidency of the church, and ask them to consider our petition and provide for said gathering. Resolved farther, that we pledge our unqualified support in the carrying out of the law, both as to things temporal and spiritual. Resolutions concerning power of delegates and revelations by Bro. B. F. Ordway, of Peoria, Illinois, read and laid on table, by a vote of 23 to 0, and was not again called for. Resolution to provide a secret ballot system lost by a vote of 5 for, 19 against. P. B. Seaton elected president, A. J. Myers secretary. M. M. Turpen appointed delegate to General Conference, to represent Kentucky and Tennessee district. Preaching by P. B. Seaton, C. L. Snow, D. W. Cook. Prayer meeting in charge of A. S. Snow and Willis Oliver. Report of auditing committee, together with Bishop's agent's report, was received and committee released. Adjourned to High Hill, July 14.

SOUTHWESTERN TEXAS.

Conference convened at San Antonio, Texas, February 1; O. D. Johnson president, W. H. Davenport clerk. Elders O. D. Johnson and W. H. Davenport; Priest T. J. Jett; Teacher C. N. Powell, reported. Branch reports: San Antonio 50; gain 4. Oakwood, Medina City, and Bandera; no report. Delegates to General Conference: George Montague, A. J. Moore, I. P. Baggerly, Heman C. Smith, and I. N. Roberts. A communication from Bro. T. W. Williams, Los Angeles, California, dated December 9, 1899, was read and adopted. Upon petition presented, Oakwood branch was disorganized. By a committee appointed by the president, the following was presented and adopted: We your committee appointed to form declaration of instructions to our delegates to General Conference submit the following: 1. That whereas, the church is in a bad state of affairs in this district; 2. And whereas, the church is in need of two missionaries, one to labor in San Antonio and west, and one to labor east, there being calls for preaching in the following counties: Gonzales, Atascosa, Hays, and Wilson. Be it resolved, therefore, that this body in conference assembled, instruct our delegates to General Conference to put forth every effort to secure the missionaries as above stated, and such other benefit and assistance as may lie in their power. The president announced that there would be a priesthood meeting of the whole district held during the next conference. Preaching by Elders W. H. Davenport and O. D. Johnson. Some good prayer meetings were held during conference. Adjourned to Pipe Creek schoolhouse in Bandera County, Texas, June 7 next.

DECATUR.

Conference of Decatur district convened at Lamoni, Iowa, February 23; F. M. Weld and Duncan Campbell, the president and associate, presiding; B. M. Anderson secretary, who chose J. A. Gunsolley as assistant. Branches reporting: Leon, Pleasanton, Lucas, Hiteman, Wirt, Lone Rock, Davis City, Greenville, Centerville, Lamoni, and Evergreen. Ministry reporting: F. M. Weld baptized 4, Heman C. Smith, D. Campbell, R. S. Salyards, A. S. Cochran, H A. Stebbins baptized 6, T. J. Bell baptized 5, Price McPeek, L. Gaulter, S. K Sorensen, John Harp, J. P. Anderson, J. R. Lambert baptized 1, M. M. Turpen, F. E. Cochran baptized 3, W. N. Abbott, J. M. Stubbart, John Wahlstrom, J. A. Gunsolley, J. S. Snively, C. H. Blakesley, David Keown, J. C. Clapp, William Anderson, H. N. Snively, S. Ackerley, Nephi Lovell. John Coiner, J. T. Ford, John Shippy, S. D. Shippy, E. B. Morgan. Reports of the district treasurer and Bishop's agent were received and referred to an auditing committee, who corrected some errors in agent's report. Committee's reports adopted. B. V. Springer case was called up, and was reported as progressing. Committee continued. W. A. Downey case was called up and the following was adopted:—

"We your court of elders appointed to try the above entitled case, wherein the defendant was charged with 'unchristian conduct,' based upon the following specifications, to-wit: 'He has voluntarily withdrawn from association with the church, and has formally united with another church; and after having been properly labored with, confesses that he does not desire to return to his allegiance to the church and the doctrine.' We beg leave to report as follows: We find from the evidence presented before us that the charges were fully sustained. We would, therefore, recommend that his name be dropped from the church record."

Mary Bandy case was reported, and more time asked for, which was granted. Report was received from the Decatur district Sunday school association. Matter of silencing Bro. J. D. Bennett by district officers was taken up. It was referred to a committee of three, consisting of J. S. Snively, I. P. Baggerly, M. M. Turpen. Recommendation from Centerville branch asking for the ordination of David Archibald to the office of elder was referred to the presidents of district with power to act if found right. Resolution from Cleveland Saints asking for the organization of a branch at that place, was referred to missionaries in charge and district presidency, with power to act. Request from Cleveland Saints asking for ordination of John Hooper to the office of priest was referred to same committee with power to act. Officers elected for the ensuing year: F. M. Weld president, Duncan Campbell associate, B. M. Anderson secretary and treasurer. The following were selected as delegates to General Conference, with instructions to cast the full vote of district, in case of absence of any, and in case of division to cast a majority and minority vote: Joseph Smith, E L. Kelley, J. S. Snively, J. R. Lambert, Heman C. Smith, G. W. Blair, John Weedmark, A. H. Smith, N. W. Smith, W. T. Shakespeare, A. K. Anderson, S. Shakespeare, R. S. Salyards, Columbus Scott, Elizabeth Blair, Anna Salyards, Flora Scott, F. M. Weld, D. E. Daniels, Duncan Campbell, J. A. Gunsolley, E. B. Morgan, John Lovell, J. C. Clapp, Price McPeek, D. D Young, La June Howard, S. D. Shippy, Thomas John, John J. Griffith, Isaac Phillips, L. L. Resseguie, S. K. Sorensen, William Anderson, Frank Criley, I. A. Monroe, A. S. Cochran, H. A. Hartshorn, David Keown, John Harp, George York, C. W. Dillon, T. J. Burch, A. W. Moffet, Courtland Blakesley, Oscar Prall, Peter Harris, H. A. Stebbins, Nephi Snively, Robert Johnson, Nellie Prall. Bertha A. Greer, Martin J. Danielson, Nephi Lovell, Marion Harp, F. M. Smith, T J. Bell, Daniel Anderson, M. M. Turpen, E A. Smith, F. E. Cochran, A. B. Young, John Wahlstrom, Eli Hayer, David Archibald, George Angell, James McD ffit, Joseph Bogue, I. P. Baggerly, Lewis Gaulter, Joseph Robedau, A. B. Hanson, John R. Evans, Charles H. Jones, Jemima Robedau, Charles Farrell, B F. McDaniel, Joseph Anderson, Jacob Waltenbaugh, J. W. Talbot, H R. Harder, Elijah Sparks, Callie B. Stebbins, B. M. Anderson, E C. Briggs, M. D. Lewis, J. H. Hansen, John T. Ford. Collection for district expenses, amounting to $5 70, was taken up. Preaching during the conference by Brn. C. Scott, President Joseph Smith, and Heman C. Smith. A very harmonious conference, and enjoyed by all in attendance. Adjourned to meet at Lucas, Iowa, June next.

EASTERN COLORADO.

Conference of above district convened at Denver, Colorado, February 17; J. B. Roush president, C. E Everett secretary. Ministry reporting: Elders O. B. Thomas, J. B. Roush, E. F. Shupe, C. R. Duncan, J. F. Curtis, James Kemp, J. W. Kent, M. L. Schmid; Priest, R. Edwin Crawford. Sermons preached 202, baptisms 10. Branches reporting: Denver 151, Laird 44, Rocky Mountain 39, Fairview 26, Highland 22, Mt. View 9, Eustis 57, Cottonwood 71, Cedar 23 (no report), scattering 28; total membership 478, net gain 41. Bishop's agent's report: Total receipts $572 62; expenditures $521; cash on hand $52.89 Tent committee reported $88 75 collected, $21 additional subscribed. Elders E F. Shupe, O. B. Thomas, and C. R. Duncan, committee to solicit funds for tent expenses during the season. Delegates to General Conference: Elders J. B. Roush, O. B. Thomas, E. F. Shupe, J. W. Gilbert, C R Duncan, James Kemp, Sisters Belle B. Roush, Lenore Schmutz, and Bro. Eye. Resolution passed that this conference request the General Conference to appoint Brn. Roush, Thomas, Shupe, Duncan, and J F. Curtis to this mission the coming conference year. Resolution recommending the ordination by the Denver branch of Bro. Emsley Curtis to the office of an elder. Conference expressed itself as neither approving nor disapproving of the T. W. Williams resolution. Preaching services instructive and interesting, and the Sunday afternoon social service was such a spiritual feast that those present will long remember it.

Because one's parents and grandparents lived to be nearly one hundred does not make it certain that their descendants will do likewise, for the inheritance of vitality may all be dissipated in twenty years of high living. A small stock of vital force well taken care of may last twice as long.

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Sunday School Associations.

NOTICE OF GENERAL CONVENTIONS.

The General Convention of Zion's Religio-Literary Society will convene at Lamoni, Iowa, beginning nine a. m., Tuesday, April 3, and closing noon Wednesday, April 4. The convention of the General Sunday School Association will convene at same place commencing Wednesday, April 4, at 2:30 p. m. This arrangement as to time is made that those attending the meeting of the Religio may get the benefit of the reduced rates on the railroads. Watch for further notices of programs, arrangements, railroad rates, etc. Let us remember these meetings in our prayers.

T. A. HOUGAS, Supt.,
Gen'l Sunday School Ass'n.
J. A. GUNSOLLEY, Pres.,
Zion's Religio-Literary Society.

NAUVOO.

Sunday school convention met at Montrose, Iowa, February 2. Committee on credentials appointed. Reports of Montrose, Ft. Madison, and Rock Creek Sunday schools were accepted. Resolved, that the superintendent, assistant superintendent, treasurer, and secretary of each school in the district should be exofficio members of the district. Amended by adding "all officers" instead of the four mentioned. The amendment was not passed. A second amendment was proposed and passed, adding the "teachers of the various schools to the four officers" in the motion. According to the motion and amendment, the superintendent, assistant superintendent, treasurer, and secretary, also the teachers of each school in the district are exofficio members. Reports of district officers were read, and the treasurer's report was referred to an auditing committee and found correct. Delegates to General Association: J. R. Evans, Mrs. Morton, and Marjorie Wright. Any one of the three were instructed to cast a full vote in case of absence of any other one. Officers for following year: George Lambert, superintendent; D. T. Tripp, assistant; Marjorie Wright, secretary; Mrs. Lottie Tripp, treasurer. Teachers for afternoon session were appointed: Bible class, James McKiernan; Intermediate, Marjorie Wright; Primary, Mrs. Turner. The afternoon session was devoted to class work and criticism of teachers. The evening was given to a program with representatives of several schools. Adjourned to meet one day previous, and at same place as next district Conference, at 10:30 a. m.

DECATUR.

District convention met at Lamoni, Iowa, February 22; Superintendent J. A. Gunsolley in charge, J. P. Anderson secretary. The chief features of the evening's program were a paper and discussion on "The Teacher," a talk on the library, and a Sunday School Newspaper. On the 23d a morning prayer meeting was held, the Spirit being present in a marked degree. At the business session ten schools reported, showing a membership of 921; three schools not reporting had at last report 89. Nine schools were represented. The following officers were elected for the coming year: Superintendent, F. E. Cochran; assistant superintendent, Clement Malcor; secretary, J. P. Anderson; treasurer, John Lovell; librarian, Callie B. Stebbins. One hundred delegates to the General Convention were chosen. A district Religio society was formed, with the following officers: President, J. P. Anderson; vice president, J. W. Talbot; secretary, W. J. Mather; treasurer, Nellie Anderson. Fourteen delegates were chosen to attend the General Convention of the society. Sunday school convention adjourned to meet at same place and just prior to our next district conference, which will be at Lucas, in June. The Religio is to meet at the call of the district officers.

POTTAWATTAMIE.

District Sunday school convention convened at Council Bluffs, Iowa, February 23; superintendent, D. R. Chambers, in charge; Jennie Scott, secretary. Superintendent reported; also treasurer reported $3.65 on hand, which was forwarded to help defray expenses of Brn. I. M. Smith and D. R. Chambers, as delegates. Council Bluffs, Crescent, Underwood, Hazel Dell, Carson, Grand View, Fontanelle, Honey Creek, and Wheeler schools reported. Present number in district 472; a gain of 115 pupils and 3 schools since last report to General Association. Officers elected for year 1900: D. R. Chambers, superintendent; J. A. Hansen and L. G. Wood, associates; Jennie E. Scott, secretary; J. R. Lapworth, treasurer; Julia E. Hansen, librarian. Delegates to General Convention: D. R. Chambers, I. M. Smith, Lizzie Lapworth, Clara Briggs, P. M. Hanson, Agnes Hansen, J. P. Carlile, Julia Hansen. A very encouraging and profitable meeting was enjoyed. Adjourned to meet six months from now, the Friday previous the conference at the same place.

Miscellaneous Department.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted reduced rates (one and one third fare for the round trip) to the coming General Conference and conventions of Zion's Religio-Literary Society and the General Sunday School Association. Tickets on the going passage may be purchased (*over Western Association lines*) from April 3–9 inclusive—on any of those dates. The conference meets on the 6th, but the sale of tickets from April 3–9 will permit attendance also at the conventions.

Reduced rates are granted on the following conditions:—

1. Going tickets must be purchased not earlier than April 3 and not later than the 9th. (Take special notice that going tickets are sold over *Trunk Line Association roads from April 1–8 only.*)

2. The rule is to purchase full fare tickets on the going trip (except in cases where parties travel together on special rates, as hereinafter provided).

3. Passengers must, in all cases, *obtain a separate certificate with every ticket purchased.* Do not accept a certificate covering two or more persons. Each ticket bought requires a separate certificate, and to which the purchaser is entitled.

4. Such certificates must be delivered to the Church Secretary, and when signed by him and signed and stamped by the railroad agent at Lamoni, will entitle purchasers to return tickets to destination at one third the usual fare; provided one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to said reduction; nor are tickets purchased at fifty cents or less to be counted in total number required to secure reduction (except where they form part of a larger total fare).

5. Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than April 24.

Purchasers should see that their names are written on each certificate before handing to the Secretary. Certificates should be handed in promptly that the local railroad agent may be notified of the required number to secure the rate.

The above contains essential items, but the following particulars are given in full to avoid misunderstandings:—

"We take pleasure in advising that rate of a fare and one third for the round trip upon the certificate plan, from points in Eastern Committee and Trans-Missouri territories of this Association, has been announced subject to the conditions herein named, over such lines shown on the enclosed slips as are interested.

"Reduced rates on the certificate plan to points within this territory become effective only when evidence is presented to the joint agent of the terminal lines at the place of meeting, showing that one hundred persons have actually been in attendance holding certificates reading for tickets over terminal lines to the meeting point, and when such certificates are stamped by him with his office stamp and his written signature affixed thereto; except that where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting.

"When reduced rates are made for meetings under double plan providing for sale of individual excursion tickets within a restricted radius and certificate plan outside of such radius, excursion tickets from stations from which the one-way fare to the place of meeting is more than fifty cents, shall be counted when necessary to make up the required minimum.

"No certificate will be honored which was issued to cover the sale of more than one single-trip ticket.

"Certificates showing purchase of tickets at fifty cents or less will not be counted in arriving at the total, nor will reduction be granted in any case where the rate at which ticket was sold is fifty cents or less.

"Certificates of the issue of any and all lines in territory from which reduction is announced will be considered in computing attendance, and when lines in this territory arrange to honor certificates of connecting lines for business originating beyond this territory, such certificates will also be counted by joint agent.

"Ministers or others who travel on clerical or half-fare permits or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

"For detailed information as to the manner in which the business will be transacted by each line, and particularly as to the junction points via which each line will arrange to grant the reduction, please communicate with the General Passenger or Ticket Agents of the interested lines, a list of which lines in this territory is inclosed herewith.

"Under the method usually observed in certificate plan business, the passenger pays full fare on going trip, and on presentation of certificate to that effect, and if all other conditions as herein-named including presentation of evidence to joint agent of the required attendance upon part of those who have purchased one-way or round-trip tickets to meeting point as shown by certificates presented to him are complied with, a reduced rate of one third fare, is granted on return trip (by route traversed on going trip), to original starting point within authorized territory. Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled

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thereon, and procure certificate thereof for each of the lines in this territory over which he traveled in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filled out to correspond with the ticket purchased.

"Failure to procure or present certificate invalidates any claim for reduction in return fare.

"The tickets purchased for *going passage* may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

"Certificates which show the purchase of tickets not earlier than three days prior to the date announced as the opening date of the meeting [April 6], or which show the purchase of tickets during the first three days of the meeting, may be honored if presented not later than three days after the date announced as the closing date of the meeting, Sunday not to be accounted as a day in any case.

"Under the rules it is necessary that the Secretary . . . of your organization collect all certificates at the earliest possible time after meeting convenes, take them all to the office of the Joint Agent at one time, and after he has satisfied himself that the requisite number is in attendance, and that all other conditions upon which reduced rates are made have been fulfilled, he will stamp the certificates with his office stamp, thereby making them valid for return tickets at the reduced rates as announced.

"After one hundred certificates have been thus stamped by him, all others can have their certificates stamped on individual application, provided same is made within the prescribed limit, three days after the closing date of the meeting [April 20], Sunday not to be counted as a day."

NAMES AND ADDRESSES OF OFFICERS

in charge of Passenger and Ticket Departments of Railways in the Territory East of the Missouri River and West of Chicago, Peoria, and St. Louis.

Atchison, Topeka, and Santa Fe Railway; W. J. Black, General Passenger Agent, Topeka, Kansas.

Burlington, Cedar Rapids, and Northern Railway; Jno. G. Farmer, Assistant General Passenger and Ticket Agent, Cedar Rapids, Iowa.

Chicago and Alton Railroad; Geo. J. Charlton, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, Burlington, and Quincy Railroad; P. S. Eustis, General Passenger Agent, Chicago, Illinois.

Chicago and Northwestern Railway; W. B. Knislern, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago Great Western Railway; F. H. Lord, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, Milwaukee, and St. Paul Railway; G. H. Heafford, General Passenger Agent, Chicago, Illinois.

Chicago, Rock Island, and Pacific Railway; Jno. Sebastian, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, St. Paul, Minneapolis, and Omaha Railway; T. W. Teasdale, General Passenger Agent, St. Paul, Minnesota.

Hannibal and St. Joseph Railroad; Kansas City, St. Joseph, and Council Bluffs Railroad; St. Louis, Keokuk, and Northwestern Railroad; I. W. Wakely, General Passenger Agent, St. Louis, Missouri.

Illinois Central Railroad; A. H. Hanson, General Passenger Agent, Chicago, Illinois.

Iowa Central Railway; Geo. S. Batty, General Passenger and Ticket Agent, Marshalltown, Iowa.

Jacksonville and St. Louis Railway; J. W. Daly, General Passenger and Ticket Agent, Jacksonville, Illinois.

Minneapolis and St. Louis Railroad; A. B. Cutts, General Passenger and Ticket Agent, Minneapolis, Minnesota.

Missouri Pacific Railway; H. C. Townsend, General Passenger and Ticket Agent, St. Louis, Missouri.

Port Arthur Route; H. C. Orr, General Passenger Agent, Kansas City, Missouri.

Rock Island and Peoria Railway; M. A. Patterson, General Passenger Agent, Rock Island, Illinois.

St. Louis and San Francisco Railroad; Bryan Snyder, General Passenger Agent, St. Louis, Missouri.

Sioux City and Pacific Railroad; J. R. Buchanan, General Passenger Agent, Omaha, Nebraska.

Wabash Railroad; C. S. Crane, General Passenger and Ticket Agent, St. Louis, Missouri.

Wisconsin Central Railway; J. C. Pond, General Passenger Agent, Milwaukee, Wisconsin.

NAMES AND ADDRESSES OF OFFICERS

in charge of Ticket and Passenger Departments of Railways in Trans-Missouri Territory.

Atchison, Topeka, and Sante Fe Railway, W. J. Black, General Passenger Agent, Topeka, Kansas.

Burlington and Missouri River Railroad, J. Francis, General Passenger Agent, Omaha, Nebraska.

Chicago, Rock Island, and Pacific Railway, John Sebastian, General Passenger and Ticket Agent, Chicago, Illinois.

Chicago, St Paul, Minnesota, and Omaha Railway, T. W. Teasdale, General Passenger Agent, St. Paul, Minnesota.

Colorado Midland Railway, W. F. Bailey, General Passenger Agent, Denver, Colo.

Denver and Rio Grande Railroad, S. K. Hooper, General Passenger and Ticket Agent, Denver, Colorado.

Fremont, Elkhorn, and Missouri Valley Railroad, J. R. Buchanan, General Passenger Agent, Omaha, Nebraska.

Missouri Pacific Railway, H. C. Townsend, General Passenger and Ticket Agent, St. Louis, Missouri.

Port Arthur Route, H. C. Orr, General Passenger Agent, Kansas City, Missouri.

Rio Grande Western Railway, George V. Heintz, General Passenger and Ticket Agent, Salt Lake City, Utah.

St. Joseph and Grand Island Railway, S. M. Adsit, General Passenger Agent, St. Joseph, Missouri.

St. Louis and San Francisco Railroad, Bryan Snyder, General Passenger Agent, St. Louis, Missouri.

Union Pacific Railroad, H. L. Lomax, General Passenger and Ticket Agent, Omaha, Nebraska.

CENTRAL PASSENGER ASSOCIATION.

Territory: That portion of the State of Illinois east of a line drawn from Chicago to East St. Louis, Indiana, Ohio, Michigan, Ontario, Western Pennsylvania, and a small portion of Western New York.

Committee cannot report action concerning our conference until March 15. Further notice will be given.

TRUNK LINE ASSOCIATION.

1. Take notice, that tickets are sold from *April 1-8, only*, on going passage—one day less than over Western Association lines. Travelers may thus reach Western Association territory and purchase tickets over its lines not later than the 9th.

2. Passengers pay full fare on going passage. Secure a certificate with every ticket purchased. Certificates when duly signed by the Church Secretary and signed and stamped by agent at Lamoni, will entitle the holders to return ticket to destination at one third regular fare. Holders may return as late as April 24. "Return tickets in all cases are limited to continuous passage to destination."

3. Tickets costing less than sevety-five cents will not entitle the purchasers to reduced rates (unless part of a series of tickets to destination.)

4. Ticket agents at starting points should have "timely notice of intentions, so that through tickets and certificates may be ready when required."

5. The same general plan is followed as over Western Association lines (with exceptions noted above) but the following rules are published to avoid possible misunderstandings:—

"GENERAL INSTRUCTIONS.

"1. The reduction is from Trunk Line territory, i. e., from Niagara Falls, Buffalo, Dunkirk, and Salamanca, New York; Erie and Pittsburg, Pennsylvania; Bellaire, Ohio; Wheeling, Parkersburg, and Huntington, West Virginia, and points east thereof, except in New England.

"2. The reduction is fare and one third on committee's certificate, conditional on there being an attendance at the meeting of not less than 100 persons who hold proper certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents, through to place of meeting. Agents at all important stations and coupon ticket offices are supplied with certificates.

"3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

"4. Going tickets, in connection with which certificates are issued for return, may be sold only on three days, and if a Sunday intervenes four days, immediately preceding the agreed opening date of the meeting, and during the first three days (Sunday included) of the meeting; . . . provided also that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

"5. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and visé of special agent. Receipts for fare paid will not be accepted in lieu of certificates. . . .

"6. On presentation of the certificate, duly validated, not later than the third day following the agreed date for adjournment (Sunday not to be counted as a day), the agent at place of meeting will return the holder to starting point, upon a continuous passage ticket, by the route over which the going journey was made, at one third the highest limited fare by such route.

"7. Certificates are *not transferable*, and return tickets secured upon certificates are *not transferable.*

"8. No refund of fare will be made on account of any person failing to obtain a certificate.

"Delegates and others availing of the reduction in fare should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

"LIST OF ROADS MAKING THE REDUCTION.

"Allegheny Valley; Baltimore and Ohio (Parkersburg, Bellaire, and Wheeling, and east thereof); Baltimore and Potomac; Buffalo and Susquehanna; Buffalo, Rochester, and Pittsburg; Camden and Atlantic; Central of New Jersey; Chespeake and Ohio (Huntington, West Virginia, and east

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thereof); Cumberland Valley; Deleware and Hudson; Delaware, Lackawanna, and Western; Elmira, Cortland, and Northern; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown, and Gloversville; Jamestown and Chautauqua; Lehigh Valley; New York, Central, and Hudson River, including R. W. and O., Adirondack, and Penn., Divisions, (Harlem and Putnam Divisions, also St. Lawrence and Adirondack Railway, including Montreal, excepted); New York, Ontario, and Western; New York, Philadelphia, and Norfolk; Northern Central; Pennsylvania; Philadelphia and Erie; Philadelphia and Reading; Philadelphia, Wilmington, and Baltimore; Western New York and Pennsylvania; West Jersey; West Shore; Wilmington and Northern."

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 23, 1900. 2-t

CHURCH SECRETARY'S NOTICE.

ENROLLMENT IN QUORUMS.

The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104: 31; 118: 1; 120: 10.)

Such enrollment is regulated by rules adopted by General Conferences, which provide that all applications shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination, and by whom ordained; also permanent address, and labor done, for quorum records. *None of these items should be omitted.*

Quorums make selections from applications in the Secretary's hands.

The Secretary cannot enroll anyone in a quorum. Quorums report all enrollments to General Conference. Presidents and their counselors are authorized to select names and enroll members to fill vacancies, between conferences, subject to quorum approval or disapproval.

The General Conference of 1897 authorized the Secretary to enroll applicants in quorums of elders, priests, teachers, and deacons, which was done and referred to the Quorum of Twelve, for completion of said quorums by selection and ordination of officers, at the General Conference of 1898. However, the Twelve were unable to complete said organizations then, because of absence of parties and other hindering causes. Brethren whose names appeared in published lists prepared by the Secretary will therefore understand the status of said applicants. Statements designed to reach the matter of more complete enrollment will be made to the General Conference of 1900. In the meantime, vacancies in existing quorums may be filled by quorum officers, from applications in the hands of the Church Secretary.

Brethren who have been ordained to other offices since sending in applications will please send in new applications.

All requests for enrollment should be in hand before April 1.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, February 24, 1900.

TO THE HIGH COUNCIL.

The members of the High Council are hereby notified that said council will convene at Lamoni, Iowa, during the session of the conference of the church to be held April 6 and thereafter.

There are matters pending before the council which will come up for hearing, unless previously disposed of otherwise by agreement or settlement.

The council will convene Wednesday, April 10, at ten a. m. in the President's room, Herald building, unless otherwise decided upon.

All persons having business before the council on appeal or otherwise, take notice and be prepared accordingly.

JOSEPH SMITH, President.

LAMONI, Iowa, March 2, 1900.

THIRD QUORUM OF ELDERS.

Will you send in your reports of your labors in the past two years so they will reach me by April 1. Our brother, John T. Kinnaman, who was for many years president of our quorum has been called home by the Master, hence at the coming General Conference in our quorum meeting we will have to elect another president. I trust we may have a good representation.

Your colaborer and secretary.
CHARLES P. FAUL.

CLARKSDALE, Mo.

GENERAL CONFERENCE VISITORS.

The committee calls attention to the train service at Lamoni, giving time of arrival. We have two trains from the north daily (except Sunday), a passenger 6: 25 a. m. and a freight carrying passengers, connecting with passenger at Bethany Junction 12: 30 p. m. From the south a passenger 8: 17 p. m. and a second train from the south to Bethany Junction 2: 10 p. m. This latter train is met at Bethany Junction by a hack. Passengers from the south would do well to arrange, so far as practicable, to come on evening train, and save hack fare.

No trains arrive or depart from Lamoni, on Sundays. However, the hack from Lamoni meets the passenger trains at Bethany Junction on Sunday as follows: arriving from the north, 12: 15 p. m.; from the south, 2: 10 p. m.

Members of the reception committee will be at the trains, and may be known by their wearing a ribbon badge. Should anyone arrive and not find the committee they should go at once to the Brick Church, three blocks west of the depot, and there inquire for the reception committee.

The committee does not promise free board to any except those who make such arrangements previous to their arrival. There are not many such places to be had, and if you do not receive notice of being assigned to a place for free entertainment, come prepared to pay $2 50 per week, or take your own chances.

If the committee can be of any service to you, they would be pleased to hear from you. Those who have made their own arrangements need not write, but if you need help to find your place when you arrive the committee will aid you.

A large attendance is expected and places will be rapidly filled up.

Com. { GEO. W. BLAIR, Chairman.
L. G. ANTHONY, Secretary.
S. K. SORENSEN.
W. J. MATHER.
J. A. GUNSOLLEY.

CONFERENCE NOTICES.

South Missouri district conference will convene with Beaver branch, at Johns Mills, Douglas County, Missouri, March 17, at ten a. m. Branch presidents and clerks will please take notice. Get out your reports in good time and in proper form, and forward them, together with all other conference matters, to me at Beaver, Douglas County, Missouri, or bring them with you.

J. C. CHRESTENSEN, Pres. and Sec.

BORN.

ALLEN.—At Lamoni, Iowa, January 20, 1899, to Bro. Aaron T. and Sr. Nettie P. Allen, a son; named Rolland H., and blessed February 25, 1900, by Elders H. A. Stebbins and T. J. Bell.

BRIGGLE.—At Perry, Iowa, April 5, 1899, to Mr. and Sr. S. Briggle, a daughter. Blessed November 30, by J. S. Roth, and named Chloe.

MARRIED.

WIGHT—BROWN.—At the residence of the bride's sister, near Blythedale, Missouri, on Wednesday, February 21, 1900, Elder D. W. Wight and Sr. Mattie Brown were united in marriage, Elder Joseph Snively performing the ceremony. The contracting parties departed for Lamoni, where they will reside.

GAYLORD—DANIELSON.—At the residence of C. Danielson, the grandfather of the bride, one mile east of the College, Lamoni, seven p. m., February 28, 1900, Bro. Willard B. Gaylord and Sr. Anna Josephine Danielson, both of Lamoni, were duly joined in holy matrimony, Pres. Joseph Smith officiating. The witnessing guests were the relatives and a few of the friends of the young contracting parties. It was a pleasant and enjoyable occasion.

WALTERS—MCCOY.—At Perry, Iowa, February 25, 1900, Sr. Alta B. McCoy to Bro. Frank A. Walters, of Tama County. Elder J. S. Roth officiating. This young couple are both worthy the name of Saint; she is a good Sunday school worker.

HARRIS—PRITCHETT.—At the residence of the bride's parents, near Henderson, Iowa, February 22, 1900, Mr. Ransom W. Harris to Sr. Minnie Pritchett. The best wishes of a host of relatives and friends, who assembled to witness the marriage of this worthy young couple, follow them. Their future home will be Red Oak, Iowa. Elder A. Badham officiated in the ceremony.

DIED.

SHERMAN.—Sr. Isaac Sherman fell asleep in Christ, January 19, 1900, at her home near Norwich, Ontario. She was born in the township of Dumfries, Ontario, in 1841; married Isaac Sherman in 1865, and three sons were born to them. Bro. and Sr. Sherman were formerly Baptists. In 1895 she heard the angel message and June 16, 1895, was baptized. Her faith remained unshaken in the restored gospel. Funeral services at her residence, Elder A. McDonald in charge, sermon by S. W. Tomlinson. Bro. Sherman and family have our prayers and sympathy.

HADLEY.—At Blendsville, Missouri, January 1, 1900, Sr. Grace Ann Hadley. Born in Warren County, Ohio, October 8, 1836; baptized February 5, 1888, at Taborville, Missouri; at the time of death aged 63 years, 2 months, 23 days. Leaves one son and two grandaughters. Funeral sermon by Bro. Swen Swenson, assisted by A. I. Roberts. Her remains were laid to rest in the Rockville cemetery.

BENNER.—At her home near Tabor, Iowa, February 14, 1900, Susanna Benner, aged 84 years, 7 months, and 29 days. She was born in Ohio, June 15, 1815. About the year 1836 she was united in marriage to Henry Benner, ten children were born to them. Husband, two sons, and one daughter preceded her to the spirit world; three sons and four daughters left to mourn for the loved one. She united with the church in 1833 in Ohio. Funeral at the church. M. W. Gaylord in charge; sermon by A. J. Davidson.

BARNES.—At Cleveland, Iowa, January 30, 1900, Bro. John Barnes. He was born at Garnvach, Nantyglo, Wales; married Miss Mary Llewellyn, April 27, 1874; came to America about eighteen years ago; united with the church about thirteen years ago; ordained a priest June 30, 1889. Bro. Barnes left a wife, five daughters, and one son to mourn. Funeral services conducted at the home by Elder E. B. Morgan, assisted by Teacher John Hooper. The Odd Fellows then took charge of the body and conducted it to its resting place. He was a quiet and faithful Latter Day Saint.

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The Saints' Herald.

(*Established 1860.*)

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Evidences Supporting the Book of Mormon.

This work presents the results of labors of the "Committee on American Archæology," appointed at the General Conference of 1894. The work has been written after much time and special labor in investigating every available source of written information on the subject.

It is divided into three parts. Part 1 contains a preface, and outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, and includes a summary of the conclusions reached by the committee, with a statement of the evidences upon which said conclusions are based. Part 3 contains much miscellaneous matter of general importance, including a list of early authors on American antiquities, with their opinions concerning the origin of the ancient Americans; a list of authors quoted; also an index of names of lands, cities, rivers, etc.

The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

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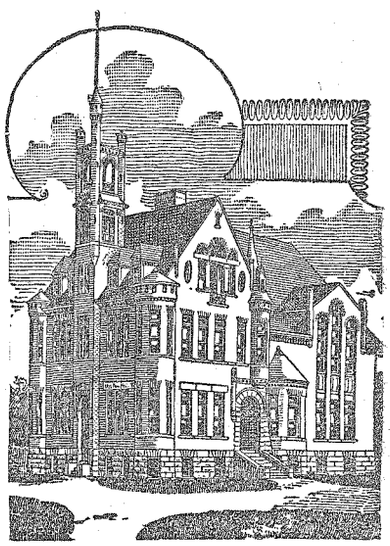

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THE SAINTS' HERALD

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

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R.S. Salyards Sec

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THE MAJESTY OF THE TRIVIAL.

The poet Goethe once expressed the pessimism of many thoughts, saying: "When we are young, we think we shall build palaces for the gods; but when we are old we are thankful if we have dug away some of the rubbish under our feet." We cannot help feeling that, when we are foolish and discouraged we are all inclined to talk like that; but that when we are wise then our eyes are opened to see that he who digs away even a little of the rubbish from under his feet, is building palaces for himself and for God. It is so easy to belittle the little. It is so hard to discern the greatness of the small, to appreciate that, indeed,

"The common deeds of the common day
Are ringing bells in the far away."

We see the man chipping away at a rock, and we say: "He is cutting stone." The fact of the case is he is building a cathedral, or a palace; or, better than either, maybe, a schoolhouse. We see the coarse hands and soiled apron, and we do not see the glory that is to be, and that part which is with this man.

We remember a traveler telling of his visit to Cologne. Standing in front of the great cathedral, he suddenly heard a voice speaking just behind him: "That was a good job we did, wasn't it?" "You did?" "Sure, sir!" was the reply, "I worked on the spires." Perhaps that man only cleared away the rubbish or set in a block or two; but he had the right idea of it. The whole work was great, wonderful. His part was therefore worthy and glorious. Yes, Michael Angelo was only clearing away the rubbish which kept the stone from showing the angel there was imprisoned within it; and Luther, in his day, was only clearing away the rubbish which was keeping the powerful impulse of religion and righteousness from shining out into the world, as God meant it to do. No man knows whether his work is small or great, nor how great it is, until the whole thing, as it is in the Mind of God, is finished. Then the rubbish is cleared away, and the palaces of God appear.—*Church Union.*

SENATE COMMITTEE REPORT ON PURE FOOD.

Washington, D. C., Feb. 28.—The Senate Committee on Manufactures to-day submitted a report on the investigation of food and drink adulterations.

Accompanying the report is a great mass of testimony taken in the leading cities of the country.

The report says:—

"The adulteration of prepared or manufactured foods is extensively practiced and in many cases to the great discredit of our manufacturers. It is only fair to say, however, that a large proportion of the American manufacturers who are engaged in adulterating food products do so in order to meet competition.

"It is the purpose of this committee to adopt this uniform rule: To prohibit the sale of deleterious and unhealthy food products, and as to those food products which are simply cheapened by adulterants to compel the marking of those goods for what they are. Deleterious food products should be prohibited and the rest thoroughly regulated.

"There have been two general ways suggested as to the matter of regulation. First, to put the important food products under the internal revenue law, as we have in the case of butter, filled cheese, and, at the last Congress, flour.

"The other plan to regulate the food products is contained in Senate Bill 2,426, which establishes a department under the Secretary of Agriculture and provides for the establishment of a board which shall fix the standards for foods, drinks, and for drugs, based on the American pharmacopœia. The strong argument in favor of this plan is the fact that it would be cumbersome to take all the small articles of food products that are now adulterated and allow their sophistication or adulteration for the purposes of cheapening, and require a stamp upon each of the small packages offered for sale.

The report says the committee has had many difficulties to overcome, and feels that in many cases it has not been able to secure the absolute truth. That so much knowledge has been gained, it feels, is due largely to Secretary Wilson and Dr. H. W. Wiley, chief chemist of the Agricultural department.

After a detailed explanation with reference to the testimony and analyses as regards many specific articles of food or drink, and the extent to which they were found free from, or guilty of, adulteration, the committee takes up the matter of the importation of adulterated foods, and says:—

"If it is policy to restrict our citizens to the use of pure food, we certainly should apply the same rule to foreigners who manufacture goods to be sold in this country."

The committee gives some glaring instances of this unwholesome and unjust competition which reputable American dealers and manufacturers have to meet.—*Exchange.*

CUBAN CATHOLICS MAY SECEDE.

Havana, Feb. 21. — Salvador Cisneros, first President of the Cuban provisional republic, presided last night at a meeting called to protest against the appointment of Mgr. Sbaretti to the Bishopric of Havana. The meeting decided to send to Rome and Washington dispatches protesting against the appointment, and a special committee was chosen to wait upon General Wood in connection with the matter. It was decided that in case all these methods should fail an independent national church should be founded. General Maximo Gomez sent a letter expressing his sympathy with the movement. Another meeting was held this evening.

REASONS FOR LOST FAITH.

GREEN BAY PASTOR TELLS WHY HE LEAVES METHODIST CHURCH.

The Rev. William Forkell, who has just resigned as pastor of the First Methodist Episcopal Church of Green Bay, Wisconsin, sets forth his reasons in the following letter to the *Tribune:*

"Green Bay, Wis., Feb. 2.—I resign voluntarily because of my inability to feel at home in an organization whose characteristic dogmas I cannot heartily accept. After a struggle of some six years with the question as to my theological fitness as a Metho-

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dist preacher, during which time I have tried to do my fullest duty and have not altogether failed, I have at last taken the only step an honest man can take—viz.: resign from the Methodist ministry.

"The dogmas I cannot find myself in harmony with are:—

"First.—The deity of Jesus (as distinguished from the divinity of Christ), as implied in the first paragraph of the articles of religion. The divinity of Christ, as I believe, is not contingent upon supernatural physical condition, but rather upon his entire surrender to the influences of God. That which is in all men but a spark was in him a living flame.

"Second.—The interpretation of the theory of the atonement as though it were the payment of a penalty to 'reconcile the Father to us,' as implied in paragraphs 2 and 20. Nowhere does the Scripture allow the theory that Jesus changed God's mind, but rather that 'God was in Christ reconciling the world to himself.' Jesus did not suppress God's anger, but expressed God's love to such a degree that it wins (reconciles) us to God.

"In the same paragraphs 'original guilt' is mentioned, a doctrine to me unbelievable. Man was made a character-developing being, and as such must needs have the privilege of knowing good and evil, choosing between which develops character; the fall of man was in reality a rise of man out of brute innocence into tried virtue.

AS TO SALVATION.

"Closely related to this is the doctrine of substituted righteousness, as founded on paragraphs 9 and 10. Jesus came into the world, not to cover up sin, but rather to uncover and 'condemn sin in the flesh' by the life he lived amongst us. 'Salvation' means more than escape from the punishment of sins; it certainly means a change of inclination from sinning to a life of rightness. Salvation means character. Heaven cannot be earned by another for us, no more than education. Salvation is not primarily intended as a ticket to heaven, or a life insurance policy for the other world; it is a spiritual capacity to know and enjoy God. 'Jesus paid it all' is a dangerous doctrine, not to say an immoral one, and its effects are seen on every hand in the many abortive Christian attempts.

"The forgiveness of sins is not a matter of commercial adjustment between God and Jesus; sins are forgiven as soon as they are given up. We must join God in the forgiveness of our sins. The words 'propitiation,' 'satisfaction,' and 'oblation' savor too much of the times when stakes and dungeons figured prominently in the 'church militant' arsenal. Christ is the winning power of God amongst men, and we as Christians are to join him in the 'redemption' of the world, by explaining God to the world, as he did. The word 'atonement' does not occur once in the original New Testament. Wherever it is used it gives the meaning of winning or reconciling.

"The doctrine of endless punishment, though not in the articles of religion, is nevertheless a test of the loyalty of the Methodist preacher to the theology of his church. This theory I cannot accept in the light of the eternal love of God. All punishment in human relations must be corrective in its aim and loving in its motive; and how can we for one moment attribute to God's nature what we would vehemently condemn in human relations? I believe more than ever in the fact that all sin will be punished; the way of life is a 'narrow way;' sin becomes more and more fearful as the soul rises toward the ideal; the purest and tenderest human relations feel the horror of sin the most; sin becomes black under the white light of God's truth and love; punishment is as certain as that fire burns, cold freezes; and the purpose of the pain is to warn us away from further harm.

"The thought that even the worst man should suffer forever would turn my heaven, should I gain it, into unrest and pain. I would ask that God allow me the privilege of spending part of my eternity in that dismal and horrible realm and thus save one soul from torment, rather than 'sit and sing my (selfish) soul away in endless bliss' amongst angels; I expect an appointment in the great beyond among those who need a word of cheer and a helping hand; heaven bought at the expense of such torment of millions, yea even to a single soul, is too dearly bought. I could not enjoy it even though I could room next door to Gabriel.

DOUBTS THE BELIEF.

"I could not believe the doctrine of endless punishment unless I accept the inevitable conclusion that God had abdicated his throne and surrendered it to demons. No, 'the Lord reigneth, let the people rejoice.' These are the lines on which I differ from the supposed (?) views of the Methodist Church. I might say 'there are others,' but in time they will speak. For six years I attempted to do what older ones than myself advised me to do—viz.: suppress my convictions and preach on general lines, or, as some say, 'preach the gospel, and do not delve into those subjects. I tried it and failed; the mind was made to think; truth never injures, error always does. We demand that the student of anatomy tell us all he knows; the scientist is paid for thinking new thoughts; the astronomer has an observatory built for him; but in many instances we train our preachers to think 'our' way of 'our' God in 'our' church: in other words, we groove paths for thinkers in theological study, instead of demanding independent and inspired thought. Theological gramophones are not wanted in this day.

"In closing, I desire to say, in justice to the church, whose spirit I shall ever love, that I leave of my own accord, and in face of the unanimous petition of the members of my church to remain, and the consent of the authorities, but I could not remain and be an honest man; hence the step. I felt that I must be true to the light that has come to me with so much inspiration, and to suppress my convictions would make me untrue to God and man." — *William Forkell in Chicago Tribune, February 12, 1900.*

THE EXPLODED DEVIL.

Men don't believe in a devil now, as their fathers used to do;
They have opened the doors of the widest creed to let his Majesty through,
And there isn't a print of his cloven foot, nor a fiery dart from his bow,
To be found in earth or air to-day; for the world has voted it so.

But who is mixing the terrible draught that palsies heart and brain?
Who loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the earth to-day with the fiery breath of hell?
If the devil isn't and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint? Who digs the pits for his feet?
Who sows the tares in the fields of Time wherever God sows the wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the terrible work which the devil alone should do?

We're told that he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in church and state to-day, to earth's remotest bound,
If the devil, by unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwi
and make his bow and show
How the frauds and crimes of a single
spring up. We'd like to know.
The devil is voted not to be, and of co
the devil's gone,
But simple people would like to know w no
carries his business on.

—*New York Tribune.*

Die Natur gives statistics of the number of species of animals now known to exist on land and sea, the total being placed at 400,000, while there are 150,000 catalogued kinds of plants. The insects alone furnish 208,000 species, of which 120,000 are coleoptera, with lepidoptera, 50,000; and hymenoptera, 38,000. The birds number 13,000, the fish 12,000, and reptiles 8,300, of which 1,640 are serpents, 300 being venomous. The amphibians are 1,300 in number, spiders, 20,000; mollusks, 50,000; worms, 8,000; echinoderms, 3,000. The Museum of Natural History at Berlin contains 200,000 species, the collection numbering 1,800,000 specimens.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MARCH 14, 1900. NO. 11.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 14, 1900.

PENROSE VS. PRES. B. YOUNG.

Bro. Quincy Anderson, of Ozark, Missouri, has been in correspondence with Elder C. W. Penrose, Editor of the *Deseret News*, the organ of the dominant church in Utah, in reference to the teaching of President Brigham Young concerning the Adam-God theory. In the reply of Elder Penrose he denies the accuracy of the quotation made by Bro. R. Etzenhouser from the teaching of President Young, in his book, "Utah Mormonism in Contrast," pages 32, 33. We give Elder Penrose's letter in full, and also the quotation from "a sermon delivered by President Brigham Young, in the Tabernacle, Great Salt Lake City, April 9, 1852."

SALT LAKE CITY, Utah,
Feb. 17, 1900.

MR. QUINCY ANDERSON, Ozark, Mo.,

Dear Sir:—In reply to your letter of inquiry, I have to say that President Brigham Young, in the discourse of which you speak, did not say that "the Virgin Mary was not overshadowed by the Holy Ghost." He did not say that it was "Adam." He did not say that "Adam was our only God." What he did say, on this subject, was that Jesus was not "begotten" by the Holy Ghost. He taught that Jesus was the "first-begotten" of God in the spirit, and the "only begotten" of God in the flesh. As to Adam, he taught that he was God in the sense of being at the head of the human family. That he was Michael, the Ancient of Days, and in the resurrection would be at the head. In that way the whole human family will be related to him as his children, and in the Patriarchal order he will be the personage with whom they will have to do, and the only one in that capacity. President Young taught faith in that Eternal Being to whom Adam and all his race should bow in humble reverance, who is our Eternal Father and the Father of our elder brother, Jesus Christ, and is the Great Elohim. The *Journal of Discourses* is not now in print and I do not know of any volume now on sale; however, I have given you the substance of President Young's teaching as to Adam. Hoping that this will be satisfactory, I am,

Yours truly,
C. W. PENROSE,
Editor *News*.

The letter is typewritten and signed by Mr. Penrose in ink, with the words, *Editor News*, added in writing, evidently in Mr. Penrose's handwriting.

The citation from the *Journal of Discourses* is as follows. The heading of the article in the *Journal of Discourses*, page 46, volume 1, published by F. D. and S. W. Richards, No. 15 Wilton Street, Liverpool, (though the title page bears the imprint of both London and Liverpool,) has as a closing sentence in capital letters, this: "ADAM, OUR FATHER *and our God.*"

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, *the archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken—HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*. Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later*. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.—*Journal of Discourses*, vol. 1, pp. 50, 51.

Whatever may have been the motive of Elder Penrose in replying to Quincy Anderson as he has done, it is not a little strange that one who should be acquainted with the published works of his church should make such an answer.

The evident effort of President Young in the discourse from which the quotation was made by Bro. Etzenhouser, and which we have given above, was to discredit the relation of the New Testament writers touching the nativity of Jesus. The statements of both Matthew and Luke in their opening chapters, in both the King James Version, and the inspired Holy Scriptures, are contradicted by President Young, even as what he said is given by Elder Penrose. And in the quotation as it is found in the *Journal of Discourses*, the statements of Matthew and Luke are not only discredited, but a different and contradictory version is given.

In the discourse of Pres. Young, the Bible relation of the origin of man on the earth is directly ignored and disputed; and a speculative theory spun about celestial bodies becoming mortal by eating of the forbidden fruit. This was evidently done to create a basis for argument bolstering the celestial wife dogma. In the *Journal of Discourses* the words "celestial body," "one of his wives," "Michael, the archangel, the Ancient of Days," are emphasized by caps, small caps, and italic letters; and the sentence "HE *is our* FATHER *and our* GOD *and the only God with whom* WE *have to do*," is put in italics, and caps to call especial attention to the sentiment expressed. Can anyone who reads this quotation, and we have given it as it was printed by the brothers, F. D. and S. W. Richards, believe that it does not say "Adam was our only God"?

Is there anything in this about Adam being God in the sense of being the first of the human race? Not a word. And can anybody read the marked declaration and believe that President Young did not say that "Adam was our only God," in most positive terms? What else can the words "*And the only God with whom we have to do*," mean?

Mr. Penrose is the wrong man to undertake to apologize for these and other teachings of President Young, and to tell what that distinguished man meant by this and that saying of his. It is too late in the day.

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Men who believe in the angel's message and in the mission of Joseph Smith, are drifting back to the books of the church. There is not so strong nor so blind a reliance on the living oracles. The books are now of much more worth than the "ashes of a rye straw;" they are more to the church than "a schoolboy's jacket;" hence, no subterfuge by an inferior mind can dematerialize these teachings of the founder of Utah, and rehabilitate them into harmless platitudes meaning less than the words themselves convey. We have compared the quotation from pages 32, 33, of Bro. R. Etzenhouser's work with the statement as it occurs in *Journal of Discourses*, and find it correct, less the italics and capital letters.

It is absurdly foolish for our Utah friends to accuse us of purposely misquoting President Young; for the publications from which we quote are many of them in the possession of the Utah people and should we misquote it would be sure to be found out and exposed. It is equally foolish for these same men to deny the import of such plain statements as the one in question concerning Adam-God theory.

QUESTIONS AND ANSWERS.

What is the meaning of the last sentence of paragraph 11, section 117, Doctrine and Covenants.

It means as the Lord had given commandments concerning the gathering of the Saints into the "regions round about" those commandments were still in force, and should be honored. (See Sec. 102.) The revelation given on Fishing River, June 22, 1834.

What territory is included in the term "regions round about" (D. C. 117:11)?

We have no data from which to state positively, but approximately it would include an area around the center of at least one day's travel by the best method at the disposal of the people. From five hundred to seven hundred and fifty miles.

In an organized branch where an elder and a member get drunk for the first, second, or third time, can the president of the branch prefer charges against them without first consulting the branch?

Drunkenness is usually a public offense; and if a member offends in this way, he should be labored with kindly and admonished in gentleness and quietness, for the first and second offense; if he persists in his course the president of the branch may proceed against him by reporting him to the branch business meeting with specifications of the time and place of the offense having been committed, and let the branch order the inquiry into the matter. This is the better way and would avoid complications.

A branch of the church with three priests in it, one of them presiding priest of the branch; has this presiding priest a right to call on either of the other two priests to help him in his labors without the branch first calling one of them, or both as the case may be, to help him?

We so understand the matter; that he would be so authorized to do.

When the presiding elder of a branch calls a council meeting is it right for whosoever will in the branch to come to that meeting, or just the branch officers only?

It would depend on the terms of the call. If for branch officers, then branch officers only should attend. If for the priesthood of the church, then all of the priesthood who could should attend.

How often should a branch have council meetings in order to grow in and advance with the work?

As often as the condition of the branch and the circumstances of the priesthood could arrange to meet for that purpose. In ordinary branch; once in every two months, or if convenient, and results were satisfactory once a month would seem to be often enough. And if, and if the council meetings were made the scene of wrangling, and official domineering, it would be too often if they met once a year. If peace and good will prevailed, once every month to take the matters of the work into consideration should give evidence of spiritual growth and accord.

When? where? and by whom was John the Baptist baptized?

We know of no means to determine when, where, or by whom the rite of baptism was performed for John the Baptist.

In the revelation on priesthood given through the Seer, September 22, 23, 1832, section 83, paragraph 4, Doctrine and Covenants, is the following, referring to John:—

Whom God raised up, being filled with the Holy Ghost from his mother's womb: for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people.

The relation in the Scriptures is very brief. But little is said of him until his coming as a prophet.

Luke 1:80, has this:—

The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

He was ordained to be a Nazarite from his birth; is stated by William Smith in Bible Dictionary; and citing to Luke 1:15.

He was the fulfillment of prophecy, a child of promise named by prophecy and his work set out before him. He was of a priestly house on either side of his parentage. The probabilities are, that as the other rites usual in such cases had been attended to in the instance of John in his childhood, the rite of baptism had been also observed. And it is clear that by the acknowledgment and acceptance of the office work of John by the Savior, he was fully authorized to fill the office to which he was called and to baptize not only other men of his race, but Jesus as well.

HONORS FOR GRACELAND.

Bro. Daniel and Sr. Fannie Jones intended this last fall to take a trip to Europe, including some parts of England and the Paris World's Fair, but business conditions assumed with Bro. J. M. Stubbart, changed their design. In making their preparations to go they secured letters of introduction and certificates of social and financial standing that would have given them the *entree* to portions of the social world over there, and as their daughters Martha and Pearl were to have been of the party, it would have placed graduates of Graceland in a position to bring that institution into notice. Letters from Gov. Leslie M. Shaw, of Iowa, our own excellent Governor; Gov. W. A. Poynter, of Nebraska, commending Bro. Jones and family to the diplomatic and consular representatives of the United States, as well as to others, would have helped them. Letters from the *Leader*, Fremont, Nebraska; and one from Lillian M. N. Stevens, President of the National W. C. T. U., to Miss Agnes E. Slack, Secretary of the World's W. C. T. U. and British Women's Temperance Association, Ripley, Derbyshire, England, and one from General Boardman, a relative of Sr. Jones; and one, a personal letter, from Lady Henry Somerset, permitting the girls the privilege of seeing Eastnor Castle, Ledbury, for two days; all taken together would have afforded these graduates of Graceland an opportunity few have.

Had they taken the trip they would have arranged for Martha and Pearl to have given recitations at the castle, an honor for Graceland, certainly.

It is well for our students to aim high, to take the best opportunities for improvement as they come, and be prepared to stand before kings and queens, if needs be, in honor and without fear or shame.

PRESBYTERIANISM ALL A-SHIVER?

The following is sent us by J. M. Belknap, Auditor of Adams County, Iowa, at the request of Bro. W. E. Messenger, of Prescott, Iowa, and is from the *Morning American* for February 21, as we understand the letter of Mr. Belknap.

Washington, Feb. 20.—The suppression of polygamy was further considered Tuesday by the House Committee on Judiciary, Dr. Josiah Strong, President of the League of Social Service, and Rev. William R. Campbell, a missionary of long service in Utah, speaking in advocacy of federal legislation.

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Dr. Strong stated that while the Mormons were only one-fifteenth the number of the Presbyterians, Methodists, and Congregationalists, yet in a stated period they had increased more than all three combined. Dr. Strong also said that if the government did not act it was not unlikely that Joseph Smith's prophecy that every State west of the Mississippi River would be brought under Mormon influence would be fulfilled.

What is the trouble with Dr. Strong? Is he fearful that the truths of which the Palmyra Seer was, under the guidance of revelation from God, the first, and for the short period of fourteen years the leading champion, have enough of divine energy and vitality to strike at and endanger the foundations and superstructures of the three popular systems of theology named by him, Presbyterianism, Methodism, and Congregationalism? And what would the reverend Doctor have Congress do about it? Does he wish to make Congress the clerical battering ram of the ecclesiastical dreibund to smash Mormonism?

All three of these named denominations have had their heresy-hunting episodes, from Doctors Swing and Thomas to the last gentleman who renounced the close rule of the Presbytery and adopted the surplice of the Episcopacy; and now would they have Congress come to the reinforcement of their clerical cohorts and suppress Mormonism by law?

We of the Reorganized Church are not Mormons, as that term is usually employed and applied, and do not propose to attempt an apology for any evils of doctrine or practice that may be justly charged to any portion, or faction of the believers in the faith as it was proclaimed by Joseph Smith and his coworkers, but as these doctors of divinity bearing denominational names persist in classing all believers in the angel's message as "Mormons," and mean all phases of the faith when they say or write "Mormonism," we are interested directly when any wholesale denunciation of the whole faith is made, or repressive measures possibly involving the faith are asked for.

Dr. Strong assimilates a great fear that because all three of the denominations named had made fewer accessions to their faiths than the Mormons, only one fifteenth so strong in numbers, there is need for the government to act, and says that "if the government did not act it was not unlikely that Joseph Smith's prophecy that every State west of the Mississippi River would be brought under Mormon influence would be fulfilled."

Joseph Smith, the Palmyra Seer, made no such prophecy; Joseph Smith, his son, has not made any such prediction; and unless Joseph Fielding Smith, of the present Presidency of the Utah Mormon Church has given utterance to such prediction, then it has no Joseph Smith of Mormon bias in belief as its author.

No, Doctor Strong has lifted the mask a little and permits it to be discovered, that while he and his fellow workers against Mr. Roberts and polygamy have insisted that their hostility was against the evils of the practice of plural marriage, there was sectional and churchly antagonism rising from denominational jealousy. And now that Mr. Roberts has been refused a seat in Congress and thus notice served on Utah that polygamy will not be recognized by the national government, Doctor Strong and others want something done by the government to keep Mormonism from achieving success in other States than Utah.

We once heard a man of some intelligence say that Mormonism with polygamy left out was as good a system of religion as any other, so far as he could see. To us, what was once called "Mormonism," the system of faith promulged by the Seer and his immediate helpers and associates, as found in the current published works and literature of their day, is not only "as good as any other," but is very much better than any of the others, so far as we can understand both it and its contrasting faiths. There was then no secret oath-bound allegiance to the faith; no plural marriage, with its system of espionage and subterfuge between families; no substitution of Adam for God, or other embarrassing tenets, requiring denial in public and compromising practice in private. With polygamy and its correlatives out, the faith and system of worship known as "Mormonism," is the best of the Christian theories of religion, the best development of the Christ idea extant.

Of what is Doctor Strong afraid? He need not fear that supposed prophecy which he imputes to Joseph Smith, for he did not make it. He had better fear this one:—

"Every knee shall bow and every tongue confess to the glory of God that Jesus is the Christ."

EXTRACTS FROM LETTERS.

Bro. John Shields wrote from Lowbanks, Ontario, March 2:—

We have a heavy snow blockade here just now. Roads blocked and trains delayed and no one able to get to meeting the last two evenings. Elder John McKenzie is out with me now for about three weeks. I have never seen him in better shape than at present. I am thankful that we have been blessed in caring for the Saints and presenting the word. Have had splendid outside attendance here when the weather has been favorable.

Bro. F. C. Keck, Seligman, Missouri, March 5:—

I commenced here Saturday night; am having fine liberty and large crowds of interested listeners. Bro. Foss, my lungs and voice are as strong as ever. All are looking forward to a good spiritual conference.

Bro. James McKiernan, Montrose, Iowa, March 7:—

Bro. J. R. Evans began meetings here on the 26th ult. and I joined him on March 1. We have good interest. Three baptisms of late by Bro. Tripp; others hoped for soon. Was in Burlington over Sunday; Bro. Evans here. I returned Monday and continue here this week. Bro. Evans went Monday to Fort Madison to look after work there. Good audience and much interest here in spite of iceclad streets and walks, making walking perilous. Looking forward for General Conference.

Bro. James M. Baggerly, Atlanta, Indiana, March 10:—

Arrived here Wednesday, the 7th. This is a new opening. Spoke here last eve. An audience of about fifty was my first meeting. They gave me splendid attention. Also made a new opening at Greensburg, Indiana, a city of eight thousand, where I spoke two weeks. Meet malignant opposition from the preachers, but that is a good sign. Have recently done missionary work at Seafield, Corydon, and Leavenworth in Indiana, and at Louisville, Kentucky. The Louisville branch is a model of unity and zeal. I especially enjoyed my sojourn there. I go from here to South Bend, Indiana.

EDITORIAL ITEMS.

Bro. F. M. Slover, writing from Parrish, Illinois, from an acquaintance with the conditions at Alma and Orchardville, where Bro. I. N. White discussed with Rev. Clark Braden, expresses the opinion that Braden has lost prestige with his own people there. His manners during debate caused him to lose ground with many of his religious friends.

Bro. E. A. Stedman returned home on March 1 threatened with pneumonia. At last account, however, he was better.

Bro. M. R. Scott, Jr., of Indiana, recently made Lamoni a brief visit.

General Conference arrivals include Brn. William H. Kelley, David A. Anderson, and Albert Haws.

Original Articles.

THE CHURCH IN THE WILDERNESS.

Allow me space for a reply and criticism to the article under the above heading. The brother states the matter truly when he speaks of the wilderness as being the hidden place which God had prepared for the church, and in that place had hid up the priesthood with Christ in God. But I differ from the brother in his other position. He quotes:—

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.—Rev. 12: 1, 2.

He comments: "This, I understand, was the condition of the church of

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God before Jesus was born in Bethlehem of Judea." The conclusion is hardly correct, as a study of the following will show:—

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.—Rev. 4:1.

Now this travailing in birth was to be hereafter. Time 96 A. D., and it was to be after that. The brother's position that the church brought forth Christ is, I believe, an untenable one. The brother makes some remarks about "Christ's priesthood," which I will examine later. The brother does not inform us how the church brought forth the "kingdom of God and his Christ." After the query, "What about the man child?" some questions are propounded and answered; and while the questions are correctly answered, as applied to Christ, they do not apply to the man child. And why? Because Christ brought forth the church. The brother asks, "But who said Christ brought forth the church? Tell us, if you please." The child had to be begotten before it could be born. Yes, it was begotten, and the church was the *mother*, but Christ was not that "child," and for a very strong reason; there was no church existing when Christ was either begotten or born. The brother reminds us that Paul says, "that Christ was with the church in the wilderness." Yes, Christ was with the church there, and he was with the church in Enoch's day, and with the church in Adam's day. But there was no church after Moses' day. The Melchisedec priesthood was taken from the earth then, and there cannot be a church without the Melchisedec priesthood. That should be clear to all Latter Day Saints. The church means "those called out;" and those called out are the body of Christ. If we examine the following scripture my position will be clear.

For by one Spirit are we all baptized into one body.—1 Cor. 12:13.

Now there is no admission into the one body without the baptism of the Spirit, and there is no baptism of the Spirit unless the ordinance of the laying on of hands is administered, and this cannot be administered but by the Melchisedec priesthood. The outpouring at Pentecost and at the house of Cornelius may be cited as exceptions; but even they are not exceptions, as I can prove, if the proof becomes necessary. Now if there was no baptism into the body without the Melchisedec priesthood, and there were none holding the Melchisedec priesthood living when Christ came, then there was no church when he came, and consequently the church could not bring forth Christ. Christ came forth not through the church, but under the law.

But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5.

That woman was Mary, and that law was the Jewish law. Jesus was born under the law, and the law was fulfilled in him, and he brought forth the church. In Matthew 16:16 Peter confessed that "Jesus was the Christ, the Son of God." Jesus answered that "flesh and blood" had not "revealed" this unto him, but the Father in heaven; and in verse 18 he calls this a "rock," and says that "upon this rock I will build my church."

Now if Jesus spoke the truth, he built the church. There was no church existing then, though the tidings concerning it had been preached from the days of John the Baptist. The church is a visible organization, and it was not built at that time. Doubtless he had commenced to prepare the material for the building, but it was not built. We find also that Christ informs his disciples that he had chosen and ordained them that they "should go and bring forth fruit" (John 15:16).

This begins to look as though Christ brought forth the church. Now Christ established the church; he brought forth the church whenever it was brought forth. Did the church come forth in Adam's day, or in Enoch's day? It was Christ that brought it forth. When it came forth later, and was among the children of Israel as they journeyed "in the wilderness," it was Christ that brought it forth.

In the second column of the article the writer says, You remember that Paul tells us that Christ was with the church in the wilderness. Yes, I expect he was, but how was he with it? Was he with it as a member? No. For the members of the church are they who have been redeemed, and Christ never was redeemed, for he never fell. He must have been with it in some other capacity, then. Yes, he was the director, he was the head, and he must have held the Melchisedec priesthood, which brings us to another point.

The writer says, "but when Christ came and offered himself a sacrifice to satisfy the law, *he became* a high priest after the order of Melchisedec." The italics are mine. Christ came and offered himself. He offered himself 33 A. D., or according to the corrected chronology about 27 A. D., and then according to the writer of the article *became* a high priest after the order of Melchisedec. Will the brother inform us how Christ could make an offering before he held the priesthood? Where did Christ get his priesthood? David says:—

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec.—Ps. 110:4.

The Apostle Paul applies this to Christ (Heb. 5:6). Lest the brother or anyone else should conclude that David spoke of the future and not of the past, please consider the following:—

There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God.*—D. C. 104:1.

Now if it was the priesthood after the order of the "Son of God," the Son of God (Christ) must have held that priesthood before Melchisedec did, and before he came in the flesh. That Christ did not exercise his priesthood for the first thirty years of his life is no argument that he did not possess it.

I think it will be seen that Christ was not the man child, so we must look for what was the man child.

What was the man child? That which the church bore; that for which she travailed in birth. Think of the church travailing in birth to bring forth Christ. Think of Christ taking the church to himself as his bride. Then he takes for his bride that which brought him forth, and he becomes the head of the same body that brought him forth. Question: "Before the body brought forth Christ (*who was the head of it*) what kind of a head did the body have? If its head had not yet come forth, did it have a head? and if it had no head, was it a body? We will leave that point here. The church brought forth the "kingdom of God." The kingdom of God consists of saints. The church travailed in birth for and brought forth the saints, and they were born into the kingdom of God. She is their spiritual mother. She is called the "Jerusalem above," "the mother of us all," "the new Jerusalem." Of those she brought forth, some of them received the priesthood. This priesthood held authority to rule. They were to rule with the "rod of iron," which the Book of Mormon says is the word of God. (See 1 Nephi 4:5.)

Now the man child was the ruling power, which the woman brought forth. God calls the ruling power in the church priesthood, which means *authority* to represent God, and this child was to rule by his word.

Notice the statement in the article, "Now if this child is the authority, you see it would be greater than the one who gave it." So if God says his priesthood is to rule the world, it makes the priesthood greater than God! Is it consistent to say that God

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could not and would not rule the priesthood? Because there is a governor ruling the State of Iowa, does it make him greater that the President of the United States? God has more worlds than this, and he delegates his authority to his servants, and he rules over the rulers. Now the faithful redeemed are to be "kings and priests unto God." (Rev. 4:10; Rev. 1:6). Then Christ rules over the priesthood, and he then is King of kings and Lord of lords. Where is the conflict now?

No wonder then that when the church was driven into the wilderness, the place which God (not man) prepared, that the angels should say, Now is come salvation, and strength, and the kingdom (church) of our God, and the power of his Christ (the authority of God's Christ).

Yes, the authority of the Christ, which he had committed to men upon the earth, had returned to heaven. For one who was in heaven said it "is come." No authority remained on the earth then, although the chosen seed lived (in whom was reposed the lineal right to the priesthood), but the priesthood itself was hid from the world with Christ in God. The authority remained on earth after Christ went to heaven, and the man child did not ascend until after Christ ascended, which shows the man child not to be Christ, but the *power* of Christ vested in the priesthood.

T. J. SHELDON.

RUNNELLS, Iowa, Dec. 15, 1899.

PERFECTION IN THIS LIFE.

Does God require his people to live pure and holy? I answer, He does. And while I answer this, I am aware that I have most of the Latter Day Saints, as well as nearly all of other church members in the world, to confront me in so doing. But while I undertake the task to prove that God does require us as his people to be perfect, I am glad to say his written word, found in the three books that have been accepted by the Latter Day Saints as their rule of faith and practice, furnish us with abundance to prove that a man can and must live pure and holy if he has a part in the first resurrection. I will say in the outstart, that while many do not believe in perfection in this life, as yet but few have felt like going on record to oppose the doctrine. This is sufficient in itself to prove that the doctrine is a Bible doctrine and should be considered with judgment, and in all matters of controversy the written word should be decisive and the end of all dispute.

To say that God gave commandments, and at the same time knew that man would not and could not obey them, would be charging him with something that none of us dare do. But we must acknowledge his commandments true and righteous altogether, and that by keeping them there is great reward. (Ps. 19:11.)

For I have kept the ways of the Lord, and have not wickedly departed from God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity.—Ps. 18:21-23.

At the time David uttered these words he was pure, and if he had always continued in this way he would always have been a man after God's own heart.

As for God, his way is perfect.—Ps. 18:30.

So you see when David was walking uprightly before him he was perfect. Can we not walk uprightly before him and be after God's own heart, as David was at the time this was said of him? If not, why not?

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart.—Ps. 24:3, 4.

Let me ask you if one without clean hands and a pure heart can stand in a holy place? What think you?

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Ps. 29:2.

Again:—

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7.

Will the angel of God encamp round about those who will not fear him or keep his commandments? I answer, No.

Keep thy tongue from evil, and thy lips from speaking guile.—Ps. 34:13.

Can we do it? If not, the commandment was a failure.

Mark the perfect man, and behold the upright: for the end of that man is peace.—Ps. 37:37.

What will be the end of that man that is not perfect and upright? Let David answer:—

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. . . . I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.—Ps. 101:6, 8.

Who is a wicked doer? One who commits sin, is it not?

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.—Ps. 103:17, 18.

Do we want the mercies of God to be with us? If the condition is that we must remember God's commandments to do them, let us not flatter ourselves that we can have them any other way.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever.—Ps. 111:10.

Do we want wisdom and a good understanding? If so, let us keep his commandments, or in other words, the Word of Wisdom. (D. C. 86. Turn and read the whole section, please.)

I have refrained my feet from every evil way, that I might keep thy word.—Ps. 119:101.

Do not forget, here, that he kept his feet from every evil way, not a part of them.

Blessed is every one that feareth the Lord; that walketh in his ways.—Ps. 128:1.

Have we not shown that God's ways are perfect ways? Can a man walk in them? If so, is he not perfect? So this is what David, the sweet singer of Israel, has testified, showing that God's people can and must live perfect. What say you? Is he competent to testify in this case?

We will next introduce Solomon, the wise man:—

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—Prov. 28:13.

The person who confesses and forsakes his sins is the one who will be blessed. And if we forsake our sins, will we not be pure? I would think so, at least until we transgress again, anyway.

He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.—Prov. 2:7.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.—Prov. 2:21, 22.

Who were to remain in the land? The upright, the perfect. What about the wicked? They were to be cut out of the land. So,

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccl. 12:13.

Mark you, keeping his commandments is the duty of man. Can anyone observe this counsel and at the same time not be perfect? I think not. So, if not objected to, we will place Solomon, the wise man, with David, his father, as another witness testifying that God requires his people to be perfect and live pure and holy lives while here under the sun.

We will next examine the Prophet Isaiah.

Yea, for I will be merciful unto my people, but the wicked shall perish.—Isa. 13:22, I. T.

Who are God's people? The pure and the good. The wicked are those who do evil, are they not? We will read again:—

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.—Isa. 33:14, 15.

You see it is those who walk uprightly and do no evil, and none else,

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who are to stand or dwell safely. So we shall put Isaiah the prophet with David and Solomon as testifying that man must live perfect in this life.

Listen to what Jeremiah says:—

But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.—Jer. 7: 23.

Now if the people of God will walk in God's ways (and his ways are perfect, as we have already proven) will they not be perfect? I certainly think so. Again:—

Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.—Jer. 22: 3.

Do no wrong nor evil, was the command, and if we as a people do no wrong nor evil, will we not be perfect? Most assuredly we will.

Let us now hear from Daniel. After staying all night in the den of lions, what have you to say, Daniel?

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.—Dan. 6: 22.

Daniel was without sin before the Lord, therefore God sent his angel and delivered him. Now if Daniel could live pure and holy before the Lord, why not people in this age of the world? For one, I believe they can. So this brings Daniel over with the rest of God's prophets, certifying to what they have, that a man can live perfect in this world.

I will now turn to the New Testament writers and see what can be found in support of this subject:—

Blessed are all the pure in heart; for they shall see God.—Matt. 5: 10, I. T.

Did Enoch, Abraham, Jacob, Moses, and Stephen see God? Yes. Then they were pure in heart. Jesus was the author of the above scripture. Shall I introduce him as a competent witness? If so, we will hear him again:—

It is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7: 30, I. T.

Who are to enter the kingdom of heaven? Those who do the will of God. What is the will of God—to commit sin? No, sir. Sin is unto death, but obedience is unto righteousness. (Rom. 6: 16.)

Paul, what have you to say about a man living perfect, pure, and holy in this life?

Tribulation and anguish, upon every soul of man that doeth evil; . . . but glory, honor, and peace, to every man that worketh good. —Rom. 2: 9, 10.

Comment is unnecessary.

What then? shall we sin, because we are not under the law, but under grace? God forbid.—Rom. 6: 15.

That is very plain. Do you know anything else? Yes,

For if ye live after the flesh, unto sin, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live unto Christ.—Rom. 8: 13, I. T.

Do you know of anything else that a man can do? Yes.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

Thank you, Paul. We have been told that man could not live holy in this life, but had to die before he could reach perfection. So, then, a man can present his body a living sacrifice, holy unto the Lord, in this life. What do you think about the people of God doing evil, anyway?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 17.

You remember God's Spirit does not dwell in unholy temples, and if we have not the Spirit we are none of his. Now could language be more plain, that if a man has the Spirit of God he is perfect?

But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—1 Cor. 10: 13.

So if the way to escape has been prepared, that a man need not give way to the temptation, this puts it in the power of man to live perfect in this life.

Wherefore come out from among them, and be ye the separate, saith the Lord, and touch not the unclean thing; and I will receive you.—1 Cor. 6: 17, I. T.

For the grace of God which bringeth salvation to all men, hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus 2: 11, 12, I. T.

So this makes it clear that a man is required to live pure in this life. Shall we place Paul, the faithful witness, with the rest as having testified that a man can and must live perfect, if he is a favored one of the Lord?

We will next hear from Peter:—

Seeing ye have purified your souls in obeying the truth.—Peter 1: 22.

If they could purify their souls by obeying the truth, could not we do the same now if we obey the same truth?

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—1 Peter 3: 10.

As he is in line with the rest we will place him as a competent witness.

Next comes John:—

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3: 2, 3.

Again:—

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.—3 John 11.

So we will close the evidence from the Bible by quoting John's words on the isle of Patmos:—

Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20: 6, I. T.

Notice: Those who were to have part in the first resurrection were holy. Do we want to come forth in the first resurrection? If so, let us live perfect and holy in this life. Be pure as Christ was pure, then we can dwell where he dwells. Paul says, "Let us go on unto perfection." Yes, he knew very well man could be perfect, for he tells us that God set the officers in the church "for the perfecting of the saints, for the work of the ministry," till we all come to the unity of the faith. Now if the saints are to be perfected by the officers of the church, then is it not the duty of the officers of the church to teach them the perfect way of liberty, the way of holiness, as it is called elsewhere?

We will turn to the Book of Mormon and see what it says in regard to the doctrine of purity:—

And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things. —Alma 3: 73.

Again:—

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.—Moroni 7: 8.

Here are the two horns to the dilemma. Which one will you take? This idea that a man can serve the Devil all the week and on Sunday make all things right, or serve the Devil one day and the Lord the next, is to my mind absurd. So we shall insist that the Book of Mormon have a place with the Bible as testifying that a man can and must live perfect in this world.

We will close by quoting the book of Doctrine and Covenants, containing the revelations of God to his people in this the dispensation of the fullness of times.

Let every man esteem his brother as himself, and practice virtue and holiness before me.—D. C. 38: 5.

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed.—D. C. 119: 3.

In the mouth of two or three witnesses every word shall be established. So we find the three books agreeing as to the people of God being required to live perfect. Now, can we live perfect without abiding the celestial law, or perfect law of liberty? We must live by every word of God.

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Will the people of God rob God by not bringing all the tithes into the storehouse? (Mal. 3:8–12.) What will be the result to those who will not obey the law of God?

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned.—D. C. 64:5.

Who are to be burned? The wicked (Mal. 4:1); those who will not pay their tithes, as well as to live by every other word of God, will be robbers of God, and if any man climb up any other way, the same is a thief and a robber. (John 10:1, 5.) Mark you, if we climb up any other way. What other way? Why, try to go to heaven without costing us anything.

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold verily I say unto you, It shall not be a land of Zion unto you.—D. C. 106:2.

So this puts tithing as a part of the law of God. Can we ignore it and at the same time claim that we are in that straight and narrow way that leads to life?

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—D. C. 2:2.

Now, Saints, can we afford to set at naught the counsel of God and walk in crooked paths? You remember the Saints were called once by the Lord to remember the former commandments, not only to say, but to do according to that which was written. Their minds had become darkened because they had treated lightly the things they had received. So let every one learn his duty, then go to work to perform it. Overcome evil with good. C. L. SNOW.

KIRKSEY, Kentucky.

Letter Department.

SYLVAN, Texas, Feb. 9.

Editors Herald:—It is with pleasure I attempt to write. On March 11, 1899, my wife, self, and Sr. Mary Bussell were led to the water's edge, where Bro. W. M. Kint made a chilling talk for a few moments and then carried us one by one down into the water, where he buried us with Christ in baptism beneath its rolling waves. After baptism we returned to the house of Bro. Bussell, where Bro. Kint administered the ordinance of the laying on of hands. The windows of heaven were opened for us and God sent down his Holy Spirit, and all was in commotion, rejoicing and praising the God of heaven, who lives forever. It was a day long to be remembered with us, and many times since we have rejoiced in the Spirit, and raising our voices with praise and thanks to Him who died that we might live; who has saved us from this world and the power of darkness. What a dear Savior that fills our thirsty souls with such joy and peace, and opens our eyes of blindness and points to us that straight and narrow way that will lead us to that home of one eternal round of peace, joy, and happiness, throughout the days of eternal ages.

I was in Babylon for many years, surrounded with total darkness and drifting on, led by the commandments of men. I desired the truth, although I fought it, being in my blind condition; and after a week's preaching by Elder J. D. Erwin, at Sylvan, I heard a few words of his last sermon which stirred my soul, and I began to seek for rest, and in a few days the good Lord sent two others,—Brn. E. A. Erwin and W. M. Kint,—who delivered the angel's message of the gospel restored in these the last days, which I believed, and was led to the water's side.

Let us be faithful, and the Lord will bless us, and when the Lord comes to redeem his own he will give us a crown of life. I will close, hoping all will be faithful.

Your brother,

G. N. COX.

BAZINE, Kan., March 4.

Editors Herald:—I had the privilege of attending the Pender-Collins debate at Brownell the latter part of February, and feel safe in pronouncing it a grand success in the interest of the cause. We fail to see how anyone can oppose holding these religious discussions from time to time, as they certainly are a powerful factor in bringing added light and truth before the minds of the people. They help in making scores of friends for the cause and dispelling prejudice like darkness is being chased before the morning light. For scriptural citations in favor of public discussions see the following: Luke 2:42–47; Acts 15:7; 17:17; 19:7, 8; 1 Thessalonians 5:21; Jude 3.

A young lady was baptized during the debate, and in time will make a useful member. While Bro. Pender's hands were upon her head in confirmation, grand blessings were pronounced under the influence of the Holy Spirit. Blessings physical, moral, and spiritual were promised, if faithful, and in the end rest and peace in the eternal kingdom of our God.

We wish to state that the writer has witnessed some marvelous cures recently in connection with the ministrations of Elder W. S. Pender to the sick and afflicted, both outside and in the church. We hereby furnish the *Herald* readers with the written statement of Sr. Bean herself, who now rejoices in the goodness of God.

"To Whom It May Concern:—This is to certify that Mrs. Joseph W. Bean was instantly healed under the hands of Elder W. S. Pender, on the 6th day of January, 1900. The affliction was of long standing and caused serious suffering for months out of every year, during the last twelve or thirteen. Competent and responsible physicians in both Chicago, Illinois, and Battle Creek, Michigan, had, after examination, repeatedly stated that a cure could only be effected by a surgical operation. Already knowing 'that these signs do follow those who believe and are baptized for remission of sins,' we placed our trust in God and his word rather than in the surgeon's knife, and are glad to testify of the above to any honest inquirer, by letter or personally. (Signed,)

"MRS J. W. BEAN.
"JOSEPH W. BEAN.

"I was present when the above case of healing occurred under the hands of Elder W. S. Pender, at Ames, Cloud County, Kansas, and do testify to its genuineness.

"(Signed) FRANK J. PIERCE."

Why should men *deny* that "these signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover." Dear Saints, we are living witnesses to the fulfillment of the promises of God. We know for ourselves that "our gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance." We have much to be thankful for, and to stimulate, encourage, and strengthen us in the great work of God.

I am here alone now, Elder J. M. Brown having gone home to Leon, Iowa, some three weeks ago. This Western Kansas is a fine and promising field to labor in. The majority of the people do not appear to be so creed-bound as they are in the more thickly settled parts of the Sunflower State. I hope, after General Conference, to be again associated with a colaborer in the field, as I am young in the ministry. In Doctrine and Covenants, section 115, the Lord says: "And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry." I often wonder why this divine plan is not more generally observed by the church. This was evidently the rule our Savior adopted when he traveled in his ministry, and it seemed to work well enough then. If sufficient elders cannot be sent out, the young priests should be encouraged to travel, and thus gain for themselves the much needed experience and profit. My work at present is chiefly among the Saints, trying to strengthen and encourage them to life and activity in the Master's cause. The Saints always welcome me to their homes, which kindness I hope to ever appreciate.

The branch here is known as the Homestead branch, with about fifty members enrolled. I never was in a branch before where all the members lived so far apart, hence it is ofttimes difficult for them to meet together to worship God. This branch has membership in at least four surrounding counties. Too bad that the Saints are in so scattered a condition instead of being together where they could worship in sweet communion and fellowship. May the chil-

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dren of God everywhere learn and prepare themselves to dwell in peace and love one with another. "Behold, how good and pleasant it is for brethren to dwell together in unity." Saints should cease from backbiting and evil-speaking, and learn to love one another, for "Love worketh no ill to his neighbor." Would to God that the Saints everywhere would realize that it requires a strong united effort to build up and sustain the word of God in the earth. How great our responsibilities and privileges! How great and glorious are the blessings which flow through the gospel! "Let nothing separate you from each other, and from the work whereunto you are called." Did you ever read that before, dear Saints, and if you did, do you now realize its deep import? Let us all "awake to righteousness and sin not." *Now* is the time to work, not leave it for some future time. "Whatsoever thy hand findeth to do, do it with thy might;" also, "In cheerfulness do whatsoever you are permitted to perform, that the blessing of peace may be upon all." Your brother,

FRANK J. PIERCE.

BUFFALO GAP, Texas, Feb. 24.

Editors Herald:—We are moving on as best we can in the latter-day work founded upon old principles; sometimes meeting opposition, but undiscouraged we battle on, knowing it to be the will of God.

We hear of swarms of Utah elders charging in on the branches of the true church in different places. Can you not induce some of them to come this way? We need them in our business. We think if we could get a little opposition from that quarter we could have better success in our efforts to convince the honest people that we are not of the salt tribe. However, we have no room to complain, although we have preached, borne testimony and scattered tracts in many counties of this State, and for the last year baptized none; yet we desire to labor on in the hope of a reward that none but the Master has the power to confer.

I appreciated very much the reading of Bro. Etzenhouser's letter published recently in *Herald*. It so very much fitted my condition wherein he told of his exclusion from church privileges through his efforts to get the message before the world. I, too, Bro. E., have not for the last eighteen months had the blessed privilege of meeting with branch, district conference, or reunion, and during that time have seen very few members; and when I read from the elder's pen what a grand conference or reunion they have attended, I do not envy them, but reflect, O how glad I would have been to have been with him.

When I was here last fall the sanctified boom was at its zenith. I find, on my arrival this time, that it has floated away in the distance, and like the bubble on the water, collapsed.

I see very little prospects of accomplishing anything at this place, but we never know what is in store for the morrow. One word of advice from Bro. Joseph to me at one time, when I felt despondent, has ever since been a benefit to me under like condition; that was, to keep on hammering and pounding.

Brethren, if we have a hard, rough corner in this great work it will make it no easier to complain or be envious or become jealous when it seems to us that some one has an easier or a higher seat than ourselves. All these are nothing but the work of a demon. Let him who would be great first become least of all. Yes, I would rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked. "The Lord is my shepherd, I shall not want." Yea, though I walk through the valley of the shadow of death, I will fear no evil.

My body is wearing away, but my love for God, my faith in Christ, and my confidence in the success and triumph of this latter-day work and hope of eternal life grow stronger and brighter as my eyes grow dim.

Yours in Christ,

L. L. WIGHT.

SYDNEY, Australia, Feb. 6.

Editors Herald:—We have just returned from the water's side, where we bade farewell to Bro. and Sr. Wells, and ere you get this they will be in San Francisco, if the steamer lives to get over the Pacific. Bro. Wells came to Australia six and a half years ago with myself and wife, and is now returning with two others—Sr. Wells and daughter. Not a few tears were shed, as good-byes were being said, and sweet little eighteen months' old Lena Chloe waved her tiny hand and threw kisses at us who were standing on shore, as the steamship slowly moved away toward's Zion's land. May our heavenly Father go with them and richly bless, that they through humble faithfulness may continue to serve God and increase in usefulness in this great and glorious latter-day work. Bro. Wells, while in Australia, preached something like six hundred sermons, baptized upwards of a hundred people, did a splendid work in the Sunday school, and also organized Daughters of Zion Societies, and converted a young lady, and then made her his wife, and after being blessed with a sweet little daughter, sets sail for home, taking his two precious sheaves with him; while we are left behind sadly wondering, "When shall we all meet again?"

The work in Australia is going along slowly. A goodly number have been baptized of late and others are near obedience. The Devil has tried hard to injure and overthrow the work, but thanks be to God, his purposes have been frustrated by the wisdom of God in rightly executing the divine law. A painful duty fell to our lot of late; viz., cutting off from the church a brother and elder who had been for years one of our best workers. But such is the weakness and folly of the flesh that some will get weary in well-doing and faint by the wayside and lose the reward of the faithful, who endure unto the end of life.

Our last conference was one of the best I ever attended, and the Lord in his mercy blessed richly and pointed out the mistakes of the Saints in the past and gave promise of bright future if Saints live more faithful, as indicated in the following prophecy:—

"Verily, thus saith the Lord, There is a great work to be done in this mission field, and that my Saints may be qualified and have power to accomplish this work, it is needful that the elders, priests, teachers, and deacons, also members of my church, live more humble and faithful; for verily there are hundreds, yea, thousands, to be gathered into my church on this island of the sea. I the Lord have not been well pleased with my people in Australia in years gone by, for they have not been sufficiently willing to heed the counsel of the Lord; for there has been evil speaking, contention, and backbiting among my people, therefore I could not pour out my Spirit upon you to hasten my work in this land, as I have hastened it in the land of Zion; but verily the hastening time shall be upon you from this very instant, if my Saints will live more humble and faithful before me, and I will raise up laborers unto the harvest, and send them forth to preach this restored gospel, by the power of my Spirit; for verily I will choose the weak and foolish things of this world to confound the mighty and the wise. Therefore let mine elders, priests, teachers, and deacons rebuke the power of darkness, and stand faithful; declaring my gospel before the church and the world, and let my Saints not find fault, but sustain them by the prayer of faith, and then will I pour out my Spirit upon you and bless you with great blessings. Yea, verily, I will bless you in body and in mind, in basket and in store, and will show forth signs and wonders among my people, and will heal their sick, so that they need not resort to the arm of flesh for help. Therefore live humble and faithful and love one another. Let nothing separate you from each other and the work whereunto you have been called, and I will be with to bless by the power of my Spirit. Thus saith the Lord unto the conference of his people in Sydney. Amen."

The above is an abridgement of the prophecy, written from memory.

JOHN KALER.

65 Nelson St., Rozelle, SYDNEY.

MAYSVILLE, Ark., Feb. 24.

Editors Herald:—This gospel is grand to me. It is worth living for. God's people ought to be the happiest people on earth. When we look out in the world and see it in such a discontented, uneasy condition, looking for something to come, they know not what, it makes me thankful that I have heard and obeyed the gospel.

Before I came into the kingdom I seemed to be looking for something and could not find it. I felt that I could not stand the persecution. We lived in Bell County, Texas, at Elmwood branch. I knew the gospel was true, and wanted to obey. I would think, If I obey the gospel, my friends will go back on me. Then I would let the evil one step between me and the water. We then moved to Coryell County, and I had a dream that convinced me I should be baptized.

How thankful I feel for the gospel, a gospel that tells us of the things to come.

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When any of our loved ones are gone we have hope of grasping their hand again, though it is sad to part with those we love; yet we realize that they are better off than we are, for the time is come and not far spent when God's children will have to go through a great struggle. Perilous times are coming, and if we endure to the end our crown will be bright. May God be ever with us to keep us in that straight and narrow path, and ever be found doing his will.

I often think of the happiness and beauty of the thousand years' reign, when our Savior will burst the clouds, come forth with his angels to take their abode on earth, and see the children singing and praising our Father. Won't it be beautiful. If I can only be permitted to take a part with them.

Your sister,

DORA PARKER.

NEW BEDFORD, Mass., Feb. 20.

Editors Herald:—About thirty-two miles north of Boston, standing on either side of the Merrimac River, is the busy little city of Haverhill, Massachusetts, with a population of about thirty-five thousand inhabitants, that in 1860 numbered less than ten thousand. Its principal business is the manufacture of shoes, but they are not as durable as those that Israel wore when traveling through the wilderness. The mutterings of discontent that exist between labor and capital elsewhere are also heard here, and the theory of the socialist has prevailed to such a degree that the present mayor of the city is serving his second term, he being a member of this political faith.

Its existence began in 1640 by white settlers. Prior to this it was under Indian control, and it furnishes the usual stories of cruelties by the red men upon those who disputed his right of possession.

In its official directory for 1899 it is credited with having thirty-five religious societies, which is a different one for each thousand of its inhabitants. From this a person may form some conception of the great effort that must be put forth by the nineteen members of the Saints who reside in this place to get the people to listen to the true gospel. This little band of believers are members of the Boston branch, and have been blest with the labors of such noble workers as Brn. Sheehy, Robley, I. M. Smith, Luff, Bullard, Bond, and others, who are spoken of with kindness by those both within and without the church. The resident Saints are very devoted and earnest in the work, of which I now remember by name Brn. Frost, York, Thayer, Dane, Rogers, and others, with the sisters and their children, who ably second the efforts of the brethren.

There is also a very interesting Sunday school. They have also placed in the Free Public Library and Reading Room, the two volumes of the Church History, the Book of Mormon, and the *Saints' Herald* and *Ensign*, and the writer thinks that our people should see that these public places in their different localities are furnished with our church literature.

Under instructions from the powers that be, the writer made his first appearance in this place last December, and was kindly received by the Saints, and was assigned to the hospitable home of Bro. Thayer. Preached six discourses on gospel themes. The Christmas holiday deferred our labor, which was again renewed the latter part of January. An interest having been stirred on the Book of Mormon, it was decided to give a course of lectures on the Biblical evidences of said book. The Saints circulated five hundred cards advertising the lectures, which were well attended, and five evenings were devoted to this subject. The Saints were comforted, strengthened, and rejoiced in the truth. The district conference closed the labors for the present, which are to be renewed at an early day.

In these meetings we had the assistance of Bro. J. N. Ames, also the presence of the Holy Spirit, and the liberty and freedom were all that could be desired, thus verifying the promise of the Master, "I will be with you." It is said that one clergyman made the statement that we were "pests," and the writer speaking from past experience is of the opinion that "pests" are troublesome things to have around, and we are likely to continue to be "pests" to all who seek to lead the people from the right way. Readers of the *Herald*, the work is still true, and our Father is still ready to manifest it to all who will obey his commandments and do his will. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—Jesus. John 7:17. Let all who love the truth heed the Master's call.

JOHN SMITH.

527 Purchase Street.

BEELER, Kansas, March 2.

Editors Herald:—Elder W. S. Pender, and Rev. Denton Collins of Secor, Illinois, held a debate for eight nights at Brownell, Kansas, closing February 21. We attended the last three sessions. Large attendance throughout, although the weather was cold and stormy a large portion of the time. The Saints were well satisfied with the debate. One was baptized, a young lady of Alexander, where our faith has been preached some during the last year. She is a daughter of Mr. W. A. Coddington, who once lived in Decatur County, Iowa. One young man expected to be baptized but failed to attend the meeting at which the baptism was performed. More are to follow. Bro. Pender has done a good work in Ness County since he has been in this mission. And as he does not seem to think he will return to this field next year, we sincerely hope some one will who is able to do as much good as he has done. I heard that another challenge was sent to him while he was at Brownell. So it seems the war is not over yet. We need a man in the district who is able to debate. We are very courageous over the condition of the cause in Ness County, although there are some discouraging things also, but we were few and scattered for years. Now we rejoice to think we are numerous enough to receive help frequently from the missionary force, and now we have a fine field to labor in. A visit by Bro. G. H. Hilliard did the cause good, although the visit was short.

To-morrow we go to Bazine, thirty-two miles, to where our sacrament meeting is to be held, also a business meeting, as there is where the members of the Homestead branch are most numerous.

Yours in the faith,

T. E. THOMPSON.

TABOR, Iowa, March 6.

Editors Herald:—Since our conference of the Fremont district, held in Hamburg, February 10, 11, our labors have been chiefly in the Pottawattamie district. Leaving Hamburg we stopped at Mill Creek for a few days in company with Bro. Charles Fry and Sr. Maggie. The weather being stormy, we visited the families of the Saints, giving them all the cheer we could in singing the songs of Zion, also giving words of peace and consolation as revealed in the gospel, holding only one meeting. May the Lord be with the dear ones there.

Thursday, February 15, went to Red Oak. Stopped off there for two nights. Met with the Saints and friends in the home of Sr. Jennie Stephenson, and spoke to them upon the importance of the great work intrusted to us, and the necessity of living in harmony with the word, that we may not come short of the glorious reward promised.

Saturday, 17th inst., moved on by way of Creston to Fontanelle, an old historic place, where a few of our people have been trying to establish themselves in the truth of the gospel as restored in our day. They have had a hard struggle to keep the light before the people so as to be seen and understood. The few have stood the test, with Bro. S. Butler and his worthy, faithful companion, who have labored to the best of their ability in the interests of the work. We assisted the president of the district in regulating the branch, endeavoring to put it in better working condition by ordaining Bro. James Baker to the office of priest and Bro. Livie Lentz to the office of teacher. Held one business meeting, five preaching services, and one prayer meeting. God blessed us abundantly with his Spirit in presenting the word, and spoke peace to the dear Saints in their prayer meeting, giving them words of cheer and encouragement to press onward in the good work.

Friday, 23d, went to Council Bluffs. Attended the Sunday school convention in the evening. Saturday morning, ten o'clock, business of the conference. We had a pleasant, interesting time in transacting the business of the district; not a single jar in all that was brought before our notice. Preaching and prayer meetings of Saturday night and Sunday were a little more than average, and appreciated, as we believe, by all. Bro. I. M. Smith left for Glenwood and Carson, from thence to Lenox. Bro. D. R. Chambers was called back to Fontanelle to administer to sick, after which, to resume his duties and work in the district, your humble servant to remain for one week with the Saints.

I must say I enjoyed myself hugely with the Saints of Council Bluffs. Was greatly

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blessed in preaching the word and in visiting quite a number of the old-timers in that town. We truly had a time long to be remembered. Was kindly cared for and highly entertained by Bro. C. A. Beebe and family, with others of the branch who are ever willing to do their part in the Master's cause. I am encouraged and hopeful for the work in that branch, with Bro. C. A. Beebe as president, Samuel Harding priest, and Arthur Dempsey teacher. With Elders Strain, Dodson, and others, a corps of willing workers, I feel they are in a condition to press on in the good work. They did not forget to help the missionary on his way. We predict for them, if faithful, joy and peace in the Holy Ghost, with strength of body and power of mind to enable them to move the work onward to the glory of God and the salvation of souls and to the obtaining of eternal life in the mansions of bliss prepared of God for the faithful.

Shall remain here and at Thurman until the last of the coming week, then to Shenandoah. I am still in the faith and hopeful for the final triumph of our cause.

Yours very truly,

HENRY KEMP.

Editors Herald:—Since writing you I have been busily engaged in preaching and fireside talk and administering to the sick. Have just recently visited some of the scattered Saints in Aroostook and Hancock counties. Found some of them rejoicing in the faith once delivered to the Saints. Others lack confidence in themselves and love for the cause of truth and have become inactive and are not walking in the light sent from heaven. Experience has taught me that to enjoy the promises of this latter-day work, one must expatriate himself from all that savors of the flesh. Indeed, with such evictions God is well pleased, and we are inviting him to remain with us all the time. It is a blessing to visit those whose theme is that of the gospel. With such I believe God is well pleased and will constantly help them till their hope will increase unto the brightness of perfect day.

I admire the spirit and genius of C. R. Duncan's letter in a recent issue of the *Herald*. It tells us of what may be found in all parts of God's vineyard. All are not found living as we have mentioned above. In a great house there are vessels unto dishonor, as there are also unto honor. There are such vessels as are used for slops, and others that are used for better and cleaner purposes. Some seemingly prefer to remain a dishonored vessel rather than purge themselves from sinful habits and become a vessel unto honor. God is willing to honor those who seek honor of him. To please God there are many things we should learn to do. First, we should try not to be selfish and grudging, but to be cheerful and kind to all, under all circumstances. Heaven will be composed of those who do God's will. Jesus is our example, and as he ever tried to do that which pleased his Father, so should we seek always to please him by living as he has commanded us.

We should try to bless the cause by our means as circumstances shall permit, both as individuals and as benevolent and aid societies, and the wants of all should be considered, that equal distribution may be had. It is not right nor pleasing to God for us to give to one and withhold from the other, who may be in need as much as the other; and this possibly because we may like the style and appearance of one better than we do the other. It should be remembered that the draft horse must be fed as well as must the speedy horse. Let us try to come to heaven's gate with clean hands and pure hearts. It is doubtful if mistakes which have been made here can be corrected there.

I pray that the different quorums who are soon to meet in conference may find favor and grace to help, and that by the Spirit's direction every mooted question may be shaped to the satisfaction of all. Should very much like to be present at that august assembly, but circumstances rule otherwise and I must bide the time till a more convenient season.

S. O. FOSS.

March 1, 1900.

CADILLAC, Mich., Feb. 25.

Editors Herald:—We are trying to keep the camp fires burning and spread abroad the name of Jesus, mighty King of Zion. We have good meetings, though our numbers are few. We have proved the word of our Savior to be true, "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18: 20. We are truly blessed in our efforts to serve him. We have organized a Book of Mormon class to study the history of the red man, who once occupied the country from sea to sea; from the rising to the setting sun the whole land was theirs. It was given to them by the Great Spirit. No pallid faces were among them. But time has made their possessions small, their numbers few, and the pale faces many. About forty centuries ago the red man's forefathers dwelt on this land and possessed it. They lived in peace and plenty. The Great Spirit talked with them. His law and his will were revealed to them, and much knowledge to their wise men and prophets. This they wrote, together with their history and the things which should befall their children in latter days. We have had three meetings and the time was well spent, for God blessed us with his Spirit while we were studying this book. We have our meetings Monday nights. After I returned home from our last meeting I sat down and read the Book of Mormon for some time. I read from the Book of Nephi. After retiring for the night and falling asleep, the sweet, calm voice spoke to me and said: "Teach this Book to my people, for it is the fullness of my gospel. For obedience to the fullness of my law cometh the fullness of my glory."

I am glad that I am enlisted in this work, for it is the power of God unto salvation to all that believe and obey. I desire the prayers of the people of God that I may always do his will and keep his commandments, all things pertaining to the celestial law, that when Jesus comes I may have an entrance into his kingdom. My prayers are for all the people of God, that faithfulness be all their theme, and at last be united with that unbroken family in Christ.

Yours in the one faith,

A. WHITEHEAD.

LAMONI, Iowa, March 9.

Editors' Herald:—At last communicating in December, I had just concluded an interesting series of services at Eagle Grove, Wright County. I then visited the branch at Richland Creek, Tama County, where I preached eighteen sermons, enjoying excellent liberty, and with splendid interest manifest, and all Saints at their post. Brn. George Shimel and C. E. Hand were on hand for duty and aided in the services. Young people there seem wide awake in the work, which is an encouraging feature.

I next went to Grinnell and preached eight times in their pleasant little hall, so cosily arranged for services and lighted up with the most pleasant and beautiful light extant,—artificial,—carbide gas light, and lamps with new improved white burners. Saints there have had six or eight added to their number, more through the influence of fasting and prayer than by the preaching of the word there. The few Saints there, mostly sisters, maintain their regular weekly prayer meetings, a live Sunday school, and an active, wide awake Religio-Literary, and most of their officers are sisters. Bro. Elbert Clark, a late accession to the work there, is coming rapidly into usefulness in the work, and is a capable young man, and if faithful to God, will be of use to the cause.

Taking leave of Grinnell, I went to Boonesboro, Boone County, to labor in that region. I was laboring some four miles west of Boonesboro, and had held four services at the Incline schoolhouse with good interest, large audiences, and with the Sunday school children occupying front seats and observing a decorum and interest becoming cultivated youth; when a letter from the missionary in charge was received requesting me to go to Pawnee, Harrison County, Missouri, to look after an attack on the faith, made by Elder Poppelwell, of the Disciples' Church, a resident of Independence, Missouri, and who came and delivered three, I hardly know what to call them, as the Rev. Gentleman said he called them neither lectures nor sermons! The ti—efforts were prolific of misrepresentation, with a generous sprinkling of downright slang, and the whole heavily ornamented with anecdote, to carry the fun-loving. I was not allowed to reply to the attack in the Disciples' church, but was there to "take the medicine;" but it has not had the effect they intended. We, from long use of such "treatment," usually fatten, and "thus it was," by the time I had digested his potions, after a five-meal reply to the semi-religious, semi-flat funny talk. I could scarcely tell whether he was really in religious earnest in the efforts or not. He misrepresented our books to make points. But this became known before my reply, and was having its effects in our favor in the community. And even then some of his hearers

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wondered why the Saints would not be convinced by him! (?)

This will apprise the Saints of the absence of "ye missionary" from the field of labor assigned him, so early.

Elder Poppelwell has, since leaving the late field of attack, sent propositions for discussion covering grounds of difference between the Disciples and Saints. He boasted in his closing talk of his willingness to meet in debate any representative of our faith from somewhere "before or after the Psalms," on up to or including Apostle I. N. White, or even Presiding Elder Joseph Smith! At his conclusion, I accepted his challenge, if "before or after the Psalms" included me, submitted a proposition, offering to affirm it with him, if he would come recommended by a leading organ of his church as a representative man. His propositions will be considered later on. He turned the matter of debate "over to the brethren located here"!

The Saints of the Des Moines district have always treated me with the utmost kindly consideration. Have ever regarded graciously my necessities, and their hearty good will will ever be gratefully remembered by me. I believe the dawning of a brighter day for the work in the district is appearing. I believe and trust they may renew their courage in the Lord and enlarge their faith in the triumph of his work.

With an earnest desire for the continued advancement of the latter-day work and growth of the Saints in his favor,

Your coworker,

C. SCOTT.

DENNISPORT, Mass., March 1.

Editors Herald:—I arrived in this place February 23. The wind was blowing across the Cape with force, with the glass dangerously near the zero mark. Our old camping ground looked cold, bleak, and deserted. The roar and splash of the ocean could be heard, and I thought how unlike the scene of animation and joyousness that pervaded the place during our last reunion. Here and there could be seen a figure with a few yards of warm shawl around them, head, ears, and noses covered up lest the salutation of Mr. Jack Frost should leave too warm an impression upon those extreme members. They were making their morning call, as our Cape Cod women are very neighborly and are anxious to know if *youme* feeling all right. This custom has doubtless arisen through the occupation of the men who go down to the sea in boats fishing, and often get caught in the many storms and gales which frequent the New England coast, and have cost so many lives of husbands, fathers, and sons. During these times of anxiety the women naturally turn to each other for sympathy.

During my stay here I have visited most of the Saints, among the rest old Brother Tripp, whose barn and outhouse were the rendezvous of the merry bathers who took a plunge or swim during the happy afternoons of our reunion. The path from this spot to the shore, through the small pines, looked lonely, but there was plainly visible to my mind's eye the happy faces who frequented that walk for a few days in August last. Brethren Joseph, Alexander, Joseph Luff, W. H. Kelley, from the West, were prominent figures among our little band of Saints —but I must stop here and leave the Saints who were present to fill in the picture.

I have preached five times to small numbers, only once exceeding twelve adults, since coming here; but was blessed in my efforts. There is some sickness among the Saints, which made some difference to my audiences. The few sisters here are active and generous hearted in meeting the expenses of the work. Their sewing circle or helping hand society is an example for many large branches. Others not of the church assisting in this good work. May the Father bless their work. Bro. Nathan C. Eldredge has charge of the work here and is doing what he can to keep unity and peace among the Saints. While here I have shared the hospitality of Sister Ruena Nickerson, who was baptized last August. Her life has been made sad by the loss of her husband at sea, during that terrible storm of November, 1898. She has a little boy to cheer her heart and home.

East Dennis, March 5.—I was carried here last Thursday to administer to Belma, daughter of Sr. Abbie W. Chase, who was quite sick of measles. Belma is teaching school at Chatham, where there are more than one hundred cases of measles. She is up to-day. We procured the Methodist church and preached morning and night. We were not allowed the whole church, but occupied the vestry. Was glad to get that, to tell the people the old gospel story. Fair audience in the morning with excellent liberty. Vestry full at night and a number standing in the entry. Favorable comments by some. Others elevated their orthodox noses just a wee bit. They have no fixed pastor for this church, but hire them by the job, as they find this the cheapest way. I offered my services for a week or two to advocate the principles introduced yesterday, without money and without price. Have received no answer yet, as the committee has to be consulted, etc., etc. I anticipate the reply.

There are a few warm-hearted and faithful saints in this place who make an elder's stay among them one of pleasure. I am at writing at the home of Sr. Abbie Chase, who has her father with her, old Bro. Luther Sears, aged eighty-four, with a clear, black eye and a mind as clear as his eye, especially when the gospel is the theme, and that is about all Bro. Luther cares to talk about.

Srs. Nettie and Tressa Sears are mothers in Israel, whose children are showing their home training by a love for and obedience to the gospel. They have many hard places in life, as their companions are not in the gospel, and not in harmony with it.

We held a sacrament meeting in the afternoon, when the Father manifested his approval by the presence of the Comforter. There were nine of us present. Our aged sister, Olive Sears, eighty-two years of age, with Bro. Luther, made a venerable couple upon whom rested the Holy Spirit in power, they testifying to the truth of the work and the goodness of their heavenly Father to them all the days of their life. It was a season of blessing.

I hope to be at General Conference this year, but will not feel satisfied to leave the district without some one to look after the work here. However, I shall be guided by the light my Father may be pleased to give me, and circumstances, favorable or otherwise, as the case may be.

Yours for the triumph of truth,

R. BULLARD.

HILL CITY, Kansas, March 3.

Editors Herald:—At present I am holding meetings near Hill City, Kansas. At Mt. Hope and Lone Tree schoolhouses, have preached fourteen sermons in succession. While at Mt. Hope I put up with a Baptist family by the name of White, and they are white in principle as well as name.

I am stopping now at Bro. Boyd's, whose home is a resting place for the weary elder that comes this way. Sr. Boyd, although her avoirdupois brings the scales down to two hundred and eighty pounds, down weight, attends most of the meetings, and she is solid spiritually as well as physically. She had a spiritual manifestation some three years ago that convinced her of the law of tithing, and since then she and Bro. Boyd have observed it to the letter of the law and have been blessed therein.

Elder S. V. Pratt has done some good local work at Mt. Hope, but is now called away to Crescent, Iowa, to the bedside of his sick father, who is very low.

The gospel is in good demand here. I have more calls than I can fill. I have one pressing call south of Hill City, where Bro. Earl D. Bailey held forth a few years ago. The work in this part of the district has been somewhat neglected. I was here about a year ago, but the weather was against us, and I preached only two sermons. The weather is somewhat against us now, but notwithstanding the dark nights and muddy roads, we have a fair audience, and sometimes a full house. We don't mind riding home five miles after the services in the dark and through the mud if we have an appreciative audience.

Our next place from here will be Lenora, where our oldest son is located and running a photograph gallery, and from there on towards the city of the Saints.

In gospel work,

J. M. BROWN.

SPRINGFIELD, Missouri, March 4.

Editors Herald:—The work here is progressing, but not without an effort on the part of the few Saints living here. Our congregations have increased of late, and the effect of Bro. White's visit was felt for good. The Saints here have resolved to build a small church, which is badly needed, and we have a little army out soliciting help. The prospects look good. Bro. Middleton heads the list of my book with twenty-five dollars and Bro. Don Schofield with twenty. These are both noble men, and we wish that circumstances were such with them that they could attend our meetings more often. We

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have gained a host of friends here who will help us when it comes to the push.

We shall not have time to sleep on duty, for we have four Utah elders here in town going from house to house with the same old story: Polygamy is a dead issue; only one third of the males ever practiced it in Utah. They have an article in the daily *Republican* this morning giving the above. I shall answer, so the war with the Boers (of Utah) will commence to-night and the British will go to the relief of Ladysmith (Emma), and also to that gentleman Smith (Joseph). Our artillery is of the latest style, but we shall use the old shot which has made these Boers retreat, and we expect by the help of our Leader (Jesus) that you will hear of a British victory in Springfield. I think these elders will prove a help to us, for the hardest work we have had in the past was to prove we were not allied to the Utah people. Now they will know it. There are some ready for baptism, and others that ought to be. I expect to be at conference if I can raise the "wherewith." In gospel bonds,

HENRY SPARLING.

LOGAN, Utah, March 5.

Editors Herald:—I do not write often, leaving that for abler pens; but I have endeavored to labor according to my gifts and calling, as conditions would allow. No doubt some of the scattered Saints of the Idaho district who have not seen an elder of the church in years might be interested in hearing a word from us occasionally through the *Herald;* but our work seems to be productive of so little results compared with its importance, that we don't say much.

After the close of tent work, last fall, with the aid of some of the Saints and friends of the district we purchased and fitted up the team and wagon left in the mission by our beloved brother, R. J. Anthony; but after three months' use of it we were enabled to sell for more than we hoped to raise from the Saints, and were thereby permitted to place in the hands of the Bishop something more to Sr. Anthony's credit, and fifty-two dollars subject to demand of Idaho district. Others have offered to aid if we want to purchase a team and rig suitable to move tent with the coming season; so if it is deemed advisable, and to us it seems the proper thing, it will perhaps not be difficult to get a suitable outfit for such work.

Bro. Albertson has given a little to your readers of our labors together, and I will not add more of them, but say that after a pleasant labor together with him and separating at Albion and selling the team at Malta, the first of the year, I proceeded to Blackfoot and Idaho Falls, visiting briefly with the Saints, preaching a couple of times with fair liberty, and receiving material aid from Brn. Jennings and Hansen. I returned to Cache Valley, where I have since been laboring as the way seemed to open. I have been holding forth alternately at Smithfield and Benson Ward on the north, and Millville and Hyrum on the south of here, in the schoolhouses, endeavoring to preach once a week in each place, besides meetings here in Logan. At Millville and Benson I have had much opposition, which insured full houses, and I believe more of the Master's aid. Part of the time I was able to travel to and fro by wheel, but of late the mud has forbidden, and has afforded an excuse for the trustees at Millville closing me out of the house there, as the crowd left the house too muddy, etc.

Generally, elders of the church here who have labored among our people report good treatment. However, we have met with a few exceptions. One Clarke of Benson has been cited to us as having been badly treated by the Josephites. I think he labored in Kansas some, but am not sure. But one of the abused ones testified to us at Hyrum that he was threatened with poison and was warned not to eat at the table of the presiding officer of the branch, as his wife would have a dish fixed for him. I believe this was in Michigan. It may be if the sister who had those designs (?) reads this she will be moved to repent of the evil intent (?). The elder who so narrowly escaped (?) is known at his home in Hyrum, Utah, as Alvin Allen.

While at Montpelier, Idaho, last fall we had a conversation with E. W. Croft, who had labored in Fondulac, Wisconsin, and there met two of the Josephite missionaries whom he succeeded in moving to tears by convincing them that they had been deceived. He didn't say they had given up their former heresies (?), however. These are about the only instances in my experience in the West where they have made claim of bad treatment at the hands of the Josephites. On the other hand, their report of having been well treated has resulted in good for our work, intercession having been made for us by those who had been warmed toward us by the kind treatment they had received. Elder Dan Walker of Ogden Valley secured us a hearing there. Chadwick of Dayton, Idaho, and others at different points, have been moved to aid us in getting a hearing and treat us cordially because of the manner in which they were treated. I believe it is "bread cast upon the waters" that will return, if it should be after many days. While they receive for their temporal wants, though, I think it would be wrong to neglect their spiritual needs. We are sometimes made the victims of the practical application of the text quoted by Bro. Blair (2 John 10) in a recent issue of the *Herald.* I said "sometimes." Well, we don't get much quarters at the hands of the Brighamite people, as a rule; but I would feel chagrined to hear that they had been treated in like manner by the members of the body of Christ; that is, if I knew the report were true.

I recently had a five-mile walk through the mud after preaching late at night, and a hard day's work walking and talking to the people preceding it. Although I plainly hinted my willingness to be spared the tramp in the dark, no invitation was offered, but it did elicit some offer of sympathy and excuses for not giving me shelter. But these experiences are not new to the missionaries in this salt land. Should we manifest a like inhospitality by applying the same text that they on some occasions, at least, use to excuse themselves for not sheltering us? Many of the people here are honest, and as a rule hospitable to all people, "Josephite" preachers often excepted; but not always; and if they are to be led out of bondage with power and an *outstretched arm,* it would indicate love and longsuffering should be among the agencies by which we would reach them.

We attended services at the Smithfield tabernacle, February 18, and was gratified to hear the Bishop read from Doctrine and Covenants, sections 9:5-10; 17:2; 26:2; 34:4; and 66:1 to prove his side of a controversy with the religious class, that the gospel had been restored in its fullness. We could not help but wonder, though, where in that gospel the Bishop found his excuse for his several wives. We felt pleased, too, for so authoritative an acknowledgement of a principle we had sharply contended for; that is, that the gospel was taught in its fullness long years before the plurality system was thought of, and it included the monogamic idea.

Still in the faith,

S. D. CONDIT.

TOPEKA, Kansas, March 8.

Editors Herald:—Your readers do not often hear from me, nor anybody else in the Northeast Kansas district. This is not due to a lack of interest in the work, but rather because we feel content to let others, more able, do the writing.

As elsewhere, the work in this district may not be up to the standard, but we are striving to improve, and I think that evidences of advancement are visible throughout the field.

Our last conference, at Netawaka, was a good one in point of representation. Brn. H. A. Stebbins, J. A. Davis, and M. F. Gowell, assisted by our local forces, all ministering acceptably, made it interesting to all.

Last Sunday, I joined in marriage Bro. John Taylor and Sr. Minnie Olds, both of Atchison. May peace and prosperity attend them throughout life's journey. As further evidence of the business qualities of the Atchison Saints, let me mention that, at the close of last Sunday evening services, Sr. Phebe Donnaldson, only fifteen years of age, now working in the city, came up and handed me a sum of money, with the statement that she wanted to pay her tithing. Young Saints, this is starting right. Why not all make an effort and do likewise?

As to the gathering, so much agitated of late, it seems to me that, just now, there is more danger of our being too fast than otherwise. In my opinion, the only thing that can be done, at present, and should be more strongly agitated, is for the Saints to be more diligent in preparing themselves spiritually and gathering into the "regions round about." In order to reach those conditions, perhaps we may have to change our policy somewhat. Instead of sending out our most talented and spiritually minded men to minister to the world, and letting our own people struggle along the best way possible, I think that *some* of our best talent should be employed at home, "for the perfecting of the saints, . . . for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God,

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unto a perfect man, unto the measure of the stature of the fullness of Christ," etc. Would not the placing by the general authorities of the church, of high priests over, and evangelical ministers in, organized districts and large branches, aid materially in this direction? Should it become necessary, in order to do this, to take from the field some of the general ministry, what does it matter? Would not the Lord direct in this matter, at our next conference, if we place ourselves in proper conditions before him?

It is evident to my mind that the Lord alone can remove certain hindrances, now in the way of our gathering and building up Zion, and I believe that they will be removed when suitable preparations upon our part have been made.

Elders speaking the German and Scandinavian languages should be employed to labor among those nationalities in this country. They could do so to greater advantage, as several hundred thousand people could be reached easier and with less expense. Opportunities being so favorable here, and so unfavorable in other countries, to my mind, it seems unwise to send men abroad until the Lord so directs and designates who should go.

In gospel bonds,

PETER ANDERSON.

PLANO, Ills., March 8.

Editors Herald:—I was appointed by Apostle John H. Lake, missionary in charge, to labor in the Plano and Sandwich branches from October 1, 1899, until the next General Conference. Accordingly I have tried to labor as diligently and zealously as I know how, and I have the satisfaction of knowing that the spirituality of both branches have increased in a marked degree since I have sojourned with them.

While it is true that in each of these branches and especially in the Plano branch there are a few careless and indifferent ones, it is also true that there is a peaceful harmony and a great desire to do good existing among the most of the Saints in those branches. I hope ever to be at my post of duty, laboring for the common weal of Zion.

In gospel bonds,

E. M. WILDERMUTH.

Mothers' Home Column.

EDITED BY FRANCES.

"What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Teach me, oh, seers that I trust!
Chart me the difficult main
Leading out of my sorrow and madness,
Preach me the purging of pain."

THEY DON'T KNOW.

People can talk, but ofttimes they don't know what they are talking about, yet think they know it all, even as a schoolboy often thinks, when he has learned only the first principles of the common studies. In many similar cases individuals feel perfectly satisfied with the extent of their knowledge, feel that they know enough about the subject and are just right in their opinion.

Sometimes a person will freely express his or her opinion in regard to the business of others, tell them how they ought to do in order to have success, or how he or she would do, or did do, or intended to do, or how somebody did, never once recalling to mind their own mismanagement and failures in consequence. If a person has not had good judgment in the business that he has invested in, would he have had better judgment in handling that of his neighbors', if that had been his? Perhaps so, if his abilities are better adapted to the same, or if he has learned wisdom by the things he has suffered.

Not unfrequently we hear one make uncharitable remarks concerning the failures of others, such as, "I should have thought he or she would have known better than to have done as he did. Where were his eyes? Where was his judgment? Any fool would have known better." Stop for one moment, Mr. or Mrs. Speaker, and recall your own doings, and note the many mistakes you have made.

Did you wish to be sneered at? Was not your failure all you could bear? And did not you need sympathy instead of censure? Was there ever a person, since that apparent mistake was made in Eden, who never erred in judgment? We think not, and also think that those who are the most liable to thus err are the first ones to gossip about others, the most liable to talk when they do not know what they are talking about. That is, they do not know all the existing whys and wherefores of the case in question, consequently they do not know, and therefore should not hastily judge. All failures are caused, more or less, by a lack of forethought or a lack of judgment, usually based on a lack of experience.

Who ever knew what the result of his undertakings would be until the problem was solved? No one; not even Adam or Solomon. If, yes; if we had only chosen the exact business that our mental and physical powers were adequate to perform, and had faithfully and diligently stuck to that business till our ability and continuity were fully developed, great must have been the success. Then we could talk, and know what we were talking about. But probably by that time the habit of attending to our own business would be established, and we should not be impolitely peeping into other folks' affairs.

Not unfrequently a person who has had comparatively a small amount of sickness will try, like Job's comforters, to comfort one who has suffered many years, and in various ways, from a complication of diseases, from loss of friends, from reverses of fortune, and perhaps from a state of almost perfect helplessness. O how kind and thoughtful such people are. How much good they think they are doing. But in fact they don't know what they are talking about. How they do love to tell their own experience to those who are greatly afflicted. Tell them just what they ought to do, just what their ailments are, and how much worse they have been, and just how patient invalids ought to be, forgetting all about how unreconciled they had been to their own afflictions. And in fact they had been only as a mole-hill compared to a mountain.

It reminds one of a lad who has been to Boston as hand on board of a Maine coaster. He meets a veteran of the sea who has sailed a ship around the globe and visited many, very many foreign ports and many in his own native land, but the lad in his limited experience thinks he can give the old captain many interesting and instructive points in regard to the sea. When the captain had related a little of his great experience, the lad told him how he should have done under such circumstances; but as he did not know what he was talking about, he only exposed his ignorance. Poor boy, better if he had kept quiet.

So in like manner there are people professing Christianity, who, when they have obeyed a few points in the gospel plan think that they have got the whole and try to teach and convince others who are far, very far in advance of them. They know that many parts of the Scripture are done away, and much more ought to be done away; some of it is not necessary, and some of it was not to be understood. Such think they are qualified to argue with others, but what is their foundation? What can their argument rest on? Surely not on the plan given by the Lord and his apostles. They would not have persecuted the Savior and his early followers; no, no. But they are just the ones who have persecuted the advancing followers of Christ in all ages. Every new inspiration in the progress of Christianity has been met and been combatted by such foes—by those who did not know what they were talking about. Such was the order of things up to 1830, and still later, when the work of ages past was revealed to the children of God, and by them to the children of men. And how was it received by the world in general? And how is it still received? About as the schoolboy received the professor's instruction. What then is the difference between those who believe in a part and those who believe in the whole? Similar to the lad's and the captain's knowledge.

SR. ALMIRA M. SNOW.

SARGENTVILLE, Maine.

A PLEA FOR PEACE.

What anguished sound rends all the vast karoo
'Neath Afric's sunny skies? Is't not the time
When we were wont to hear the joy-bells chime
Their Christmas music to the vaulted blue?
What right has Sorrow, then, to raise her voice
At such a season? Stilling everywhere
With her sad notes the mirth that should be here
At Christmas-tide, when all on earth rejoice?
What hand is it has wrought this hideous change?

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And turned the song of "Peace, Good Will, and Love"
To lamentations wild? Those cries would move
To deepest pity hearts to pity strange.

The voice of Rachel weeping for her sons—
Her noble sons—is heard through all this land—
For war, with its all-desolating hand,
Hath robbed the mother of her precious ones!

Oh, mother-country! far beyond the seas,
Thou mournest, too! Thy tender women's eyes
Are dim with bitter tears. All nature cries:
"Enough! Enough! Will naught thy wrath appease?"

Wilt thou not stay thy dread death-dealing darts,
And join instead the old familiar prayer:
"Give peace, O Lord; incline to us thine ear!"
That comes to-day from many bleeding hearts?

—*South African News.*

DAUGHTERS OF ZION.

Local societies are urgently requested to report concerning their work and their present condition, that the reports may be presented at the general meeting of the Daughters of Zion to be held during the session of General Conference. Let none fail to respond because of having little to report, for it is earnestly desired that every local society shall be heard from.

Locals are still reminded that all losses or gains, and names of members of societies organized since 1897, should be reported before April 1, in order that the record may be made as complete as possible, that the secretary may be able to make a correct report. Send all reports to the recording secretary, at Lamoni, Iowa.

MRS. M. E. HULMES, Pres.
2t MRS. C. B. STEBBINS, Recording Sec.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Will the sisters connected with the local organizations of the Daughters of Zion please remember in earnest prayer their fellow workers of the General Organization, that God may be with them, directing and guiding them in their meetings during the coming General Conference.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WE look forward to the forthcoming General Convention with anticipation of a profitable and enjoyable time. It having been two years since our last meeting, there will be an unusually large amount of business to transact. With this in view the program committee will probably not announce a very large amount of miscellaneous work. But provisions will be made to furnish all that there can be found time for. The indications are that there will be a large attendance, and this should render the convention the more interesting. Let us bear it up before the Lord, that we may be guided and blessed in our efforts, that the convention may be one of great good to the Sabbath school work.

OWING to the fact that the space in the *Saints' Herald* is always so crowded during the time of General Conference and the conventions of the Sunday School Association and Zion's Religio-Literary Society, in publishing the minutes of the conventions and conference, the Sunday School Department will probably not appear in April, or for a longer period if found necessary. The *Herald* has always given our convention full and valuable notice, and we appreciate the efforts of the editors in that line. And to enable them to do the same with all meetings we dispense with the department till the rush is over.

WHO IS TOO BIG OR TOO OLD FOR SUNDAY SCHOOL WORK?

The writer does not expect to teach the average Latter Day Saint anything new in regard to Sunday school work, but may be able to offer some thoughts that will do some one good along certain lines of this work. All who are truly interested in this great latter-day work will have their hearts set to see that their children are taught in all the truths of the gospel—will be interested in the education of the entire generation of young people now growing up, to the end that they may see the restored gospel in its true light.

There is a feeling with many

FATHERS AND SOME MOTHERS

that if they send their children to Sabbath school they have done their duty; and often, too, take no interest in assisting the children at home in preparing their lessons, thinking that the children can get all the information necessary to fit them for after life at the Sabbath school. This is a mistake. Parents are making the mistake of their lives in not teaching their children by precept and example. It is as much a duty of the parent to attend Sabbath school as of the child; yes, it is more. The parent is responsible for the conduct of the child while the child is young in years. It is also as much a duty of the parent to assist a child during the week as it is for the teacher to teach it on Sunday. It is not reasonable to expect that the teaching of one hour in the week will fit the child for all the battles of life. Parents should be interested in the eternal welfare of their children. To my mind, if we neglect this, we are selfish. Who could feel at home in the "celestial glory" if their children were not there by reason of the neglect of the parents? But if they thus neglect the children, they will scarcely get such glory. We are told in Doctrine and Covenants that "if parents neglect to teach their children all the principles of the gospel and to pray, the sins be upon the heads of the parents."

Let me call your attention to the Lord's dealings with Samuel on this line. Read first Samuel 3: 11–13: "And the Lord said to Samuel, Behold, I will do a thing in Israel; . . . in that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." The Lord was angry with Eli for neglecting to correct his sons. And I reason that if we are neglectful of this duty, we too may expect to be rebuked sooner or later. We read, too, that some of the early men of the church were rebuked for not attending to their family duties.

The Sabbath school is the place for both old and young. When a person feels

"TOO BIG OR TOO OLD"

for the Sabbath school, he is making a sad mistake. There is the place to get a good schooling. I have been five years in the Sabbath school, and can truthfully say that of what I know of this latter-day work (and I read almost all of the church papers), the most was learned in the Sabbath school. I thank God for those inspiring lessons found in the *Quarterly*, and may he bless with his Spirit those who prepare them, that the work may thus continue for years to come. Surely no one will find fault with the lessons of the *Quarterly*. They have been a great educator to me. . . . I have

A WORD TO SCATTERED MEMBERS,

for many of you may be in exactly the same condition that I was in five years ago. I was then the only Latter Day Saint in this place, although two families moved in a little later on. My wife was then opposed to the church. We had four children, which we were very anxious should attend Sabbath school somewhere. We had been English church people, and the preacher became very interested in the salvation of our children. I did not know whether to send them to other schools or to keep them at home. I felt sure they would teach them some things that were not correct. Anxious to know what to do, I went to our convention at Niagara Falls, hoping to get assistance in solving the problem. I there listened to two splendid addresses, one by Sr. Maggie MacGregor, and the other by Bro. R. C. Evans. Bro. Evans spoke to me, as I believe, though he did not know it. He seemed to strike upon the very theme that had engrossed my mind so much, answered the very question that I would have asked. He said in the course of his remarks, "I would not send my child to gather mushrooms where there were toadstools." I saw the point at once. There might be the good there, but there was also the poisonous, and it looked as well as the good. It might be as readily chosen by the child as the good, because they are not able to discern the difference. . . .

If I were a "scattered member" again, I would do just as we did when we returned

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from that convention, would gather my children around me, take Bibles and *Quarterly*, and have a real Sabbath school at home. Five years have passed now, and God has raised up a branch of about seventy-five members. We have a grand Sabbath school, a nice churchhouse free from indebtedness, and all is well. We have learned to "despise not the day of small things."

Yours in the covenant,

GEORGE BUSCHLEN.

ARTHUR, Ontario.

[WE are pleased to get this report of good work done. While it is but the repetition of what we have heard from several other places, it is nevertheless a very encouraging part of the work. We are always glad, indeed, when we can see such manifest results for good to the work of the church coming from the work of the Sabbath school. And as we write, though many miles lay between us, we feel that we would like to grasp the hand of the brother and those of his fellow workers, and bid them a hearty "Godspeed" in the work. It is by the efforts of the faithful, those that will keep all the law and instruct their children so to do, that Zion will be built up. May our efforts never cease, our zeal never abate, our love for the work never grow cold, till we have heard the final "well done."—ED.]

Conference Minutes.

GALLAND'S GROVE.

Conference convened at Deloit, Iowa, February 17; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd secretary. Branches reporting: Benan 49; gain 1. Union 78; gain 2. Coalville 59; gain 6. Galland's Grove 302; gain 2. Auburn 63; gain 3. Salem 64; loss 1. Harlan 68; loss 2. Deloit 159; loss 5. Dow City 101; loss 3. Pilot Rock; 27. Elders reporting: C. E. Butterworth baptized 2, W. A. Carroll, C. J. Hunt baptized 4, J. M. Baker, D. Brewster, Wm. McKim, H. M. Daniel, W. S. Bullard, John Pett, B. Salisbury, R. Wight, J. T. Turner, A. R. Crippen, B. Clothier. Priests N. V. Sheldon and C. Joseph Carlson. Teachers T. F. Jones, J. L. Butterworth, and J. G. Myers. Bishop's agent reported: On hand and received since June 4, $2,026.01; expended $1,634.35; balance on hand $391.66. The district authorities were requested to provide for the ordination of N. V. Sheldon to the office of elder. Nineteen delegates were chosen to represent the district at General Conference, and were instructed to ask conference to take into consideration the enlargement of the Saints' Hymnal. C. J. Carlson was appointed missionary to labor in the district, under the direction of the district officers. Adjourned to meet at Auburn, Iowa, June 2, at ten a. m.

Sunday School Associations.

GENERAL CONVENTION PROGRAM.

The following is the program of the convention of the General Sunday School Association, Lamoni, Iowa, April 4, 5. It is, however, subject to any change that may be found necessary by the committee or the convention.

Wednesday, April 4, 2:30 p. m. Organization. While the credentials committee is preparing report, there will be short talks (four minute limit) by Brn. F. G. Pitt late from the European mission; Gomer Wells, of the Australian mission; D. W. Wight, Utah; M. C. Fisher, Massachusetts; J. M. Terry, Chicago; David C. Anderson, California; Sr. J. H. Royce, Michigan; et al.

Reports of officers (to be in writing).

Reports of committees (reports to be in hands of the General Secretary prior to convening).

Reading of proposed amendments to the Constitution.

Half-past seven p. m. Consideration of proposed amendments (special order).

Thursday, April 5, nine a. m. Prayer meeting in charge of Brn. F. G. Pitt and Gomer Wells.

Half-past ten a. m. New business.

Two p. m. Election of officers (special order).

Unfinished business. New business. No new business to be introduced after four p. m.

Half-past seven p. m. Unfinished business (if necessary). Otherwise as follows: Institute work, subject "the library work;" charge —— ——. Outlines of district work, by —— ——.

Special music will be prepared for use at various times during the convention.

Hoping, trusting, and praying for a peaceful, profitable, and enjoyable convention, we are, Your committee,

T. A. HOUGAS.
GEORGE W. BLAIR.
DAVID J. KRAHL.

CONVENTION NOTICES.

Central California district convention will meet during the time of district conference at Santa Cruz, April 13–15. Annual election of officers. Send your delegates, and all come prepared to make the time pleasant and profitable. EVIE CARMICHAEL, Sec.

SAN JOSE, March 5, 1900.

Miscellaneous Department.

FIRST QUORUM OF ELDERS.

Report blanks have been sent to each member of the First Quorum of Elders, and should have reached you ere you see this. If for any reason you fail to receive a blank, write at once to me at Henderson, Iowa, and another will be forwarded. This is very important, as there is a rule of the quorum that will cause your name to be dropped from the quorum if you fail to report to two consecutive sessions of General Conference. Fill out the blank very carefully, being sure to give name and post office address in full, and mail same to Elder D. C. White, Lamoni, Iowa, on or before March 25, 1900. We trust we may have reports from every member.

T. A HOUGAS,
Acting Secretary.

FOURTH QUORUM OF ELDERS.

It is desired that as many of the members of the fourth quorum as possible be present at the coming General Conference, as there is important business to be done, and that all reports be sent so they will reach me at Denver, before the first of April. If not sent by that time, please direct them to me at Lamoni, Iowa. J. W. GILBERT, Sec.

1846 Lincoln Avenue, DENVER, Colorado.

GENERAL CONFERENCE VISITORS.

The committee calls attention to the train service at Lamoni, giving time of arrival. We have two trains from the north daily (except Sunday), a passenger 6:25 a. m. and a freight carrying passengers, connecting with passenger at Bethany Junction 12:30 p. m. From the south a passenger 8:17 p. m. and a second train from the south to Bethany Junction 2:10 p. m. This latter train is met at Bethany Junction by a hack. Passengers from the south would do well to arrange, so far as practicable, to come on evening train, and save hack fare.

No trains arrive or depart from Lamoni, on Sundays. However, the hack from Lamoni meets the passenger trains at Bethany Junction on Sunday as follows: arriving from the north, 12:15 p. m.; from the south, 2:10 p. m.

Members of the reception committee will be at the trains, and may be known by their wearing a ribbon badge. Should anyone arrive and not find the committee they should go at once to the Brick Church, three blocks west of the depot, and there inquire for the reception committee.

The committee does not promise free board to any except those who make such arrangements previous to their arrival. There are not many such places to be had, and if you do not receive notice of being assigned to a place for free entertainment, come prepared to pay $2.50 per week, or take your own chances.

If the committee can be of any service to you, they would be pleased to hear from you. Those who have made their own arrangements need not write, but if you need help to find your place when you arrive the committee will aid you.

A large attendance is expected and places will be rapidly filled up.

Com. { GEO. W. BLAIR, Chairman.
L. G. ANTHONY, Secretary.
S. K. SORENSEN.
W. J. MATHER.
J. A. GUNSOLLEY.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

NEW ENGLAND AND SOUTHEASTERN PASSENGER ASSOCIATIONS.

These associations have granted reduced rates, (one and one third fare for the round trip,) on the certificate plan, to the coming General Conference and conventions of Zion's Religio-Literary Society and the General Sunday School Association. Tickets on the going passage may be purchased over the lines named below from April 3–9 inclusive—on any of those dates.

Reduced rates are granted on the following conditions:—

1. Going tickets must be purchased not earlier than April 3 and not later than the 9th.

2. The rule is to purchase full first-classs tickets on the going trip.

3. Passengers must, in all cases, *obtain a separate certificate with every ticket purchased.* Do not accept a certificate covering two or more persons. Each ticket bought requires a separate certificate, and to which the purchaser is entitled.

4. Such certificates must be delivered to the Church Secretary, and when signed by him and signed and stamped by the railroad agent at Lamoni, will entitle purchasers to return tickets to destination at one third the usual fare; provided one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to said reduction.

5. Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than April 24. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

Special instructions, together with addresses of chairmen and lists of lines in each association, are given below.

NEW ENGLAND PASSENGER ASSOCIATION.

N. E. Weeks, Chairman, 67 Federal Street, Boston, Massachusetts.

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"The reduction applies to persons starting from points named on the back hereof [list too lengthy to insert; the following instructions make it unnecessary] in New England Passenger Association territory by any of the lines named below."

"Certificates are issued only at the stations named on the back hereof [omitted]. If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate or person of the nearest important station where the certificates and tickets can be obtained, in which case local ticket should be purchased to the point and there obtain certificate and through ticket. It must be understood, however, that persons should arrange to arrive at the station where the certificates and tickets are procured in ample time to allow agent to execute same.

"List of lines making the reduction: Bangor & Aroostook; Boston & Albany; Boston & Maine; Central Vermont; Fitchburg; Grand Trunk; Maine Central; New York, New Haven & Hartford; Portland Steamship Co.; Washington County Railroad."

SOUTHEASTERN PASSENGER ASSOCIATION.

Chairman of this association urges that it is important that all persons desiring to attend this meeting be fully advised as to the conditions. Therefore those intending to travel over the territory of this association on any of the lines named below should write to Joseph Richardson, Chairman, Seventh Floor, Equitable Building, Atlanta, Georgia, inclosing three cents in stamps, asking for a copy of "Blank form 14, Conditions of excursion rates on the certificate plan."

"If a through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained, and there repurchase ticket through to place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased."

List of lines making the reduction: A. C. Line; A. G. S.; A. & V.; A. & N.; A. & W. P.; A. K. & N.; A. & D.; Blue Ridge; C. & W. C.; C. of G. Ry. Co.; C. R. & S.; C. N. O. & T. P.; E & W.; F. & P.; F. C. & P.; F. E. C.; Frank. & Cin.; Georgia Ry.; G. & A.; G. S. & F.; I. C. (South of the Ohio River.) K. C. M. & B; L & N.; Macon & Birm.; M. D. & S.; Mobile & Ohio; N. C. & St. L.; N. O. & N. E; N. & W.; O. R. & C.; Pa. R. R. (So. of Wash.); Plant System; P. F. & P.; R. F. & P.; S. A. Line; S. A. & O.; S. C. & G. Exten.; Southern Ry., T. & N. E.; W. & A.; W. Ry. of Ala.; W. & T.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, March 12, 1900.

COLORADO TENT NOTICE.

In order to properly carry on tent work in Colorado, it will be necessary to have a team and wagon to convey the tent from place to place. The committee have the promise of a team and harness, but have no wagon. Can some of the brethren donate a suitable wagon for this purpose? Or can some one loan us a wagon for the season? We need a "three inch" farm wagon. Address,

C. R. DUNCAN.

CONIFER, Colorado.

CONFERENCE NOTICES.

St. Louis district conference will convene in the Saints' meetinghouse, No. 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, March 24, at seven o'clock.

J. G. SMITH, Sec.

BORN.

MCLAUGHLIN —At Davis City, Iowa, December 31, 1898, to Bro. William O. and Sr. Edith E. McLaughlin, a son; named Richard, and blessed February 4, 1900, under the hands of Elders H. A. Stebbins and James McDiffett.

MONROE.—Near Lamoni, Iowa, October 24, 1899, to Bro. Isaac A. and Sr. Ida C. Monroe, a daughter; named Edith Lucile, and blessed December 24, under the hands of Elders H. A. Stebbins and J. M. Stubbart.

MARRIED.

FISH—FEASTER.—At the home of the bride's parents, Bro. and Sr. George W. Feaster, two miles east of Mallard, Iowa, Wednesday, March 7, 1900, at nine o'clock p. m., Bro. John Fish and Sr. Rachael Della Feaster were united in the bonds of holy matrimony, Elder Charles E. Butterworth officiating. About thirty relatives and friends were present to witness the ceremony and extend congratulations to the worthy and happy young people. At the close of the ceremony all present partook of a bounteous repast that was made ready for them by Sr. Feaster and assistants. May the clear day, the bright sun, and the lovely moonlight evening betoken a long, prosperous, and happy future for the young people.

DIED.

MALLORY.—February 17, 1900, near Ashland, Oregon, Cecil Mallory at the age of 20 years and 7 months. The funeral was held in the Christian church conducted by Elder S. Crum.

GOREHAM. — Bro. William M. Goreham died at Jamaica, Iowa, December 16, 1899. Funeral sermon by J. S. Roth in the United Brethren church. House crowded full of very attentive hearers. Every store and shop in town were closed till after the funeral. Bro. Goreham was very highly respected by all his neighbors; and those not of the church said, "That man was a true Christian, an honor to our town."

ROGERS —Mrs. Catharine Rogers, wife of Davis Rogers, was born October 8, 1831, in Oneida County, New York; died at her home in Sandwich, Illinois, February 20, 1900. The deceased, whose maiden name was Heavener, came to Illinois in 1854, and was married to Mr. Davis Rogers, March 25, 1855. To them were born seven children. She bore her sickness with remarkable patience and Christian resignation, without a murmur or complaint, and passed away peaceably to the rest prepared for the faithful ones. Sr. Rogers leaves a kind husband, five children, a sister, and one brother, to mourn her loss. At her death Mrs. Rogers was 68 years, 3 months, and 12 days of age.

RIDGE —At Argentine, Kansas, February 15, 1900, Lottie May, daughter of Mr. and Mrs. Frank Ridge, aged 5 months and 9 days. As the little bud of promise has been transplanted from this world by the angels of God into the sweet fields of Eden, and beckoning her parents to come. May she prove an incentive to them to press forward in the right direction, so as to meet her in the sweet by and by. Funeral services at the residence by Elder F. C. Warnky, assisted by Bro. F. Parker.

CARTER —Mirley, daughter of Bro. Aaron and Sr. Eliza Carter, born March 29, 1892, died February 4, 1900, near Provo, Utah. Little Mirley was an angelic child, and has surely gone to happiest rest. Funeral services from Saints' chapel in Provo, in charge of Elder H. N. Hansen, sermon by Elder D. W. Wight.

TYLER —At his home, Smethwick, Birmingham, England, Elder Charles Tyler died January 7, 1900, aged 77 years. In the death of our aged brother, one of the links that connect us with the past has been severed. A member of the church in the days of the martyr, he often spoke with animation of the glorious times they had in those days, and how the meetings were then thronged with people who came in their carriages, and who when the blighting influence of polygamous doctrine fell upon the church, vanished like snow on a summer's day. He was baptized into the Reorganization August 11, 1867, and until his death the gospel was "all in all" to him. It is grand and comforting for his friends to know that he is no more the poor, worn out, nearly blind, old Bro. Tyler; but a glorious, radiant soul, set free forever from the infirmities of the flesh by the matchless love of God through Jesus Christ our Redeemer.

POWELL.—At his home near Ravenwood, Missouri, January 26, 1900, Elder William Powell. He was born in Crossful, Herefordshire, England, March 4, 1824, and was 75 years, 10 months, and 22 days old. In 1849 he was married in Ohio, to Miss Mary Morgan; to them five children were born. His wife died in 1856, and on January 15, 1859, he married Miss Jane Morgan; to them twelve children were born. He joined the Baptist Church while young, and preached for that denomination a number of years; but when he heard the restored gospel he gladly accepted it, and was baptized February 14, 1866, at Malad, Idaho; was ordained an elder the same day. He always bore a faithful testimony to the divinity of this work, and died as he had lived, firm in the faith. He leaves a wife and ten children. Services at the house of Bro. John Hawley.

BRYDON. —Sister Esther Taylor Brydon was born in England, April 28, 1828; died February 22, 1900, at Waterloo, Nebraska. She came to America in 1867, and to Nebraska in 1874; was baptized September 21, 1886, and remained a faithful member unto death, loved and respected by all who knew her. She leaves three children to mourn the loss of a faithful and loving mother; her husband having gone long before. Funeral from the Presbyterian church; sermon by Elder F. A. Smith.

MOSS.—Ida May Moss died January 29, 1900, aged 19 years, 4 months, and four days. She leaves a husband, one son, and a host of relatives to mourn their loss. This is sent from Hearne, Texas: Whereas, the all-wise God, has seen fit to take our sister to himself; therefore, be it resolved, that in the loss of our sister we lose a bright mind and a faithful sister. We as a church and Sunday school do extend our sympathy to the bereaved ones, and commend them to him who doeth all things well. A. M. Nunley, J. M. Nunley, and W. B. Dotson, committee.

BYERGO.—At St. Joseph, Missouri, February 27, 1900, Sr. Hannah Byergo, after seven years of affliction, aged 34 years, 1 month, and 5 days. She united with the church when nine years of age, and so long as she retained her mental powers, was exemplary in life, and true to the faith. Funeral services at the home of her parents, Bro. and Sr. C. Christenson, Barnard, Missouri, Elder M. F. Gowell officiating.

DOBSON.—At Guilford, Missouri, February 24, 1900, Coral Ivy, infant daughter of Bro. and Sr. C. M. Dobson, age 1 year and 10 days. Funeral at the Saints' church by Elder M. F. Gowell.

FRANK.—Near Tawas City, Michigan, Sr. Amanda Jane, wife of Bro. Alfred Frank, after about two weeks' suffering passed away March 2, 1900. She was born July 10, 1860, in Moulton, Ontario. With her husband has resided near Tawas City since 1883, and was baptized January 25, 1885. She leaves a husband, five boys, and three girls to mourn. Funeral services conducted in the Saints' church by Elder David Smith, and E. A. Goodwin.

SHEER.—Sr. Elizabeth Sheer was the daughter of David Powell; was born at Potosi, Wisconsin, February 28, 1847; married to Milton Sheer in 1869; to them sixteen children were born. Sr. Sheer was baptized in 1863. She died at her home in Plano, Illinois, February 25, 1900, leaving husband and six children to mourn. Funeral from the Saints' church, attended by a large concourse of people; sermon by Elder E. M. Wildermuth, assisted by A. R. Wilcox.

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The Saints' Herald.

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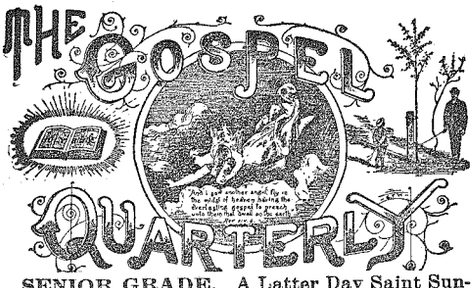

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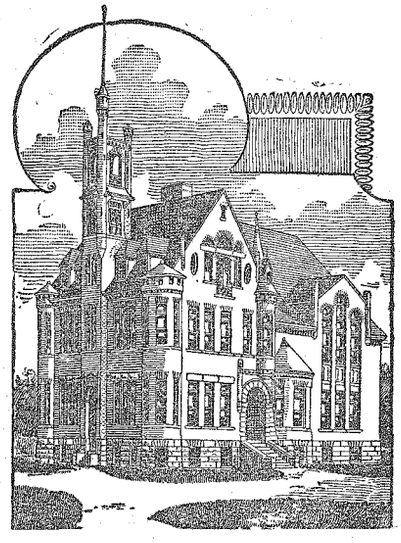

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THE SAINTS' HERALD

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

Vol. 47. Lamoni, Iowa, March 21, 1900. No. 12.

RSSalyards

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CHRIST NOT CRUCIFIED ON FRIDAY?

The alleged inaccuracy of our Lord's prediction concerning the time in which he was to be in the grave is the result of ignorance of the record and the Greek in which it is recorded. Let the clergy who adduce it smile at the imputation. Let them go to the text and their lexicons, to Moses and the Evangelists.

What did Jesus say? "For as Jonas was in the stomach of the sea monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights."

That is a statement precise and definite. The parallel is perfect.

The historical fact which Christ uses as the type of his burial is thus definitely stated in the inspired record. "Now the Lord had prepared (or arranged) a great fish to swallow up Jonah. And Jonah was in the stomach of the fish three days and three nights."

Jesus was divine. His knowledge of the future was as accurate as his knowledge of the past. Was he ever inaccurate or indefinite in any statement concerning the past? Could he be inaccurate or indefinite concerning the future?

In what would consist the fitness of the type, if its characteristic fact was absent from the antitype? Could he or would he make a loose declaration concerning that event which was to be the consummation and confirmation of his express mission in the world? Especially when he was challenged for a sign or proof of his Messiahship and mission?

A remarkable thing about Christ's answer to the demand is that he had just uttered these words: "For by thy words thou shalt be justified and by thy words thou shalt be condemned." The attempt to explain the words of Christ by making a part of three days and three nights to stand for the whole is to mistranslate the record and attribute vagueness of mind and laxity of language to Christ.

He was literally "three days and three nights in the heart of the earth."

This I shall show from the record. I shall also prove that he was not crucified and buried on Friday, but on the preceding Thursday.

The observance of good Friday as a memorial of his death and burial is a misfit.

TO THE RECORD.

Six days before the Passover (Friday), Jesus was in Bethany, the home of Martha and Mary (John 12: 1).

This was the weekly Sabbath, our Saturday. The next day, our Sunday, was his triumphal entry into Jerusalem. He returned at even to Bethany. On the next morning, Monday, he went again to Jerusalem, and at even returned to Bethany. On Tuesday morning, he is again in the city, and in the evening back to the home on Olivet.

On this Tuesday evening, which was the beginning of the Hebrew Wednesday, Jesus said to his disciples: "Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified."—Matthew 26: 2. Two days to the fifteenth of the month Abib. The Hebrew Wednesday and Thursday intervened.

I have thus traced Christ's locality during the week preceding the Passover, to Tuesday night, the beginning of the Jews' Wednesday, thirteenth day of Abib, two days before Friday.

It was then the chief priests and scribes began to perfect their plans for his death. But they said, "Not on the feast day, lest there be an uproar of the people." Now, that feast day was Friday. Why would there have been "an uproar of the people" on that day more than on any other day? It was not because of their feeling or attitude toward the victim. The people were acquiescent in his death. There was an ordinance and a law concerning that day. They are found in Leviticus, 23d chapter, and Numbers, 28th chapter. No Hebrew would dare violate them and desecrate that day. It was a Sabbath day of even greater sanctity than the weekly Sabbath.

Thus read the law of its institution, "In the first day ye shall have an holy convocation; ye shall do no servile work therein." This was added, "It shall be a statute forever in all your dwellings throughout your generations."

Such proceedings as the arrest, trial, execution, with all their attendant work, horror, and excitement, would have been the grossest violation of the sanctity of the day and most abhorrent to the people, and disobedience of the law of Jehovah concerning it. The sacred office of the priesthood would not have protected the violators against the indignation and fury of the people. That is why they said, "Not on the feast day, lest there be an uproar of the people."

John assigns the reason why the Jews besought Pilate to have the legs of the three crucified ones broken and they removed from the cross on Thursday, the day before Passover Sabbath, "for that Sabbath day was an high day."—John 19: 31.

THE PREPARATION THURSDAY.

Preparation for the Sabbath began by express statute on the fourteenth of Abib. (Leviticus 23: 5: "In the fourteenth day of the first month, at even, is the Lord's Passover.") In the year of the crucifixion that was Thursday. Not only all the work, the slaughter of the animals for sacrifice and the offerings of the multitude assembled for the feast, but the killing of the Passover lamb were required to be finished on that day.

The law and regulation read: "At the place which the Lord thy God shall choose to place his name in, there shalt thou kill the Passover at even, at the time of the going down of the sun, at the season that thou camest forth out of Egypt." This "even" was that of the fourteenth day of Abib, the day before the Passover Sabbath. We shall find that Christ was slain at "even" on that day. Thus the Evangelists refer to it as the day of his trial and death and burial:

John — "The preparation of the Passover."

Mark—"The first day of unleavened bread, when they killed the Passover."

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Luke—"Then came the day of unleavened bread, when the Passover must be killed."

Matthew—"The first day of the unleavened bread the disciples came to Christ, saying unto him, 'Where wilt thou that we prepare for thee to eat the Passover?'"

By the statute order, the feast of the Passover lamb was kept "between the two evenings" of the fourteenth day of Abib. On the evening and night of the day occurred the supper with the disciples, Christ's table talk, his agony in Gethsemane, his arrest, the trial before the High Priest and the other incidents before day. "In the morning," wrote Matthew and Mark, "the chief priests, scribes and Council bound and delivered him to Pilate." Then ensued his trial and its scenes, his deliverance to the executioners, and his crucifixion, beginning at the third hour, nine a. m., Matthew wrote: "From the sixth to the ninth hour [twelve to three p. m.] there was darkness over all the land." Then Christ uttered the last words on the cross and expired. Then, during the first part of the evening, between three o'clock and sunset, Joseph of Arimathea obtained the body of Jesus from Pilate, and laid it in his own sepulchre.

Mark records this, with this particular statement: "And now, when the even was come, because it was the preparation, that is the day before the Sabbath [not the weekly Sabbath, Saturday, but the feast Sabbath, Friday], Joseph of Arimathea came, and went in boldly and craved the body of Jesus." Matthew, Mark, and Luke record the additional fact that Mary Magdalene and the other Mary witnessed the burial that evening.

John completes the proof of the death and burial of Christ on the preparation day with these two statements: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross during that Sabbath day—for that day was an high day—asked of Pilate that their legs might be broken and they taken away."—John 19: 31. The 42d verse: "There they laid Jesus therefore, because of the Jews' preparation day; for the sepulchre was near." Because, as it was the preparation, the burial must be made before the next day, as it was the Sabbath of the Passover. Its nearness would enable them to complete the work of burial before the Sabbath of the feast began, into which the sunset glow was then fading.

Thus, by the record of the four evangelists, Christ was crucified and buried on Thursday.

CONFIRMATION.

The statute of Jehovah made the fifteenth of Abib, the day of the Passover feast, a great Sabbath. When the first day of the month came on Friday the fifteenth, or Passover, would fall on Friday. Thus two Sabbaths would occur side by side—the Passover Sabbath on Friday, the weekly Sabbath on Saturday.

This happened at the Passover the year Christ was crucified.

Failure to observe this fact has caused the confusion in the translation and revision of the evangelists and in the popular apprehension. Ignorance of this fact explains the imputation of inaccuracy to Christ's prediction.

Six times the dual Sabbaths are mentioned in the Greek of the Gospel narratives — in Matthew twice, in chapter 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1 and 19. The word used is "*ton Sabbaton*," Sabbaths, the genitive plural. The particle which precedes "*opse*" is "after," "at the end of," with the genitive.

Where the old and revised versions read "In the end of the Sabbath," and "On the first day of the week," the Greek reads "After the Sabbaths," "*opse ton Sabbaton.*"

For instance, Matthew 28: 1, literally translated, reads: "Now after the Sabbaths, as it began to dawn unto the first day after the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher."

Mark, 16: 2, wrote: "And very early on the first day after the Sabbaths they came to the tomb, the sun being risen." Luke and John use exactly the same words in recording the event of the resurrection morning, "*opse de Sabbaton.*" The translators substituted "The first day of the week" for "The first day after the Sabbaths."

John, in chapter 20: 19, records the appearance of Christ to the disciples thus: "Then, it being the evening on that day, the first after the Sabbaths, and the doors being shut where the disciples were through fear of the Jews, Jesus came and stood in the midst and said to them, 'Peace to you.'"

Two whole Sabbaths intervened between Christ's death and resurrection. Thus, each of the evangelists recording the visit of the women to the tomb on the morning of Christ's resurrection used the expression, "*te miai ton Sabbaton*" ("the first day after the Sabbaths").

This shows that three days and three nights intervened between the burial of Christ on the evening of the preparation day (our Thursday) and his resurrection on the morn after the two Sabbaths (our Sunday). Confirmatory of this is the remark of the disciples on the road to Emmaus relating to the trial and death of Jesus: "To-day is the third day since these things were done." If he were crucified on Friday that would have been the second day.

Here is the double proof that Christ was crucified on Thursday and was buried three days and three nights: Four times in Matthew, Mark, and Luke is recorded the positive prediction of Christ to his disciples that he would be crucified and "the third day rise again." He would not be indefinite or inaccurate with them, as they were to be the witnesses of his resurrection, and proclaim it in its verity and exactness in proof of his divine power in salvation.

Paul wrote, "Christ, our Passover, is slain for us." As such he was the Lamb of God, slain in his purpose, from the foundation of the world. He came in pursuance of redemption, fulfilling the prophecy, promise, and type expressed in the Passover covenant. As the time drew near he said, "With desire I have desired to eat this Passover with you before I suffer." There and then he was to fulfill it, and transpose the paschal feast into his own memorial supper; that community feast whose symbol elements commemorate the events by which his people are emancipated and enfranchised and constituted an "elect race, a royal priesthood, a holy nation, a purchased possession" for God.

Faith in the historical facts of Christ's life from his birth to his ascension is absolutely necessary to avail of his redemption. To cast any uncertainty or haze about him is to obliterate the covenant and break the unity of the commonwealth of Israel.

The whole significance of the cross of Christ rests on his complete and particular fulfillment of the covenant which he came to ratify and extend to all who believe on him, "the Lamb of God that taketh away the sin of the world."

Christ himself must state the facts explicitly, and so must they whom he commissioned to publish them to all men to the end of time.—*The Rev. H. L. Singleton.*

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The calling of the disciples and the beginning of the ministry will be the special themes of "The Life of the Master," by Dr. Watson ("Ian Maclaren"), in the March number of *McClure's Magazine.* There will be more of Mr. Linson's beautiful illustrations, both in color and in black and white.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MARCH 21, 1900. NO. 12.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 21, 1900.

"AS JESUS WOULD DO."

The HERALD editors subscribed for the Topeka *Capital* during the editorial management of the Rev. Charles M. Sheldon, who during the past week has been conducting said paper upon the presumption of "what Jesus would do" with general problems, and under conditions and circumstances now existing in the world. We have failed to receive the paper, for some cause, but present, in this statement and in the extracts from the Chicago *Tribune*, a fair summary of public opinion of the late effort of Mr. Sheldon.

The first issue of the *Capital* under "the new journalistic Moses" contained on its first page a prayer written for the occasion by Bishop Vincent. Next came an article appealing for help on behalf of the starving people of India, urging aid from Christian America. Next came, "War a Disease," in which is set forth the physician's diagnosis of all war as "military fever," "a disease epidemic in all latitudes; its causes, dangers, and cures." Then follow in their order, "Kansas Prohibition," setting forth that it has been a success; "Colorado Charity" — in receiving consumptives from all climes who enter the State for health, and calling upon the nation's philanthropy to help provide for them; "The Liquor Evil" in general; "the cry for work," "the answer the saloon makes to it," "the fearful waste caused by the liquor industry," etc.

Speculative market reports are "curtailed," "all reports of gambling deals in futures and unreal values" are eliminated, and a lecture follows on the evils of stock, grain, and other forms of speculation.

Mr. Sheldon explained his purpose at length to conduct the paper on the lines that would "probably" be adopted by Jesus himself. He decries against the "battle of greed" and announces his "rules" as follows: "No theatrical news whatever." "No pugilism or wrestling;" "only the cleaner kind of sporting news." "In crime no details of the horrors, but only the bare facts with amplifications of the cause and the lessons which their causes convey." "Politics from a purely nonpartisan standpoint, locally and editorially." "No scandals and nothing which in the remotest degree is of a scandalous nature." "No slang, not even that which is considered permissible by the average newspaper." Articles on general lines of reform, including departures on socialistic lines, are duly announced for later issues of the paper.

From these brief statements our readers will get the drift of Mr. Sheldon's work as a journalist and see the drift of his views of public and general policy concerning the conduct of the daily press. From the comments republished it will be seen that the opinion prevails that he has championed no reforms not already championed by most of the religious press, and many of which are already urged by the editors and publishers of secular papers.

The following item purports to reveal Mr. Sheldon's ultimate intentions:—

Topeka, Kas., March 14 —The Rev. Charles M. Sheldon's Christian daily is only a step in the direction of a gigantic project which the Topeka minister will attempt to carry out. He contemplates building a new religious system for the Christian world. The preacher-editor has not told the public of his plans, but an editorial in to-morrow's *Capital*, will pave the way for the announcement. The information bearing on Mr. Sheldon's plans comes from one close to the minister, however.

The Sheldon project for a new religious institution contemplates the abandonment of sects—a structure founded on the teachings of the Bible, and made strong by the obliteration of the lines which now divide the churches. He already has decided on preaching this faith in two continents.

"Practical Christianity" is what the author of "In His Steps" chooses to call his idea

"On the 1st of May, having obtained leave of absence from his congregation, Mr. Sheldon will start for England, where for two months he will conduct a campaign for "practical Christianity," the whole scheme being laid along the lines found in his books and his sermons.—*Chicago Tribune, March 15.*

MR. SHELDON'S FAD PAPER.

There are two things which every man thinks he can do—edit a newspaper and poke a fire. A week's experience at the head of a paper is apt to take the conceit out of anyone who goes into the work with that assumption. Judging from the first specimen of the Rev. Mr. Sheldon's handiwork most people will think his paper chiefly notable for its tiresome lack of general interest. This was to be expected, for he is simply exploiting his fads. He is putting into his paper those things which interest him, regardless of whether they interest other people or not. The first duty of the newspaper editor is to put himself into the place of the great outside world of readers and seek to determine what interests them, whether it interests him or not. This primary law of journalism is usually enforced by the application of a lingering death penalty upon such papers as ignore it. There is no reason to believe Mr. Sheldon's paper would be any exception to the general rule in this regard were he to go on with it.

The difficulty is that he is a preacher and not an editor. He has simply carried the preaching profession into the printing office. The primary function of the editor is not to preach but to give the news, just as it is the primary function of the preacher not to give the news but to moralize. A good preacher is likely to be a poor editor, and a good editor is likely to be a poor preacher. Mr. Sheldon is a misfit in the editorial chair. His attempt to measure the news of the world by the private footrule of what he thinks people should be allowed to read or like to read is not a success.

Mr. Sheldon's daily paper does not differ materially from the religious weeklies already published in abundance, except that it is more primitive and crude in its editorial methods. His idea of attaching a little sermon to every news item belongs to the days of the infancy of journalism. The same natural and salutary causes that have forced the modern editor to keep his news and views apart would in due time compel Mr. Sheldon to do the same. Nor would people continue to read a paper which served out all the news in a censor's pintpot. To compel them to support such a paper would require the Russian idea of government or the system that prevailed in England before Milton made his eloquent plea for unlicensed printing. Public opinion is a sufficient censor for the press of any free nation.

Juvenal had the right newspaper idea when he said that he would choose for the subject of his satires "all things that men do"—that he would write of their acts, their hopes, their fears, their amusements. Any narrower scope kills human interest. Dispatches from Topeka state that Mr. Sheldon's paper is not satisfactory to the regular subscribers and that they are buying outside papers freely to get the news. Here is the public verdict in a nutshell. Probably when the end of the week arrives Mr. Sheldon will be as glad to get out of the newspaper business as the readers of the Topeka *Capital* will be glad to have him out.—*Chicago Tribune, March 12, 1900.*

CALL SHELDON IDEA A FAILURE.

The Rev. C. M. Sheldon's endeavor in journalism does not meet with the approval of all the editors of religious papers in Chicago.

The general tenor of their opinions is that the undertaking is not dignified, that it will be practically useless as a demonstration of any theory, and that it will be injurious to the prestige and dignity of the Christian Church.

Dr. W. C. Gray, editor of the *Interior*, said: "Dr. Sheldon tells us he would show the world how Jesus Christ would conduct a newspaper. A man who can utter such a remark is a monumental egotist. No man has the right to say such a thing. It is a degradation of the name of Jesus Christ. As to the paper that Dr. Sheldon brings out, it does not rise to a level that would justify criticism. It is not a newspaper. The effect of the whole thing will be simply to bring ridicule upon Christianity. The whole object of the thing seems to be to give notoriety

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to the paper and to Dr. Sheldon himself at the expense of the Christian Church. True Christianity means hard, energetic, level-headed, and industrious work for the elevation of our fellow men, and Dr. Sheldon's undertaking is surely not a step in that direction."

Dr. Arthur Edwards, the editor of the *Northwestern Christian Advocate*, said:—

"It is difficult for me to see how that experiment will demonstrate anything. Mr. Sheldon might learn in time, perhaps, to edit a religious newspaper. This week, however, he is trying to edit a secular newspaper, the contents of which are more or less valuable. When he finishes the paper will return to its old managers. For general purposes it undoubtedly will be a better paper than it is now.

"Of course, it would not be fair to judge his work for a single day. I have my doubts about the success of the experiment, because the time is too short."

The Rev. J. S. Cantwell, editor of the *Universalist Leader*, expressed himself as follows:

"I do not think Jesus would have attempted to edit a paper for a week expecting his conduct of the editorial columns would embrace any better teachings than he has given in the gospels.

"While conceding Dr. Sheldon's excellent motives, I think he has made a serious mistake in the way he undertakes to reform the newspaper world, and I cannot relieve myself from the impression that the enterprise savors strongly of the sensational.

"Eliminating certain features, such as the undue attention given to scandal, horrors, and sporting news, I cannot see that Mr. Sheldon's paper is any improvement in a moral way over many issues of papers of Chicago and other cities, which are clean and decent and are admitted freely into our houses."

J. S. Dickerson, editor of the *Standard*, said:—

"I do not think one may judge of Mr. Sheldon's epoch-making experiment by the dispatches in the morning papers. Neither is it fair to judge of Mr. Sheldon's success as a manager of a daily newspaper by one issue. While I think the experiment is interesting, while it will be of great value in advertising the Topeka *Capital*, I do not believe it is possible to discover what effect a newspaper edited and published under Mr. Sheldon's peculiar ideas will have on daily newspapers —with so brief an experiment. At least a year would be necessary to ascertain the real merits.

"I give Mr. Sheldon full credit for sincerity and for a genuine effort to help humanity. I think the *Capital's* move will be suggestive to many other daily newspapers. After all, the great majority of people in the United States are moral, if not religious, and appreciate every honest effort to ameliorate the condition of mankind. I have little sympathy with the phrase, 'What would Jesus do in editing a paper to-day?' as it is impossible to imagine our Savior in any such position. His mission was that of Savior and Teacher. But, as I have said, some good will come from the experiment, and I notice that even some of the 'yellow' papers of New York are giving greater attention to the discussion of news from the religious point of view."—*Chicago Tribune, March 14.*

A CORRECTION.

Bro. I. M. Lane writes asking that there be a correction in the next to the last paragraph of his letter on page 137 of HERALD for February 28, 1900, third line from the bottom of paragraph, the name "Moroni" should be Marion, his own name. Please read with this correction and oblige.

WILL PRAYER HELP THEM?

PREACHERS, POLITICS, AND PROHIBITION.

The Methodist bishops have called for a week of prayer beginning on March 25, because it is discovered that Methodism is on the decrease. Ed Howe, of the Atchison *Globe*, observes that "'instead of a week of prayer, conservative men should be appointed to use scissors on the church doctrine." The editor of the Kansas City *Gazette* protests and declares that the *Globe* is wrong. What is wanted, says the *Gazette*, is to get the church back to good old Methodist doctrine, Methodist preaching, and give the people Christ and judgment, instead of the yowling we have had in Kansas about politics and prohibition. As one of these opinions is that of an agnostic, and that of the other of a dyed-in-the-wool Calvinistic covenantor, the chances are that the bishops are not far wrong in demanding more praying and less preaching.—Wichita *Eagle*, March 11.

The Methodist people were a praying people years ago, and there was much devotion and piety among them.

The M. E. Church was then the poor man's church, the elders a "band of singing pilgrims," who took delight in pulpit and prayer exercises.

But the same thing occurred among them that turned the favor of God from the Nephite brethren; the membership grew in numbers, the churches in many places grew wealthy and took on the airs of superiority and local aristocracy; the ministers became proud and exclusive, and a species of social and religious domination increased, to the sapping the sources whence true piety will flow. Hence it is no wonder that the church has begun to fall into decadence.

We once heard a popular M. E. minister say in a discourse preached in his own church, that the church to which he belonged was "perishing from a species of spiritual dry rot." He spoke from the text "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger."

We presume that sermons might be preached in many pulpits of to-day from the same text with great propriety under existing conditions.

Will prayer help them?

WE publish the letter given below, asking some of our field captains to write upon it. We will publish the three best articles on the subject that may be sent us.

The subject is an excellent one to call out the talent of the writers. Let us have some articles. Of course we shall have to decide as to the merit of articles, length, clearness, and thoroughness of statement and proof, etc.

FULTON, Ky., March 5.

Editors Herald:—I desire information on the point of our agency, or our probationary state. When does our agency cease, at death, the resurrection, judgment, or either? or does it ever cease? Are you able to tell us? Any of the Saints will give us great satisfaction by telling us.

Does the judgment of the righteous take place at the same time as that of the unrighteous, after the thousand years? Do the Saints who are raised at Christ's coming, the beginning of the millennium, reign with him a thousand years before their judgment?

We learn from the Book of Mormon, page 536, that whatsoever inviteth, persuadeth, and enticeth to do evil is of the Devil. Now if good and evil were not both set before man, could he be able to choose either, and thereby be a free agent? Is it understood by the church that men will be free agents during the millennium, after that old serpent, which is the Devil and Satan, is bound and cast into the pit, and is sealed? If he is the prince of this world, the prince and power of the air, what will there be left which will entice men to do evil? And if all things which inviteth and enticeth to do evil are of the Devil, his deceptive power will not be completely sealed if there is anything here whatever which will entice men to do evil. Can we choose between two things if we have but one?

Am I right in understanding that we will not have but the one, "good," before us during the thousand years?

I ask these questions in a spirit of meekness, as an honest inquirer of the truth; hoping some one that is "set in the church" will answer by the knowledge of the Spirit.

In the faith,

J. W. WILLIAMS.

RETURN OF BRO. GOMER R. WELLS.

Seven years ago this coming spring the church sent Bro Gomer R. Wells, then of Knobnoster, Missouri, a young and untried man, to Australia, to assist the work started in that far-off land by Brn. Wandell, Rodger, Gillen, Smith, and carried on by Brn. Wight, Butterworth, Kaler, and others.

Bro. Wells returns to the land whence he started, this spring, and we have received the following clippings from the Newcastle-Wallsend *Sun*, for January 12, 1900, and the Newcastle *Morning Herald* and *Miners' Advocate* for February 3, as tokens significant of the esteem in which Bro. Wells is held in the field of his recent labors. We are pleased with the honors he has won in the Master's cause:—

The Rev. G. Wells, of the Reorganized Church of Jesus Christ (Latter Day Saints), Hamilton, has just received a letter from his bishop, in America, recalling him to the States. During Mr. Wells' stay in the district he has worked hard for his church, and he has done much towards advancing it in the Newcastle district. The members of the faith will regret Mr. and Mrs. Wells' early departure. It may be mentioned Mrs. Wells is a district lady; she was the daughter of the late Mr. Pascoe, of Broadmeadow.

BROADMEADOW.

VALEDICTORY SOCIAL.

The "Latter Day Saints" (reorganized) of the Newcastle district, tendered a valedictory social to Elder G. R. Wells and wife in the chapel, Gosford road, on Thursday evening last, on the eve of their departure for America. Elder W. J. Haworth, president of the New South Wales conference, presided. Elder J. Kaler, of Sydney, offered the opening prayer. During the evening suitable selections were rendered by the choir. Vocal and literary items were contributed by Miss A. Burt, Misses B. Reed and N. Davis (duet), Miss Florrie Potter (who was encored), Miss A. Jones, Mr. H. Gammidge and party,

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W. J. Haworth (encored), and Mrs. Wells, who by request sang "Where is now the merry party?" As a response to an encore she sang "Jeanott and Jeanette." The chairman, in a brief speech, said that they parted with Elder Wells with considerable regret. During the seven years in which he had been doing evangelical work in the colony he had made many friends, both inside and outside of the church, by his affable manner and kindly disposition. The church had been materially benefited by his labor. Since he had been in Australia several new churches had been built, and the church aspect was a brighter one than ever before. His personal friendship for both Mr. and Mrs. Wells was of that kind which could not be broken off by the distance which would soon be placed between them. In losing Mrs. Wells, the district was losing a lady possessed of considerable musical ability; her voice having often been heard in the cause of charity and at the local Eisteddfods. He hoped that the loss to the church of their services in Australia would be the gain of the church in America. He had much pleasure on behalf of the "Saints" of the Newcastle district in presenting Elder Wells with a traveling bag, as a slight token of the esteem in which he was held by them. Mrs. Wells was also presented with a handsome silver mounted biscuit barrel, and little Lena Wells was also given a beautiful silver mug, suitably inscribed, to remind her of her many little friends in the land of her birth.

Elder Wells, on behalf of Mrs. Wells, himself, and child, thanked them for these kind expressions of their good will. They should always remind them of their many loyal friends, and of the many happy days spent in the land of the Southern Cross. Like the chairman, he had formed attachments here which the breadth of the Pacific Ocean could not sever. He hoped that they would all remain firm in "the faith that was once delivered to the Saints," that they might all be found among the redeemed of earth's children. During an interval light refreshments were served by a committee of the lady members of the church. Before closing, the chairman, on behalf of all present, wished their guests good-bye, and a pleasant voyage and safe return to Elder Wells' native land. The meeting terminated by singing, "God be with you till we meet again," and the benediction by Elder Haworth.

BRO. JOHN SMITH, laboring at Haverhill, Massachusetts, secured favorable notice of his efforts in the *Gazette* of that city in its issue for March 7. Bro. Smith is evidently an advertiser, judging from the following "ad" in the regular "want columns" of said newspaper. Read it, and learn how "John Smith" goes to work:—

WANTED—The people of Haverhill to know that Elder John Smith, of New Bedford, is back and will be at Summer Street church on and after February 28 to defend all attacks made against the Apostolic Gospel of Jesus Christ; restored to earth by an angel to Joseph Smith.

A WORD FROM THE BATTLE FIELD.

Bro. R. Etzenhouser wrote from Fayette City, Pennsylvania, March 11, 1900, to Bro. W. H. Kelley, in regard to the debate between Rev. Hancock, Christian, and Bro. J. F. McDowell at the place whence he wrote. We quote:—

Perhaps a word from the *seat of war* will be pleasant to you. I inclose account up to to-day, which I think Professor Jeffries, chairman, wrote. Hancock shows unusal grit and is a splendid quibbler, and that about tells it. He had a finely executed chart on "Maya Hieroglyphics" compared with Book of Mormon characters. McDowell put up one on "Hieratic and Demotic, Book of Mormon, Egyptian, and our Phonetic." It was a *crusher*; I think the finest hit yet made on that. Hancock is losing heavily by his unfairness, while our cause gains in the same ratio. Bro. McDowell is making a fine defense. Hancock has turned up nothing new to us, but strikes somewhat different from others. Time on first question extended two sessions, ten instead of eight. I leave on the 15th. Regards. Hand an item of this to *Herald* if you choose.

AT Fayette City, Pennsylvania, there has been a rather sharp set-to in debate between Elder G. B. Hancock, for the Christian, and Bro. Joseph F. McDowell, for the Reorganized Church, beginning on the evening of March 5.

From what appears in the Pittsburg *Leader*, Rev. Hancock managed to put the contest in the form of a syllogism, thus: 1. That inspiration and revelation ended with Christ. 2. The claims of Joseph Smith to inspiration and revelation were since Christ. 3. Therefore the claims of Joseph Smith were false.

Of course Rev. Hancock would stoutly contend that his premises and argument were correct; while Bro. McDowell would as stoutly affirm that the premises were incorrect, hence the argument must fail also.

The *Leader* for the 9th and 10th of March gives quite fair reports of the debate, so far as held.

EXTRACTS FROM LETTERS.

Bro. F. G. Pitt, Chicago, Illinois, March 8:—

We arrived in Chicago, last Friday and met a very warm reception. It is good to be home again and among friends. I find plenty to keep me busy, but it is work I like, and enjoy it.

By a late letter from Bro. A. B. Kirkendall, Creola, Ohio, we get a good word:—

You will no doubt remember telling me that we would prosper here if faithful, and that your visit would do us good. Whether that was spoken from your earnest desires, or whether you so felt to state I do not know; but this much I do know, that we have increased eighty per cent of the number we had when the words were spoken, only twenty in our branch then, and thirty-six is our present number. Six were baptized during conference, among the number my two boys, little fellows you remember. Bro. F. C. Smith came down from Akron, Ohio, and put eight under the water, and Bro. James Moler two more in the past two weeks, making sixteen in all since you were here.

There is not one in the number who will not be an honor to the work. One was Mr. Defigh, one of the building committee, who lives just across the way; you evidently have him in remembrance. Another was Sr. Monaghan's husband, a life-long Catholic, and has been an opposer of the work, but who at last melted to the gospel and is rejoicing in the work. Four were men whose wives have been praying in their prayer union meetings for them, and God heard. The Lord spoke comfort to us last Sunday at our sacrament meeting, telling us he was pleased with our sacrifices, and to continue faithful, also placing a blessing upon two of our young brethren.

H. E. Moler wrote from Moline, Illinois, March 12:—

Bro. A. J. Keck and I are working as best we can in and around Rock Island, Moline, and Watertown. We find some who are interested. Some attack was made on us in yesterday's issue of the Moline *Journal;* we reply to-day. Tuesday and Wednesday nights we occupy in the Art League Hall, showing the difference between the Reorganization and Brighamism.

Bro. A. E. Weidman, of Knobnoster, Missouri, aged eighty years, writes of his labors in a recent letter to the Herald Office, as follows:—

The main expense of Sunday school and branch falls upon myself and wife, as well as the work of the same. I am past eighty years of age. Am president, teacher, and deacon of branch, superintendent of Sunday school, and teacher of primary class.

Bro. Henry Sparling, Springfield, Missouri, March 7:—

If all is well we shall baptize four if not more on Sunday next. The Saints here have put forth a noble effort and have bought a lot for a church house on the corner of Vernon and Dale Streets, paid cash down, and they have gone to work with a will, the Ladies' Aid Society giving twenty-five dollars for a start. This is something needed very much in this town. We have a nice band of Saints here, and God is blessing us.

EDITORIAL ITEMS.

Bro. Henry Sparling wrote for publication an article stating the faith of the Reorganized Church, which was inserted in the Springfield, Missouri, *Republican*, March 8; a timely and clear statement of the general position. We are pleased to see the Saints of Springfield are united in determination and effort to forward the interests of the cause in the South Missouri metropolis. Their efforts to erect a house of worship and their work in general is in harmony with what is being done by the Saints of other branches toward building up the church and establishing its prestige for good. "All are called"—men and women—to so engage, and all who bear part in the burden of work have ground for assurance of reward when such shall be given everyone according to his work. Love for the work prompts the doing, and without doing no true lover of the cause can be satisfied. Let us then be workers together for good, unite to forward the interests of the church in our home branches and thoughout the world entire.

Russian astronomers appointed by the Czar to plan means to bring the Julian calendar into accord with the Gregorian calendar, have reported in favor of the change, and suggesting changes that would also improve the latter.

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The British Parliament has adopted the new war budget, which provides for an expenditure of $750,000,000.

De Witte, Russian Finance Minister, recommends government monopoly of the petroleum industry, to protect Russia against high prices fixed by rings and speculators, who, he states, are not satisfied with reasonable profits, and against whose methods he has received many protests from the Russian people.

Russia has refused the Sultan's request for modification of Armenian railway concessions.

A German literary light has caused a sensation in Italy by declaring that he has found evidence in favor of the good character of Lucrezia Borgia, the historically famous Italian woman of Rome who poisoned people by the wholesale. A secular editor rises to remark that now she has been set right, "may not the higher criticism vindicate the reputation of Ananias, Nero, Domitian, and a host of other unsavory persons who have been execrated by mankind."

The Young Men's Club, of the South Congregational Church, Chicago, has severed its connection with the church because the latter objected to its social programs, which it was alleged, included poker games with a percentage of profits offered to the church.

Rev. Sheldon's receipts for one week's subscriptions to the Topeka *Capital* are reported at $67,200.

A Chicago *Tribune* reporter and a city deputy scale inspector found bushel measures three eighths under size in thirteen hundred places, and one fourth too small at two hundred places.

Bro. U. W. Greene wrote to Bro. F. E. Cochran, from Honolulu, Hawaii, that he was in quarantine preparatory to sailing for San Francisco on the 20th, and hoped to reach the coast March 27, in time to be present at the General Conference. He was unable to state how long the authorities would detain him.

Hongkong advices March 17 report China to be on the eve of disastrous civil strife, leaders of the reform party being at work within the empire and also perfecting means for outside aid. In at least five of the southern provinces reformist forces are organized and drilling with modern arms under European instructors. A new phase of the question has presented itself, which threatens China's existence as a free power, in the action of Germany in arranging for the practical military occupation of the province of Shantung, on the plea that China in her present disorganized condition cannot properly protect foreigners. International complications, involving many nations, are not unlikely.

Persistent statements from many sources entitled to some considerable credit indicate an open rupture between Japan and Russia over affairs in Corea. Both nations are greatly strengthening their naval forces and stations in anticipation of an early war.

The Quorum of the Twelve began its sessions on the 15th. Arrivals of a number of the ministry indicate the early approach of the conference session.

Constantinople advices state that Russia has an army of 160,000 in the Caucasus, threatening India; also that the Czar has ordered the entire army and navy reserves of the empire to be mobilized.

The Dowager Empress of China is said to be in hostile opposition to the "open-door" policy of western nations toward China.

General Roberts, commander in chief of the British, has completed the subjugation of the Orange Free State and holds a clear line south to Cape Town. He is expected to push northward into the territory of the Transvaal.

Russia has secured a coaling station at Bourgas, on the Black Sea, from Bulgaria.

A Chicago *Record* special dated Chihuahua, Mexico, March 18, states that a colony of four hundred Missouri farmers is to be established in the Valley of the Concho River, that State. The promoters of the scheme have purchased 200,000 acres of rich valleys, and some of the colonists have already arrived. Will such movements affect favorably the settlement of our people in the land designated for their establishment.

Representative Afrikanders met at Cape Town, March 17. Mr. Hargrove, English author, stated that leading authorities of the Dutch Republics, when most successful in the field, authorized him to state they desired no enlargement of territory, and would cease hostilities instantly if their independence was assured. The statement, supported by documents, deeply impressed the audience, which pledged itself to strive unceasingly for the freedom of the republics.

RAILWAY RATES.

Special attention is called to the notice of the Church Secretary in present number of the HERALD. Those interested should note carefully the dates mentioned and what association lines are included under such dates. Under its provisions no one can purchase going tickets over Western Association lines later than April 7. Parties from the Eastern States should therefore start in time to reach Western Association territory in time to purchase tickets not later than April 7. Full particulars, see notice.

Original Articles.

WHAT I SAW IN MY TRAVELS.

I saw men and women who hated the truth, and hated those whose mission was to teach it. I concluded they were in bondage; for Jesus said, "The truth shall make you free."

I saw people, many in number, who were "wise in their own conceit." I thought "there was more hope of a fool than of them."

I saw many who had "a form of godliness, but denying the power thereof;" and I remembered Paul's counsel to "from such turn away."

I saw professors of religion who made it a part of their business to tattle, and circulate stories, so full of foul expressions about Latter Day Saints, that I thought of what Jesus said, "They shall say all manner of evil about you."

I saw sectarian preachers who would tell horrible tales about Joseph Smith being a "horse thief," "polygamist," "impostor," and "fanatic;" and this scripture came to my mind: "All liars shall have part in the lake which burneth with fire and brimstone."

I saw men and women who said "the Latter Day Saints are right," but they would not obey, because their system of faith was not popular. In meditation I was assured "they loved the praise of men more than the praise of God."

I saw those who were kind to the servants of God, in word and deed. I believe "they shall in no wise lose their reward."

I saw parents who had, and were training their children to be courteous, and kind. I believe they had read, "train a child in the way he should go."

I saw children who were disobedient to their parents, rude, unkind, and boisterous. I thought the parents would have the children's sins to answer for, and their own too. Usually parents of such children are ready to offer excuses to strangers for the actions of their children; but the source of the trouble is not difficult to find.

I saw parents who are members of the Reorganized Church of Jesus Christ who seldom pray in their families; their spirituality was seldom of the highest type.

I saw quite a number of heads of households who have the idea that once a day is sufficiently often to have family prayer. They fear if oftener, it would culminate in "formality." I thought of "good old Daniel's" "formality" and the favors he received thereby.

I saw scores of smokers, chewers, and snuffers, or rubbers of snuff, numbers of them members of the Re-

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organized Church of Jesus Christ of Latter Day Saints. Some of them are near death's door, caused by the dreadful curse. Others are weak and sickly; and nearly all are suffering in some way from its poisonous effects on the system. I remembered that "tobacco is not good for man," and "is not for the body."

I saw some who were ordained to offices in the church who use tobacco, not "sparingly." I saw them chew and spit the stenchful, filthy, poisonous fluid over a considerable portion of floor and hearth. I have read, "Be ye clean that bear the vessels of the Lord;" also, "Avoid the use of tobacco," and was convinced that these were not heeding the word of the Lord to them and that they were not "converted;" for he that loveth tobacco in any form more than he loves to obey my words to "avoid" its use, "cannot be my disciple," would be the sum and substance of the matter.

I saw things unbecoming: such as a quid of tobacco in the mouth, and at the same time, that same mouth testifying of the genuineness of this latter-day work; and the same ones members of the church. I had heard it said, "O, consistency, thou art a jewel." Consistency is hard to find under such circumstances. To me the Lord's argument against the "use of tobacco" weighs more than all the users of it have ever said, or can say in its favor. It is a mystery to me how the Holy Ghost can dwell in a house (human body) thoroughly impregnated with nicotine (tobacco poison). Man cannot explain it; it requires a revelation from God to solve this.

I saw a book prized much by the owner, who loaned it to one who used tobacco lavishly, with a request not to get tobacco spit on it; and when it was returned, was stained on numerous pages. I saw the owner was more disgusted than ever with tobacco users.

I saw a lady of the world set out a spittoon near a Latter Day Saint (?) officer, and said, "You spit in this." I looked upon her as administering a stern rebuke to the use of the weed; but it is not likely the rebuke was heeded. I did not feel proud of the officer, but wondered if it was not a mistake made when he was ordained by *somebody* to an office in the church.

I saw a man rise in meeting and say he would stop then, chewing, and called the assembly to witness his resolution; and in less than ten days he was chewing the very thing he had said he would abandon. I mused on, "better not vow than to vow and not pay." And also, if he loved God as dearly as he loved tobacco, he would be a first-class Latter Day Saint. The words of Christ to Peter apply appropriately to such officers, "When thou art converted, strengthen thy brethren."

I saw in Matthew 24: 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," and felt comforted in contemplating that the "elect" are not tobacco users; that it would be one of the strangest sights ever seen, to see an angel taking a body (member) by the hand, or under his wing (?) (arm) that smelled like a tobacco house, and carrying him up to Zion to clean him up; quite a lot of work for angels to do, if that is a part of it. I have not seen it written that the angels had such work to do. For I gather from what *is* written that tobacco users are not the "elect" to be gathered by angels.

I saw that those who used the most tobacco and snuff had the most to say. They reminded me of broken pitchers—everything runs out of them. They seem to evidence that they know as much, or more than some who do not use tobaccco. I have not forgotten what Solomon said, "There is a *time* to speak, and a time to keep silent.

I saw those who said there were in the church men, who, when angry, would "curse and swear." I thought they could not be moved by the Holy Ghost to use such language. It must have been from the "abundance of the heart" that the mouth spoke. Such should continue to ponder the words of Christ to Peter, "When thou art converted, strengthen thy brethren;" and Paul to Timothy, "Take heed unto thyself, and to the doctrine."

I saw members who seemed to be "a law unto themselves," and say it is no harm to learn their children to play cards, and in that way learn them the evil of it. I thought of the "card players" of which Brigham Young could boast; but I felt glad that the Church of Christ had so few in it, who applied the rule of learning their children the "trade," in order to show them the evil it would lead into. It is equally consistent to learn them to chew, smoke, and rub snuff, lie, steal, and swear, in order that they may learn the evil in such things. I have read somewhere, "Touch not, taste not, handle not the unclean thing." The Lord's advice is "prohibition" on all these worldly evils. The precepts and example of those who practice otherwise weighs but little in favor of the church.

I saw members who did not like to pay money into the hands of the Bishop, or his agents, to be paid out to missionaries' wives and families to buy snuff and tobacco with.

I saw members who would have means to procure tobacco and snuff, but had no change to help the traveling elder on his way.

I saw homes of Latter Day Saints (so called) where the *Ensign* or *Herald* is not found; and enough tobacco used the price paid for it per year would purchase all the church papers if double their present cost.

I saw children nearly shoeless and ragged, while money was freely paid out to procure tobacco and snuff for the father and mother.

I saw those who are dying by inches from the use of tobacco and snuff, call for the elders to administer to them, and they received no permanent benefit from the administration.

I saw that the words of Christ were true when he taught that "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven."

I saw it is a good thing to "live by every word that proceedeth out of the mouth of God." If so, we will be clean in speech, in mouth, in person; not swearing, not covenant breakers, not rehearsing coarse and vulgar stories, in which the name of God is blasphemed, shoes and clothing bought instead of tobacco, and pure, sweet homes undefiled by tobacco's foul, poisonous stench.

I. SAW.

"WHO MADE GOD?"

Sometime previous to writing this article, two Utah Mormon elders were at one of our sessions, and in conversation with one of them, in which the other also joined, in regard to their position as to God having a wife, "our mother in heaven," the following is about the result: "Of course we believe that God has a wife, and was born from some previous god. Do you think he sprung up like a mushroom?" You consequently believe in a plurality of gods? "Oh, yes; there are many gods!" This, then, is the postulate you advance, as there are a multiplicity of gods, there is necessarily a multiplication of gods—reproduction of the divine species? "Oh, yes; certainly. God didn't spring up like a mushroom (a stereotyped phrase of theirs), he must have come from some previous god." Well, how many gods are there, at least four? "Oh, yes; there are many gods." The four came from the three? "Yes." The three from the two? "Yes." The two from the one? (hesitation.) "Yes." Now where did the one come from? "Oh, there are many gods; don't the Book of Abraham say so?"

Another class think it is necessary to ask who made God, when the argument is offered that a design suggests a designer. We will try and deliver the Utah elder from the necessity of

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having progenitors for his god, and meet the question, "If God designed the world, who designed God?"

Here is a room 25 x 20 x 12 feet; there is space inside, finite space, outside is an infinite vacuum. There never was a time in Universe history when space didn't extend to the infinite, it always will be thus. The 20 x 25 room was designed for use. It is embellished with pictures, bric-a-brac, and furniture. There is an undesigned design in space and matter being in the relative proportions existing. Conceive space having the potentiality of solidification and becoming matter, every development we are acquainted with would be defeated; all life would be annihilated; chaos of inaction would result. It didn't "happen" that matter didn't or will not predominate infinitely. God didn't so order it, but we view a *perpetual design*, without alpha or omega. The starry worlds of blazing suns, pale moons, asteroids, and meteors, are but the embellishments of chandeliers, mirrors, and furniture in this infinite room of the Universe. It contains the book from which the angels learn; in this life we are privileged to read a few short chapters, but the unturned leaves contain our intellectual food for eternity.

Space and matter are not subject to annihilation; where there is no beginning, there is no end. Space and matter had no progenitors. The infinite is also revealed in energy. There is no such word as "motionless," in the vocabulary of human thought. Energy is not the product of so-called creation, but is susceptible of transformation. Edison hopes to extract electricity from coal direct. The earth is supposed to have been born from nebula, which cooled and solidified, yet energy and matter were stored in the gaseous nebula. Taking a hypothetical condition of a motionless universe, only energy could have started it in motion; so energy always was in some form, and has not been caused. There is an undesigned perpetual design in force. There would be no object of space and matter without force to utilize the infinite possibilities that these infinite conditions present, as means to ends. There is an undesigned design in shapeless matter. Only the infinite One knows of the possibilities wrapped up in a clod of clay. The range is from a star in the sky to a man on earth; from a projectile that can pierce eighteen inches of armor plate and come out with the point preserved, to a tuft of cotton that the breezes blow hither and thither; from a blood red rose that scents the air to a black ebony tree that bends to the blow of the winds.

It's a misnomer to say "a law was broken." Law can't be broken; we are broken when we don't observe the requirements of law. There is a law for moral government, but no moral law, as law is neither beneficent or demonic, it is neutral. The force known as gravitation is neither for or against the human family, yet it can be made to kill a man or save a nation. *Only mind has the power of intention, good or evil.* There is design in law. Intelligence can't expand without law, and law is apparently useless without intelligence. "The glory of God is intelligence." "That which is governed by law is preserved by law, and perfected and sanctified by the same." Energy needs intelligence to direct; laws, to become beneficently operative, need mind to apply them. Herbert Spencer is quoted as saying, "There is infinite energy," and "perfection is somewhere in the universe." Now why the necessity of a god and goddess of progeny? Why should not this "perfection somewhere in the universe" always have been? parallel with perfect space, matter, laws, energy, comprehended by a perfect mind—God; *the uncaused first cause*, the great undesigned design, who neither made infinite space, everlasting matter, human intelligence, or perpetual laws; but who has infinite intelligence to use the infinite in space, matter, energy, laws, for an infinite time and purpose; the extreme apex of Divine accomplishment being immortality for humanity for eternity, to all those who are willing to be governed, perfected, and preserved by law. God works by laws, so does Satan, likewise man. Results are accomplished or destroyed by law. *God is no more a product of law than is space.* Only one God because the infinite is not divisible. Only one infinite space, one infinite universe, one infinite God, without the possibility of beginning or end, creation or extermination. "Behold, I am God and change not, the same yesterday, to-day and forever." "From everlasting to everlasting." An infinite mind and infinite love offering to lead humanity to infinite possibilities.

Only that which has life can give life. It may simplify the task of those who want to have a universe without a God in it by starting man from floating protoplasm in the waters of the ocean, but it would be as difficult to make the President of Harvard out of an oyster as to make him a man direct and outright. "Intelligence, or the light of truth, was not created or made, neither indeed can be." In our human experience we only see mind in an organized body. Why not a personal God, with a body of an undesigned design, with a mind that is the uncaused cause of the designed designs that environ us. When we look at a watch we may ask, "Who made this?" When we look at the solar system, may we not also ask, "What master mind organized this melody of motion and matter?" But we must distinguish between the finite and the infinite; between the undesigned design and the designed contrivance. A person is not thought manifesting systems of idiocy if, in examining one of the triumphs of invention in the form of a type-setting machine, he asks, "Who is the inventor and constructor of this machine?" but surrounded everywhere with the marvelous manifestations of an infinite mind, "the fool in his heart says there is no God." Another class of the same genus asks, "If there is a God, who made God?"

C. EDWARD MILLER.

PITT-BURG, Pennsylvania.

A REPLY TO "SECRET SOCIETIES."

"He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18: 13) is one of the statements made in the good book; and since an article in the *Herald*, on secret societies, written by a friend and brother in the church made its appearance, in which only one side of the matter was misrepresented, I desire to call the attention of your readers to a few facts in regard to this subject. The brother makes this statement:—

> The church has ever held it to be contrary to the Scriptures given for anyone who belongs to this church to join these human organizations.

It is an easy matter to make assertions, but where is your proof, brother? Paul says, "prove all things." I heard Brother Joseph Smith say, if memory serves me right, that he did not belong to any secret society, nor had he a desire to join any, but he had no fault to find with those who did belong; speaking of such fraternal organizations as make a specialty of furnishing protection for the families of their members. The brother further states that it is wrong for any Latter Day Saint to join these secret orders, from the fact that the gospel is a perfect system.

I agree with the brother that the gospel is perfect, and its author has made ample provisions for the welfare of all who embrace it; but does that prove that men may not belong to any other organization, even if such organization is in harmony with the perfect gospel law, as far as its own laws are concerned? I think not. For if this was the case, the members of the church could not be citizens of the State or the Republic, for both are organizations to themselves, and the law of God admonishes us to keep the laws of the land, though this law of the land is imperfect.

The Saints are not forbidden to become good citizens, and are admon-

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ished to keep the law of the land, until he shall reign whose right it is to reign. And I would thus argue, that as long as the gospel law is not in perfect operation, and the church is unable to properly care for its poor, widows, and orphans, it is wise for the Saints to make such provision for their loved ones as are placed within their reach. And I believe it is perfectly lawful to do so, providing they do not neglect the duty they owe the church in paying their tithes and offerings. Nor do I only think it is lawful, but I believe it becomes a sacred duty, for the Apostle Paul says, in his chapter on widows, 1 Timothy 5: 8:—

But if any provide not for his own [widow], and especially for those of his own house, he hath denied the faith, and is worse than an infidel!

In becoming members of these societies we do this very thing. It is one of the means offered us by the world to provide for our widows and those of our households – the means of support and subsistence. Is this wrong? God has given us intelligence sufficient to look forward to a time when we must be taken from this scene of action; then why should we be denied the privilege to shield those we love from unnecessary suffering and want, should we be removed suddenly and unexpectedly, as is often the case.

The gospel—with its righteous laws, its eternal truths, its sacred obligations and duties—is more than earthly blessings; is as far above the drapery, the mystic ceremonies, the hidden signs of secret orders, as the heaven is above the earth.

I will agree with the brother in this, but would ask, Which secret order does make any pretensions of supplanting the gospel? or holding out to its members any promises beyond this life? There are none. They all aim to add earthly blessings to the spiritual blessings of the church, with the limited means at their command, in a systematic and just manner.

And we cannot add these human mysteries of earth, to the righteous spiritual law of God, etc.

The secret societies do not attempt to add to the law of God, but simply carry into effect that part of God's law which the church has thus far been unable to carry into effect; namely, the supporting of their widows and orphans, because a large number of those church members who are so anxious to raise their voices against secret societies have failed to keep the temporal law of God, and have neglected to bring their tithes and offerings to the storehouse of the Lord. I am informed by our Bishop's agent that out of a membership of 426 in our branch, only 20 or 25 pay tithing, and more than one half of the latter are members of secret societies.

So far as the mysteries of the secret societies are concerned, they are all known to Him who knoweth all things, and judges accordingly, and the Master said about well doing:—

But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.—Matt. 6: 3, 4.

I believe that not one of the members of any society, whether secret or otherwise, need give an account of the transactions of their society to anyone, except those who are authorized to receive such an account by the law of the land. The obligations and pledges of any of the secret societies do not interfere with any man's religious convictions; and the principles: love, charity, friendship, justice, truth, neighborly consideration, etc., on which the laws of these orders are based, are all in harmony with the principles of the gospel; and as these orders teach to observe these virtues, and live according to these principles, they teach only such virtues as the Bible teaches, and are in harmony, but not in opposition to God's law. It is true they protect themselves against imposition from the rest of society, but this is no more than the church does; or does it scatter its temporal means broadcast into the world, regardless of whether a person is a member of the church or not? Or does God recognize any man as a member of his kingdom, whether he has been duly received into the same, in the prescribed manner or not? I think not. Could it be expected, then, of any secret society to extend its benefits to everybody, whether friend or foe? I say, no! True, there are good and bad men mixed together in all human institutions, though these secret orders try to keep the real bad ones out, if possible. But what does the Savior say in regard to the gospel net? It catches all manner of fish. Does the brother protest against anyone coming into the church on the same grounds? And the church is a divine institution! The brother says:—

But some of the members of the church support these orders and societies; yea, even some of those who hold the priesthood of God join hands with the secret orders of to-day. We see the church exhausting every means to raise money, but this money is not raised for the poor and the needy, nor for the families of those who are sent out to preach the gospel of Christ, nor for the orphan and the widow; but it is for the fine and costly churches, which have been built in some place, and where thousands of dollars, yet unpaid, have been spent for unnecessary show and pride of a few individuals.

I should like to have the brother show me where any secret societies have built any church. Also where the members of the priesthood are assisting secret societies in paying the indebtedness of any sectarian church, and at the same time neglect to pay into their church treasury for the support of its needy members. The brother quotes:—

The Savior said to his disciples: "What ye hear in the ear, that preach ye upon the housetops," etc.—Matt. 10: 27.

Does this have reference to *everything* the disciples should hear? I think not. Their teachings would have been a pretty mix up. Supposing the brother would preach on the housetops what he sometimes hears when paying an official visit to some of the Saints? Or how would it be to preach on the housetops what occurs in our homes, or how would it be for the proceedings of the branch council or the priesthood meetings to be preached from the housetops? What then does the Savior refer to in the above quotation? Let the brother's quotation answer the question: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). Yes, proclaim the gospel on every street corner if you so desire. He further quotes:—

If there is any good or truth in these orders, every principle of philanthropy and love would say, its benefits and blessings ought to be universal, and not alone to a few favored ones.

The secret orders are open to any individual that has sufficient love for his family within his bosom to sacrifice from five to ten cents per day in dues to these orders, and thus secure their protecting care; that is if he is morally and physically acceptable. The name "secret societies" is really not the correct name for these fraternal organizations, because a secret order is not known to exist except to its members. But these fraternal societies advertise not only their existence and the objects which they are trying to attain, but actually send out men who lecture in their interest and solicit publicly for membership everywhere. Not much of a secret about that, is there? If people reject their teaching, they do exactly the same thing that others do when they reject the gospel message, and consequently the fraternal orders offer just the same opportunity to men to partake of the blessings that accrue to their members as does the church, in temporal matters at least, to its members.

One more of the brother's assertions I will answer, and then close:—

When a man joins the secret orders, they make him take an oath or pledge that he will keep the secrets of the order, and that he will keep the requirements of the order. He pledges himself to all this before he knows to what he has pledged himself or taken oath.

This is unreasonable. Anyone who becomes a member of a fraternal order is given every opportunity to become acquainted with the objects and requirements of the order, because these are used by those who are already members or agents of an

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order as arguments to induce a person to join the order. Consequently the person so solicited becomes acquainted with these requirements before he has even decided whether to become a member or not.

As to the secrets of an order. They could be of no use except to members of the order, and are of a private nature, as are the transactions of one's own family, except of course the signs, grips, and passwords used to keep out intruders. But before taking the oath or pledge of secrecy, the candidate is assured that such pledge will in no wise interfere with his political, moral, or religious views. Consequently, if the pledge contained anything contrary to these convictions, he would not be bound to keep it.

And now, kind reader, in conclusion, let me draw two word pictures. Here is one man who opposes all secret orders. He is paying on a home, but has only half succeeded. He is thrown out of work; he has no friends except those in the church, who are mostly unable to help him as they desire to do, and as he has declared himself against secret orders, their members will not do anything for him. He, who once had in abundance, cannot now keep up the payments on his home; he loses it. Death overtakes him, and as he leaves a widow with several children possibly, it becomes frequently necessary to separate the mother and children, who are often just of that age when they need the mother's care in the worst way. But the children are sent to strangers, and into the cold world, and left to shift for themselves, outside of church influences probably, and as is frequently the case, they go astray.

What a sad and gloomy picture!

The church may try to help them some, but its means are limited, and so must of necessity the assistance be.

On the other hand; here is a man who belongs to several secret orders. Through the influence of its members he has good and paying work, he prospers, pays his tithing and offerings according as the Lord prospers him, he is able to secure a home for himself and family, and when he dies his widow receives one, two, or three thousand dollars, as the case may be; and instead of becoming a burden to the church, she is able to pay into the Bishop's hands one, two, or three hundred dollars as her tithes; keeps her children at home, educating them under church influences, and make noble men and women of them. Yes, the fraternal orders will even look after the welfare of the widow and orphans, and secure profitable employment for them, if they are of such age so as to be able to work. How inviting! How cheering in the hour of death! How much more profitable to the church! Which picture do you like best, dear reader?

Your writer who holds the lesser priesthood, belongs to three fraternal orders, and should he be suddenly called away from this life's fitful scenes, he leaves with the consoling thought that his family will not be wanting. One order of which I am a member, paid eight million dollars to the widows and orphans of its deceased members; and thus in a systematic way fulfilled the injunction of James 1:27, "to visit the widows and fatherless," not with empty words of consolation, but with substantial assistance, because their father had fulfilled the Golden Rule, in this case at least, "to do unto others as you would have others do unto you," and, "bear ye one another's burdens, and thus fulfill the law."

HENRY B. TADDICKEN.

THE GATES OF HELL DID NOT PREVAIL.

In an article in *Herald* for January 17 last, the writer attempts to show that paradise and hell are about the same place, because Jesus said to the thief on the cross, "To-day shalt thou be with me in paradise," and at the same time went to the prison to preach to departed spirits, and the thief perhaps was one of them; and Luke, sixteenth chapter, is cited for proof, because Lazarus and Abraham were in talking distance with the rich man, and he was in hell.

Now let us examine the sixteenth chapter of Luke. The rich man and Lazarus both passed from this stage of action. Lazarus went to Abraham's bosom or paradise, and the rich man went to hell or the prison. In verse 30 is shown the difference between the place where the thief and Lazarus went; and the place where the rich man and them that lived in the days of Noah went. One is a place of happiness and comfort, and the other is a place of sorrow and torments; and as for them being in the same country, it is stated in verse 28 that the rich man in hell lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. Now just how far this "afar off" was, we are unable to say; but suffice to say, it was afar off. And in verse 31 Father Abraham says, and beside all this, between us and you there is a great gulf fixed, so that neither party can pass back and forth. Now Webster defines "gulf" to mean a large bay; but the gulf that Abraham spoke of was a great gulf, so at least we have the distance of a great gulf between them. Now as Bro. L. has held the idea that a spirit may go to paradise with the Savior, and then become righteous by obeying the gospel, please note the following:—

> Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest, a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness: there shall be weeping and wailing and gnashing of teeth; and this because of their iniquity: being led captive by the will of the devil. Now this is the state of the souls of the wicked: yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them: thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection —Alma 19: 42-45.

Now it is stated in the before mentioned article, that it does not matter whether the thief was a baptized believer or not. Now if the thief was not a baptized believer, down goes the scriptures, for Jesus said:—

> Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God —John 3: 5.

Now this will apply to the kingdom of God on the other side of this vale of tears, as well as entering the church or kingdom of God upon earth. Now it is plain that one of these births or baptisms were manifested in the thief, and that was the gift of the Spirit; for the thief said to Jesus, "Lord, when thou comest into thy kingdom, remember me." Here we see that he called Jesus, Lord. And Paul says:—

> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12: 3.

And when Jesus, in the likeness of his Father, cannot lie, said unto man, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), that is enough to silence any opposer; for when they enter paradise they enter the greatest sphere that God has for the righteous, for it was made known unto Alma by an angel (and that ought to be pretty good authority) that the spirits of all men, as soon as death, go back to God, and God sends them to their abiding place; the righteous to paradise, (not to give them a chance to obey the gospel,) but they are in a state of rest, a state of peace, where they rest from all care and sorrow; and the wicked into outer darkness, where sorrow and torments bring weeping and gnashing of teeth; and this is their condition until their resurrection. Now when a spirit is

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permitted to enter paradise, it is a righteous spirit, notwithstanding while in the flesh it might have sinned; but it requires a true repentance, for if we are permitted in the spirit state to dwell in paradise, we are entitled to all that God has for man. For proof, I cite the following:—

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Rev. 2:7.

In the above quotation we are asked to "hear what the Spirit saith unto the churches," for to them that are members of the churches that John refers to, if they overcome, they are permitted to enter paradise and partake of the tree of life. Who will say that the thief was not a church member? and one that overcame by confessing his theft before Christ, and prayed him for a remembrance when he should come into his kingdom. Now there is no promise of anyone entering paradise unless they overcome and are righteous; and if they are righteous, they are made so by the gospel, for the righteousness of God is revealed in the gospel through faith (Rom. 1:17).

Now the trouble lies here, almost everybody that believes in Christ's mission to the spirits in prison, have believed and taught that while his body lay in the grave his spirit was preaching unto the captive spirits in prison. And to make it strong, it is necessary to teach that paradise and the prison are in the same country; and as I have always been taught this idea, that Christ did not go back to God the Father, but went to preach unto the spirits in prison; and for proof we are cited to John 20: 17, where Jesus says to Mary:—

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God.

In this statement he has reference to his resurrected state, and not that his spirit did not go back to God, for Alma 19: 5, small edition, says that an angel made it known to him that spirits of both good and evil, as they depart from this mortal body, are taken home to that God who gave them life. So Jesus' spirit returned to God, and then to paradise, where they remain until their resurrection. (Alma 19: 6.) So I can trace the spirit of Christ from the cross back to God, and then to paradise, where the spirits of the righteous remain until the time of their resurrection. And, remember, that the thief went with him (Luke 23: 43); so if any one can cite me to chapter and verse where the scriptures say that Christ's spirit left paradise and went to preach unto the spirits in prison while his body lay in the tomb, will confer a favor, for I cannot find it; but I do find that he went and preached unto spirits in prison. The Inspired Translalion gives us a statement like this:—

For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God.—1 Peter 3: 18.

Now we see that Christ just being put to death would not bring us to God, for we see how far short it came of bringing the disciples to God; for some had gone fishing, and some had gone to Emmaus, and they had trusted that it had been he which should have redeemed Israel (Luke 24), and another would be brought to God, providing he could thrust his hand into his side if he could be convinced that he had been quickened. And thus we see that it was necessary that Christ should show himself to his disciples in his quickened state, and invite them to handle him and see, for a spirit had not flesh and bones as ye see me have, to bring them to God. And how should we expect the captive spirits to be brought to God, with a more unfavorable opportunity than others have, and after Peter relates that Christ was "put to death in the flesh" and "quickened by the Spirit," that he might "bring us to God," says for which cause "also he went and preached unto the spirits in prison." Some may object to Christ having gone to the prison in his quickened state, for the spirits were all wicked; but how about the Nephites upon this land, they were sinners, and the statement is:—

Oh all ye that are spared, because ye were more righteous than they [your wicked brethren], will ye not now return unto me, and repent of your sins.—Nephi 4:8.

The spirits in prison were as righteous as those Nephites were. In the Doctrine and Covenants we read:—

These are they who are of the terrestrial, . . . whom the Son visited, and preached the gospel unto them. . . . These are they who are honorable men of the earth.—76: 6.

These received not the testimony of Christ while in the flesh, but afterwards received it. And just so with the Nephites; they received not the testimony of the prophets nor of Jesus until he appeared unto them.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.—Nephi 5: 5.

And why the Nephites should be more highly favored than the prisoners is a mystery to me, seeing that when Christ finished his mission and established the church at Jerusalem with the gospel, it was to all the world, and to every creature. So why come to the Nephites, if it was not to bring them to God; and if so, why not all see him alike, for when Jesus comes in his glory, all shall see him—those in the flesh and in the spirit. (See Rev. 1: 7.) Even those wicked murderers who pierced his side shall see him. Assuredly these have not been resurrected that pierced his side, so that they could see him in their resurrected state. Enoch spoke of the releasing of many spirits who were in prison, and of their coming out and standing on the right hand of God (Gen. 7: 64, I. T.), and Paul spoke of Christ leading the captive spirits out of prison on this wise:—

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth.—Eph. 4: 8, 9.

Now we find that he that ascended first descended, and he that descended is the same that ascended. (Verse 10.) And Jesus says to Mary, "Touch me not, for I am not yet ascended" (in my resurrected body); but after he did ascend, and then showed himself, he invited the disciples to "handle me, and see; for a spirit hath not flesh and bones, as you see me have" (Luke 24); and Paul's teaching is plain, that the same condition that Christ ascended in, he first descended and led captivity captive. And now "the gates of hell shall not prevail against it." (Matt. 16: 18.)

It is evident that the rock was the revealed truth, that Jesus was the Christ, and upon this rock, says Christ, "I will build my church, and the gates of hell shall not prevail against it," (the church or rock,) which I believe he meant the last-mentioned (the church). In Doctrine and Covenants 9: 16 I read, "Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church;" "and Jesus being the head of the church, went to hell, and having "the keys of hell and death" (Rev. 1: 18), he could unlock the gates or doors of hell, and preach the doctrine of the church there in hell, and could well say to Peter, "the gates of hell shall not prevail against it" (the church).

J. F. PETRE.

POLLOCK, Missouri.

Letter Department.

MOLINE, Ill., March 15.

Editors Herald:—Bro. A. J. Keck and I came here on the 3d inst. and have been preaching at Watertown, Moline, and Rock Island. Some interest at Watertown, where we expect to follow up the work for a few days.

The Saints have organized a Sunday school in Moline, and meet in the Moline Art League's Gallery. We have preaching there also on Sundays, and sometimes during the week. There has been some opposition to our using the hall, by the Presbyterians, and some threats have been made to throw us out of the hall.

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An article appeared in the Sunday Moline *Journal*, March 11, making an attack on the Saints, and even insinuating that they believe in polygamy. To this we wrote a reply, which the editor gladly accepted, and was published in the *Daily Journal* for March 13.

On Tuesday and Wednesday nights we delivered lectures on the differences between the Reorganization and the Brighamites. We felt blessed in our effort to show the distinction between truth and error. It is a pleasure to us to show the pure teachings and clean record of the church in its early history of the restoration, as contrasted with the corrupt doctrines and practices of the Brighamites. It is also a satisfaction to point to the character and the noble and honorable career of Joseph Smith's posterity. We take pride in pointing to the fact that none of Joseph Smith's near relatives followed Brigham Young.

Not as many of the outsiders came to hear us as we would liked to have seen present, but we feel satisfied that those present were enlightened regarding the Saints who worship in Moline. We will continue this week at Watertown, and on Sunday at Rock Island and Moline. We expect to visit Muscatine enroute to Lamoni.

Bro. W. E. Larue, president of the Rock Island branch, returned yesterday, after an absence of nearly two months. The Saints were all glad to welcome him home again. Bro. J. B. Johnson, priest, had oversight of the branch during Bro. Larue's absence. We find a band of noble workers in the Saints of the tri-cities; they are earnest, humble, and prayerful.

May the Lord bless his Saints everywhere.

Still in the fight,

H. E. MOLER.

VIROQUA, Wis., March 9.

Editors Herald: — I have spent several weeks preaching near the above place, in a Campbellite [Christian] neighborhood. The people of that faith sent to Alma, Illinois, for Clark Braden to come and lecture against the Saints. He sent me a proposition for a debate and next day he came. I wired Bro. I. N. White and followed the dispatch by a letter. Braden gave three lectures against us. The writer and three others were all the Saints there were to defend the work. Bro. White came all O. K. and the debate began in the Christian church at Viroqua. Braden's moderator, after the first night, refused to serve Braden because Braden was so abusive, he said. The Saints feel that it was a sweeping victory in our favor.

They did not debate on Sunday eve, so Bro. White preached at the I. O. G. T. hall where Braden delivered his three lectures. Bro. White also lectured in the evening on the Spalding romance, to a good house. He scored Braden in good shape and carried the people with him.

Braden was badly defeated upon the first proposition, and made an utter failure upon his proposition. Though there are no Saints living in the city, the debate has won for us many friends. Braden was ably met upon every point; he got very angry and abusive at times. We are sure that if the Campbellites have any shame about them they will feel ashamed of his efforts at this place. Bro. White won the admiration of the people by reason of the Christian spirit exhibited to his opponent in debate.

We are now at Readstown waiting for a train to go to Rhodes, Iowa. We rejoice in the truth, and thank God for so able a defender of our work as Bro. White. He wielded the gospel sword with power and skill, and the Lord crowned his efforts with a glorious victory. I wish to say farther that I feel that I have enjoyed better liberty in speaking and felt more of the Spirit of the Master with me this winter than ever before. Let us all remember to especially pray for the isolated ones. Your brother in the faith of Christ,

J. B. WILDERMUTH.

GREENLEAF, Kan., March 10.

Editors Herald:—It is possible that some among whom I have labored in the past will be glad to know whether O. B. is "dead or alive," "in the faith or out," at work or idle. If this is all, however, it can be gleaned from the Eastern Colorado district conference minutes. I notice in these minutes, in *Herald* for March 7, mention was made of the very spiritual meeting of Sunday p. m. It was not until that meeting that I was able to decide where my duty lay for the next conference year, in case I should be found worthy to labor on. In that meeting I had such a prophetic view of the field for tent work, for which provision is being successfully made, that I was no longer in doubt. Although tent work is sometimes attended with discouragements, the limited experience I had in the Des Moines and Eastern Iowa districts prevents any dread of the work, or hesitancy to engage in it, should it be mine to do. House to house work is something I thought I never could do, only for lack of courage to call where I have not been invited. But I have learned during the past year that I can do that kind of work, where I have not the opportunity for public preaching. I find it to be quite effective, and nearly *always* receive an invitation to "come again." "Don't wait to be invited," has surprised me in some cases. The work is onward in most places in the Colorado mission.

I have by pressing request labored in three places outside of the territory of my appointment, in the interest of Saints having their membership in Colorado branches. From this work, have some new calls for preaching to which I am anxious to respond. I am sure that I have not at all encroached on the rights of others. I am assured of this by the fact that in the field where most of this outside work was done, I was requested by the sub-missionary in charge, Bro. W. S. Pender, to act as moderator in four debates with Rev. Denton Collins, and render other legitimate assistance, to three of which I could conveniently respond. The first of the three was held at Barnes, Kansas, closing one week ago. As usual, the little band of Saints present, Bro. and Sr. Transue, who furnished us a very pleasant and comfortable home while there, one young brother, resident, and a number from Greanleaf were encouraged and confirmed in the faith, and I believe others saw the truth of our work. At least, one interested listener invited the writer to visit him when convenient, and took the address to send for the Book of Mormon. The second debate was to be held at Idylwild, but because of the burning of the church of the Saints there, and inclement weather and bad roads, this one has been indefinitely postponed by mutual agreement. The next and last one will begin the 14th, if nothing unforeseen prevents. In the meanwhile, Bro. Pender has been preaching at Idylwild, and the writer at Greenleaf.

The Saints here are nearly all alive, and zealous for the cause. Some interest manifest by a few outsiders. One most worthy young lady was baptized here by Bro. Pender one week ago last Sunday. Another is making inquiry, "Is it necessary to understand all the Bible before being baptized?" The Saints here have a very interesting and growing Sunday school. I hope to be found in the work during life.

In the faith,

O. B. THOMAS.

MANCHESTER, Texas, March 2.

Editors Herald:—I am still trying to carry the banner of the gospel of our Savior, ever trying to help prepare a people for the coming of Christ. Saints, we can talk about the gathering all we want to, but we will never be gathered until we learn to live the laws of God. O, how long will it be before we are one, as our Savior prayed? Yes, brethren, we must be united in the bonds of love and peace before we can live in Zion. The gathering is near at hand, and we must begin to live as one family of God. It is the pure in heart that will see him. So let us make ready to meet the great day that is so near at hand. There is one of the darkest clouds hanging over this generation that ever hung over any people.

Friends, I am not guessing at what I am doing. When I came into this work I did so praying for the Holy Spirit that I might know of God and of his work, and I thank him that I can say, like Brother Job of old, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." So let us pray continually that we may be ready to meet him when he comes. So, dear Saints, let us fast and pray that God will greatly bless this coming conference with his Holy Spirit in power, so that the Saints may be edified throughout the earth, and come up higher and prepare to meet in Zion in love and peace and joy. I have a great desire to attend this General Conference, but I cannot, owing to my financial condition. And then, labor is greatly needed down here, so I will strive to do all the work I can, and try to be ready to meet the pure in heart in Zion.

I have just attended district conference at Wilburton, Indian Territory. We had a spiritual and peaceful conference. Bro. J. Cole Moxon was ordained an elder, and preached as good a sermon as I ever listened

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to. If Bro. Moxon will live faithful and be meek and lowly, he will be a great light in the church. So may God bless him with the Spirit of his calling. The Saints are trying to finish their church at Wilburton. May God bless them in their efforts. I think there is a good work to be done there. May God bless his work through the earth, is my prayer. E. A. ERWIN.

PEKAY, Iowa, March 11.

Editors Herald:—During the last year Bro. W. H. Kephart has done a great work around here. He has removed a great amount of prejudice from the minds of the people, especially at Eddyville. We have fought hard to get the gospel before the people there, but we have succeeded. Never before has the true gospel been presented there, and now we have many kind friends there that we hope will obey the gospel soon, for they are tired of being led by another form of doctrine that has not the power with it. They are anxious that Bro. Kephart be returned to this district, and this is the desire of the Saints around here. He has organized a good Sunday school here, and all seem to be interested. The work is moving on. We think he is the right man to sow the good seed of the kingdom on new ground. We hope it will germinate and bring forth fruit to the honor and glory of God.

I love this latter-day work more than ever as the days pass by. If we only look around us we can see things transpiring almost daily that are fulfilling the scriptures to the very letter. There are so many who are lovers of pleasures more than of God. But my Bible teaches me that if a man will follow Christ, he must deny himself, and take up his cross. That is what our Savior said. It means to deny ourselves of these worldly pleasures, take up our cross, and be willing to make great sacrifices for this work. If we do little, we will have a little reward. So let us be up and doing while we have opportunity. At best, we cannot do too much for this grand and noble work. Let us work while it is called to-day, for the night will soon come.

Ever praying for the welfare of Zion, your brother in Christ,

GEORGE LONGDEN.

MARLIN, Texas, March 6.

Editors Herald:—Time and events serve to impress us with the great latter-day work, which we believe to be the grandest work we can be engaged in; and we are especially impressed at this time with these words of admonition: "Be doers." The work in this locality is on the decline because there are not enough doers. The branches are going down, Sunday schools are becoming disorganized, and prayer meetings are not what they were in these parts a year ago, and prejudice and confusion within results. Reader, ask yourself why, and this will be the answer: Because there are not enough doers.

The church is represented as a human body, which, if kept inactive and in one position long at a time, will go to sleep. The different members of the body, from head to little toe, must be kept moving, in one direction, too. Our great Teacher prayed that his disciples might be one, as he and the Father were one, that the world might believe.

Our mind is called back to the time when we were investigating the work, and of course we investigated the Saints, too, when they were gathered together in prayer meeting; for instance, to see them, from least to greatest, get right down in humility and pour out their very souls in prayer to the Lord, and to see the zeal and courage with which they prosecute the work in every way. It caused us to say, "It means something, sure; all this means something." At that time the body was alive, its officers were alive, and they were about their Master's business. Since that time the offices have changed hands, some of them—I have reference to this branch. The officers must be doers. We believe the zeal and activity of a man should be considered, as much or more than his mental qualifications. As officers in the branches we need doers; we need men with zeal and courage to keep the flock and feed them and be examples to them by doing the things they expect them to do. In our election of officers is the time to act, and too, Saints, if we ever expect Zion to be redeemed we should begin to be doers in regard to tithing. This is one part of the work that is sadly neglected and misunderstood. "O, well," says one, "we don't expect Zion to be bought with money." If we do not, we expect this gospel to go to all the world for a witness to them. We do not know just what our Lord wants with the money, and in how many ways he will use it; anyhow, he had the Israelites of old take all the gold and silver with them out of Egypt. And, sure enough, he had a use for it. The Lord wants our tithing, and we believe tithing means a tenth of all we have. If it does not, how can we know how much we owe the Lord as tithing? If it means a tenth, have we really paid any tithing? Have we assessed ourselves and paid the Lord, or at least given him credit for it? We believe that would be a good way to begin paying our tithing—assess yourself. If you are worth one hundred dollars, ten of it belongs to the Lord. If you cannot pay it all, pay what you can and give him credit for the rest, and pay it as you can. Then you will know you have paid your tithing. Let us be doers.

Yours in bonds,

W. R. STANDEFER.

INDEPENDENCE, Iowa, March 12.

Editors Herald:—Bro. Sutton came here the last day of February and left March 5. He preached five sermons, which were well received by those who heard. The congregations increased to the last, and all spoke well of the sermons. There were quite a number more who had promised to come, but I could not get around to notify them. Bro. Sutton blessed my son's child, whose father died last April. He said it was not best to let the interest die out, so I have written to Bro. Hand to come and preach for us.

I have seen quite a number since Bro. Sutton left who say they were disappointed because they did not hear of the meetings in time to come to them.

Bro. Rogers has moved onto his farm near Shady Grove.

MARY A. HINES.

MINNEAPOLIS, Minn., March 17.

Editors Herald:—Since last writing I have been kept busy, preaching and visiting from house to house, talking on the good old gospel story. On January 11, I left the city and went north to open up some new places, as previously arranged. I had the best of liberty, and, in fact, at some places it seemed as if I were standing in the air, so great was the power of the Spirit upon me. Our worthy brother, T. J. Martin, of Detroit, assisted me two evenings at Frazee City, and our souls rejoiced together in the service of God. Some are interested at that place, and will obey in the near future.

I preached four times at Evergreen, being assisted by our worthy brother, F. D. Omans, of Perham. From Frazee City I started for North Dakota; stopped at Audubon, Minnesota; visited one day with the Saints in that place; had a good visit, and then in company with our estimable young brother, J. C. Nunn, of Detroit, Minnesota, went on to Fargo, North Dakota. Was met at depot by another noble young brother, O. L. Nunn, who gave us lodging and something to eat. Here we parted; J. C. remaining with his brother, the writer going on to Hillsboro, where I was met by Bro. N. C. Anderson, of Clifford, North Dakota, and hied away to his home some sixteen miles distant. It was very cold, but we enjoyed the trip much.

I remained at Clifford and vicinity for ten days, preaching every night with good liberty. Visiting during the day, was the theme, and enjoyed much by the writer. It made my heart rejoice to meet with the Saints here, whom I had not seen for years. Most of them seemed firm in the faith. They kindly cared for me while with them, and when the time came to separate I was amply supplied with the means to defray my expenses both ways. Pardon my intrusion, Bro. Caffall, I will try and do so again sometime.

I left North Dakota February 10, and returned to Minnesota. Spent one day in Audubon, visiting and bidding Saints and friends adieu. At night I went to Perham. It being late, I stopped at a hotel until morning, then went to Bro. F. D. Omans'; found all well. I stayed here from Friday morning until Saturday afternoon. Bro. E. G. Huntington took me to Dead Lake, where I began a series of meetings. I was greeted with good crowds most of the time, also good liberty. Visited with the people most every day, everything we said seeming to be taken in; but when I began to show up the coming forth of this work, trouble began; not public, but on the sly. Well, it was funny. While I would be speaking of these things some of the kickers would nod their heads, sanctioning what I said, and then afterwards, when with others, would do the kicking. But they

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took good care to say nothing to me. A good work will be done there.

While there I sold four volumes of the Church History, two Books of Mormon, and two subscribed for the *Ensign*. I am glad to say that on Sunday, February 11, Bro. F D. Omans baptized Miss Katie Jepson, the school-teacher at Evergreen, where we had held meetings and baptized two in the month of November. She was confirmed on Saturday, the 17th, by the writer, at Bro. Omans' home, in Perham. The Spirit of God was with us in power.

I went from Dead Lake to Bermidji, by request of the Saints living up there. I was suffering with a severe cold which soon terminated in lagrippe. I spoke once on Sunday, March 4, in the morning: had good liberty. We held prayer meeting in the afternoon, and truly it was a time of rejoicing. On Monday I got worse and was confined to the house for eleven days. My sufferings were terrible; I shall not attempt to describe them. I finally anointed my head with oil and laid my hands on it, which brought relief at once.

On Sunday, the 11th, all met at a nice little schoolhouse and organized a union Sunday school; Sr. Emma Anderson superintendent, and a Miss Lyon assistant. At eleven a. m. I preached; had good liberty and splendid turnout. I was well cared for by the Saints there. In the afternoon we had sacrament and prayer meeting; a joyful time indeed. Blessed one child, formed a temporary organization by appointing Bro. F. E Anderson in charge, the appointment being adopted by the Saints present. The day will soon come when a permanent organization will be established there. On Tuesday, the 13th, I bade all good-bye and was off for Minneapolis. I am now feeling better, but am weak in body.

The work is gaining in all parts of the mission where I have been. The reports of my associates show that there is interest in their part of the mission. Bro. Swenson is doing good and is well received by all.

Hoping and praying for a feast at General Conference, I am still in the warfare.

I. N. ROBERTS.

AVA, Missouri, March 5.

Editors Herald:—We are striving to serve the Master the best we can here in Southern Missouri. Here is the place for poor Saints to buy land cheap. A good farm of one hundred acres can be bought for from three to five hundred dollars. It seems as if the Lord has stirred the people up to leave here and give the Saints a chance to come in. Six have been baptized here since we came, and some Saints are moving in, and we are looking for more. If any of the Saints who want homes will write me, inclosing stamp, I will give them all the information I can. We are building a chapel so that we can serve God in our own house. Pray for our success.

Your brother in Christ,

E. W. ANWAY.

SPOKANE, Wash., March 6

Editors Herald:—An explanation: In a late issue of the *Herald* appears a letter in which I made the statement that "we expected Bro. D. L. Harris last June, and money was sent to help him on his way."

Lest some reflections might be cast on our worthy brother I will say. Bro. Holt wrote us that Bro. Harris and perhaps himself could be here about the first of June, and that they would need some help from Portland to this place; so money was sent to Bro. Holt to bring them both; but I was told that Bro. Harris had been called away to another place, consequently he did not receive the money, he being gone; so Bro. Holt came alone.

Your sister,

S F. HOOKER

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READINGS FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

FINALE.

Three busy, happy years have been spent in the preparation of this book, yet it leaves many broad fields with rich harvests still untouched. I am content to leave them for others' reaping if I have succeeded in impressing upon your minds three thoughts: the possibilities of childhood; the responsibilities of parenthood; the fullness of grace the All-Father is ready to bestow.

The father of Origen used to uncover the bosom of his sleeping son, and kissing it, say reverentially: "It is the temple of the Holy Ghost." The father of Dr. James Hamilton wrote in his diary on the day of his son's birth this vow: "To devote the remainder of my life to God's glory and service; to promote the temporal comfort and spiritual improvement of my wife; to guard myself against levity and folly; to suppress peevishness and irritability, and to cultivate a meek and quiet spirit. O Lord, I am thine! Thy vows are upon me." Who shall say how much the reverent spirit in which these fathers received their sons as gifts from God had to do with the noble character developed in those sons!

Hare says: "Every family should be a cluster of grapes hanging from the Heavenly Vine." Thus hanging, the life of the Vine flows through all the branches and fulfills Christ's words: "I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." One spring my father trimmed his cherry trees late, after the blossom buds were well formed, and threw the cuttings into a pile. A warm rain came on, followed by sunshine, and lo! that pile was all abloom; the buds had opened into flowers. It was a beautiful sight, yet it deceived nobody. Not even the little children expected to gather fruit off that brush-heap, for all its fair promise of blossom. Those branches could not bear fruit because they were severed from the trunk and the lifegiving roots. So family life may be bright with blossoms, yet bear no fruit unto eternal life, because it has no connection with the source of life. Only when your life is hid with Christ in God whose power flows through you to your children, can you and they bear rich fruit.

To fulfill a parent's duties aright you need a humble, hopeful, devout mind; humble, because in your own strength you can do nothing in child culture; hopeful, because you can do all things through Christ who strengthens you; devout, because only the devout soul is in an attitude to receive the grace of God. You need strong faith, first, in God, then in the possibilities of your children. Jeremy Taylor says that all sin results from lack of faith in God. It is certain that most family sins have their root in lack of faith. Cultivate this faith in yourself and in your children; it will give strength, courage, and inspiration.

Respect the individuality of your children. God never made any two people alike; for each soul he has his own ideal. There are questions which must be settled between it and him. Lead your children to Him. but remember you cannot force them into the right way. Albert Barnes says: "The power of the parent is to teach, advise, and entreat. The duty of the child is to listen with respect, to examine with candor, to pray over the subject, to be deliberate and calm, not rash, hasty, impetuous, or self-willed. But when the child is thus convinced that his duty to God requires a particular course then here is a *higher* obligation than any earthly law, and he 'must obey God rather than man,' even father or mother."

Sometimes very little children seem full of perversity. Your boy of seven or eight annoys you with his naughty ways almost beyond endurance. But have patience; remember how few years he has lived, how little experience he has gained, how little he has had time to learn of goodness, and how strong within him may be the power of inherited evil. Do not array your strength against his weakness and hope thus to subdue him. Ally your strength to his weakness and help his better self to conquer his evil nature. Cherish the little spark of goodness within him—for there is some good in every child—and teach him to go to God for the strength he needs. The good within may seem very small, but God cares for and cherishes the weakest things. I once spent a stormy night on the top of Mount Washington. Darkness and desolation were all around and the wind raved as though it would tear the rock-bound house from its foundations With the morning light it lulled and we went outside. There, flitting around amid that dreary desolation, as secure as though hovering over a garden of roses, was a frail little butterfly, teaching God's care for weak things. If he thus cares for ephemera will he not much more care for the faintest germs of good in souls fashioned in his own image? Take courage, then, in the care and culture of your children, even when your husbandry seems vain. It is only seeming, for you are workers together with God, and his work is never a failure.

Often God makes a silence in our homes by sending Death to lay his cold finger upon

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lips we love. He does this not in anger, but in love, to teach us lessons we could learn in no other way. Sorrow has a blessed ministry, teaching us the reality of heaven and drawing us nearer it, uniting family bonds more closely, and above all, drawing us nearer the Great Comforter. Whittier says:—

"Alas for him who never sees
The stars shine through his cypress trees;"

and all to whom has come the blessed ministry of sorrow feel this truth. The stars shine with a holier light when shining on the graves of those we love; their shining speaks of that land which has no need of the sun nor of the moon to lighten it, for the Lamb is the light thereof, and where our loved ones await our coming in the mansions prepared for us by Him who purchased our redemption with His own blood.

By removing our treasures God exalts and spiritualizes our love and draws us near to himself. We never know his tenderness till "like as one whom his mother comforteth" he comforts us. "God *gives* us love; something to love he *lends* us." When he recalls his own it is not to punish us for loving it too well; he has a reason which when we learn it, as we shall in heaven, will make us glad and thankful through all eternity. "What I do thou knowest not now, but thou shalt know hereafter."

The minor keys of life's diapason often yield sweetest music. "The back-log amid the flames sings the songs the birds sang in its branches. The sweetest tones of home music come in the flames of affliction."

Affliction draws members of the family near to each other. We often see long-sundered brothers and sisters reunited around the parent's coffin. Perhaps there has been no visible sundering of ties, only an unconscious drifting apart of hearts and lives, till brought back to their common moorings by a common sorrow. Even where the union of heart seems perfect, Affliction's furnace has a welding power which Joy never possesses. James Russell Lowell in writing to his wife after the death of their child, says:—

"I thought our love at full, but I did err;
Joy's wreath drooped o'er mine eyes; I could not see
That sorrow in our world must be
Love's deepest spokesman and interpreter.
. . . I felt instantly,
Deep in my soul, another bond to thee
Thrill with that life we saw depart from her.
Oh! mother of our angel child, twice dear;
Death knits as well as parts."

There are sorrows deeper than death; sorrows typified by the heavenly Father's lament over wayward, wandering, unrepentant Ephraim, "How can I give thee up!" Yet even in these we can trust him. He is touched with the feeling of our sorrows, for he has suffered even this pang, is suffering it continually, and so knows how to succor and comfort you.

"Lord, we can trust thee for our holy dead;
They underneath the shadow of thy tomb,
Have entered into peace; with bended head
We thank thee for their rest and for our lightened gloom.
But, Lord, our living—who on stormy seas
Of sin and sorrow still are tempest-tossed!
Our dead have reached their heaven, but for these—
Teach us to trust thee, Lord, for *these*, our loved and lost."

—*Childhood; Its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Elder David Scott, of New Albany, Indiana, desires an interest in the prayers of the Union, and all the Saints, in the name of Jesus Christ, for restoration of his health from his afflictions which have troubled him so long.

Dear Sister Walker:—Will you please ask the Prayer Union to fast and pray for my husband, that if it be God's will, he will heal him of his afflictions and grant him health and strength to provide for his family, also that he will direct him in what he should do. We have a family of seven little ones, and his health is failing him very fast. He knows God is able to help him, but he feels his own prayers are not enough, so I take this step and hope and pray God will hear and answer the prayers of the Union in his behalf. Your sister in Christ,

THIRZA CHAPMAN.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"That boy was well trained, who when asked why he did not pocket some pears, for nobody was there to see, replied, 'Yes there was somebody; I was there to see myself, and I don't intend ever to see myself do a dishonest thing.'"—Sel.

"TO TEACH A CHILD, BE A CHILD YOURSELF."

If children are to understand the lessons intended for them, the teacher must place herself as near on an equality with them as possible. Thoughts and words should be used that are simple and capable of comprehension by the children. How often the teacher prides herself on her simplicity of teaching, only to discover afterward that some pupil failed to get what she intended to teach. An amusing illustration came under our observation recently. The story of the transfiguration had been told by the primary teacher. She told them of Jesus and his three disciples going up into a high mountain; of the visit of Moses and Elias; of the cloud of glory, and the voice which caused the disciples to fall down through fear. The children seemed to understand; but one little fellow, when the superintendent asked in reviewing, "What did the disciples do when the cloud came over them?" replied, "They fell down out of the mountain." He evidently reasoned, that as they had gone up into the mountain, and had "fallen down," they must have fallen "down out of the mountain." Such a conclusion was natural, yet few teachers would ever have thought that pupils would get such an idea. Yet, possibly, incorrect ideas are often held by the little ones which seldom came to the knowledge of their superiors. Teachers can hardly expect perfection in their work, but all may work toward it, and improve as the days go by.

Sometimes the teacher, in looking back over her work, may feel that much of it is fruitless, especially with that mischievous little boy or troublesome little girl. But our observation shows us that the teacher's words sink deep into the minds of many children, though not apparent at the time.

A little boy, who will not be four years old for several months yet, repeated while asleep one morning the golden text of the previous Sunday lesson. It was those beautiful and touching words, "We shall not all sleep, but we shall be changed." This little fellow had heard some words that lodged in his mind, and which furnished him material for bright dreams. Is it not possible that in that sweet hour some bright angel was helping to fix those grand words where they would remain in after life as a star of hope, bringing light and peace to a weary soul? Work on, then, teachers. Work on, you mothers! Cease not to sow the seeds of truth in the tender minds, for God's angels are your helpers. It is the first step in redeeming the soul, and if you fail to sow the good seed, the enemy will come and plant tares so thick as to be difficult to root out. Though you may not see the result of your labors, cease not to toil, for seeds of truth sown in pure and tender minds cannot fail to bring a harvest.

AMBITION.

Ambition is a necessary quality of every individual who seeks success. Without it, what advancement would be made in the march of truth? What development would there be in character? What progress would there be in the world of science? Of education? Of social conditions? Without it the world would stand still.

A gift of God, by which man is enabled to reach the ends designed by his great Creator; but like all of God's great gifts, it may be turned to evil. The first instance of such a change was in heaven, when Lucifer sought to rob God of his honor. Since then, men have often sought honor by robbing others. Instead of being masters of their ambition, they have become its slaves. Where it rules, honor is gone; the rights of other men are at stake, and there is no limit to its desolating influence. It refuses to respect the ties of friendship, or the still closer ties of nature. Nothing satisfies its cravings but to rule. As one says:—

"To reign is worth ambition, tho' in hell;
Better to reign in hell than serve in heaven."

Opposed to ambition, and underlying the whole work of the gospel, is that grand principle of humility. Not that kind of humility which results from inactivity and weakness, but that which keeps one submissive in working to the full extent of his powers. Humility in strength. Let ambition and humility go hand in hand, and our lives will be spent more acceptably to God; but remember that alone—

"Ambition is the dropsy of the soul,
Whose thirst we must not yield to, but control."

CHARLES FRY,

In Fremont district Sunday school newspaper.

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UNPROFITABLE DISCUSSION.

The only profit in a discussion is in the light that comes out of it. Whether light may be fairly expected, depends partly upon the subject, and partly upon the motives and relative positions of the disputants. The discussion of those things, for instance, which God has chosen not to reveal, can never yield a ray of light. On the other hand, the discussion of a proper subject with an improper motive—as merely to get the better of another in an argument—is not apt to yield any light, though it may generate a good deal of heat. And, again, neither a proper subject, nor a proper motive, nor both together, can make profitable a discussion between two men who are immovably fixed on opposite sides of a question. The point to consider is not merely whether a subject properly admits of discussion, but who may be properly admitted to the discussion. Only as each one is willing and eager to gain all the light possible, even at the expense of "losing his case," can discussion be other than profitless.—*Sunday School Times.*

GOOD THOUGHTS.

Good thoughts are true wealth. They are fountains of living water. They are gems that always shine. They are impenetrable shields to protect the character. They are goodly apparel for the mind; they are right noble companions. They are fair angels of light. They are flowers of rich beauty and sweet fragrance. They are seeds of noble actions and noble institutions. They are moulds in which exalted characters are formed. They make good and great men. They are a nation's mightiest bulwarks. A good thought is a grand legacy to bequeath to the world.—*Selected.*

Conference Minutes.

MONTANA.

Conference convened at Deer Lodge, March 3; G. Reese presiding, John Eliason secretary pro tem. A prayer and testimony meeting was held, during which the Holy Spirit was present to a marked degree. Branches reporting: Victor, Anaconda, and Bridger, no changes; Gallatin and Deer Lodge, not reported. Ministry reporting: G. Reese, W. D. Kelley; P. W. Premo, J. E. Reese, A. Christofferson, E. E. Williams, John Johnson, and James Emmons. Bishop's agent's report read and approved. Statement from Elder John E. Reese relative to district presidency was taken under advisement, and in the absence of a written resignation, it was decided to sustain him as district president until next session of district conference. Bro. J. W. Wight was selected to represent the district in General Conference. The authorities of the church were sustained. J. W. Wight as president of the Rocky Mountain mission, together with his missionary force. J. E Reese was sustained as district president, and Bishop's agent, G. Reese as vice president and secretary. The chair appointed Brn. J. Emmons, N. Whitney, and Sr. A. Topliss as a committee to secure a suitable place for holding the next session, and to solicit financial aid to bear the expenses of the same. Preaching throughout by Gomer Reese. Adjourned to meet at Anaconda, subject to the call of the district presidency.

NORTHEAST TEXAS AND CHOCTAW.

Conference met at Wilburton, Indian Territory, March 10; Earl D. Bailey president, E. A. Erwin vice president, J. Cole Moxon secretary. D. D. Babcock, of the ministry from other parts, meeting with the Wilburton Saints. Branches reported: Cove 112, Standley 80, Wilburton 52, Shawnee 76, Manchester 56, Coalgate 19; total 395. A quiet business session was held on Saturday. In the evening Bro. Earl D. Bailey preached to a full house, with good liberty. The Sunday school, although in its infancy, is doing nicely, and we hope will continue to grow. Elder D. D. Babcock preached at eleven a. m. with good liberty. At the afternoon prayer and testimony meeting, which was a blessing to all present, Bro. J. Cole Moxon was, by direction of the conference, ordained to the office of an elder. In the evening Bro. E. A. Erwin occupied the stand, to the edification of all. Conference adjourned to meet with Manchester Saints, on the 28th of July next. On Monday evening Bro. J. Cole Moxon spoke to the Saints on the body of Christ, to an appreciative audience. After this service a meeting of the brethren was called, the object of which was to ascertain if the Saints could not make a united effort in the coal mining business. We hope it will be heard from again.

SYDNEY.

Conference convened at Saints' chapel, Rozelle, Sydney, December 31, 1899, and January 1, 1900: W. J. Haworth president, assisted by C. A. Butterworth, W. H. Broadway secretary. The Sunday sessions were times of refreshing, the Spirit of the Lord attending each meeting. At nine a. m. a prayer and testimony meeting led by C. A. Butterworth and E. J. Haworth. At 11 a. m. preaching by Elder J Kaler, assisted by A. Ballard. After preaching service, the dedication of a sacramental set was performed, it being a gift of the Daughters of Zion to Balmain branch. Elder Butterworth performing the ceremony, assisted by G. R. Wells and W. J. Haworth. At 1:30 p. m. the Saints assembled at baths to witness the baptism of two candidates by Elder G. R. Wells. Sacrament meeting in the afternoon, conducted by W. J. Haworth and R. Ellis. The two candidates were confirmed, and one babe blessed. The Spirit of God was manifested to a great extent in this meeting. Preaching in the evening by C. A. Butterworth assisted by G. Lewis. On Monday, January 1, assembled at eight a. m. for prayer and testimony; C. A. Butterworth presiding, assisted by W. J. Haworth. This meeting was another spiritual feast. G. R. Wells, R. Ellis, and H. Dark were chosen as a committee to consider recommendation re G. Lewis' ordination to elder. Brn. Kaler, Butterworth, and Seaberg, were appointed as committee to consider the appeal of Bro. Stewart. Ministry reporting: Of the Seventy, J. Kaler and G. R. Wells. Elders, A. Seaberg, J. G. Dickenson, E. J. Haworth, W. J. Haworth, W. H. Broadway. Priests J. Smith, C. A. Davis. Teachers G. Lewis, F. Whaler, A. Ferrett. Branch reports: Balmain 115, Hamilton 93, Tuncurry 90, Wallsend 44, Nambucca 59. Financial report: Balance on hand December 31, 1898, £53. 8s. 7d.; total received during 1899, £100. 12s. 4d.; total £154. 11d.; paid out £91. 13s. 11d.; balance £62. 7s. Auditor's report read and adopted. It was decided to take the publishing of the *Ensign* from Balmain branch. A publishing committee was formed: Brn. McLaughlin, J. Smith, J. Kaler, A. A. Ferrett, and Holden. R. Ellis resigned as one of the trustees, and A. Seaberg elected in his place. Bro. McLaughlin was chosen as editor. The other offices were left for the publishing committee to fill. Power was given to the editor to appoint correspondents in each branch. At 7 p. m. Elder W. J. Haworth presented C. A. Butterworth on behalf of those present a purse containing £8. 2s. 6d. as a New Year's gift. The report of committee chosen to investigate the petition of John Stewart was adopted. The Wallsend branch was requested to reopen the case. The ordination of G. Lewis to the office of elder was ordered. W. J. Haworth was chosen to act as district president, Bro. Kaler as assistant. C. S. McLaren secretary, W. H. Broadway assistant. Delegates to General Conference: G. R. Wells, J. Luff, J. W. Wight, and Bro. Gillen, with power to cast full vote. W. J. Haworth was empowered to investigate re allowance to delegates traveling to conference on N. S. W. railways. A mission fund was inaugurated, the money of said fund to be used in opening up new places and hiring halls in those places. W. H. Broadway was chosen as treasurer of said fund. John Wright was sustained as Bishop's agent. The Bishop's agent was authorized to furnish G R Wells and wife with £40. to pay fares to San Francisco. Hamilton branch invited next conference to be held there, which was accepted. It was decided that this conference through the missionary in charge recommend to General Conference the appointment of W. H. Broadway to the field in Australia. Conference extended to Elder G. R. Wells and wife a hearty vote of thanks for the labors expended in the various branches, and also wishing him and his wife a safe and prosperous journey, and long life and happiness. Bro. Wells responded briefly. Adjourned to meet at Hamilton, December 30 and 31.

VICTORIA.

Conference was held December 23 and 24. President, Bro. McIntosh; assistant, Bro. C. A. Butterworth; secretary pro tem., Bro. J. Jones. Statistical reports: Queensferry 44, Hastings 74, Geelong, 31. Bishop's agent's report: Receipts, 1899, £34. 9s. 9½d.; balance, 1898, £6. 15s. 8½d.; expenses, £38. 16s.; balance, £2. 9s. 6d. Audited and found correct. Priesthood reports from Brn. Butterworth, Hailey, Jones, and McIntosh. Resolved, that Bro. J. Smith be asked to decide how church should act in Sr. Price's case or similar ones. Resolved, that Bro. McIntosh be sustained as district president, and Bro. Read as secretary. Resolved, that conference when it adjourns does so to meet at Hastings or Geelong, as decided by district president on inquiry. Resolved, that Brn. Butterworth and McIntosh appoint preachers for conference. Committee decided that ordination of Bro. George Eden to office of deacon be proceeded with. Resolved, that Bro. McIntosh be appointed to receive moneys to liquidate debt on Hastings church. Resolved, that Bro. Butterworth be appointed to draw up a scheme for erecting a church at Geelong, and to collect subscriptions and to report to next conference. Sacrament meeting, Sunday, at eleven a. m., at which many testimonies were given and several were spoken to in prophecy. The meetings were all fairly well attended, and a good Spirit was present the whole time. A motion to adjourn brought to a close one of the most pleasant conferences ever held in the district of Victoria.

NORTHWEST TEXAS.

According to notice in *Herald*, delegates and Saints met with Beaver branch, March 3, to consider organizing a district. A. J. Moore, missionary in charge; J. M. Teagarden chosen secretary. A. J. Moore showed the necessity, and formulated a resolution to organize Northwest Texas into a district, which was carried. James H. Amend was elected president, J. M. Teagarden secretary, and Sr. Barbara Giengar financial clerk; their term of office to be six months. The district is to comprise all of Northwest Texas to the boundaries of other districts on east and

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south, and to be known as Northwest Texas district. Next conference to be called by president. Delegates appointed to General Conference. Preaching by Elders E. L. Henson, A. J. Moore, and T. J. Sheppard. All services passed off nicely, and a good spirit manifested.

NEW YORK.

District conference convened February 24 and 25, at Brooklyn, New York; Elders W. H. Kelley and A. E Stone chosen to preside, S. Guilfoy clerk. Statistical reports: Brooklyn 118; absent from branch 20. Broad River 27; absent from branch 6. Ministerial reports: Elders A. E. Stone, Joseph Squire, George Potts, Thomas H. Truman, W. T. Rushton; Priests James Cocks, J. W. Burget, W. Hobson, Ed H. Tordoff; Teachers G. H. Box, Homer Buttery; Deacon Julius Cable. Elder W. H. Kelley, president of the Eastern mission, reported improved condition in the east, and encouraging outlook for the future. Bishop's agent, Bro. T. Lester, reported: Received during 1899, $187.57; paid out $187 57; received since January 1, 1900, $137.20. District treasurer's report: On hand last conference $13 27; from collections $3.44; expenditures $4.91; on hand $11.80. Delegates to General Conference W. H. Kelley, M. H. Bond, G. Robley, J. W. Burget, G. Potts, and Elder G. Potts. In the absence of any one or more of the delegates, those present shall act for the whole body. District officers elected for next six months: President A. E. Stone, vice president Joseph Squire, secretary S. Guilfoy. Hereafter teachers and deacons are not required to report at district conferences. General authorities of the church sustained by the district. Thomas Lester sustained as Bishop's agent. Sunday morning prayer and testimony service in charge of G. Robley and A. E. Stone. Sacrament and social service in the afternoon in charge of Brn. Pitt and Squire. In the evening preaching by Elder W. H. Kelley. Collections $11 93, half to Brooklyn branch and half to district fund. Adjourned to meet six months hence, at Broad River, Connecticut.

FAR WEST.

Conference convened with St. Joseph branch, March 10 and 11; T. T. Hinderks in the chair, C. P. Faul and A. Leverton secretaries. Bishop's agent, C. P. Faul, reported: Received and on hand $702.66; paid out $629 43; balance on hand $73 23. The report was found correct and adopted. Branch reports: Delano 111; lost one. Edgerton Junction 39; lost 2. St. Joseph 440; gain 12. De Kalb 52. Pleasant Grove 85; loss 1. German Stewartsville 78. Kingston 86 Mt. Hope 42. Stewartsville 155; loss 2. Ministerial reports: Elders T. T. Hinderks, C. E Guinand, F. J. Chatburn, A. Nesser, Jr., R. Archibald, A. White baptized 1, H. O. Smith baptized 7, J. S. Constance, T. J. Mauzey, W. E. Summerfield, R. Phillips, J. C. Elvert, R. L. Ware, and C. P Faul; Priests W. E. Haden, H. B. Taddicken; Teacher R. Garlich. Resolved, that as a district we hold ourselves in readiness to be organized according to the law given in Doctrine and Covenants, section 122, paragraph 8; which we believe contemplates the setting of High Priests to preside over large branches and districts, who shall be under General Conference appointment, spending all their time in the ministry, and we do hereby petition the Twelve as the appointing quorum to so appoint and provide. After discussing both pro and con, it was moved to lay on the table. Delegates to General Conference: J. C. Elvert, A. White, C. P. Faul, D. J. Powell, H. O Smith, T. T. Hinderks, F. J. Chatburn, R Garlich, C. E Guinand, W. E Haden, W. E. Summerfield, J. S. Lawton, E. Morrison, T. J. Mauzey, B. Dice, W. Bowley, Sr. Olive Long, Sr. Emma Lewis, Sr. Zilla Moore, D. E. Powell, J. S. Constance, B. R. Constance, Sr. Grace Krahl, F. Uphoff, Sr. M. Shaw, C. Householder, R. Winning, L. L. Babbitt, Sr. Ann Summerfield, A. W. Head, Sr. Maggie Blair, Sr. G. Ripley, G. W. Best, W. Coffee. The delegation was authorized to cast the full vote of district. District president and missionary in charge to make appointment for services thoughout the district, in harmony with branch authorities. Preaching by Elders A. Phillips, T. C. Kelley, and F. J. Chatburn. Social meeting in charge of D. J. Powell and B. Dice. Adjourned to meet with Stewartsville branch June 9, at ten a. m.

INDEPENDENCE.

Conference convened at Independence, Missouri, March 10; Elder R. May in the chair, D. Robert Winn secretary, assisted by Will MacLaren. Reports were read from seven of the branches in the district, showing a net gain of fourteen members during the last six months. Reports were also read from many of the priesthood and missionaries who have been laboring in the district. Delegates were elected to General Conference and the following resolution was adopted: Resolved, that we petition the general church authorities to establish a mission in Kansas City, United States of America, with headquarters in Missouri. Among the visiting elders present were Brn. Joseph and Alexander H. Smith and E L. Kelley of the Presidency; Brn. Heman C. Smith, F. M. Sheehy, R. S. Salyards, William Newton (recently returned from England), and Gomer Wells, recently from Australia. Sunday services were all very interesting and instructive, and a good Spirit prevailed throughout the entire conference. After a very able and instructive discourse by Elder F. M. Sheehy, Sunday evening, conference adjourned to meet with the Armstrong, Kansas, Saints, the second Saturday and Sunday in September.

Sunday School Associations.

FREMONT.

Convention met with Hamburg branch, Iowa, February 8. Three papers were read on "What constitutes a Sunday school;" also a Sunday school newspaper. Sixteen delegates were elected to General Convention. The following officers were elected for the year 1900. District superintendent, Emma Hougas; assistant, Charles Fry; secretary, Clara Roberts; treasurer, Mary E. Pace; librarian, Blanche Andrews. A temperance program was rendered on Friday evening. The convention adjourned to meet at Henderson just prior to the next district conference; time to be determined later.

To My Fellow Sunday School Workers; Greeting:—Having been placed in charge of the work of the Northern California District Association, by the late convention at San Francisco, I send you this greeting, and ask your hearty coöperation in trying to advance this great work, especially in the department in which our part thereof is assigned. Let us remember Paul's admonition in 2 Timothy 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is our duty to qualify ourself the best we can to do the best work we can. We must use the talent God has given us before asking him to give us more. There is a necessity for great effort on our part, "if we would become a workman that needeth not to be ashamed."

Let every Sunday school officer and teacher put forth an earnest and persistent effort to fit themselves for their work, asking God to guide them and give them knowledge wherever needed.

I hope to be able to visit all the schools in the district. I feel very keenly the responsibility of the position I occupy, and assure you that any suggestion, information, or advice you may be able to offer will be thankfully received and appreciated. Let me hear from you.

Hopefully, I am your brother and colaborer,

CLAUS C. JOEHNK.

No. 511 K Street, SACRAMENTO, Cal.

Miscellaneous Department.

FAR WEST DISTRICT.

Hoping to secure a greater interest and activity in this field, the following services have been appointed. The brethren selected will please occupy as interest and conditions seem to warrant.

Wamsley church, William Constance and Mark Ballinger. Gospel Hill, D. Powell and D. J. Flanders. Frost Prairie schoolhouse, A. W. Head and William Roberts. Antioch, L L. Babbit and F. Uphoff. Carroll schoolhouse, B. Constance and David Schmidt. Bonanza and vicinity, C. Cravens and Bro. Bryant. Cameron and vicinity, J. C Elvert. Hall Station, D Krahl and Bro. Cather.

While all are urged to magnify their office and calling, laboring in harmony with the local priesthood, these brethren are appointed to strike for truth at these objective points. The circle of your opportunity may enlarge. If so, lead out and preach the gospel as the Spirit directs.

FRANK J. CHATBURN,
Missionary in Charge.
T. T. HINDERKS,
District President.

ZION'S RELIGIO-LITERARY SOCIETY.

GENERAL CONVENTION PROGRAM.

TUESDAY, APRIL 3, 1900.

9: 00 a. m. Prayer Meeting. Members fasting for breakfast.

10:45. a. m. Business. Credentials committee. Reports of officers, districts, societies, committees, etc.

2: 00 p. m. Business. Report of "Committee of Five" taken up. Other business.

7: 30 p. m. Miscellaneous program:—

Hymn.
Invocation.
Anthem, "Consider the Lilies," Lamoni Local.
Address, "The Religio; its object," J. A. Gunsolley.
Music.
Recitation, "The Legend Beautiful"—Longfellow, Martha Jones.
Vocal solo, F. G. Pitt.
Address, "Necessity for an education in the teachings of 'the Books;' Individual responsibility," D. W. Wight.
Music, Octet.
Paper, "How the ministry can help the Religio," J. M. Baker.
Anthem, Lamoni Local.
Doxology.
Benediction.

WEDNESDAY, APRIL 4.

9: 00 a. m., Election of officers; unfinished business. Question box, or Institute work.

12: 00 m., Adjournment.

REDUCED RATES TO RELIGIO CONVENTION.

We are pleased to be able to announce, though late, that a change in dates has been secured, whereby tickets for going may be purchased April 2d, as the earliest date, instead of the 3d, as formerly announced. See Church Secretary's notice for fuller particulars. J. A. GUNSOLLEY.

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SPECIAL NOTICE—RAILWAY RATES.

In order to more fully accommodate delegates to the Religio Convention the *Western Passenger Association* has agreed to make a change in dates for sale of going tickets to the conventions and General Conference—to April 2–7, instead of as previously announced.

Please bear in mind, therefore, that dates in the former notices (which named April 3–9 as dates for purchase of going tickets) are hereby changed, and that purchasers must obtain going tickets from April 2–7 (as early as April 2, and not later than April 7) *over Western Association lines.*

The Southeastern Association has agreed to the same change in dates. The New England and Trunk Line Associations have been requested to make said change, but have not yet been heard from.

The Central Passenger Association has not yet acted upon our application for reduced rates.

R. S SALYARDS, Church Secretary.
LAMONI, Iowa, March 20, 1900.

NOTICES.

To those interested I wish to make amends, as far as possible, for an oversight which I made in the minutes of last conference of Eastern Maine district. I failed to mention the action of the conference in requesting (if consistent with the mind of the Lord) the return of Bro. T. C. Kelley to this mission another year, as his labors here seemed to prove very beneficial. I feel that justice to the conference making the request calls for this apology, and also to Bro. Kelley.

A. S. KELLEY, Dist. Sec.

Anyone knowing the whereabouts of Mrs. Fred Maps, will please notify Mrs. Mary A. Rood, Lamoni, Iowa. When last heard of was at Newell, Buena Vista County, Iowa.

BORN.

WASSON.—Near Fanning, Kansas, October 16, 1897, to Mr. Thomas and Sr. Elizabeth Wasson, a son; named Clifford Byron. Blessed February 11, 1900, at Netawaka, Kansas, by Elders M. F. Gowell and H. A. Stebbins.

WASSON.—At Horton, Kansas, May 1, 1899, to Mr. John and Sr. Martha Wasson, a son; named Gaylord Devere. Blessed at Netawaka, Kansas, February 11, 1900, by Elders H. A. Stebbins and M. F. Gowell. They are grandchildren of Bro. and Sr. William Hopkins, of Netawaka.

MARRIED.

DANIELSON—RUSH.—Bro. Joseph Clarence Danielson and Miss Hattie Caroline Rush were united in wedlock, at five o'clock. in the afternoon of Wednesday, March 7, 1900, by Pres. Joseph Smith, at his residence, Lamoni, Iowa. A wedding feast was served after the ceremony, and the young people left for a bridal trip to Chicago and the former home of the groom. They will be *at home* April 1, on their home farm east of Lamoni.

CONWAY—COOPER.—At the residence of Bro. and Sr. H. A. Stebbins, in Lamoni, Iowa, at noon on March 12, 1900, Mr. Ernest E. Conway and Sr. Sallie J. Cooper, daughter of Bro. and Sr. I. N. W. Cooper, were united in marriage, Elder Stebbins officiating. They left the same evening for Galva, Illinois, to reside for a time. They desire to become acquainted with the Kewanee Saints, and will meet with them when they can.

DIED.

RIDER.—Sr. Helen Rider was born at Crown Point, New York, July 2, 1834; died at Montrose, Iowa, February 28, 1900. She was married to Eber Blakeslee in 1852; to them were born eight children. Bro. Blakeslee died on December 10, 1874. January 1, 1879, Sr. Helen was married to Bro. William Rider, who survives her. Funeral services at the chapel, Elder D. Tripp in charge, Elder James McKiernan delivered the discourse to a multitude of sympathizing Saints and friends. The casket was deposited in the vault at Montrose cemetery.

REYNOLDS.—Sr. Minnie Reynolds, who was the daughter of Elder W. Vickery, was born near Plano, Illinois, May 15, 1871; married to Bro. Lorenzo Reynolds, November 27, 1889; baptized by Elder J. C. Foss. She fell peacefully asleep in the embrace of death, after an illness of three days, March 5, 1900. She leaves husband and six small children, father, mother, two brothers, and one sister to mourn the loss of one so gentle and patient—taken from them just in the full bloom of life. Funeral from the Saints' church; sermon by Elder E. M. Wildermuth, assisted by N. L. Blakely.

TERRY.—Elder John M. Terry, Jr., passed away at his Chicago home, March 13, 1900. He was born in Millersburg, Illinois, from whence at the age of four years went with his parents to Missouri, where he has lived until going to Chicago about sixteen months ago. His age at death was 25 years, 6 months, 24 days. The last part of his life was specially devoted to church work; expecting to enter the permanent ministry as soon as health permitted. He received ordination under the hands of Brn. F. M. Cooper, G. H. Henley, and his father, March 5, 1900. Brn. F. G. Pitt and G. H. Henley held a sacred and solemn service at his home in Chicago, at four o'clock on the 15th; the parents starting with their last loved on their dark and dismal journey at eleven o'clock p. m., arriving at Aledo, Illinois, on the morning of the 16th, from whence the journey was taken overland to his final resting place, where a service was held at the church conducted by Bro. M. D. Murdock. In the beautiful cemetery, by the side of his sister and other relatives, he rests awaiting the first resurrection. "FATHER."

Words, as vessels, are too weak to convey our gratitude to our many, many devoted friends; yes more than friends, brothers and sisters, who have so wonderfully administered to us in our sad bereavement in the loss of our beloved and only child. May heaven bless you as earth cannot.

In bereavement yet in hope,
Your brother and sister,
J. M. TERRY AND WIFE.

HYDE.—In Belmont, New York, February 28, 1900, at her home on Willard Street, Sr. Polly L Hyde. She was born in Corning, Steuben County, New York, July 9, 1823; came to this county in 1833, where she has since lived. Her husband died in November, 1863. She leaves five children. She was the youngest and last one of thirteen children of Moses and Eunice Gorton.

YOUNG.—At Dennisport, Massachusetts, March 11, 1900, Sr. Caroline Young, aged 74 years and 5 months. She passed peacefully away after a long lingering sickness, and adhered to the faith until she fell asleep in Jesus. Funeral services at the Saints' church, March 15, by Elder John Smith. Music by a quartet from the Baptist church.

MIKESELL.—Departed this life, March 7, 1900, Sr. Harriet R. L., wife of Asa Mikesell, at the age of 45 years. February 17 she fell on an icy pavement and received a broken ankle, from which she seemed to be recovering rapidly, when death came to her as she lay by her husband's side. She united with the church when young, and was faithful until the end. She leaves her husband and four children. Funeral sermon by J. S. Strain. May God comfort the bereaved ones.

HOUGH.—Cedelia Spinnings Hough, born in Oneida County, New York, June 30, 1824; married J. R Hough, April 5, 1842; united with the church in March, 1839. Eight children were born to them, five of whom survive to mourn the loss of a good, kind, Christian mother. She remained firm in faith to the end; was well and favorably known, having resided in Pottawattamie County, Iowa, since 1848. Her husband preceded her to realms above about two months. She passed to the life beyond, February 20, 1900. Funeral service from church at Grange cemetery, sermon by D. R. Chambers, assisted by Samuel Harding.

FELKER.—At Audubon, Minnesota, on January 30, 1900, Dorothy May, infant child of Bro. and Sr. Felker. She was born June 8, 1899. Funeral in the Saints' church at Audubon; sermon by Elder T. J. Martin.

LEWIS.—At Rock Port, Missouri, Mrs. Lydia Lewis departed this life February 2, 1900, at her residence. Lydia Mason Snow was born in Vermont, December 7, 1823. She was married to Dr. John Lewis, July 26, 1844, at Nauvoo, Illinois. To this union were born ten children, five sons and two daughters remain to mourn. For a time after their marriage Dr. and Mrs. Lewis lived in Lee County, Iowa. From there they moved to Clark County, Missouri, and from there, in the fall of 1852, to Atchison County, Missouri, where they continued to reside until their earthly pilgrimage was at an end. Mrs. Lewis had been a widow for thirty-one years. She and her husband were among the early pioneers of Atchison County. They were partakers of the hardships and enjoyed the blessings of a new country. From childhood (about the age of twelve years) Mrs. Lewis was a devout Christian, her faith being that of the Latter Day Saints, to which she adhered until her death. It was the privilege of Elder Laughlin to know and visit Mrs. Lewis often during her illness, and, at each visit, she requested that we should sing and pray with her. She derived great comfort from those services. Many a home has been made bright by her having lived among us. She was always ready to visit and minister to the sick. The funeral services were conducted by Elder W. W. Laughlin, at the Christian church.

WILLIAMS.—At Kansas City, Missouri, March 10, 1900, after a lingering illness of about thirteen weeks, Bruce Allen Williams, youngest son of Bro. and Sr. M. B. Williams. Born April 6, 1881; baptized in 1890, at Kirtland, Ohio; married Pearl Mable Williams, August 15, 1899, at Omaha, Nebraska. Elder Joseph Emmett conducted the impressive funeral services at Bro. Williams' home, Elder Frank Sheehy preached the funeral sermon, assisted by Elder W. H. Garrett, in the Saints' church at Independence, Missouri. The remains were interred in the Independence cemetery. Bro. Bruce was a Religio and Sunday school worker, and he took a deep interest in the branch and church work. The sympathy and love of all his friends is extended to his beloved family, and his dear companion.

CHANDLER.—At Des Moines, Iowa, February 18, 1900, William Chandler, aged 69 years, 6 months, and 23 days. He was born in Maine, July 25, 1830; was married to Phebe Rebecca Mason, August 30, 1854. Emigrated to Cambridge, Iowa, in 1851, where he resided till within the last few years. He accepted the gospel in 1883, and was a faithful follower of Christ till the last. He did all he could to introduce the angel's message to the children of men by living a godly life and distributing church literature. The brother will be missed by his acquaintances, and especially by those of like precious faith. Leaves a wife and four children to mourn, who are devoted to the gospel.

LEWIS.—At Cheltenham, Missouri, February 1, 1900, Thomas Lewis, aged about 75 years. Born in South Wales, where he joined the church years ago. His body was moved to the home of his daughter, Sr. Roberts, of O'Fallon, Illinois, for burial. Funeral services by Priest G. F. Barraclough, in the Methodist church, pastor and choir kindly assisting. He leaves three daughters, two sons, twenty-one grandchildren, and seven great-grandchildren to mourn.

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The Saints' Herald.

(*Established 1860.*)

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

Address communications for publication to the Editors.

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

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

TEACHERS' BIBLE. "The Self-Pronouncing Sunday School Teachers' Bible" the same as the "Oxford Bible," with helps and maps, in good large print, bourgeois type, with marginal references; printed on thin paper, flexible binding; size 6¼x8½, mailed postpaid at, per copy, net $2 00

WHAT IS MAN? By Elder J. R. Lambert. Man's nature and destiny. The spirit or soul; is it immortal? Does it survive the death of the body in a conscious state? The views of mortal-soulists examined and refuted; second edition.

Paper covers .....$ 35
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Archæological Committee's Report,

WITH MAPS.

Evidences Supporting the Book of Mormon.

This work presents the results of labors of the "Committee on American Archæology," appointed at the General Conference of 1894. The work has been written after much time and special labor in investigating every available source of written information on the subject.

It is divided into three parts. Part 1 contains a preface, and outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, and includes a summary of the conclusions reached by the committee, with a statement of the evidences upon which said conclusions are based. Part 3 contains much miscellaneous matter of general importance, including a list of early authors on American antiquities, with their opinions concerning the origin of the ancient Americans; a list of authors quoted; also an index of names of lands, cities, rivers, etc.

The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

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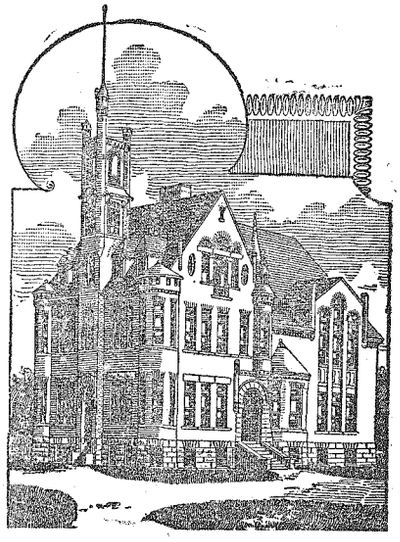

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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EXTINCT LIFE IN KANSAS.

THE MOOSE AND ELEPHANT CAME BEFORE COYOTE OR POLITICIAN.

Time was when the moose, the elephant, and the bison furnished the sport and provided the food for the inhabitants of the territory now known as Kansas. There were wolves much larger than the gray wolves which occasionally make a report in Comanche County and horses very unlike those which do menial service on the roundups of the short grass country. But all of these roamed on what is now Kansas soil before the coyote and the politician.

Where the big packing houses now stand in Kansas City, Kansas, was a range for moose, and there is proof in plenty that men of that time slaughtered them as ruthlessly as a more advanced generation, perhaps, did the buffaloes.

Some 50,000 years before all this occurred the rhinoceros was a common type, and tigers one third larger than any of these which dance to the whip of the queenly tamer in a circus held forth. But homo sapients did not sport with them. It is a melancholy fact that he did not, for the short grass country produced figs and oranges and bananas and overflowed with honey and reptiles.

But it is this later period that interests those who are restlessly moving about the Sunflower State at this time. Scarcely a month passes without some one announcing through the newspapers a remarkable find which he subsequently learns is a part of an extinct type of animal life. Gove and Phillips counties in the extreme northwestern part of the State have been the most prolific parts of Kansas for fossil hunting, but in nearly every nook and corner is found evidence of what manner of creatures inhabited the State 5,000 years ago. Kansas, although young as States are reckoned, has one of the finest geological collections in the country, and additions are made with marvelous rapidity.

"We have two great difficulties to overcome," said Dr. Williston, Professor of historical Geology of Kansas State University, the other day. "In the first place many of those who find the fossils do not know their value, and destroy them. Occasionally someone finds something that would be of value to us and, knowing that we want it, puts such a high value on it that we cannot afford to add it to our collection."

But for all that the evidence of former life is being rapidly collected. Contemporaneously with the rhinoceros, which was by far the commonest species of a time 50,000 years removed, were the three-toed horse, the four-tusked small elephant, and the earliest species of bear and camel. These came after the sea had dried and the land had been elevated. It was some 45,000 years after this before any evidence can be found in Kansas to show that man counted among the animals of earth. The lakes and ponds dried up and we come to another type of mammal life which is closely allied to that found in various parts of the world to-day.

The mastodon which the magazines have recently called upon to form a subject for imaginary stories, elephants larger than any now living, four distinct species of buffaloes, a half dozen extinct species of horses and camels were the larger types of animal life, and along with them came the living gray wolf and pocket gopher. In all twenty-three species of vertebrate fossils found in the later deposits are in the Kansas geological collection. These deposits prove that the gray wolf is the oldest inhabitant of Kansas, for he connects us with the period 5,000 years ago. Professor Williston has him in fossilized form in the geological collection and Professor Dyche has him mounted as he was captured in the eastern part of the State several years ago.

About nine-tenths of geologic time had passed when the formation from Washington County in Northern Kansas, through diagonally and irregularly to a point where Dodge City now stands, was formed. All the eastern part of the State had been land, the western part under ocean water. The gypsum and salt beds had been formed in Kansas long before this period. The upheaval which resulted in the formation of the Rocky Mountains representing the period in which Western Kansas has been dry land, is less than one fiftieth geologic time. It was in this period that the Missouri and other rivers which flow in an easterly direction from the Rocky Mountain slope were formed. Their banks were muddy and the animals which came to drink from them or the springs became imbedded in the mud and perished, to be covered up and preserved for the paleontologist.

Fossils of the elephant species have been found in nearly all parts of Kansas. They are most frequently to be found, however, in the western and southern parts of the State. The Indian Territory immediately south of Kansas was, however, their most popular resort. In Lane County several years ago Mr. Charles Sternberg discovered in a small area not more than two or three rods in diameter portions of a score or more of these animals. He also found portions of the horse and of a small dog. "Everything goes to indicate that the spot was the site of some old spring, to which the different animals had come and died," is the observation of Professor Williston.

Various species of bison have been found in the Wakarusa Valley, in Gove County, along the Smoky Hill, near Wellington and at Manhattan.

An extinct species of moose was found in Wyandotte County, on which is this label: "From the loess near Kansas City, fifty feet from surface." Its teeth are larger than any of those of the specimens of living moose in Professor Dyche's collection.—*Kansas City Star, March 4, 1900.*

THE TOBACCO HABIT AMONG THE YOUNG.

It is alarming to observe how greatly the use of tobacco, especially the smoking of cigars and cigarettes, is on the increase among school children. With large numbers of them it has become a confirmed habit. They seem to be either ignorant of or absolutely indifferent to the injurious effects of its use. Some time ago a resolution was introduced in the School Board by Director Mitchell and adopted by that body making the smoking of cigarettes by pupils in the public schools a cause for expulsion. If this rule were strictly enforced as

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it should be it would do much to break up this pernicious habit. If the teachers in every school would explain to their pupils frequently how deleterious the habit is, how it impairs their health and brings them to manhood with shattered and ruined constitutions, this surely would have the effect of inducing many of them to abandon the use of tobacco. Above all, if parents would only realize more fully the terrible effects upon their children of the use of tobacco in any form, and exercise constant vigilance to prevent the formation of the habit, the practice would soon fall into disuse. I have myself observed, and I am sure that the teachers in our schools will confirm my own observation, that the dullest, most listless and indolent pupils in our schools are those addicted to the use of tobacco. This hurtful weed impairs not only the physical but the mental vigor of children and youth. With their brains dulled, and befogged and stupefied by the noxious fumes of this drug no child can apply himself with energy and spirit to his studies. He will inevitably be a dullard and a laggard in his class, and incapable of putting forth the effort required to make a successful scholar. Tobacco is a poison and I believe that its use in any form is injurious both to children and adults and to children especially. It is a poor argument for its use when we are pointed to the cases of smokers and chewers who have attained to a vigorous and healthy old age. They are at best exceptional cases, who commenced the habit late in life, and probably would have lived to an older and even more vigorous age if they had never acquired it at all. With the hope that it may possibly reach the eyes of many parents who seem so indifferent to the use of this poisonous weed by their children, I republish the following:—

All tobacco contains a liquid, volatile, poisonous alkaloid known as nicotine.

True nicotine, fortunately, is only found in the laboratory of the chemist, but some of the drug is contained in every cigar and every ounce of tobacco that is smoked. One drop of pure nicotine will kill a cat, and many fatal cases have shown that tobacco juice, as expressed or distilled by the heat developed during smoking, is very poisonous. Sonnenschein relates the case of a German student to whom his friends for a joke gave a little whisky in which one of them had dipped a straw with which he had cleaned his pipe. The victim of the joke died in ten minutes.

Even when it is applied to the skin tobacco will often exhibit its poisonous effects. Hildebrand records the serious illness of a whole regiment of hussars who had attempted to smuggle tobacco by concealing it on their persons, and tells of the fate of a chemist who tested nicotine upon himself. He says th at the man touched the stopper of the bottle to his lips, stared wildly, fell to the floor, heaved a deep sigh and died.

Nicotine cannot be regarded as a cumulative poison, but many tarry products which are distilled with it can undoubtedly remain some time in the human body.

The symptoms of tobacco poisoning are familiar to most people, but the vomiting caused by the smoking of a first cigar is often looked upon as the worst effect. That is not so. The physical protest which the poison at first causes soon passes away but there follow nervous symptoms which persist. Nicotine is a nerve poison. Its effect is to greatly impair the heart's action and the respiratory function. By its action on the cerebrum it causes spasms which sometimes amount to musuclar paralysis. The hand of a person who smokes to excess will shake so that his handwriting will be seriously impaired. He may even be unable to light his own cigar or in any way to guide his hand with certainty.—*From Annual Report of Prof. E. B. Neely, Supt. St. Joseph, Missouri, Public Schools.*

GERMANY'S NOTABLE HERESY CASE.

While American Protestant churches have been watching the ups and downs of the Briggs and McGiffert heresy charges, the church in Germany has witnessed an ecclesiastical episode of a similar kind which has received prompt attention on the part of the authorities, and which even now, after the court of last resort has spoken, is discussed with lively interest throughout the land. The leading points of the case, as reported by the church papers of Germany, are as follows:—

Pastor Weingart has for years been in charge of a flourishing congregation in the city of Osnabrück, in the province of Hanover. His ministrations were very satisfactory; but, in a series of discourses delivered several months ago, he denied the bodily resurrection of Christ and expressed his belief in one of the many "subjective" or vision theories that have been substituted, especially by the university professors, for the "objective" or bodily resurrection of the Lord. An appeal was addressed to the Consistory at Hanover, and this court of thirteen ecclesiastical and secular judges at once suspended Pastor Weingart. Appeal to higher authorities, made also by the great majority of the congregation in question, only ended in a confirmation of the decision of the Consistory. Finally, as a last resort, the petition was addressed to the Emperor himself, as the *summus episcopus* of the Protestant Church of Prussia; and here too the decision remained the same. Within a period of three months, the case has gone through all the courts and has ended in the final deposition of Weingart from the Christian ministry of the Protestant Church of Prussia because of heresy.

The case has been warmly discussed by all the leading church and secular papers of the country, not on account of any special prominence of the man, but because of the principles involved. One of the most noteworthy documents in the case has been issued lately as a special appeal to "all the Protestants of Germany" by several hundreds of laymen from the leading cities of Hanover. The document says in substance:—

Pastor Weingart has been condemned as a heretic by the ecclesiastical courts for teaching a doctrine concerning the resurrection of Christ which is claimed to be contrary to the Scriptures and the Confessions. And yet even his accusers must acknowledge that he has been a faithful pastor, and that, in the main things, he has confessed his faith in the living Christ; but he cannot believe in the bodily resurrection of the Savior in the sense that this resurrection of the Lord, who died and was buried, could be the object of a sensual perception. This act signifies the condemnation of all those in the Protestant Church of Germany who do not acknowledge the very letter of the Scriptures and of the Confessions as absolutely binding. The most famous theological professors in the country, and many thousands in the ranks of the laity as well as hundreds among the pastors, must fallun der the same condemnation. It is, in fact, the condemnation of the theological science of the day and of the spirit and result of the best detail research in this department. Weingart has taught nothing but what is taught in all the leading universities, and it is hard to see how the church can condemn him and yet permit the theological teachers to continue their work.

This decision has filled the hearts of tens of thousands of earnest Christians with deep concern over the attitude of the Protestant Church authorities, who in method and manners are approaching the models and spirit of the Church of Rome. We demand that the rights of the more liberal-minded Christians be respected, and we protest against such heresy-hunting as has driven Pastor Weingart out of his pulpit. He has only been true to the Spirit of the Reformation, and is a representative of the best type of earnest yet liberty-loving Protestantism.

Religious and political papers view the case in various lights in accordance with their various religious convictions. Thus the Leipsig *Volkszeitung*, a liberal political journal, says: "With the Weingart case we enter again into the Middle Ages." On the other hand, more positive papers, such as the *Kreuzzeitung* (Berlin) warmly approve the step taken. The majority of the church papers also approve. The *Allgemeine Lutherische Kirchenzeitung* ridicules the attempt to make the Weingart case a matter of general agitation throughout the empire in the interests of a radical kind of theology. It says that the liberal papers need not be surprised if the present agitation shall result in no good for their cause, as they have all along tried to kill all deeper interest in church affairs in the public at large, and are now reaping what they have sowed. It cannot be denied that the liberal church papers, especially the leading representative of the class, the *Welt* (Leipsic), are frightened at the prospect that the powerful arm of the state shall be used in the interests of the confessional and of the long-established beliefs of the church.

Naturally, the Catholic papers are looking with interest upon this struggle between the two factions of the Protestant church, and point to this contest as another proof of the fact that Protestantism cannot endure. Thus, the Cologne *Volkszeitung*, one of the fairest and most influential Catholic journals of the country, says:

(Continued on page three of cover.)

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MARCH 28, 1900. NO. 13.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 28, 1900.

PROSCRIPTION NOT DEAD, ONLY SCOTCHED.

Brn. H. E. Moler and A. J. Keck, laboring in the Northern Illinois district, lately with the branch at Moline, Illinois, secured the use of the Art Gallery in that place, for Sunday school Sunday mornings, and preaching at other hours.

It appears that the U. P's., which means United Presbyterians, also occupy the same building at stated hours. These became restive and somewhat irritated with a joint occupation with "Mormons" and "Polygamists," and the ladies entered a protest against our people occupying, and the owners or custodians of the gallery had to take the matter into consideration.

Whatever was done the controversy got into the press, and on Sunday, March 11, a leader appeared in the *Daily Journal* in which the fact of the protest is stated; and some representations made which are not as "Jesus would do," if he *knew* the facts.

We give the editorial and Bro. Moler's reply, which we understand from Bro. Moler the *Journal* was glad to print in justice to the Moline Saints.

The Rock Island branch is presided over at present by Bro. W. B. LaRue, elder; with Bro. J. B. Johnson, priest, to assist him.

The United Presbyterian congregation is said to be not entirely pleased over the renting of the Art Gallery, in which they have been worshiping, to the sect known as the Latter Day Saints. This sect has been using the Art Gallery for Sunday school purposes early in the forenoon on Sundays. A protest has been made by the ladies of the U. P. Church, and the matter is now under consideration by the owners of the building.

There is a disposition here to treat the Saints as well as anybody else as long as they can show that they are nonpolygamists. If they teach plurality of wives, which is the cornerstone of the regular Latter Day Saints' doctrine, then there will be no glad hand for them in Moline. But the leaders in the local movement are loud in their denials that polygamy is one of their teachings or objects. It is claimed that in Rock Island the Saints got up a protest against the seating of Roberts and forwarded it to Washington, and they are strongly opposed to the Brigham Young practice as Brigham was in its favor.

It is said on the other hand that when the Saints' proselyters called on one of the orthodox ministers lately to ask the privilege of holding meetings in his church, he fired at them a volley of searching questions regarding their doctines, and that they were forced finally to admit that they were tolerably good polygamists after all. One of them is quoted as saying to the minister: "Well, what if we are polygamists, whose business is it?"

The outcome was they failed to get the use of that church for their meetings. It seems strange to many people that these Latter Saints should be against the corner stone teaching of the Mormon Church and yet choose to undergo the infamy of adopting the same name. Why do they not use some other name and not have their intentions misunderstood.

It is well known that the Mormon Church, as strong believer in the union of temporal and spiritual power, is reaching out into every land for recruits, and that their zeal is born of a fanatical conviction that the Mormon Church will some day rule the entire earth and possibly a great slice of the solar system bodies. They are beginning to discourage colonization in Utah, which they already control, but are seeking to get control of Arizona, and portions of Mexico. Though polygamy is prohibited in Utah by statute, it is notorious that the practice is common, but the plural marriages are consummated secretly in the church and cannot be proved under the law. If the local proselyters have any connection with the regular church they are strenuously endeavoring to conceal it from their converts.

The Bible used in their services is called the "Book of Mormon."

Editor Journal:—In your issue of Sunday, March 11, is found an article concerning the Latter Day Saints, who meet in the Art Gallery in Moline. Also some insinuation is made that they hold to the doctrine of polygamy. This insinuation is unjust and is an improper reflection upon a people who are strenuously opposed to this evil doctrine and practice. No one who has any acquaintance whatever with these people can conscientiously make the charge of polygamy against them. Your author, or reporter, should have given the name of the "leader" or Saint that admitted that they were "tolerably good polygamists." We positively and unhesitatingly deny that any such admission was made by any "leader" or member of the class of Latter Day Saints who meet in Art Gallery, and challenge the production of the proof. Shall we have it?

We have met representatives of the Utah Church who have made just such admissions as the one referred to, but we wish it emphatically and distinctively understood that the Reorganized Church of Jesus Christ of Latter Day Saints have not now, nor never have had any affiliation or connection with the Utah Church. They hold that the Utah contingent has departed from the original doctrines of the church, and introduced the doctrines of polygamy, blood-atonement, and Adam-God worship, which doctrines were never known among the early Latter Day Saints, but were simply innovations of Brigham Young and his colleagues, after their assumed leadership of the church.

There were thousands who never followed Brigham Young, and afterward, in 1852, began a reorganization of the church upon the original doctrines of the church, and from that time until now have been strongly opposed to polygamy and kindred heretical doctrines. The headquarters are at Lamoni, Iowa, where they have a large and well equipped publishing house, and a local membership of over 1,200. The entire church numbers over 40,000. They hold the Utah Church to be their worst enemies. Their missionaries to Utah have never been privileged to preach in the Salt Lake tabernacle, while this privilege has been accorded to Presbyterians and Methodists.

Your author concludes his article by making the statement that "The Bible used in their services is called the Book of Mormon." To this we reply: The charge is both misleading and untrue. While they believe the Book of Mormon (which, by the way, condemns polygamy), the Bible used in their services is the Bible used in all churches—King James' translation of the Scriptures.

We hope our Presbyterian friends will not allow their prejudices to lead them to an unrighteous persecution of an innocent people, who are doing more to oppose the evils of Utah Latter Day Saints than any other one denomination.

On Tuesday and Wednesday nights at the Art Gallery at 7:30 o'clock Elders A. J. Keck and H. E. Moler will fully and clearly set forth the differences between the true and the Utah, or false, Latter Day Saints.

H. E. MOLER.

NEWS FROM THE SOUTH.

The *Chronicle*, of Nacogdoches of March 2, gave Bro. J. W. Bryan, a very rough advertisement, as follows:

A Mormon tramp has advertised himself to speak in the courthouse next Sunday evening. He calls himself a Latter Day Saint. He is one of the scoundrels that have been exposed and denounced many times in adjoining counties. His polygamous poison is positively against the civil law and the moral code. It came near leading to fatal disturbances in Tyler county and he was compelled to leave the county, this identical bird, the lecherous sniveling scamp.

But in the issue of the same paper for March 9, there appeared a sort of apology, which we suppose covers the principal features of the popular objections to the preachers of the "one faith," in the South and elsewhere. It is about as follows, leaving out a brief from an encyclopedia:—

We find in a recent number of the *Sentinel* that the said clerical gentleman did indeed come to the courthouse, which performance was alluded to in the *Sentinel* after the fact as follows:—

"Rev. J. W. Bryan preached at the courthouse yesterday according to advertisement. While Mr. Bryan is of the Mormon faith, he is not a believer in polygamy as some seem to think. He represents the Reorganized Church of the Mormons, which in no way favors the polygamous doctrines of the old church of Utah."—*Nacogdoches Sentinel.*

Subsequent to this, Mr. Bryan, himself, became a visitor at this office, and declared his grievance against the *Chronicle* to be in words, figures, and substance as follows: That he did not draw a congregation on the occasion of his advertisement because of a defamatory article in the *Chronicle*, which he feels to have been intended to defeat his appointed meeting and to injure him personally; and that the publications alluded to in Tyler County were without foundation in fact, and so far as the *Chronicle* could know of any person of his faith and order visiting

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those people and preaching, was to say the least of it, a case of mistaken identity, and he desired the *Chronicle* to correct certain points: first, that he had never been in Tyler County; second, that he had never held to the doctrine of polygamy and was never and is not now engaged in propagating polygamous doctrine; that he is in deed and in truth sent abroad as a missionary minister of the Reorganized Church of the Mormons which in no way favors polygamous doctrines and practices. With his statement before us, we can do no less than to make amends to this extent, that if he is not teaching the abominations of polygamous practice, he is not the party whom we are after, nor the one of whom we have been advised, and that it is really a case of mistaken identity. We can't possibly cherish any sentiment of personal hatred against the said gentleman, as we had never met him before, and if he really disclaims all adherence to such evil practices, we have no attack to make upon him, even though he should come and preach his belief in the Book of Mormon, and especially as he claims to be of a reform branch of the Mormon faith laboring to teach and persuade his members of that faith and order, to cease their evil practices. Men have a right to preach their beliefs when they are not against the laws of God and man.

LAMONI, Iowa, March 22.

Editors Herald:—You will I trust pardon me for presuming for the first time to ask space in your valuable paper to express a few thoughts which to me are of deep interest, and seemingly of vast importance not only to me, but to all that are engaged in this great latter-day work. In the *Herald* of the 14th of March we notice the following caption: "Honors for Graceland," which after reading its contents has caused me much thought, as those honors are derived from governors and others holding high positions in the affairs of the world. If the position taken in that article be true, and the statement made to me not very long since, by one holding a high office in the church, and also one of the very foremost in accomplishing the building of Graceland; namely, that the college is a part of the work of God, also be true, then I must acknowledge that I am lost with regard to the teaching of the Scriptures on that point, and beg to be enlightened. Christ said: "I do always those things that please him" his Father. (John 8:29.) Again he says: "I receive not honor from men." (5:41.) What bothers my mind is, If God is at the helm, how is he going to receive these honors from those notable men of the world? For if he does, again we are brought in contact with the teachings of Christ when he says: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.) Again in 1 John 4:5 we have the following: "They are of the world: therefore speak they of the world, and the world heareth them."

Now it appears to my mind that if the teachings of Christ are of any value to us we have no use for those wordly honors. But if we must receive them, let us obey the injunction of the apostle, "Render therefore to all their dues: tribute to whom tribute is due: . . . Honor to whom honor."

If there is any honor due from those worldly governors it is due Bro. Jones and his family, and not to Graceland.

Yours for truth,

CHARLES H. BARR.

The brother states the point exactly. If there had been honors paid to Bro. Jones and family, by those among whom they would have moved on the other side of the ocean, so much of those honors as would have been paid to Mattie and Pearl, students of Graceland, would have reflected to the college, hence honor to Graceland. It would be an honor to any Latter Day Saint if, upon being called to stand before kings, governors, chief officers, and men of other nations, to be able to perform their parts with due dignity and grace.

Nor are the words or work of the Master made of less worth because believers in and disciples of that word and work may or do stand before notable persons of the world in their sphere and with the gifts of which they are possessed; if they then conduct themselves wisely and with credit to themselves, then their fellows and the Master receive merited honor; whereas, if, when in such conditions they behave themselves unseemly, and fail to do their part well, then their fellows and the Master is dishonored. Pope had it right,

"Honor and fame from no conditions rise;
Act well your part; there all the honor lies."

All that was meant by "Honors for Graceland," was that honor and respect shown to Bro. Dan Jones and family for their worthiness as citizens of this State and the Republic would reflect credit on Graceland, and hence Graceland be honored too.

THERE are now two great divisions of the Salvation Army; the Salvation Army direct, and the American offshoot—the American Volunteers.

That those two fighters of the vice and follies of the slums in the cities are entitled to a greater or lesser degree of credit for good work done is beyond dispute. They have done good in many places, and will likely do more in some other places. But, the fervor and fury of their earlier attacks on the strongholds of sin have in a measure abated, not from any lack of zeal, or opportunity; but because of the fact that the public has become used to their methods, and their services no longer attract the attention they once did, hence less success attends them.

Besides this; the effort so strongly made to build up a home, or homes, resting places, or oases of comfort in which converts made under their peculiar methods may be housed, fed, and clothed, and thus removed from the ways of want and consequent temptation to sin, meeting with only partial success, has marked a point at which the sober second thought of the masses is taking a cooler survey of the situation half in hope and wholly in curiosity. Success is always admirable, and commands respect. The object of the Army and the Volunteers is good to man. They affect to achieve the result of salvation, minus the gospel methods, and base their hope on reform in conduct from a conviction of sin. This is always a preliminary step in salvation and is commendable. Anyone who has a heart to feel the woes of humanity may sympathize in the spirit of sacrifice and labor of love exhibited by these workers, and one might be pardoned if on occasion he should take a temporary part with them, though it might be attend their meetings, and wear their helmet or bonnet, sing their songs, or kneel when they pray. It would be but worshiping in spirit. Of course, one would need to run the risk of becoming infatuated with the delirium resulting from the drum, the tambourine, the cornet, and the wild marching songs which lend such weird interest to the street service, all of which is to us adverse to the "wisdom which is from above," "first pure, then peaceable, gentle and easy to be entreated."

"All things to all men" means much. We have stood by the open grave of one buried by his fellow craftsmen according to the ritual of Masonry, have officiated as chaplain in pronouncing the funeral discourse, marched to the grave, and with the comrades cast into the open grave the sprig of evergreen that to them typified the belief of and hope in the immortality of the spirit of man; and have yet felt no sense of degradation, at mingling with our fellow men in paying respect to their dead, once living; and without a particle of desire then or afterwards to become an affiliated member of the order. We have so officiated with the order of Odd Fellows; and did not then, nor have not since felt that we forfeited our standing with our fellow churchmen, or done anything to lessen their esteem. It was but our right and privilege, so to do, when occasion required.

WRITERS for the HERALD and for the press in general—for any publication — ought to write legibly and intelligibly if they expect their communications to be published. Editors are too busy to rewrite matter forwarded for publication; nor should they be expected to rewrite anyone's matter. We do not mean to complain, but simply to call attention to the admonition, "Let all things be done decently, and in order."

Some of the letters sent us for publication, also some of the articles, are a mass of almost unintelligible matter that no ordinary printer could read. Writers who have neither time nor inclination to write carefully and to present their statements in reasonable order must learn that editors and printers are also busy people; also that while they find time to do their own work, they cannot find time enough to do the work of others.

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In thus writing we do not wish to be understood as discouraging any but expert penman from writing for the HERALD; but simply to urge the necessity of ordinary care. What is worth writing is worth writing legibly; and what is worth writing legibly ought to be worth arranging logically. Sometimes in the hurry incident to busy times a letter cannot be used because, unreadable by the printer, and unintelligible, hence must be cast aside. We advise some writers to make both their meaning plain (as to the use of language) and their penmanship legible. Certainly such request or advice is not unreasonable, and not without interest "to all whom it may concern."

FOR TRUTH AND NOTHING BUT TRUTH.

A writer should be held responsible for what he writes and publishes; but no one should be credited with or held responsible for what he *does not write* and for which he is not responsible in any shape or form.

Careless critics should learn to think with enough fairness, and to discriminate with sufficient closeness not to saddle upon an individual the authorship of what he is nowise responsible for.

Conclusions should be based upon evidence, upon fact, not upon supposition; and should not result from a desire to place all errors upon a certain one, because of a desire to shield another—another favored in personal estimation.

The writer of this paragraph has no objection to urge against the policy of crediting whatever of merit may attach to his work to any more favored in personal estimation; nor does he object to being held to strict accountability for whatever in his work may be found to be justly censurable, or wherein his work is lacking in merit. However, he does object, and herein states his objection, to being credited with or held responsible for statements written or otherwise of which another is the writer or author.

It is time for our people to learn to judge all matter strictly upon its *merits* or *demerits*, without partiality and without favoritism or palliation. The writer has tried to do some educational work along these lines in the years, few or many, during which he has written for the HERALD, and believes, judging from the motives and forces inspiring it, that his work has not been in vain. However, he regrets that the spirit and practice of toadyism, of partiality, of love of person instead of love of principle, yet survives with some. May the day come when every man, without respect to name or station, and every measure, and act, and utterance, shall be judged simply and purely upon their merits and their merits alone—without fear, without partiality, without favoritism, but in love and with strict regard to truth and right, come from whom or whence they may.

It is not *who* says a thing that should give it the sanction of acceptance at our hands, but *what* is said. Whether the subject matter be true or false, correct or incorrect, should be the object of our investigations and influence our conclusions. We do violence to truth, and harm even those whom our partiality would favor, by doing otherwise. We love truly and are true only when we act both sincerely and correctly. Christ himself did not ask more. He asked reception of his words because he spoke "the truth," not otherwise.

We have tried in the past to do something in the line of educating ourselves and others to act upon principle, in contrast to action based upon policy; to investigate facts, instead of being governed by considerations of personal or partisan favoritism or prejudice; to build upon lines that were true and strong, instead of following in the wake of worldly-mindedness, including its social shams and follies, its pitiable shallowness and advertisements of human weaknesses, vanities, and shallow display; have tried to teach men and women to *be* men and women in fact, and to educate their children with a view to becoming in fact that which should be the aim and end of every true man or woman; namely, *to be a true man or a true woman*—that which is worthy of one who bears the image of God himself, in harmony with the masterly and exalted design of the great Father of the race.

To be less is to miserably fail, however high our social, ecclesiastical, or general position in the world, in church or state, and is to invite the pity if not the contempt of all good and true men and women, and other beings whose high development must cause them to regret if they do not weep at our folly. To work upon other lines is to invite inevitable failure; and anyone who so works must fail, and ought to fail. We protest now as we have ever protested, against worldly nonsense and shallowpatedness among our people; also against any lines of action that place principle secondary to or submissive to policy, for personal or any other ends. We go on record in this regard, and are personally willing to take the consequences of so doing. If we cannot work conscientiously and in harmony with what to us is the true and only right way to work, we do not want to work at all. God can accept and bless only what is done in harmony with his mind and will—the absolute truth: "Zion cannot be built up except it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself."—D. C.

We believe the Almighty will turn and overturn until the right is maintained, however much human weakness, human ambition, or evil manifested in other forms of human agency, or otherwise, may assert itself; that every man's work shall be tried and tested by the "fire" that separates the dross from the gold, the chaff from the wheat, the false from the true.

Though the writer has expressed himself pointedly, it is done nevertheless in humility, and he hopes to continue to labor in the spirit of humility and devotion with all who love the truth, to the end that truth, and *truth only*, may be maintained, made paramount, and finally prevail supreme.

We build for God and truth and the real interests of fellow man when we build in harmony with God's will, among which must be a genuine, pure love and devoted humility. We build up that which is in opposition to all that when we suffer ourselves, either through perverseness, ambition, weakness, or from any cause, to build by other methods.

Let us build with God—solidly—that our work shall be satisfactory to him and creditable to our high callings and grave and sacred responsibilities.

EXTRACTS FROM LETTERS.

Bro. J. F. McDowell, Fayette City, Pennsylvania, March 21:—

The nine sessions on, "Joseph Smith the reputed prophet and author of the Book of Mormon, was an impostor, and the Book of Mormon is a fraud," passed off after a somewhat emphatic manner; yet so far as the writer is concerned, good-naturedly. Bro. R. Etzenhouser and the Saints believed divine assistance was granted in support of the negative. "We" are never in a "hurry" at the *opening* sessions of controversy, and dispense evidence as the time advances. Discussion on second proposition opened on evening of 15th inst. for seven sessions. "The church of which I, G. B. Hancock am a member, is the Church of Christ." Five sessions have passed and we do not know what kind of a church he represents. The last three sessions I have been branding it Campbellitic, quoting several items of interest that produce uneasiness in their midst. The Saints are quiet, and bearing "us" up in prayer and fasting. Some friends are inquiring "our way," asking for reading matter, and many remark, "The old man isn't in it." We close Friday eve this week.

EDITORIAL ITEMS.

Bro. W. A. Crane, Freesoil, Michigan, wrote, March 18, of his interest in the work, expressing the opinion that none should permit other attractions to divide his interest. He hopes to see a new church built by the Saints at Freesoil.

Sr. Huldah Porter, address not given, writes of the local Sunday school work where she resides, that

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it prospers and tends to build up the work among many, young and old.

Sr. L. J. Ledsworth, Port Hope, Michigan, describes an experience in which, in answer to prayer, she received satisfactory evidence that the three standard books were of divine origin. She writes that others may be encouraged by her statement.

Lieutenant Totten, formerly of Yale, known as a predicter of events founded upon his interpretations of Bible statements, "expects the battle of Armageddon will be won by America, England, and Germany fighting against Russia." Possibly; but, then, theorists must have theories to exploit.

Constantinople advices state that the Sultan of Turkey has appealed to the Czar, the German Emperor, and the British Government, protesting against the ceaseless pressure brought to bear by the Russian Embassy to obtain concessions; but without result. "It is becoming daily more evident that Germany and Russia have agreed upon the question of the Asia Minor railways." Russian priests and the Russian officials are credited with trying to rob Germany of the Anatolian railway concession in Turkey. Various rumors and statements follow in succession; one that Germany has completed plans for extensive colonization in Asia Minor, along the line of her concessions; and later, that the Sultan has formally agreed to Russian demands to such an extent that the latter not only protects her own borders, but also acquires control of a large and valuable territory, nearly half of the northern portion of Turkey in Asia, and gains a position in Asia Minor whence she can easily watch and thwart German movements against her interests.

A bill ceding the Danish West Indies to the United States will be introduced into the Ricksdag next week.

The French government's war on Catholics is being continued by the introduction in the Chamber of Deputies of a bill to deprive religious orders from holding property.

"The American Baptism Society," whatever that may be, is scheduled to meet in Detroit, Michigan, May 23–29, next.

Russia tacitly encourages the champions of the independence of Bulgaria, but considers the time for action now inopportune. Should she fail in her demands upon Turkey, important events may be looked for in the Balkan states. Internal conditions in the Sultan's domains furnish her abundant pretext.

"Servia is keeping a sharp watch upon the mysterious schemings of Prince Ferdinand and Russia's representative in Bulgaria. Political circles in the Servian capital see with anxiety the increase of Russian influence in Sophia and Montenegro. In the latter principality the Russian representative seems to have donned the rôle of Russian protector, and in Bulgaria, although the attitude toward Servia is outwardly eminently correct, yet the sentiments among the people are declared to be so antagonistic that they recently resulted in demonstrations by a mob assembled before the Servian diplomatic agency in Sophia."

"The question of the right of free speech in England is becoming more important daily. So many pro-Boer meetings have been broken up and so many speakers have been maltreated for daring to express in public views opposed to popular ideas that the necessity for Parliamentary action seems imperative."

The late obstructionist tactics in the German Reichstag against the measures of the government are without parallel since the struggle between Bismark and the Catholics. Notwithstanding the pleadings of the Pope himself, the Centrist and other leaders have failed to yield. The situation is a complex one, represented by Socialists, Agrarians, and other parties, which indicate anything but political unity in the empire. So of Europe, if not the world, in general.

England declares her rights in China will be fully guarded. The Dowager-Empress of China has advanced to positions of trust officials notoriously in opposition to the European powers, and exhibits marked hostility to everything not Chinese. The situation is grave; the anti-foreign element grows in power and the position of native Christians with foreigners is one of danger.

San Francisco reports three deaths from genuine bubonic plague in Chinatown. No Chinese are allowed to leave the city. Sydney, New South Wales, and Adelaide, South Australia, have been declared infected with bubonic plague. Two deaths and one new case were reported at Sydney, March 21. Honolulu and all other portions of Hawaii are reported as now free from the plague. Influenza is epidemic in Buda-Pesth, Hungary, in a light form, which affects the hearing.

The Sultan of Morocco protests to Europe against the occupation of the Oasis of Insalah by France. The latter has sent war vessels to Morocco. Spain supports the Sultan in his protest.

Mexico has accepted the United Sates Government's invitation to hold a second Pan-American Congress, and will in turn invite the republics of South, North, and Central America to attend said Congress in the City of Mexico. It is believed the success of the movement is assured.

Sr. Rebecca J. Jamison, of Ford, Iowa, desires the prayers of the Saints for her restoration to health.

Greece, hitherto unopened to modern methods of trade and influence, will be connected with other portions of Europe by lines of railway to be built at an early day.

Delegates and visitors to the conventions and General Conference should consult the final notice on railway rates, this issue, which contains some added information of interest to all concerned.

The Sultan's irade is reported as granting to his friend the Czar exclusive rights in the Black Sea basin, and the whole of Asia Minor may ultimately be included in the grant. It is regarded as a blow at Germany.

The Carnegie Company, of Pennsylvania, has been reincorporated under the laws of New Jersey with a capitalization of $260,000,000, to do about anything and everything in the way of buying, selling, manufacturing, owning, leasing, controlling, etc., in almost every conceivable form of business—another trust.

FOR BIG RELIGIOUS REVIVAL.

Cincinnati, O., March 23.—Albert Frazer of this city, prominent in church and reformatory work, is busily engaged in mailing to the newspapers an address to the people of the United States, advocating a national religious jubilee, preceded by a year of prayer and preparation and a national religious revival.

This address is signed by the Rev. John Henry Barrows of Oberlin, Bishop William Crosswell Doane of Albany, the Rev. George C. Lorimer, Boston; the Rev. Washington Gladden, Columbus, Ohio; the Rev. Charles F. Thwing, Cleveland; the Rev. Theodore F. Cuyler, New York; Bishop Boyd Vincent, Cincinnati; Bishop C. C. McCabe, Fort Worth, Texas; the Rev. William R. Nicholson, Philadelphia; Bishop Edward G. Andrews, New York, and many other distinguished clergymen.

As the object of the movement is to awaken a national religious revival, it proposes what is intended to be the greatest religious movement of the age, embracing as it does all denominations. The newspapers, secular and religious, are requested to participate in the movement. Correspondence and suggestions in furtherance of this movement are solicited by A. L. Frazer, 2313 Nelson Avenue, Cincinnati, Ohio.—*Tribune.*

A TABULATED list of smallpox cases now in the possession of Chief Clerk Pritchard of the Health department [Chicago] shows an increase in the United States during the last week of 1,272 cases. The State showing the largest number of cases is Louisiana with 2,015, and Texas comes next with 517. Illinois has seventy-four, of which five have been discovered in Chicago. Following is the list: [Omitted.] "This list shows that smallpox is not confined to any one or two States," said Chief Clerk Pritchard, "but that the country is saturated with the disease."—*Chicago Tribune, March 24, 1900.*

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Original Articles.

THE CHURCH VINDICATED.

Last spring, while working on a little country paper here in Maine, I found H. H. Bancroft's History of Utah, edition of 1890, among the editor's books, and it is needless to say I began reading it at once, and while doing so I made a few extracts for my use, which I trust will be of interest to Saints in general. I quote verbatim, only taking liberty to capitalize a few proper nouns which he has neglected to do.

This is on page 44: The elder Smith was poor, and the boys were sometimes obliged to hire themselves out as laborers. . . . In October, 1825, Joseph went to work for Josiah Stoal, in Chenango County. This man had what he supposed to be a silver mine at Harmony, Pennsylvania, said to have been once worked by Spaniards. Thither Joseph went with the other men to dig for silver. . . . After a month's fruitless effort Stoal was induced by Joseph to abandon the undertaking.

Page 58: Persecutions continue; Brethren of Christ threaten to mob them.

He refers to the Saints.

Page 68: The same night Joseph was arrested by a constable on a charge of disorderly conduct, and for preaching the Book of Mormon. . . . These persecutions were instigated, it was said, chiefly by Presbyterians. . . . Stories were circulated, damaging to his character, this time by Methodists.

Page 90: On the night of the 25th of March, Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists, and Baptists of Hiram, twelve or fifteen being apostate Mormons.

Page 92: Smith was poisoned, and that so badly that he dislocated his jaw in vomiting, and the hair upon his head became loosened; Whitney, however, laid his hands on him, and administered in the name of the Lord, and he was healed in an instant.

Page 100: Meanwhile, clergymen of other denominations, and officers of the state and county, looked on, saying, "Mormons are the common enemies of mankind, and ought to be destroyed."

Page 101: The brethren were instructed by their elders not to retaliate, but to bear all in meekness and patience.

Page 103: "It is a disgrace to the State," writes Judge Ryland.

Page 117: Right or wrong, law or no law, and whether in accord with the letter or spirit of the Constitution or government of the United States or not, the people of Missouri had determined that they would go any length before they would allow the Saints to obtain political ascendency in that quarter.

Page 119: They are hated and despised, though they break not the laws of God, they are hunted down and killed, though they break not the laws of the land. . . . They are not idlers, or drunkards, or thieves, or murderers.

Page 124: They learned that a large force under Samuel Bogart, a Methodist clergyman, was plundering and burning houses.

On page 128 he describes the Haun's Mill massacre:—

Never in savage or other warfare was there perpetrated an act more dastardly and brutal. Indeed, it was openly avowed by the men of Missouri that it was no worse to shoot a Mormon that to shoot an Indian, and killing Indians was no worse than killing wild beasts.

Page 133: Mr. Doniphan, attorney for the defense, and since famed as a general in the Mexican war, finally advised the prisoners to offer no defense; "for," said he, "though a legion of angels from the opening heavens should declare your innocence, the court and populace have decreed your destruction."

On page 148, Mr. Bancroft makes this quotation from the *St. Louis Atlas*, of September, 1841:—

Their religion is a peculiar one; that is, neither Buddhism, nor Mahometanism, nor Judaism, nor Christianity, but it is a faith which they say encourages no vice nor immorality, nor departure from established laws and usages; neither polygamy, nor promiscuous intercourse.

Page 216: It was not a noble sentiment which had actuated the people of Missouri; it was not a noble sentiment which now actuated the people of Illinois, thus to continue their persecutions during the preparations for departure, and drive a whole city full from their homes out upon the bleak prairie in the dead of winter.

On page 226, Mr. Bancroft quotes a letter written to the *Quincy Whig* by Major Warren:—

A man of near sixty years of age, living about seven miles from this place, was taken from his home a few nights since, stripped of his clothing, and his back cut to pieces with a whip, for no other reason than because he was a Mormon, and too old to make a successful resistance. Conduct of this kind would disgrace a horde of savages.

Brother Etzenhouser has quoted other extracts from this "history," which I think needless to give, as they can be read in his work, "From Palmyra to Independence."

When we consider that Mr. Bancroft had read hundreds of books—most of which were written against the Saints—before writing his "History of Utah," it is evident that he has been quite fair in his reference to us; but, naturally, while endeavoring to be impartial, yet reading twenty works against to one in favor, he would have a tendency, perhaps very slight, to lean toward that side which furnished the more evidence, not always questioning whether the same was true. As a rule, however, he has allowed both sides to speak for themselves, which is the only fair way in which to record such things as these.

I find by glancing at the clock that the day is not half spent, and as I have nothing else to do, except study sacred literature, as to-day is Sunday, and I am many miles from a branch, I might as well keep on writing. Many times it is easier to write than to get others to read what you write.

Do you know that it is appalling, and almost incredible, that there is so much ignorance manifested among people who pretend to be intelligent, in regard to the difference between our church and the Mormon Church. It does not make any odds whether the man is an educated minister or an ignorant vagrant, when you come to tell him of our faith, O, he knows—you can't enlighten him any. Then he will give you that knowing (?), sarcastic smile, which seems to say, "You needn't talk to me, sonny; I know what you believe." I meet this class of people every day of my life, and the question comes to me again and again, "Why are people *determined* to be so ignorant?"

Here is something which I believe is to the point: Mr. Fred E. Bennett was United States marshal quite a long time in Utah, and he had a varied experience with the Mormons. Sometime later he published a book entitled, "Mormonism Unmasked," and on page 56, remarks:—

Indeed piety and progeny are inseparable in the tenets of the Mormon religion, as taught by the followers of Brigham Young, but cut no figure in the belief of the "Josephites," who claim that B. Young was an usurper, and are, in fact, the most bitter opponents of the polygamists who reciprocate the hatred."

These knowing ones, who know more about our faith than we know ourselves, will always believe all that they read against us, but will never accept anything said in our favor. Of course such people will call Mr. Bennett an "awful liar."

Here is another statement on pages 178, 179 of his book:—

As has been intimated in the narrative, the "Josephites" (disciples of Joseph Smith) are at enmity with the "Brighamites" (Brigham Young's followers), and are bitterly opposed to polygamy. One of the leading lights of the Josephite section of Mormons is Elder A. [R] J. Anthony, who on one occasion was preaching in a town where the other faction were holding a conference. A son of John Taylor (B. Y.'s successor) happened to be there and gave Anthony the lie regarding some statement he had made. The elder, who is a perfect gentleman, challenged any man they chose to put forward to a public debate, and said he would use no arguments but those the Book of Mormon gave him. They were afraid to meet him, however, and made the excuse that he was not a man of reputation, though the elder is well known as a man of irreproachable character, as well as one of the best posted men in the country.

I present you the above testimony from a man who has lived in Utah, and one that claims to have arrested many a Mormon for breaking the Edmunds-Tucker law, which forbids the practice of polygamy. Will you accept it, or "pooh" it aside as the infidel does an argument against infidelity, which he cannot answer.

I ask permission to present another thought, which I believe to be original if it is not very deep or forcible. After entering the church I was always on the watch for remarks concerning our faith in histories, newspapers, etc. Upon one occasion, while attending a conference held in a schoolhouse, I noticed an International Dictionary on the stand, and thought a chance was afforded me to look up what it said about the "Mormons." While thus engaged, a brother (he is laboring in the Hawaiian Islands now) came near, and finding that I was looking up the word Mormon, remarked: "You will not

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find anything new there; I have looked in a great many, and it is always the same old thing—'Joe Smith,' 'polygamy,' etc." I have found, by investigation, that he spoke the truth. Most of our modern lexicographers are not content with branding Joseph Smith as a polygamist and impostor, but they must insert after their stale, threadbare statements, a big index, or hand, and these words: "*This sect is now known as Latter Day Saints.*"

Now, I would emphasize the fact that, as far as I have ascertained, all these dictionaries that contain so much about Joseph being a polygamist, were published years after his death.

In my possession is a "Webster's Unabridged Dictionary," which is undoubtedly familiar to all who read this. When it was first published, and years after, it was considered the most elaborate work of its kind in the world. Mr. Webster spent many years collecting the material for this book. Here is a quotation from a memoir:—

During the spring of 1843, Dr. Webster revised the Appendix of his Dictionary, and added some hundreds of words. He completed the printing of it about the middle of May. It was the closing act of his life. His hand rested, in its last labors, on the volume which he had commenced thirty-six years before.

We learn from this that the dictionary was begun when Joseph Smith was two years old, and completed one year before his death. During all these years Dr. Webster was collecting data for his book, and it is only reasonable that he had better advantages for ascertaining the truth, than the majority of compilers of modern encyclopedias, histories, lexicons, etc., who have resorted to the novels written against "Mormonism" to procure reliable statements for their works. This is what Mr. Webster has to say about the "Mormons," as our enemies were pleased to call us in his time:—

MORMON, *n.* The name of a sect in the United States, followers of one Joseph Smith, who claimed to work miracles, and to have found an addition to the Bible, engraved on golden plates, which he published under the name of the Book of Mormon.

I marveled as I read; nothing was said about polygamy. All that would be necessary would be a line of italic type and an index, if he could spare one, to read thus: "*This sect is sometimes called Latter Day Saints, and they practice polygamy.*"

Well, I would not be beat without a second trial, so I turn over to the P's—surely he will say something about it under "polygamy." I read this:—

Polygamy; a plurality of wives or husbands at the same time; or the having of such plurality. When a man has more wives than one, or a woman more husbands than one, at the same time, the offender is punishable for polygamy. Such is the fact in Christian countries. But polygamy is allowed in some countries, as in Turkey.

Not a word said about polygamy in the United States. After awhile the reason dawned upon me, and I was disgusted with my own stupidness: *The cause of his not mentioning polygamy as being believed and practiced by the "Mormons" was because such a thing was not known among them in his day!*

This is only circumstantial evidence, yet the same ought to bear some weight with one who is not so shielded by prejudice that he can see only one side.

It is with great hesitancy that I proceed to write this closing subject, because it will be necessary to refer to things which are so well known among even the youngest of our church. My only plea is, that there are so many outsiders who are totally ignorant concerning the birth of the Latter Day Saint Church of Utah. When they read history relating to our denomination, like the Jews reading the New Testament, there seems to be a vail over their faces. A prevailing belief among a large number of people is, because we are known as Latter Day Saints, and the Utah faction call themselves by the same term, that both churches are identical. I can illustrate this by stating that in a small town here in Maine, once lived a man, blacksmith by trade, who claimed to have been in Salt Lake City, and because he saw the words "Latter Day Saints," inscribed on one of the Mormon houses of worship, it was sufficient evidence to him that every one who claimed to be a Latter Day Saint was from Utah, or intended to go there in the future.

What profound reasoning this is! Verily, the Christian who says, in repeating the Apostle's Creed, "I believe in the holy Catholic Church," must be a Roman Catholic.

Mr. Brigham Young was a member of the Church of Jesus Christ, as restored by the Prophet Joseph in 1830. By a humble, prayerful walk, he was chosen by revelation to the exalted office of President of the Twelve, in 1841.

I beg my reader not to throw this paper down in disgust, because Mr. Young was once a member of this church. If he does, in order to be consistent, a condemnation must rest upon the early church for containing Judas, and even heaven must be pronounced a bad place, for the reason, at one time, it contained legions of spirits who are now devils.

From the time of the church's organization in 1830, to 1844, when Joseph was killed, a period of only fourteen years, the membership had grown to an enormous number. Daniel Rupp remarks in his "History of Religious Denominations in the United States," published in 1844:—

There are no correct data by which the exact number of members of this now extensive, and still extending, Church of Jesus Christ of Latter Day Saints can be known. Should it be supposed at 150,000 it might still be short of the truth.—Page 409.

And other authorities give the number as 200,000 or more. Bear this thought in mind, for your attention will be called to it later.

On January 19, 1841, a revelation was given to the church, which reads in part, thus:—

But I [God] command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build an house unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. C. 107: 10, 11.

The house was never completed; the "things" commanded were not performed in the given time; and in 1844 Joseph was taken out of the church, and God, true to his word, rejected it. This large body of 200,000 people was disorganized.

Brigham Young comes forward, upon the death of Joseph, and makes the arrogant claim that the leadership of the church devolves upon him. This statement a great many of the saints knew to be false, as God had said as early as 1831, "that none else shall be appointed unto this gift except it be through him [Joseph]."—D. C. 43: 2. And many of the saints who were contemporary with Joseph Smith, have made the statement, under oath, that they heard Mr. Smith remark on several occasions, that "if Brigham ever gets the lead of this church, he will lead it to hell." Further, Joseph had already appointed another to lead the church in his stead. In harmony with God's law of lineage, Joseph's son, then but twelve years old, had been blessed and anointed under the hands of his father to fill this position.

However, no matter how peculiar a view may be, there are some willing to embrace it; and this was true of the assumed leadership of Brigham Young—there were a number of the Saints who confided in him.

We must be merciful—even pitiful, when we refer to them. The days of '44 were indeed "dark and cloudy"; but they were bright compared with the succeeding years which have been experienced by the little band who reached the desert of Salt Lake, cold and famishing, only to be fed on polygamy, and other polluting food.

Now, I once more call your attention to the 200,000 Saints who were deprived of their leader in 1844. Of that number I quote from Bishop Whitney's late "History of Utah," to show you how many followed Brigham Young to Salt Lake and became polygamists. The advance, or pioneer

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company, numbered 143, who reached the site of the founding of Salt Lake City, Utah, on July 24, 1847. In the spring of 1848 the number had been swelled to 1,671, one year later to 4,080. And, as additional proof on this subject, you will find by consulting "The People's Atlas," published by Phillips and Hunt, in 1885, that the entire population of Utah—Mormons and Gentiles—in 1850 was only 11,380; and the number of people in Salt Lake City—where nearly all of Brigham's followers settled—was only 8,236 in 1860—sixteen years after Joseph's death. Now then, allowing Mr. Young 10,000 of the original church, it leaves us the goodly number of 190,000, or such a matter, who *did not* go to Utah. Notwithstanding all this, we see in scores of histories, that after Joseph Smith's death, his followers went to Salt Lake City under the leadership of Brigham Young.

By writing to any of the Mormon officials in Utah, I believe they will inform you that the doctrine of polygamy was first publicly announced in Salt Lake City, 1852. Brigham then remarked that it would sail triumphantly over all opposition. Surely, the Baal god must have been sleeping when that prophecy was uttered.

You are anxious to know what became of those who denounced Brigham's usurpation as a cruel fraud. Some died; a few separated into little factions; a number grew lukewarm; but a large number continued to lift their voices in tender pleadings to Israel's God, realizing that only by battling on, keeping the camp fire burning, and having faith in the Father of love, could chaos be turned to order; the spark fanned into a flame.

Faithfulness could not go unrewarded; sorrow could not continue forever, else the heart would break; so Jesus, in the infinite mercy of his great love softly opened the door of heaven, and spoke. The saints were commanded to reorganize; to select Joseph, son of the martyr, as their leader, and the hallowed influence of the Holy Spirit would demonstrate the Father's approval. This was effected in 1860, and since then the church has been designated as the *Reorganized* Church of Jesus Christ of Latter Day Saints.

Friend, do you realize that we must all stand before the judgment bar of God? And that "all *liars* shall have their part in the lake which burneth with fire and brimstone, which is the second death"? I believe this with all the energy of my soul, and I do not wish to barter my salvation for the sake of writing a few lies.

Space forbids my entering into a review of the many conflicting accounts of the wonderful phenomenon called "Mormonism." In reading books that give erroneous statements regarding dates, places, and other things which are absolutely ridiculous, when read by one that knows the truth, you must use your own discretion in believing them. Remember there are always two sides to a story, and one is sometimes good until the other is told.

Anyone, and everyone have felt at liberty to write statements concerning our church. Beginning with Howe's work, "Mormonism Unvailed," the world has been flooded with so-called *exposes* of Mormonism. The religion has always been looked down on, as was the church in Jesus' day, and anyone could write as many slanderous remarks as he pleased, there was no one to object but the despised "Mormons," and their testimony amounted to nothing. It was quite a fad at one time to write a book against the Latter Day Saints. In almost every case the work was *against:* it would never do to say much in favor. Why! the world would call the writer a Mormon, or else say he lied. And then, the books were made to sell, you know, and it would not be policy—from a financial sense—to disregard the public taste. All one had to do was to go and live in adultery in Utah for awhile, and then apostatize and write a book. He and his writings were at once received in the tender embrace of all; or a good part, of the fair daughters of America. It did not matter how many lies and absurd contradictions the *expose* contained; not a question raised as to whether the statements concerning Joseph Smith and the early church were true; not a doubt expressed about how one book could say Joseph had forty wives, another only nineteen, and yet another twelve, and another only one, and all accounts be true. Really, it did not matter any way. It was about an unpopular religion, and a few mistakes, or a book full of mistakes were not objected to but by the Latter Day Saints.

Dear reader, I find this in every place I investigate. The world seemed to have gone crazy over the absurdities (?) of the new—and yet old—old as the earth—religion. The phrensy has not died away yet—even in the enlightened, cultured land of America. Every little while some one that has control of a printing press, will publish an account (something that has been exploded again and again,) of "Joe Smith and his Mormons."

Do you wish to learn more about this sect that is everywhere spoken against? If so, read on. I am making no apology for the Mormon Church—as the Utah people are pleased to call themselves in their speeches and writings. As has been well said, "It has made of Utah a deformed child."

Just to show you what contemptible ignorance is manifested by those whose privilege it is to know the difference between our church and the Utah faction, I give a few extracts taken from newspapers, which treat on the subject.

The following I clipped from the Bangor, Maine, Weekly *News*, of April 9, 1896:—

KIRTLAND, Ohio, April 6.—The annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints began here to-day in the old Mormon temple, with a large attendance. There are delegates present from Canada, California, Maine, and Missouri. The denomination claims to be the original church established in 1830 by Joseph Smith, and out of which sprung the Mormon Church of Utah, under Brigham Young. The reorganized sect does not, nor never did, practice polygamy.

One fact is worth a ship load of argument; but two facts are worth more. So here is a statement contained in the Greenfield, Illinois, *Argus*, May 24, 1895:—

Some years after Brigham Young became established at Salt Lake City, the remnant that refused adherence to this leader, set up a church government of their own. Feeling that polygamy was wrong in its very nature, and wishing to free the church of such false doctrine, they have bitterly denounced polygamy, denying that it was ever a part of the faith as taught by the prophet, and that it was nowhere set forth in the published documents of the church during Joseph Smith's lifetime; that these obnoxious features were an aftergrowth introduced by Brigham Young, for which the original church and faith were not responsible.

The readers of the El Dorado *Sun*, of September 27, 1895, observed this account in a column of that paper:—

The Reorganized Church, which has been proven the original church by the courts of the land, accept Joseph Smith, Jr., son of the original prophet, as the leader of their organization, and as a result their number has increased and their church has prospered. The Reorganized Church discountenances polygamy and deny the allegation that Joseph Smith ever gave a revelation concerning the same. Those of the Reorganized brethren whom the *Sun* man has had the pleasure of meeting are all intelligent, worthy, and law-abiding citizens; thrifty and industrious, and are earnest workers for the cause of humanity. They practice the religion that they believe to be the purest and best in the sight of God, a privilege that is accorded to all men in this land of freedom; and surely no man has cause to complain.

The New York Weekly *Tribune*, of January 12, 1898, refers to having received an able letter in reply to a statement published by that paper that "of late years it has been maintained that the revelation sanctioning polygamy was received by Joseph Smith as early as 1831." It then remarks that the writer "brings what seems to be strong evidence that the practice of polygamy was not known among the Mormons until after Smith's death and the removal of his followers to Salt Lake."

It has previously been mentioned

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how many of "Smith's followers" went to Salt Lake.

George Q. Cannon, one of the leading lights of Mormonism, wrote of Joseph Smith, the present leader of our church, in this manner, as published in the *Juvenile Instructor*, August 1, 1885, a paper published at Salt Lake City:—

He himself has gone to Washington and urged, with cruel and hateful purpose, the enactment against the people of Utah, of laws of the most oppressive and destructive character. Others of his followers have done the same. They did all in their power to have the Edmunds bill become law.

Most everybody knows that the Edmunds bill was a law to prohibit polygamy.

Here are a few quotations taken from a short sketch of Hamilton W. Mabie, as given in *Comfort*, a paper published at Augusta, Maine, March, 1897:—

Hamilton W. Mabie is a man whose influence is always given towards creating high ideals of life. He is editor-in-chief of the *Outlook*, and has made that paper an exponent of his own lofty theories. . . . He is in great demand as a speaker and lecturer, before all gatherings that in any manner are connected with the intellectual life of the people. He is a deep thinker, but has the faculty of expressing deep thought in such clear and simple language as to interest all. In a remarkable degree he possesses the ability of awakening thought in others, and that thought is always directed towards all that is sane, cultured and gracious in living. . . . He is an author as well as an editor. . . . He reaches the most thoughtful portion of the community.

In one of Mr. Mabie's histories, entitled "Our Own Country," and published by the Monarch Book Company, Chicago, Illinois, he refers to our church on page 412, in this manner:—

It accepts three books as of divine origin: 1, the Bible; 2, the Book of Mormon; 3, the Book of Covenants. The latter consists of the revelations given to the church in the present century as a guide in church government. The Book of Mormon is accepted as a history of the ancient inhabitants of America and the revelations given them by God; beginning at a period two thousand years before Christ, and continuing until four hundred years after Christ. In doctrine they adhere to the Trinity, to the atonement by Jesus Christ, to the resurrection of the dead, to the second coming of Christ, and to the eternal judgment; believing that each individual will receive reward or punishment, in strict measure, according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sin, and by the laying on of hands. They believe that revelations of God are still given by the Holy Spirit for the guidance of the church, and that the gifts, blessings, and powers of the Holy Spirit in Bible times are continual. Their order of church government is such as they find authority for in the New Testament, and such as they understand that the apostolic church observed. . . . As to marriage, they believe that it is ordained of God, and that there should be but one companion for man or woman in wedlock, until the contract is broken by death or transgression. They characterize the doctrine of polygamy, or plural wives, as an abomination.

When we consider the writer of the above, and what he has written, I fail to see why the same should not bear some weight with honest thinking persons, and justify them in believing that the world has been too hasty and prejudiced in passing judgment upon an innocent people.

Do you wonder that I feel a downright pity for the man or woman who will tell me, with the stubbornness of Abraham's mule, that they know there is no difference between my church and the Mormons of Utah? I am acquainted with a man who had lived all his life in the same town with a brother, and in conversation with me he was just as positive that the brother was a Mormon as I was positive that he was not. The man was sincere, but he cared not enough about knowing the truth to investigate, and had been under that delusion all his life.

While the old earth drags on under its load of sin, there will be thousands who will never know the truth concerning the true Latter Day Saints. As Peter has said, "For this they willingly are ignorant of." And as there were scoffers in his day, so shall there be in our day.

One more extract and I leave the matter with you, praying to God in the Son's name, that what I have presented in my ignorant way may find a resting place in the hearts of honest searchers for truth, not for my sake, but for your sake, and for Jesus' sake.

The Wright County *Democrat*, a paper published at Clarion, Iowa, 1893, in referring to some of the elders of the Reorganized Church, remarked:—

The church that these energetic men represent, cannot by any means be confounded with that spurious offshoot of the original church, now and for many years past having their headquarters in Salt Lake City, Utah. Any attempt to so confound these two bodies, would be a manifest acknowledgment of unpardonable ignorance, or a willful misrepresentation of historical facts.

RALPH W. FARRELL.

WEST SULLIVAN, Maine.

WE SHOULD OCCUPY ACCORDING TO OUR CALLINGS.

Allow me space for a few words in defense of the above heading. We are living in a most momentous age of the world, an age when the prophets of preceding ages, filled with the Holy Spirit, looked down the stream of time, and have foretold that which shall follow in the age in which we are living so plainly, so minutely, that we need not be mistaken in this. This is an age when the watchmen upon the towers of Zion should lift up their voice in defense of God's cause, and proclaim to the world that which shall come upon them. And as ministers for Christ, chosen in this the eleventh hour of the gospel dispensation, our cry as watchmen should go out, "Prepare, O prepare," that there be no lack of care upon our part in discharging our duty as watchmen. Faithfulness upon our part in moving forward in line of our duty will bring joy and added blessings; this is a blessed thought, and should fill the soul of every one engaged in the service of the Lord. In Psalms the prophet tells us:—

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.—Ps. 33:18.

And again:—

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Ps. 34:17, 18.

O, a blessed thought! How it should cheer us; that if faithful in discharge of our duty, the Lord is ever mindful of us, and that to bless. As servants of God we should be fully equipped and ready to march onward to victory. Steady, unmovable, forward, not backward; advancing, mounting higher, achieving victory over sin and the Devil. "This only can be done by our faithfulness to God and his work." Every man whom God has chosen has a work intrusted to him. He may do that work, or he may not; but he is simply chosen to give him an opportunity. And if he does not lay hold upon this opportunity and grasp it, and perform it, and occupy according to his calling, God will select others upon whom he can depend to carry on his work to victory; men who will not fail to lift up their voices in defense of his work in any and all circumstances. We should see to it that we are not of those who will fail and forfeit this right and privilege; this honor which God has placed upon us, that we may lay aside all those things which are calculated to deprive us of our duty which we owe to God and our fellowman. My experience, since I have been in the work, teaches me that neglect of duty has brought some cloudy days; but by the help of God this has been removed, and I see now the necessity of an onward march to victory. The cry was made some years ago, by the voice of the Spirit, "come up higher." How much higher are we to come? Until we can endure the presence of the Savior. Will this exhortation apply to the priesthood or people; to both, I believe. Let us see. First, to the priesthood, eminently and preëminently. Second, to the people, for through the priesthood only, we understand, can the people be able to abide his presence. Who is responsible if we fail in doing our duty, and with the light already received, we begin to detract, and suffer Satan to begin his work, and finally the result is we become spiritually dead to the work and our duty?

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In section 116 of Doctrine and Covenants, revelation given May 4, 1865, paragraph 2:—

Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me.

If at that time, when this revelation was given, the elders herein spoken of came under condemnation, and if there are any at the present time, would not this language apply to them? We verily think so. As a church and ministers for Christ we are looking forward for the second advent of the Savior. Are we prepared for him? so that when he shall come, and the opening heavens shall reveal him, we can say as John upon the Isle of Patmos, "Come, Lord Jesus, come quickly." If this is not our condition, then we have something to learn—something to do. I cannot lift the veil to tell you more, or to behold it myself. Soon, oh, so soon, we all shall know its boundless, everlasting realities, for we are nearing the golden gate that opens on the ocean beyond. I will only suggest in conclusion upon this subject, Seek for the Spirit of the living God, that it may enlighten our souls, and inform our judgments, and cast a clear light upon his word. Then that day of the coming of our Savior will not overtake us as a thief in the night. May the Lord bless and guide and save us.

E. E. MARSHALL.

Letter Department.

FIVE LAKES, Michigan, March 1.

Editors Herald:—The Saints in this part of the district as a rule are alive to the work. Some others are coming into the fold of Christ, while many are investigating this new but old gospel; and as they see that the Lord is confirming the word with signs following, they wonder with amazement, and say, "Why didn't others see this before now?" I tell them Paul says, "How shall they hear without a preacher? and how shall they preach, except they be sent?" and he that is sent of God will teach the things of God, and those who will do the Father's will shall know of the doctrine. I can truly say, If there were no hereafter, and no reward when we pass from this stage of action, it is good to be a Saint in this life when we do our duty. It is a heaven on earth to do the Master's will, and we do know, when he gives such grand testimonies of his truth in this life, that we are sure of the rest if we do our part.

I have been greatly blessed of the Lord this winter while laboring for him, and strengthened by the testimony of my brethren while trying to encourage them to press on to victory and fight manfully till we hear the welcome voice saying, "Well done."

When I last wrote to you I did not think I could get away to do any preaching this winter; but last December my wife was called to the bedside of her daughter at Bothwell, Canada, who, after a time, was restored through the ordinances of the gospel. The last I heard, she was up and doing her work. To God be all the praise.

While my wife was gone I had to keep "batch." If any of the brethren have been left to do that, and like it as well as I did, they know how to sympathize with me. I do not wonder at the dear wives wanting to go visiting once in awhile and get a change. I do not blame a woman for getting after her husband in good shape when he leaves her a lot of black wood, and crooked at that, to cook a meal with, and then find fault with her when she complains that she can keep nothing clean. It is a wonder to me that there are not more broom handles than brooms worn out. And if complaints we hear in some places are true about preachers, this many apply to elders who have the same fault. They should see they do not put more burdens on the sisters than necessary. While doing missionary work, do not sit or lie around and let the fires all go out unless the good woman of the house bustles around to keep up an extra fire to keep you from freezing. Get a move on you. It will hurt no preacher nor lower his dignity to take in some wood, if it is in the snow, or even split it, if necessary. And when you want a drink and find no water in the pail, do not ask the dear sister, who is doing all she can to make you feel your labors are appreciated, drop her work and run through the deep snow to bring a pail of water, when you can do that much yourself. Think of your dear wife at home, if you have one, and say and act, I'll do unto others as I would they should do to mine. Those who have not learned this ought to keep "batch" awhile. It might help them when they are out, and at home, too.

Elder Durand was with us some three weeks and baptized one, and then Elder A. Barr, district president, came and preached for us nearly a week. His counsel to the Saints was good, and I hope will not soon be forgotten.

Before he left I was called to Goodland to administer to Grandma Shell, aged seventy-six. I remained three days, till she fell asleep in Jesus. The pain left when she was administered to, and the Lord said he would be with her through the valley and shadow of death, and that she was in his hands. I preached her funeral sermon on Thursday, and the following Sunday I conducted another burial service—I buried Bro. John Johnston with Christ in baptism. This caused the Saints to rejoice, as well as Sr. Cora Johnston, who has been traveling the good road alone for many years, and praying that the time would come when they would go hand in hand. Her prayers are answered at last. He will make a useful man in the church if humble, as he was considered a good man before he came in, and if we let the gospel do its work, it will make better men of us. I am inclined to think a man and his wife are not one until they are one in Christ. Then the Spirit of Christ can make them one, and they will seek each other's good, and bear each other's burdens, and thus fulfill the law of Christ. Others at Goodland wanted to be baptized, and would have been, but they did not know I was going to remain over Sunday.

While there I attended the Baptist protracted meeting. Elder Stone, who was conducting them, had previously held some meetings in our church at Juniata. When he saw me, he came and said he was so pleased to see me, and inquired after the welfare of the Saints, as well as his people, in Juniata. I gave him an introduction to some of our people who were with me. He invited me up on the rostrum with him, and when the other two preachers came in he introduced me to them as "the Rev. Elder McKenzie from Juniata, a friend who allowed me the use of his church to hold meetings in when we had none of our own," etc. He called on me to offer the opening prayer. Of course I could not make the same kind of a prayer he could for the occasion, still, it was remarked by his own people, "Wasn't that a grand prayer?" etc. After the preaching, and all the mourners had been called around the anxious bench, and prayer offered, and they were dismissed and all had testified, Rev. Stone asked me if I had a word to say. I first excused myself, as it was so late. Then he invited the Baptist preacher by my side, who also declined to speak. The presiding elder then spoke and sang some, and then Elder Stone called on me again and introduced me to the congregation as the Rev. Elder McKenzie, and told them what fine people he had found us to be; that he had found me to be a Christian and a gentleman, and was glad to meet me and have me with them, and would be pleased to hear from me. All this time I was praying to my Father for wisdom, and that he would give me words to speak. And praise his holy name, he did. And while I could see tears rolling down some of their faces, I knew the Spirit of God went with what I said. When I sat down, the presiding elder of the church, Rev. Hunberger, sprang up and said, "That's the kind of a spirit I like to see manifested in a Christian; to build up the work of God and not tear down," etc., and said he was pleased to hear the testimony and words of exhortation given by the brother; that he had learned something, and hoped they would keep in mind what they had heard; and came across to me and shook hands again, saying, "God bless you, brother, in your work for good. Come again," etc. This was a Freewill Baptist meeting, and it was a close communion Baptist preacher who sat by my side.

I hope the Saints in this place will use wisdom in their testimonies. Let us tell what the Lord has done and is doing for us, and let others alone. If they are honest and of the sheep, when they hear the voice of the Good Shepherd they will follow him; and if not, we only do harm in a meeting of this kind to contend with them. There is a time

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for everything, and the time to strike the iron is when it is hot, and not before.

Your brother in gospel bonds,

A. McKENZIE.

LEEDS, England, March 7.

Editors Herald:—Kindly permit me to contribute a word to your pages in testimony of the gospel and the church, and thus gratify a desire which arises from a knowledge of their divinity. The *Herald* is of greater interest to me than any other periodical, religious or secular, because it is the official organ of the church, containing matter in relation to the church and its workers and members, and also because the greater portion of its contents is written by persons who have received of the same Spirit as myself.

Though I am not acquainted with the many writers and correspondents, there seems to exist something approaching—may I say—a spiritual acquaintance despite the few thousand miles that separate us. Surely, then, the gospel did come in power and has given life and light to those who have accepted it. My short acquaintance with it has furnished me with abundant proofs of its truth and divine authority, and that it is a saving power not alone for the next life, but for this present life also; in fact is the very thing essential in order that this life may be of real value and purpose. It imparts to us the highest conception of life and prompts us to exclaim even amidst trials and difficulties, that life is a blessed thing.

When the church first came before my notice, I well remember that in making an estimation of it, I looked at it from its outward appearance and contrasted it with other churches in respect to its popularity (or lack of it) the number of members and their social standing, the place of worshiping and the form of worship, and the result was an unsatisfactory one. I did not desire nor did I entertain the least hope of being a member of it at that time, but now my judgment, yes and knowledge too, are entirely different. I have learned that the religion and Church of Christ cannot be judged by the eye, but only with the heart and soul, and that we are not in a position to make an absolutely correct judgment until we have complied with the wishes of Christ as expressed by his teaching; and when compliance has been rendered by us, we receive the gift of the Spirit. Then and not till then are we in a position to pass judgment upon spiritual matters; for spiritual things can be discerned only by the power of the Spirit; and the gift of this power is contingent upon our obedience to Christ.

The church which once appeared insignificant is now the most significant organization, in my judgment. When the gospel is accepted and we become members of the church, our souls receive "life," and a love for Christ springs up within us to a degree not previously experienced, and light dawns upon us to a surprising extent, and the Holy Spirit fully convinces us that the angel did indeed deliver the gospel message to Joseph Smith with power and authority. Does not this firm conviction of our foundation supply us with a cause for thankfulness? Is it not of great value to us? How many honest searchers of truth are there who would not willingly pay a high price for such a blessed assurance which is vouchsafed to the members of our church? This assurance must be beneficial to us in our spiritual life.

When a man is out upon a journey, say to some distant village or town, and he is not sure that he is traveling upon the right road, he walks with some hesitation and uneasiness; but when he is positively sure that the road is the correct one, he steps forward with energy and is free from anxiety that his efforts are misdirected or futile. And so it is with those who are convinced that they are traveling upon the right pathway to salvation; they are not encumbered with doubts on this point, therefore being free from such an anxiety they are in a better position to concentrate their energy and thought upon the object in view.

The gospel is eminently fitted to meet every requirement of the soul, and if our soul were to respond to its every call, what would hinder our rapid progress in every direction? The secret of it all is in a living obedience to it, and it is under such a condition that its light is most brilliant, bringing us increased joy in an appreciation of it. There is nothing of so much importance to man as his eternal welfare, and it can only be insured by a continual obedience to the wishes of Christ; and it is undoubtedly the supreme purpose of our life, and embraces all that is good. The gospel is a very practical one, and its glories and beauties are best seen and experienced by a practical observation of it; and being convinced of its truth, divinity, power, and authority, all that remains for us to do is to live it. May the Spirit aid us in this direction and thus give to the work the best testimony that can be given is my hope. Your brother,

W. R. ROBERTS.

ROCK ISLAND, Ill., March 18.

Editors Herald:—Saints of the Tri-Cities, by their united efforts to scatter the seed of truth as found in the restored gospel, may well claim Sunday a well spent day, as Sunday school is held in Moline at 9:45 a. m., with occasional preaching after; and at Rock Island, Sunday school at two p. m., at three preaching or prayer service, then Religio, and an effort for preaching in the evening, is being made for Moline, we understand. Surely a continuance will bring a reward.

There has been some persecution, by misrepresentation in the press classing us with those who believe in polygamy. An article showing error was written by Elder H. E. Moler, who in company with Elder A. J. Keck is laboring in this vicinity. They are certainly efficient laborers.

On the 11th inst. I was in Kewanee and heard a very fine sermon by Bro. John Chisnall. We were pleased to notice the large attendance of members, and those outside, of which we understand some are quite interested in the work. The new brick church, which is nearly paid for, is certainly a monument of beauty and attraction; and much credit is due the Saints for their untiring efforts.

Trying to be a close observer of the ways of the world, I am made sad by the many who are serving self and who treat invitation to hear religious efforts as absurd and unreasonable. The luxuries of life, with comforts and pleasures, seem to fill their cup to the brim. Under these conditions maybe many were when the Christ with deep emotions said: "O Jerusalem! how often would I have gathered you," "but *ye would not;*" "Your house is left unto you desolate." It proves how transitory are the things of earth life.

I yearn for Zion's redemption, for the coming of the Master; and yet conditions would seem to point to the dim future for these unfailing pleasures. Patience and faithfulness, however, must have their perfect work.

Your brother in Christ,

ALMA WHITEHOUSE.

KELOWNA, B. C., March 15.

Editors Herald: — British Columbia is a hard field to labor in. The greed for gold and the lack of an understanding of the difference between our church and the Utah faction are the dominant evils.

When last I wrote for publication the open opposition had temporarily subsided, until a big gun of the Advent persuasion had been imported from California. He attacked the faith, thus necessitating a discussion, which lasted one week. As evidence of truth's complete victory seven were baptized; while Elder Hunt, my opponent, hastened away homeward.

Although the debate killed the Adventist cause, it did not fix his Satanic majesty; for shortly after debate a crowd of unruly men and women assembled themselves at my place of service, proposing to run a meeting of their own. After some spirited conversation they got up en masse and walked out. The service went on. A few weeks glided by and I began to think "quietness" was starting her reign, but no; the public was startled by the publication and distribution of a small pamphlet entitled "Origin and contents of the Book of Mormon," gotten up by a Methodist clergyman. Actually it contained at least one hundred and sixty-four lies. I challenged his reverence, as also a Presbyterian divine, in the manner referred to heretofore, with the gratifying results of knowing their guns have been spiked; they haven't peeped since.

My proceedings in Chilliwack were now to be cut short for the present, as a mob spirit was beginning to manifest its barbarous hideousness. Their plans were kept secret, but not from that all-seeing One, who, warned me in a night-dream to flee the community, my life being in danger. I promptly obeyed, and started in to work at Victoria, the provincial capital. Was received and treated with all due kindness by Bro. and Sr. Lively, who sacrificed nobly for the spread of the work. Two weeks effort failed to elicit a responsive welcome from Gentile Victorians and we quit the place.

There was nothing for me to do now only

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to strike in where there were no Saints. Arriving at Agassiz, I obtained use of school, announced meetings; but when evening of appointment came I was refused key because of a delegation of ratepayers waiting on the trustees with a signed petition declaring I was "a Mormon elder with a notorious reputation," and begging them to refuse me entrance to school. Hereupon one of Agassiz' noble citizens with myself waited upon the caretaker of the public hall, my friend offering to give him two dollars and a half for one night's services; but lo! our opponents came also, thus echoing by action that historical statement, "When the sons of God met together, Satan came also." 'Twas no use; money wouldn't tempt him! thus they ousted me out of the town. I may add that while all hands were waiting upon the caretaker a free fight started, but was quickly stopped.

Going thirty miles up the line found me located at Yale, boarding among strangers. Tarried here nearly a week, and following the suggestion of wisdom made for the next town. I was rather unfortunate in this place, as I could get no place to stop over night. I even tackled John Chinaman for a share of his oriental soul-inviting bunk, but rigidly refused. In a few hours a freight came along; I boarded it and arrived at North Bend, the next town. Distributed tracts from house to house, thoroughly advertised meetings, preached a number of evenings, but could arouse no interest.

Wisdom did not justify my tarrying long in the place, as hotel expenses were high, hence I pushed for Lytton, the next town. Could get no place to preach right away, and as hotel fare was enormously high (two dollars a day) I merely distributed tracts to the few English-speaking people, and put for next hamlet, called Spence's Bridge. Only two or three houses here; preached once without attracting the city, and pushed on for Ashcroft, a town of considerable size. Hall rent here six dollars and a half a night. Was refused school, so I distributed tracts to all residences, and struck out for Enderby, which was reported to have a farming community surrounding. Ever since leaving Agassiz there was little or no farming carried on, owing to the rough country and barren mountains.

Arriving at Enderby I was about sick with a severe cold I had contracted the night before sleeping in a caboose and station house. However, we managed to struggle around. Was refused school, refused Presbyterian church, and hall rent too high. All I could do was distribute tracts to all houses. This being done I boarded an outgoing bobsleigh and put for the country. Six or seven miles out I spotted a school, but as settlers were three and four miles apart it seemed folly to attempt to hold meetings. That night I begged for a night's lodging, got it, and stowed away securely on a poky spring lounge. Morning came, thank heaven; but I soon learned it would take more than thanks to settle up with landlord for the meager two meals and bed; seventy-five cents was the damage. The scanty quilts and cold night by no means lessened my cold and so confident was I that I'd meet success at the next school section six miles away that I paid landlord half a dollar to drive me three miles through the deep snow. I fully expected my almost diminished pocket would soon be repleted. Arrived at next school section; got school. A few out first night, and to my wonder and surprise I was invited home with one of the trustees. Preached next night with increased audience. I was happy and hopeful. At conclusion of service I announced for further meetings, but no sooner had announcements been made than my landlord trustee played traitor and refused me school any longer. The audience was indignant, and in a closing peroration I painted up the hypocritical Methodist trustee in the glowing color of black.

Next day I struck a ride and reached Armstrong, a stranger as usual. Refused public school, but unexpectedly I got Methodist church; who would believe it? Announced services, the audience were gathering and in walks two trustees producing a telegram they had just received from their parson who was in a neighboring town (and who had been telegraphed to by Trustee Laurimer) saying that their discipline forbade use of church to my services. Did anyone ever hear tell of a more deliberate lie? There's not a line in all his discipline suggesting as parson said. The fact is that parson knew the discipline is not widely circulated, hence worked on the ignorance of his flock to oust me out; but I wouldn't go, I had been pushed around so much that I concluded I'd make a stand and face the music. Trustees saw I meant business, and coolly sat down listening to the discourse. The crowd was with us. Next day I rented the hall, preached two nights to interested growing audiences, who gave moderate collections, and again was fired. The proprietor of hall was a Presbyterian; I need say no more. The audience was angered; another fight nearly resulted.

I had lots of friends, but I had to leave town; no other place to preach; however the seeds of truth were left behind, as I sold three Books of Mormon.

In due time I arrived at Vernow, the next town, a place of considerable importance. Got a large warehouse free of charge; spent hours in posting notices of services; held one, and was bounced again by a Presbyterian, an editor of local press. Another hall in town, but no money to hire it. Things now looked pretty blue, I was nearly three hundred and fifty miles from the nearest body of Saints, tarrying at hotel, and means getting mighty meager. The prominent reason urged by editor for my expulsion was that they had heard of my work in Chilliwack. Many friends and sympathizers were made.

Having enough money to push on to the next town I immediately got under way and arrived here yesterday, having but sixty cents on hand. Am tarrying at hotel, the only boarding house; no friends nor Saints here. I have bargained for use of hall, agreeing to give one half the collections. I preach to-night. Let the work roll on.

In bonds,

D. MACGREGOR

LYDNEY, Eng., March 8.

Editors Herald:—The *Herald* pages are perused with deep attention, as week succeeds week, and I feel I could not afford to be without it. Since the war commenced mails have been somewhat late arriving in this country. We usually get the *Herald* when it has been in print about a fortnight, but of late it has been more like three weeks.

Ye editors and others are doubtless looking forward with interest to the coming conference. We wish you a good time; we also could wish it nearer to us, but that would be of no avail, as doubtless Lamoni is the place for business; and it looks as though the ministry quorums are up to date and are going to beat all previous records this time. My earnest prayer is that the Spirit of peace and love will be present in the assemblies, and that may be done (be it little or much) may have what the divine seal and sanction and be confirmed in the heavens above.

Pleased to hear our worthy missionaries arrived home safely, and I have one regret at present; that is, I would like for them to be just coming over instead of just having gone back. We appreciate very much the labors of both Bro. F. G. Pitt and Bro. Newton amongst us; and irrespective of the peculiar ideas of some, I would say, Send more men of the same stamp over to help us to gather in the thousands upon thousands whom Christ has redeemed. You should just have seen the remarkable way in which Bro. Pitt adapted himself to every department of this great latter-day work. I should like for his equal to reside in the little town of Lydney. The liberty and freedom with which Bro. Newton held forth the faith which has again been delivered unto the Saints, will not be forgotten for some time yet to come.

Since opening our new church here, October 8, 1899, three have come into the fold by baptism, and we are hopeful of more success as the summer advances. Prejudice runs high against us; still we are in no way discouraged, but on the other hand some count it joy that they are worthy to suffer shame for his (Jesus') name.

Bro. A. N. Bishop, of Cardiff, visits us twice per month, by direction of our late mission president, and his labors are not in vain, but on the other hand, much good is the result thereof. The opening services in connection with the new church were fairly successful. We find ourselves in debt to the extent of one hundred and seventy pounds, and as there are but few who can or who will give of their means to help us, we have agreed to pay five per cent per annum interest on this amount and pay twelve pounds or more if we can off the principal.

Whilst writing to your valuable columns I would like to know if section 42 Doctrine and Covenants is in force to-day. I know some will readily admit paragraph 5 is all right, which says the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them," etc. Now, to those who believe that portion

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come with me to verse 10; it reads: "And again, if there shall be properties in the hands of the church, *or any individuals* of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship," etc.

Now much has been said of late about the gathering. I wonder if those who are scattered have done all in their power to get the pure and undefiled gospel before their friends and neighbors, so that the earth can be left without excuse. Query: Is the gospel to be preached as a witness? If so, how can it be successfully accomplished without meetinghouses, or churches, if you will have it? Hath not God made of one blood all nations to dwell upon the face of the earth? That being correct, are we preparing ourselves to have equality and all things common? I know I am coming to a very tender spot in some, but if I understand rightly this is a part of the celestial law, and he that cannot abide this law will not be meet for celestial glory.

In this country there are some who are very much opposed to the missionaries who come here time after time from America. To my mind this should cease to exist, as there is ample room for all to labor in this great cause without being jealous or envious of each other.

Heed the command, ye elders in Israel, Come up higher. Lay aside those things which will ultimately perish, and come, spend your time, your talent, and all the powers with which you are endowed in the service of God for the building up of his church and kingdom here upon earth, and assist to hasten that day which shall come when the will of God shall be done on earth as it is done in heaven. If you are faithful, eternal will be your glory and great will be your reward.

I humbly ask an interest in the prayers of the Saints and hope by God's help to be faithful and make my calling and election sure; and what I desire for myself I also desire for all God's children everywhere.

Your brother in the gospel,

HENRY ELLIS.

ECHO, I, T., March 17.

Editors Herald:—The *Herald* is truly a welcomed guest in our home. Were we compelled to be deprived of it I am sure we would feel like we had lost one of our best friends. It has often cheered me in times of darkness, when it semed that all my earthly friends had deserted me.

Five years ago to-day I obeyed the blessed command of the Lord. Never, since, have I regretted this step. I was only twelve years old then, yet I was sure that I was pleasing my Savior by obeying his command. The truthfulness of this being his work has been proven to me many times since I have been in the church.

There is no branch here. There are about eighteen or twenty members, seventeen of whom are Lamanites. We have prayer meeting every Sunday afternoon. The Lord remembers us, although we are weak, being deprived of all the privileges of a branch, yet the good Father lends his parental care to even us.

I hope and pray that the time is not far off when the Lord will open the way here and send forth the light of the gospel to the inhabitants of this land. Dear *Herald* readers, I ask an interest in your prayers, for all of us Saints in this part of the Lord's vineyard. I feel that it is hard to live the life of a true Latter Day Saint and be in a scattered condition, deprived of the benefits gained from a branch. Your Lamanite sister,

DANA CLARK.

OZARK, Mo., March 21.

Editors Herald:—The writer has had privilege of attending the South Missouri conference, commencing March 17, ending March 19. While there I was rebaptized and confirmed into the Reorganized Church of Jesus Christ of Latter Day Saints. The reason for so doing was because I had gone so far as to renounce the restored gospel and the accepting of false beliefs and doings of the world; and by so doing the writer had thrown himself out of the kingdom or Church of Christ. Then as baptism is the door of the church, it was necessary to be baptized again.

The writer's experience after getting disaffected from the church, has taught him a greater lesson and has more firmly established him in the truth. I enjoyed the conference, and all the Saints seemed joyful from the beginning to the end.

Prospects now are flattering for the work to be reëstablished in this South Missouri district. A church will soon be built at Springfield and the Sweden branch, and we have some little prospects for a church to be built here sometime in the near future.

I close, bearing my testimony a thousand stronger than ever to the restored gospel.

QUINCY ANDERSON.

WHAT CHEER, Iowa, March 19.

Editors Herald:—We have a small branch of the church here, and are trying to spread the good news to others, that those who will hear and obey may be benefited by the blessings contained in the gospel of Christ.

We have been favored with the labors of Elder W. H. Kephart for three weeks, preaching fifteen sermons, ten in What Cheer, and five in a schoolhouse two miles from town. One was convinced of the truth, and was baptized; others will obey in time, I believe. He makes the truth so plain that some said anyone could not help seeing it was the right gospel. I hope he will be returned to this Des Moines district. He is an able workman and has done much good in this district.

What Cheer is a hard place to get people out to hear the gospel; more interest in war news and other worldly things. Well did Jesus say, "And take heed unto yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day may come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

May we all watch and escape all those things, is my desire.

Yours in the gospel,

PARLEY BATTEN.

ST. LOUIS, Mo., March 20.

Editors Herald:—We arrived here from Cleveland, Kirtland, and the Ohio conference (held at Sharon, Pennsylvania, the 4th and 5th) on the 9th, and are sojourning with daughter and her husband, Bro. and Sr. Trowbridge, and the small "boss" of the household Myron B. Glad to meet the friends of other days, and have been speaking to good audiences both Sundays, although under serious physical embarrassment, as lagrippe seems to have "gripped" me about the time of my arrival. Am succeeding in loosening his hold somewhat, but my stomach is still in a state of rebellion against the "mixed drink" in use by the denizens of this unfortunate city—a combination of Chicago sewage and Missouri mud "powerful" enough to strike terror to the heart of an individual whose habit of drink has been confined to water—just simple water; water that you can face and drink with your eyes open and with confidence against disaster.

The temperance crusader needn't bring his song here that tells us of the "clear, cool, sparkling water;" for it isn't here; nothing but the terrible thing referred to as an offset to beer and bad whisky.

I have been reading Rev. Sheldon's book, while partially confined to the house, and I wish he could write another book with a title and subject something like this: "What would Jesus do with the Mormon problem?" At any rate, the Latter Day Saint who has read Mr. Sheldon's current daily edition of the *Topeka Daily Capital* is painfully and fully aware of the fact that Mr. Sheldon has some things to learn about Jesus Christ, and that "reform" is needed in the manner and methods of some *pious* people as well as among churchmen, saloon men, or the politicians.

In current number of *Saints' Herald*, which I have read this morning, Dr. Josiah Strong and Rev. William Campbell, "a missionary of long service in Utah," states that the "Mormons" with one fifteenth of the aggregated number of Methodists, Presbyterians, and Congregationalists combined had outnumbered them all in making proselytes in a given period.

Mr. Sheldon has, however, in the edition of March 15 of his "reform," a "Christian newspaper," an article written by "Richard Wake," dated in Salt Lake City, entitled, "Mormonism at home," in which he states that Mormonism is "making but few converts in Utah, and losing many;" that "forty evangelical churches reporting as to losses and gains to and from Mormonism, show that

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during the history of those churches they have lost but nine members perverted to the dominant church, while *their* gains *from* that church equal forty-four per cent of their present membership. The indisputable fact that where Mormonism is best known it has the least success, is eloquent in condemnation of the system." This writer also states that "polygamy is an essential feature of Mormonism;" that the three especial witnesses to the Book of Mormon all apostatized, also seven of the apostles, four presidents of seventies, high priests, bishops, elders, and members who have been excommunicated or have withdrawn; there must have been hundreds of thousands, etc.

From what I have read of Celsus and other writers against Jesus and the primitive Christian Church, historians who have been so often and emphatically denounced by modern writers and "defenders" of Christianity, I have concluded that Celsus, Tacitus, Gibbon, and others will stand well, if they do not have the call, in the judgment day upon many of the "exponents" of Mormonism.

To state all the facts that common justice —to say nothing of Christian charity—demands in regard to "Mormon" history; to separate the truth from the error by drawing the line between the rational, Biblical, consistent, and preëminently Christian contention maintained by the church up to 1844, and the thing found in Utah so diametrically hostile, contrary, and opposed to it, is the very thing these pious pharisees do *not* propose at any time to do.

None know better than themselves that it is not polygamy that threatens their decaying and indefensible creed and church history; but, Brighamism, "Adam-God," "blood atonement," "polygamy," and the lying absurdities of Utah Mormonism are everlastingly and always paraded before the world, the truth never being half stated, and so interminibly, persistently mixed, history so distorted, as to forever if possible prevent the hungry, fair-minded investigator and searcher after something they have not from finding it in the camp of the enemy.

The hostility of man-invented religions and their beneficiaries has never let up in its warfare against the gospel of Jesus Christ, and the powerful and legitimately unanswerable argument in favor of its restoration, and the truth and purity of the Bible exposition—the Book of Mormon, and the revelations given through Joseph Smith. The religious world never has nor ever will forgive that angel for saying, nor Joseph Smith nor us for proving, that "they are all wrong."

But "if God be for us, who can" ultimately "prevail against us?" is our consolation. His presence cheers us in our warfare against the strongholds of the adversary and the enemies of Christ and his church, and the downfall of Babylon, burying with her in shame and the just contempt of future history all of her abettors and supports.

The time for General Conference draws near, and expectation enlivens many souls. If the "unexpected happens" we may all or some of us be disappointed in not seeing great things accomplished.

The unstable soul feeds on sensationalism, but people of godly or Christlike character are liable to be in conference and association with that company of spiritual forces and intelligences whose power to visit and to bless is not confined to General Conference assemblages and long interval or periods of time of waiting, but, as "heirs of salvation," are subject to the presence and teachings and glory betimes of a sweet and satisfactory and profitable "conference" of "ministering spirits" wherever their lot may be cast, or the necessities of a real soul hunger and thirst after right and righteousness exist.

"Some have not the knowledge of God," said St. Paul to those called to be Saints. What a pity it is that we should talk so much about, yet know so little of, God, as I fear some of us do.

"Ye worship, ye know not what." How many of us, like the Samaritan woman, are still in the "sign" and sensational stages of religious experience—and what a poor stomach we have as yet for the real "bread" and "water of life." May the kind and loving Father help us to a faster growth, a more devoted and self-denying service. Shall we practice in life as well as sing in the assembly of Saints, "We love to obey thy commands?"

Shall our devotion be a lip service, or shall our love toward Christ be measured by our love of and obedience to his law?

"Nearer, my God, to Thee
. . . . . .
E'en tho' it be a cross that raiseth me."

I seldom somehow care to sing that, or if I do there arises before me the awful picture of Calvary. It is too heroic a song to be sung so carelessly as we sometimes sing it. My spirit often shrinks at a service far less agonizing than that which our divine Lord contributed upon that awful day and occasion, and I feel it more becoming a true Saint and more acceptable to our heavenly Father to sing along the line and in harmony with our small practices or accomplishment.

May we learn to be more truly devotional—more consistent, more acceptably so, is my prayer. M. H. BOND.

CHICAGO, Ill., March 21.

Editors Herald:—Our weekly Chicago corresponding missionary letter has but very little to say about the colored missionary in this city, and I think it is very necessary that our church papers should know how all the missionaries get along in this city, whether they be black or white; for God has no respect to color or persons; so I desire all of the Saints abroad to know that the colored missionary is not dead, but alive and busy, engaged in the Lord's work.

My protracted meeting, which began February 22, closed March 16, with a rousing sermon by Elder F. G. Pitt, our missionary lately from England. I did nearly all the preaching myself and have a few honest souls investigating our claims. I had some nights as high as twenty people and as low as three; but I had good liberty all the time preaching the word of life. God blessed us with good luck to capture a very good lady organist, and she is a good singer. She came as soon as I opened our new hall, and I know she was a Godsend, for we have had no one for several months, and I hope to see her a member of the church before long. I was talking with her last night about uniting with us by baptism, and she said she wanted all of the truth, so I think that is a good sign.

Now a word to our missionaries, when they come to Chicago: Our mission is No. 508, Thirty-seventh Street, West, and you will always find a card on the door that will tell you where we live. It is very true it may be well said of J. M. Terry in his letter, whenever the missionaries come to this city he tries to work them to death; but his scheme would not work with Bro. Joseph Smith when he was in Chicago, and I thank God he did not pass me by like some of the other big fish do when they come to this city. But I can truly say of Bro. J. H. Lake, whenever he is here, J. M. runs him under the lake, the big lake, to Lang Mission, in the morning at eleven a. m., and in afternoon, across the lake to what he calls "headquarters branch," and from there to West Pullman, and from there to Mission No. 3, Parkside, and from there to railroad train, and when Graves Mission No. 1 looks for them, I can't see their heels for dust.

I blame J. M. for all of this, for he is called missionary in charge. He worked my brother, R. C. Evans, from my home, Canada, so hard in one day I s'pose he won't come back here except he has to come back this way to go to heaven; and also Bro. A. H. Smith, when he was here; and J. M. looked for Bro. Joseph Luff to pass through so he could measure out to him the same allowance; so he so passed by. So come again, R. C. and others, so you can get a good rest.

So, dear brother, you must change your tactics and get off at some way station and call on me first, and I will enjoy your company and see that you get rest; for J. M. is very greedy and wants the elders all for himself.

I feel very thankful for the calls I have received in the past two years: President Joseph Smith, E C. Briggs, J. H. Lake, F. M. Cooper, J. S. Keir, H. Peters, Moler, H. Southwick, F. G. Pitt.

Those that were here that did not call on me: Elder H. C. Smith, Elder Wight, I. N. White, R. C. Evans, J. W. McDowell, E. A. Goodwin, J. A. Grant, Adam Keck, E. L. Kelley, Elder Burr, A. H. Smith, F. McDowell, and others of the missionaries whose names I did not get noted; and of course I have an eye to business.

Now, dear brethren, before my letter gets too large, it is one request I must ask while the Twelve and the First Presidency are met together at General Conference: My poor, invalid wife, who has been sick and afflicted for twelve years this month, constantly grows worse and worse every year. She asks the prayers of the Twelve and the whole church in her behalf, that if it be God's will to heal her through prayers she may be healed. Surely, Saints, I have had a hard time of it. All the church please remember your brother in Christ. In bonds,

G. H. GRAVES.

P. S.—I nearly forgot to say a word about my mission. It is a very nice hall; it will

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seat about two hundred people; location good, and by the way, Bro. S. C. Good is the finest paper hanger I ever saw. He both found the wall paper and put it on the hall. You bet he is a big spoke in the wheel in the Chicago missionary work; and also Bro. Wainright is a fine carpenter. He built the platform and did other carpenter work in the hall. May God speed them along. The writer did the painting and varnishing; so all looks well. Please help to pay rent, church, and all will go well with me until God opens up the way among our people. I want books and papers for Sunday school. Will do all I can towards them. Please send all mail to No. 3628 Armour Avenue, rear 3d Flat, Room H.

G. H. G.

TEMPLE, Ohio, March 20.

Editors Herald:—A friend to the latter-day work has just reached the limit of earthly experience and gone to her rest. Mrs. Laura Sanborn, widow of Alden E. Sanborn, came to Kirtland in 1823, being then nine years old. She was therefore acquainted with the general workings of church progress and declension, during the period of seventy years. She is said to have always expressed her mind freely in its favor and in support of its chief advocates.

We visited her in November last by request of the Church Historian to obtain some evidence respecting a statement made by Dr. Philastus Hurlbut connecting Sidney Rigdon and the Spalding story as the basis of the Book of Mormon; and although she was very feeble, and could talk but little, yet she seemed to remember with clearness a statement made by him to the effect that "he [Dr. Hurlbut] never could connect Sidney Rigdon with the Spalding Story and make that thing the basis of the Book of Mormon; but he made it tell like h—l on the Mormons." She seemed pleased to be able to make affidavit to the statement, and thus extend a word of favor to the truth.

In her presence her son stated that she was always glad of an opportunity to speak a favorable word for the church. Another of her sons said: "Had it not been for Mother's feeble health for the last few years, she would have united with your people."

She was respected and loved by all who make mention of her, and so a mother has departed, a historical witness has left the stand; but her testimony will still live, being supported by works of righteousness.

By her request we addressed those who assembled to pay their respect to her remains. She died March 14, being eighty-five years old.

We are having all the word March denotes as far as weather is concerned; four degrees below zero on the night of the 14th.

HENRY C. SMITH.

Organizers of the new Sheldon Jackson Presbyterian College at Salt Lake City announce that they have no disposition to attack Mormons, but recognize their right to believe and teach what they please, leaving correction to the State if laws are violated.

Mothers' Home Column.

EDITED BY FRANCES.

"Lord of the universe, shield us and guide us;
Trusting thee always, through shadow and sun.
Thou hast united us; who shall divide us?
Keep us, O keep us, the many in one!"

HOW TO READ.

Every one supposes he knows how to read, and most people enjoy reading; but the most people also do cursory reading, and a great deal of it. People read too much and think too little. It is like eating everything and digesting nothing, and in time disastrous results follow the practice.

To get all out of an article or poem that the author endeavored to put there, is the secret of profitable reading, and in order to do this we must stop to think. This consumes a little more time, but the result of reading and thoroughly sensing one good article is worth more than the hasty reading of a whole book. In the author's mind is much that the incompleteness of language fails to express. If we can think it out, and take the *intended truths* home to our hearts, we will find a hitherto unknown charm in reading, and the truths expressed will go deep into the heart, and its influence will be felt for good in the life of the reader.

For example, take the young girl reading the description of an affectionate scene in the modern novel. Will she not pause to fully digest that? She will place herself in the scene, and we are safe to say she fully comprehends the author's thought. Then let her give the same thought to the words, and as completely grasp the meaning wherever she reads, and her mind will develop, and (it being understood that she chooses only good reading) her life will be benefited, and she will be enabled to comprehend the feelings, the hopes and sorrows of others, and her sympathy will be aroused for her suffering brothers and sisters, and charity will then develop, and how far will the good influence extend? Think it out. When we sing,

"My times are in thy hand;
My God, I wish them there,"

comprehend the full significance of what we say, and let it voice the sentiment of the soul. In this way "The songs of the righteous are a prayer" indeed. When we listen to that prayer: "That they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and *always* remember him and keep his commandments," etc.; let us each take it home to the heart, and think—think seriously of the witness we make unto the Father. There is deep meaning there—more than the simple words signify.

In this age of rush and hurry, there is so much good lying everywhere about us, that we have no time to appreciate—flowers bloom unheeded about our feet, overlooked in our effort to keep pace with the onward move. Unnumbered blessings and beauties inhabit this world with man; and could he only take time to look about him and appreciate them, and live worthy of the gifts so freely bestowed, contentment and happiness would not have to be searched for in the foreign clime—we could *all* find it under our own humble eaves.

AGNES KECK.

PLANO, Illinois, February 26.

THERE IS NO UNBELIEF.

There is no unbelief;
Whosoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
Be patient, heart, light breaketh by and by,
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "the Unknown,"
"The future," trusts that power alone
He dares disown.

The heart that looks on when the eyelids close
And dares to live when life has only woes;
God's comfort knows.

There is no unbelief,
And day by day and night unconsciously
The heart lives by that faith that lips deny—
God knoweth why.—*Bulwer.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. W. R. Elston, of Texas, writes: "I have been afflicted with partial paralysis of my limbs for about six months; can scarcely walk, and desire the prayers of the Prayer Union, that if it is the Lord's will I may be healed."

PROGRAM FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, 72 Saints' Harp. Prayer. Scripture reading, Psalm 19. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, 59 Saints' Harp. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"SHOWING PUPILS HOW TO PREPARE THEIR WORK."

In our various conventions we have frequently discussed the methods for the superintendent and teachers to pursue in the preparation of their work, but as yet little has been said as to that which is expected of the pupil. Is it that we do not fully realize

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the importance of the pupil in the Sunday school? Although without the superintendent and teachers it would not be possible to conduct a Sabbath school, neither would it be possible to conduct the school without the pupil; and for the benefit of the pupil is it that the various officers are laboring. But they cannot be successful without the coöperation of the pupil. How many of the teachers pause to think that the reason this coöperation is not given them by all is because the pupil knows not how, rather than because he is unwilling to give it; and, showing him *how*, teachers, is a duty which belongs to you.

Do not seek excuse for neglecting this duty by saying that this is something to which the parents at home can attend. Many of our Sunday school children are those whose parents care too little for the spiritual growth of their little ones to so much as attempt teaching them their Sabbath school lesson. Such children are often anxious to prepare and be able to deliver well the lessons mapped out in the *Quarterly*. But they fail to do this, and their teacher, at times, becomes discouraged and wonders why those pupils whom he knows respect and love him fail to do their part in making the Sabbath school a success.

Before laying the blame on your pupils, search yourself and see if in any way you are at fault. Perhaps in asking yourself this one simple question you will discover the difficulty: "Do I explain to my pupils the way I wish them to prepare their lessons?" Have you ever heard a teacher in the schoolroom thus interrogated? "How shall we prepare this lesson?" The child knew well the lesson was to be prepared, but *how* it was to be prepared, was a problem too difficult for him to solve. Just so in the Sunday school; we must not only tell our pupils *what* to do, but *how* to do it. Then, and not until then, will he take delight in doing it.

Someone will urge that the lack of time prevents him showing his pupils concerning the preparation of the following lesson. True, the time given for the discussion of the lesson is very limited; but we shall advance most surely when we have learned to be content in making haste slowly. Locke says: "The chief art of learning is to attempt but little at a time."

It would be impracticable to prescribe a set of rules the following of which will produce the desired results. Each teacher must use his own individuality in suiting unto his pupils their required needs, but we may be able to make a few suggestions which will be of benefit to him.

In glancing over our present *Primary Quarterlies* the first golden text to meet our eyes is, "The Son of Man came to save that which was lost." If the Sunday previous to the recital of this lesson the teacher explains to her pupils "who the Son of Man" is, and what is meant by "that which was lost," then when they learn that sentence, those words as they repeat them over and over during the week will convey to their little minds some meaning. The thought will be impressed upon them and they will retain it. They will not have learned to repeat those words mechanically, which in a short time they have lost forever.

The older pupils may be instructed to prepare their lessons so as to be able to tell it in story form, not simply answer the questions printed in the quarterly, also to express their own opinions upon all subjects, especially those on which there is room for doubt in the child's mind as to its real meaning. Many persons, however, experience difficulty in expressing their thoughts readily. We frequently hear an attempt at relating some part of the lesson ended with, "Well, I know, but I can't tell." If you have such a pupil you may, by encouraging him to rehearse his lessons to those at home, help him in overcoming this difficulty.

Insist that each of your pupils, though he may study his lesson with another, does everything for himself. Although a little time can be saved if he looks up one reference while his sister searches for another, he will have failed to gain the qualities of self-reliance, perseverance, and thoroughness.

Do not allow your pupils to be content with using the Bible and *Quarterly* alone. Encourage them to obtain and use all such helps as Book of Mormon, Doctrine and Covenants, books of authentic history; in fact, anything that pertains to the principal thought in the lesson. This plan may prove an incentive to develop and widen the understanding as well as acquaint them with the church works and encourage them to obey the divine command, "Search the Scriptures." CLARA BADHAM ROBERTS.

For Fremont district convention.

BOOKS IN A LIBRARY.

The library of a Sunday School should not be considered in the light of an educational institution alone, with food for the brain but none for the soul. And much less should it be, as is too often the case, a collection of useless books whose contents serve no other purpose than that of entertaining for the time and which give no food for afterthought.

There are at least four classes whose needs should be considered when selecting books for the library—the student, the youth, the toiler, and the child. The needs of the student should first be supplied, and the library should be stored with good books for reference on all subjects in which a Bible student, a Sunday school scholar, or a minister would be interested. The works of noted commentators, histories, maps, a Bible dictionary, etc.

To provide for the needs of the tired mothers who have but a few moments at one time to read, and have no unneeded energy which they may spend in study, for such, this library, whose aim is to benefit all, should furnish books clear and comprehensible, interesting and instructive. They must be written in a style which does not require a second reading, nor perfect attention to glean the thought. Still they should be teeming with good lessons, fresh from the one great teacher.

The characters should not be those surrounded by luxury, with no cares but those imposed by society. Such books *may* have their place in some unawakened mind. But for the weary housewife with innumerable cares, such ideas are only fruitful of discontent. Let the characters be those homelike ones whose trials might easily be her own, but those who have the wisdom and ability to overcome each difficulty. Such books may be found in the writings of Mrs. Alden, Becca Middleton Sampson, Mrs. Mulock Craik. Among the good books in this line are "The Endless Chain;" "A Devotee and a Darling;" "Prince of the House of David;" "Ester Ried;" "Titus;" and "Chautauqua Girls at Home."

For the youth whose habits are not yet formed and who has no particular taste for reading, the librarian must have at hand books which are attractive, even fascinating, but which contain only the purest thoughts and incentives to a noble life. The young usually have no desire to read or to hear lectures. What they read must be of a different character. Books on natural history, biographies of good men, and stories of such writers as Miss Alcott, Rose Carey, Holmes, Irving, or Roe will reach most youths in our schools. IDA SKANK CASTER.

For Fremont district convention.

Conference Minutes.

SOUTH MISSOURI.

Conference convened with Bruner branch, at John's Mill, Missouri, March 17; H. Sparling chosen to preside, J. C. Chrestensen secretary. Branch reports: Springfield, 95. Pomona 62. Woodside, no change. Sweden 78. Bruner report returned to branch. Elders H. Sparling and J. C. Chrestensen reported. Priests Sidney N. Gray, G. W. Bootman, M. L. Davis, and W. G. Hodges, reported. Bishop's agent, H. Sparling, reported: Paid out $75; received in tithing $17.50; due agent $57.50. Financial secretary, J. C. Chrestensen, reported on hand last report $5.21; receipts $2.75; balance on hand $7.96. A letter from A. J. Fletcher to C. H. Merritt in reference to Elder J. R. Wedlock was read and referred back to Bruner branch for action. The case of Quincy Anderson was settled by him returning to the church during conference by baptism at his request. Delegates to General Conference: W. R. Pickering, W. P. Bootman, Sidney N. Gray, Jr., H. Sparling, J. C. Chrestensen, Jane Pickering, Sally Spangler, and Mary Bootman; those present empowered to cast the full vote. A motion that priests, teachers, and deacons should be exofficio members of General Conference was lost. Preaching by Sidney N. Gray, Jr., and Henry Sparling. Adjourned to meet with Sweden branch in the Saints' new chapel, five miles east of Ava, July 7, at ten a. m.

NORTHWEST KANSAS.

District conference convened at Idylwild, Kansas, March 17; J. F. McClure president, Nettie C. Joh secretary, pro. tem. Branches reporting: Blue Rapids 76; loss 1. Rural Dale 35. Beloit 54; loss 1. Solomon River 15. Idylwild 99; gain 6. Homestead 50; gain 27. Scandia 20. Ministry reporting: Elders W. S. Pender, O. B. Thomas, J. F. McClure, A. Kent, W. H. Mannering, L. F. Johnson, S. V. Pratt. Elders acting as priests: V. F. Rogers and J. S. Goble. Priest, Frank J. Pierce. Delegates to Gen-

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eral Conference: William Landers, John Soderstadt, W. S. Pender, W. H. Mannering, J. M. Brown, A. Z. Smith, W. Ackleson, Sr. Nelson, Ella Landers. Adjourned to meet the first Saturday of the next reunion.

Sunday School Associations.

NORTHWEST KANSAS.

Sunday school association convened at Idylwild, Kansas, March 17; Sarah Scott superintendent pro tem., Nettie C. Joh secretary pro tem. Schools reporting: Zion's Hope, Blue Rapids, Greenleaf, Bloomfield, Hope, Zion's Hope, Union Sunday school officers elected: Superintendent, Nettie C. Joh; assistant superintendent, Zelona Smith; secretary, Ella Landers; treasurer, Emma Snow. Delegates to General Association: W. S. Pender, W. H. Mannering, W. Ackleson, J. M. Brown, William and Ella Landers, A. Z. Smith, Sr. Nelson, John Soderstadt. Convention adjourned.

Miscellaneous Department.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

CENTRAL PASSENGER ASSOCIATION, ETC.

Advices from the Chairman of the Central Passenger Association, dated March 23, give notice of reduction of rates over its lines of road to the coming General Conference and General Conventions, Lamoni, Iowa, April 5–20, 1900.

"The territory of the Central Passenger Association . . . is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of and including points on, the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio River, but including points on either side of that river."

The following-named lines of railroads in its territory agree to the reduction of one and one third fare for the round trip.

Each of the following companies, namely: Allegheny Valley R'y, Ann Arbor R. R., B. & O. R. R., B. & O. S. W. R. R., C. & O. R'y, C. & E. I. R. R., Chicago & Erie and Erie R. R., C. I. & L. R'y, C. & M. V. R. R., Cincinnati Northern R'y, C. H. & D. R'y, C. C. C. & St. L. R'y, C. L. & W. R'y, C. T. & V. R. R., C. P. & St. L. R'y, C. A. & C. R'y, C. N. O. & T. P. R'y Co., C. & M. R'y, C. S. & H. R. R., D. A. V. & P. R. R., D. & C. N. Co., D. & L. N. R'y, E. & I. R. R., E. & T. H. R. R., F. Ft. W. & W. R'y, G. R. & I. R'y, G. T. R'y System, Hocking Valley R'y, I. D. & W. R'y, I. I. & I. R. R., J. & St. L. R'y, L. S. & M. S. R'y, L. E. & St. L. Con. R'y, L. & N. R. R., L. E. & W. R. R., L. H. & St. L. R'y, Mich. Central R. R., Mobile & Ohio R. R., N. Y. C. & St. L. R. R., N. & W. R'y, Ohio Central Lines, Ohio Southern R. R., O. & L. K. R. R., Ohio River R. R., P. D. & E. R'y, Penna. Lines, Pere Marquette R. R., Pitts., Bessemer & Lake Erie R. R., P. & L. E. R. R., P. & W. R'y, Pittsburg, Lisbon & Western R'y, St. L. C. & St. P. R'y, T. P. & W. R'y, T. St. L. & K. C. R. R., Vandalia Line, Wabash R. R., W. & L. E. R. R.

The same general rules already published govern the reduction in rate, except that tickets costing less than seventy-five cents will not be included.

Tickets must be purchased from April 2–7 (not earlier than the 2d and not later than the 7th); except where rules of local roads permit earlier purchase, when necessary, for delegates to reach destination by opening date; which may be learned by local inquiry.

Passengers pay full fare on going passage and obtain a separate certificate with every ticket purchased, which when countersigned at Lamoni will entitle purchaser to return fare, unlimited, over the same route as going journey, at one third regular fare, up to April 24.

All interested will take notice that according to notices published to date, reduced rates have been granted by the New England, Trunk Line, Southeastern, Central, and Western Passenger Associations; the Southwestern (covering some, but not all, lines in the State of Texas) declining only because of limited attendance from its territory.

All the associations named above have agreed to the change in dates for purchase of going tickets; namely, from April 2–7.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 24, 1900.

RESOLUTIONS OF RESPECT.

Whereas, the great and supreme Ruler of the universe has in his infinite wisdom removed from among us our worthy and esteemed brother, John M. Terry, Jr.; and whereas, the intimate acquaintance with his parents in this branch makes it eminently befitting that we record our appreciation of him; therefore, be it resolved, that the sudden removal of such a life leaves a vacancy and a shadow that will be deeply realized by all the members of this branch, and will prove a serious loss to the community in which he lived. Resolved, that with deep sympathy with the bereaved parents of the deceased we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well. Be it further resolved, that a copy of these resolutions be sent to the *Saints' Herald* for publication, and a copy be forwarded to the bereaved parents.

Adopted by the Stewartsville branch, March 25, 1900.

GEO. A. SUMMERFIELD, Clerk.

BORN.

MOORE. — Near Pollock, Missouri, February 3, 1900, to Bro. Milo G. and Sr. Almancie Moore, a son. Blessed at home March 8, by Elder Robt. M. Elvin, and named Leo.

HILL.—At Somerville, Massachusetts, October 30, 1899, to Oscar W. and Sr. Annie Hill, a son, and named David Henry, blessed December 24, by Elder M. H. Bond.

EAMES.—At Providence, Rhode Island, January 25, 1899, to Mr. Canly D. and Sr. Emma Smith Eames, a daughter, and named Claire Agusta. Blessed December 27, by Elders M. H. Bond and R. Bullard.

REEVES.—At St. Louis, Missouri, February 4, 1900, to George and Sr. Mary L. Reeves, a daughter, and named Helen Gertrude. Blessed March 11, by Elders M. H. Bond and J. C. Hitchcock.

DIED.

EATON.—At Deer Isle, Maine, February 22, 1900, Elzinea C., wife of Edwin Eaton, aged 20 years and 10 months. She was baptized May 24, 1896. A husband is left to mourn. Funeral at Saints' chapel, by J. J. Billings and friends.

ROBINS.—At Deer Isle Reach, March 3, 1900, Nellie F., daughter of J. H. and Myrtle Robins, aged 8 months and 3 days. Funeral at house, by J. J. Billings and S. Eaton.

MANCHESTER.—On March 7, 1900, Bro. William Manchester departed this life. He was an aged veteran, being 86 years and 3 months old. But we feel that he is entitled to a "crown of life," having "been faithful unto death." Funeral services were held in Saints' church in Kennebec, in town of Machias.

BROOKS.—At Arlington, Iowa, February 26, 1900, of diphtheria, Wallace, youngest son of Bro. D. S. and Sr. Sadie Brooks, of the same place.

REESE.—At Pleasanton, Iowa, March 11, 1900, Elder Abram Reese, aged 76 years, 5 months, and 18 days. He was born in Glamorganshire, Wales, September 21, 1823; married in 1844, and came to America in 1855. He and his wife accepted the restored gospel in 1848; but when they arrived in St. Louis, they learned the evils of Utahism and went no further west. In 1867 they were convinced of the truth, as preached by the elders of the Reorganized Church, and Bro. Reese united with it. Thenceforth he was an active worker in St. Louis and vicinity, preaching, presiding, and baptizing until their removal to Pleasanton in October, 1881. Eight children were born to this couple, only three remain. By all who knew him Bro. Reese was held in honor for his uprightness, strict integrity, and kind deeds. After fifty-six years of companionship the aged widow is greatly bereaved, but expects soon to join him on the other side. By his request, made some years ago, Bro. H. A. Stebbins was called to preach the sermon. The Saints' chapel was filled with friends and neighbors. Elder Duncan Campbell assisted and had charge of the services.

FISH.—At the home of Mr. James M. Ashcroft, near Mallard, Iowa, March 12, 1900, Bro. John Fish, aged 24 years, 11 months, and 27 days. Bro. John was baptized July 16, 1899; was president of Mallard Zion's Religio Society at death. His bride of less than a week, father, mother, brothers and sisters are almost heartbroken, notwithstanding they have hope in Christ. Services were conducted at the home by Elder C. E. Butterworth, assisted by the pastor of M. E. Church, and funeral sermon at the Saints' chapel at Mallard, by Elder C. E. Butterworth, assisted by Elder Edward Ford. Both services were largely attended, as everybody who knew John seemed to love him.

ASKINS.—At his home in Gray Township, Huron County, Ontario, on November 5, 1899, Bro. John Askins; the Episcopal minister of Brussells conducted funeral services. He was respected by his neighbors and was always reliable in business; quiet in manner, and esteemed among his early associates. When he lived in Halton County he was a good Saint, and the last time he met in sacrament meeting was in June; he bore a good testimony, expressing his hope of eternal life and of continuing faithful to the end. He was born February, 1835, in Trafalgar Township, Halton County, Ontario; baptized October 31, 1864; ordained a teacher November 21, 1865.

EVERETT.—Bro. John Everett, died March 21, 1900. Born in Norfolk, England, March 25, 1820, he tarried eighty years, lacking four days. Miss M. A. Smith became Mrs. Everett April 27, 1843, and faithfully, side by side, have they abode for nearly fifty-seven years. Nine children are the fruitage of their union. In 1849 he received the gospel and in 1853 emigrated to Utah. Like many others, they soon discovered the difference between the church precepts in England and church practices in Utah. Faith shattered and hope destroyed, they came to Nebraska. Unsatisfied and self-criticising, he feared they had judged too hastily, therefore again visited the West. But more tangible were the evidences, and more certain the conclusions that whatever of good might once have distinguished the church in England, the church in Utah did not possess it now, nor seem to desire it. They therefore turned there backs again on the fallen Mecca of their ambitions and hopes, and settled within a few miles of Nebraska City. There they again heard the "old, old story," as told by Henry Kemp and J. W. Waldsmith; and Bro. John said, "That has the ring the gospel had in my native land." He cast his lot with God's people, and was faithful even unto death. Funeral services conducted by Elder M. H. Forscutt, assisted by Elder J. W. Waldsmith.

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(Continued from page two of Cover.)

"Modern Protestantism is no longer in a situation to demand obedience to its confessions and spirit. It lives still only by its inconsistencies and thrives only by its illogical compromises." To this the great Protestant *Reichsbote* (Berlin) replies: "We do not envy the Catholic Church her consistency and her mechanical infallibility as a means of securing agreement and harmony in her own ranks. This is nothing but the principle of brutal force, and not moral suasion."—*Translations made for The Literary Digest, March 10, 1900.*

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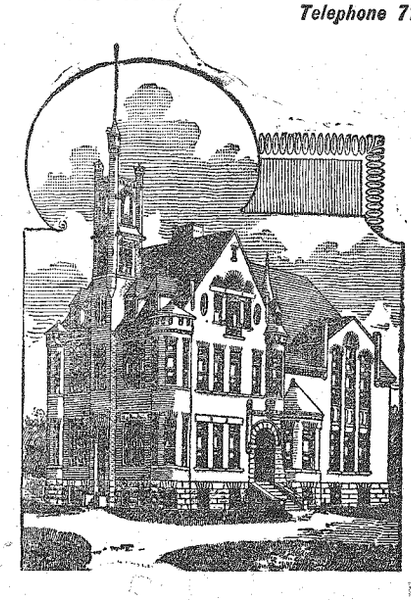

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 47. Lamoni, Iowa, April 4, 1900. No. 14.

R.S. Salyards

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SPIRITUAL PARALYSIS IN THE RUSSIAN CHURCH.

No more striking evidence of what a church may become under the domination of the civil power can be had than by contemplation of the Russian schismatic church to-day. There is an article in the *Catholic World Magazine* for April, by Rev. Joseph Boyle, which makes a revelation of the inefficiency of the clergy, as well as the degradation of the people, as a direct result of a church that exists simply to bolster up a civil authority.

Aksakoff says: "Our church is a vast and unreliable flock with the police for a shepherd, and in Russia instead of the spirit that makes alive we have an atmosphere of death. The sword of the spirit has become rusty, overawed by the material sword of the state." The article goes on to say:—

"With its pastors falling a prey to such sterilizing tendencies, it would be surprising to find religion an active force in the life of the people. No attempt at definite religious instruction is ever made. The elementary catechism, drawn up by command of Peter the Great, remains the only source of enlightenment. The peasant's knowledge of dogma does not get much beyond the elementary facts of curiously reversed importance contained in the Russian saying: 'The Czar is in St. Petersburg, and God is in heaven.' Superstition is rife in every grade of society. Amongst the upper classes magic appears to be regularly practiced. The administration of the sacraments claims little of the clergy's time, and excites less of the people's devotion. To comply with a regulation of the Holy Synod, there is a perfunctory effort made to receive Communion during paschal time; but even then, in most parishes, more than half the population totally disregard the law. Yet the mass of the Russian people are religious, after a fashion. Like most Oriental peoples they are deeply imbued with a sort of contemplative piety. In the peasant's cabin as well as the prince's palace gilt *icons*, or images of the Blessed Virgin and saints, share with that of the Czar the places of honor. In spite of ignorance, apathy, and Protestant propagandism, devotion to the saints has always kept a firm hold on Russian life; it is the one Christian practice that stands out most luminously amidst the spiritual wreckage with which the Photian schism has strewn the East.

"The religious apathy at home has its counterpart in the feeble attempts at missionary work abroad. Though the Muscovite eagles have been borne across Siberia to the Pacific little has been done to spread Christianity in their track.

"It is fifty years since the late Mr. Palmer, of Magdalen College, Oxford, in a letter to the Russian student M. Khomiakoff, severely impeached the utter indifference shown by the Orthodox Church towards the duty of converting the heathen. The impeachment has lost none of its force for anything that has been done in the meantime. The propaganda undertaken in Japan has yielded no tangible results. In Siberia the attempts to evangelize the Buryates who dwell near Lake Baikal have not weaned these people from their Buddhism. The tribes of the Ostyaks, and some of the Samoyeds, accepted baptism under the gentle suasion of bayonets, but their Christianity continues to be more than three fourths paganism. As if to emphasize the utter hollowness of all this belated zeal, we had the spectacle, some years ago, of whole villages going over to Mohammedanism. The movement of apostasy among individual Russians residing in the missionary sphere still continues, but the defections *en masse* have been checked, thanks to the zeal that occasionally prompts the Czar's soldier to play the *role* of missionary on his own account. In the foreign mission field, as at home, it is the soldier behind the preacher that proves the most fruitful instrument of conversions. M. Tchiakowski, in reporting the successful preaching of Pitirime, the Bishop of Nijni-Novgorod, significantly added that the efforts of this eloquent missionary were in every case firmly supported by the troops of Vice-Governor Rjewski, who assembled the audience by force.

The Czar is the real head of the church and the master of its destinies. The fact is painfully recognized in the widespread servility that makes the Russian hierarchy the most sycophantic in Europe. 'Nowhere else,' says Aksakoff, the able Panslavist writer, 'can be found such fear of truth as in our spiritual hierarchy. And the chief cause of it all is that we have so little belief in the power of truth. Our church is a vast and unreliable flock with the police for a shepherd, an institution that may be useful in the interests of the state. But it must never be forgotten that the church is a kingdom where the moral law ought not to be violated, and where infidelity to principle ought not to remain unpunished. And in Russia, instead of the spirit that makes alive, we have an atmosphere of death, and the sword of the Spirit has become rusty, overawed by the material sword of the state, and at the gates of the church, instead of the angels of God, the guardians are gendarmes and police.'

"The outlook for the future is far from hopeful. It excites bitter misgivings amongst those best qualified to judge, and most interested in the welfare of the Russian Church. Amongst those who have lifted their voices against the aggressive agencies of irreligion, and there are many such, two distinct currents of opinion are visible. A small party, strong in its intelligence but sadly hampered in its freedom of action by police supervision, follows the lead of the Abbé Tolstoi, and sees in a reunion with the Holy See the only hope of infusing fresh life and vigor into the worn-out forces of 'Orthodoxy.' The larger body of opinion, however, gravitates towards the enthusiasts who still believe in the inherent resources of Holy Russia if she were set free from the long frost of her political bondage. In the immediate future, at all events, these aspirations are hardly likely to be realized. The church has become too handy an instrument in the schemes of autocracy to be left at liberty to attend to her own mission. And should the day of her deliverance ever arrive, it is the deliberately expressed forecast of the historian Pogodin that 'one half of the peasantry will join the sect of the Rasskols, and one half of the educated classes will become Catholics.'" — *Catholic World's list.*

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GEOGRAPHY AND EXPLORATION IN 1899.

No great geographical discoveries have been recorded during 1899, but a great deal of exploration work has been accomplished. Considerable interest has been taken in preparing expeditions of Antarctic research, of which the Belgian expedition has returned with some important results. Mr. Borchgrevink has begun his work at Cape Adar on the Antarctic mainland. The search for Andrée has helped to increase our knowledge of parts of the Arctic coast, says Popular Science Monthly. In Asia, Captain Deasy has laid down the whole of the course of the Yarkand River, which was before unknown.

The expeditions sent out by Canadian surveys are constantly opening up new country, and the maps produced are of great value. Mr. A. P. Low, finds Labrador to be a country less bleak and hopeless than has been generally believed. Sir William Martin Conway has done some very creditable explorations in the Andes and in Tierra del Fuego the scientific results of which are of considerable value. In Chili, Dr. Staffer and his colleagues have explored the wonderful fiords of the coast and rivers which came down to them from the Andean range. Dr. Moreno has described the results of twenty-five years' exploration of the great Patagonian plains, and the readers of the *Scientific American* will remember the article which was recently published on Prof. J. B. Hatcher's explorations in Patagonia. One of the most important scientific enterprises was the German oceanographical expedition in the Valdivia under Prof. Chum, which went south through the Atlantic to the edge of the Antarctic ice and north through the Indian Ocean to Sumatra, and home through the Red Sea.—*Scientific American, March 24, 1900.*

THE ADULTERATION OF FOOD PRODUCTS.

For a considerable time the Senate Committee on Manufactures has had under way an investigation into the extent to which food preparations are made the subject of adulteration, and their report has been submitted to the Senate. The evidence seems to show that our peppers, cinnamon, cloves, and spices, generally, including ginger and mustard are adulterated, the amount depending on the man ordering the article; in some cases it reaches sixty per cent. Of course, in the case of butter, cheese, and flour, the practice of fraud can be more easily detected than in the falsification of spice. The committee has taken the ground that the sale of deleterious and unhealthy food products should be prohibited and where the adulteration is harmless and the goods cheapened, they should be marked for what they are. One method of dealing with the difficulty contemplates putting important food products under the internal revenue law, as has been done with flour, filled cheese, and butter. It is said that the poor flour bill has absolutely prevented the sale of adulterated flour and has increased, according to Bradstreet's, the sale of American flour 25 per cent in other countries. Another plan contemplates the establishment of a board which shall fix the standards for food, drink, and drugs. Of course, the same rule should apply to foreigners who manufacture goods to be sold in this country.—*Scientific American, March 24, 1900.*

IMMIGRATION IN 1899.

The total arrivals for the year ending June 30, 1899, were 311,715, an increase of 82,416 or 36 per cent. Of the total arrivals Europe furnished 297,349; Asia 8,972; Africa 51. In all other countries 5,343. There were 195,277 males and 116,438 females. According to age, 43,983 were under fourteen years; 248,187 were from fourteen to forty-five and 19,545 were from forty-five years or older. As to illiteracy, 60,446 could neither read nor write, and 1,022 could read, but were unable to write. The total amount of money which they exhibited to the officers was $5,414,462; 174,613 had less than $30 each. — *Scientific American, March 24, 1900.*

THE PHYSIOLOGY OF PLANTS.

At the botany section of the American Association for the Advancement of Science Professor Barnes, advocating the claims of plant physiology for university recognition, said that even to well-educated people the word physiology, conjoined with plant, conveys no definite idea. "Physiology" they studied at school that hybrid of human anatomy and hygiene, with barely enough real physiology to salt it, which is inflicted upon immature youngsters, to the accompaniment of lurid photographs of an inebriate's stomach. What can physiology have to do with plants that have no teeth to decay, stomachs to ulcerate, or eyes to become myopic? And so it comes about that one must explain to the average man that plants are really alive, that they work and rest, and that they are sensitive to what goes on around them.

In the chemistry section of the British association, Professor Ward called attention to various instances in the vegetable and animal kingdoms where organisms existed together and performed functions helpful to each other, as was the case with the alga and fungus constituting the dual organism of lichens. This he termed symbiosis. In other cases one organism prepared the way for the other, as in the conversion of starch first into sugar by a mold, and then into alchol by yeast. This he termed metabiosis. Other stages of association existed up to the case where one organism injured the other. This state of affairs, which was exemplified by many parasites, was termed antibiosis. The aid rendered by one organism to another was the preparation of proper nutritious matter or the removal of noxious matter.

Apropos of the discussion caused by the reference in President McKinley's message to the emancipation of slaves in the archipelago of Sulu, Prof. D. B. Macdonald contributes to the *Review of Reviews* for March an analysis of the legal position of slaves as to emancipation under Moslem law—the law which has heretofore governed the Sultan of Sulu and his subjects.

THE ARENA FOR APRIL.

The *Arena* for April maintains its usual standard of excellence. The following table of contents is in evidence that the *Arena* is a growing educator among the great monthly reviews: Expansion—Past and Prospective; Conquest and the Constitution; American Development through Assimilation. Irish National Reunion. The Eastern Question. System and Application of International Law. The Passing of the Mormon. Criminal Sociology: 1. The Making of Honest People; 2. The True Purpose of Penitentiary Penalties. Property: Its Psychology and Sociology. Secular Questions in the Pulpit. Genius and Regeneration. Evolution and Immortality. The Feminine Factor: 1. Woman and the Industrial Problem; 2. Woman in Retrospect. Per annum $2 50; per copy 25c.

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The Puerto Rican tariff question is editorially discussed in the *Review of Reviews* for April, and in the same magazine there is an able exposition of the relations of the United States Constitution to the Territories, by Prof. Harry Pratt Judson, of the University of Chicago.

In the *Review of Reviews* for April the methods of industrial training pursued at Hampton Institute, in Virginia, are described by Albert Shaw, whose text is illustrated from a series of forty photographs recently taken by Miss Frances Johnston, of Washington.

W. M. Flinders Petrie, the famous Egyptologist, contributes the leading article in Appletons' Popular Science Monthly for April. In it he gives a brief popular account of the discoveries which have been made during recent years in Egyptian exploration. Professor Petrie has charge of the fund set aside by the British Government for archæological work in Egypt, and is unquestionable the greatest living authority to-day on Egyptology. The historical importance of the work done by this fund, and the amount of light which it has thrown on doubtful questions of early history, make its publications exceedingly interesting and valuable.

The people who want to know about the latest place for "getting rich quick," should read Prof. Angelo Heilprin's article in the April number of Appletons' Popular Science Monthly. It gives an account of the Cape Nome district in Alaska, which, according to Professor Heilprin, who is a scientist of high standing and whose statements may be depended on, is an extremely promising, if not the most promising of all the Alaskan gold fields. A number of illustrations add much to the interest of the text, and give one an idea of the physical characteristics of the Cape Nome region.

Prof. John Trowbridge, of Harvard University, contributes an interesting article, entitled Latest Developments with the X Rays, to the April number of Appletons' Popular Science Monthly. A number of curious illustrations accompany the text.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, APRIL 4, 1900. NO. 14.

The Saints' Herald.

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

LAMONI, IOWA, APRIL 4, 1900.

FORGIVENESS.

Forgive us our trespasses, as we forgive those who trespass against us.—*Jesus.*

Father, forgive them; they know not what they do!—*Jesus.*

As we look at the conduct of our fellowmen in the light of the principles found and expressed in the foregoing sentences, we are sometimes at a loss to account for the motive that lies beneath the surface of word and deed.

If a man pray, using the terms of the first sentence, and placing the emphasis on the word "forgive" the second time it occurs, it makes the sentence to read as if expressed thus: Lord, I in my goodness of heart and holiness of purpose, do most willingly, earnestly, and freely forgive my fellowmen, severally and collectively, all the wrongs of every sort committed by them against me, or by which I may have been aggrieved; therefore, O, Lord, do thou, also, forgive them that those wrongs so committed may in no way affect or prevent their present and eternal welfare.

This may appear to be harsh and egotistical when written thus: but it is the way this portion of the prayer is too frequently rendered, and is as it sounds when so uttered. The fact appears to be that even while in the act of prayer, the very time when a man should be humble and free from every influence of selfish prominence or bias, the feeling of self-justification and self-gratulation is at work and dictates the spirit of the prayer. "*Forgive us* our trespasses, as we *forgive* those who trespass against us."

This is most unfortunate; but who shall say that the picture is overdrawn. Listen, when you hear the Lord's Prayer repeated again.

If the one who prays is sufficiently mindful of his own weaknesses, his own want of broad and comprehensive charity towards his fellow men and fellow servants in the common cause, instead of placing the emphasis on the word "forgive" in the second place, he will in mind place the stress on the word "as," thus:—

Forgive us our trespasses *as* we *forgive* those who trespass against us.

This is virtually to say: Lord, I feel my weakness and see my great need of thy love and the wisdom that is from above; therefore, feeling that I may not know how to forgive those who may have done me wrong, I dare not ask thee to forgive me my trespasses against thee only as I forgive them, and feeling assured that in the manner and degree that I forgive others thou will forgive me, for this is just; I ask thee, O, Lord, that I may be able to fully forgive that I may be fully forgiven.

The spirit in which a disciple should pray for pardon should be one of conscious freedom from feelings of resentment, or desire to punish others for wrongs done him by them whether those wrongs have been of a public, or personal and private nature.

The spirit of self-justification is not in the prayer as Jesus gave it, and should never be permitted to be present in the breathing of the prayer, whether uttered in public, or in the closet, or the family circle. The terms of the prayer are of similar import as those expressed by the Savior.

For with the same measure that ye mete withal, it shall be measured to you again.—*Jesus.*

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

If our conception of God, the Judge, is that he will show mercy where mercy may be properly extended, and justice where it is due, we certainly cannot expect him to pardon us our trespasses when we for any selfish reason, or personal cause whatever withhold pardon in both word and spirit from our fellow men. We cannot offer the prayer, forgive us, Lord, *as we forgive*, understandingly, and expect mercy and pardon unless we have both felt and given pardon to those who have wronged us.

"*As* we forgive." Here is the rub. To be able to forgive certain kinds of offenses against them is very hard for some men. The offenses which these find the hardest to condone, or pardon, is that class which wounds their self-love. It may be a personal, or an official slight; real, or supposed, it matters but little which, for the result is the same. It is a rankling mental sore which persistently refuses to heal, and by long continuance begets morbid dislike of the offender which lessens spirituality and finally unfits the offended for Christian duties, and the enjoyment of Christian love.

Forgiveness is of two kinds; that is, one that is the result of obligation to rule or law; such as is meant in the answer of Jesus to the question, "How oft shall my brother sin against me, and I forgive him? Till seven times?" "I say not unto thee, Until seven times: but, Until seventy times seven." This is from Matthew, and in it there is no hint of concession, or confession of wrongdoing on the part of the offender as a basis of pardon from the offended; but in Luke the answer is given thus: "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." See Matt. 18: 21; Luke 17: 4.

Here the command to forgive is based upon the idea of a confession of the wrong; hence, seems to be imperative. Under the force of this command, a man must forgive if confession is made and forgiveness asked; it is an enforced forgiveness, and lawful when granted. So far lawful that once granted the offense must not be held against the offender. It is the forgiveness in the law.

Although the statement of Matthew does not appear to contemplate the idea of a concession of offense by the offender that forgiveness may follow, it may safely be presumed that the occurrence named by Luke is the same as that related by Matthew, and if it was then the lawful forgiveness is intended.

The other kind of forgiveness is that spontaneous going out of Christian love to an offender which causes the offended one though smarting under the hurt of the wrongs done him to take the act of wrong and the offender into consideration, and enables him to see and weigh all the conditions under which the offense is given, and to discern the motive, or to assume for the basis of his own action that the motive is not bad, hence, the offense more easily condoned. It is Christian love for the offender, though the offense be deserving of condemnation. It is the discriminating love which sees, weighs, and accurately determines the relation of words and deeds to results; the effect of the offense upon the offender and the offended; the probable effect of a resenting of the offense, and what the results to the offended and the offender would be if the offense was made the cause of legal complaint, and prosecution before the proper tribunal for the purpose of punishing the offender.

The man who can do this and forgive trespasses against himself ere yet his offending brother has said, "I have done wrong; forgive me, I pray

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you," is large hearted and liberal minded; can act upon a sense of right doing without a fear of consequences to himself. Forgiveness comes easy to such a man. He is not easily offended; and can find good motives for men's words and acts against himself, and if he cannot, he is quite large enough to pass by what smaller men would be grievously offended by, and forgive where meaner minds would seek self-vindication or revenge.

It is a pity, and we regret to confess it, that there are too many who cannot bear the wounding of their self-love. Whatever it is that touches this must be resisted and resented. No matter what the motive, or the act of the striker, the wound is incurable and not susceptible to the healing influences of humble and candid confession; the offense must be expiated.

There are far too few men whose greatness of soul guarantees to an offender merciful and generous treatment; and possibly fewer still those who are noble enough to pardon an offense without the act of humility on the part of the offender, which says, "I am sorry; I pray you pardon my offense." There are some, we are pleased to record, whose principles are so safely grounded, and whose characters are so strong in the assurance of a hope in Christ, that they are not moved by slight offenses, and who feel pity for an offender rather than desire to see punishment inflicted. These men are generous; outspoken against wrong, and courageous in defense of truth and principle; but are lenient towards transgressions against themselves, however grave these may appear to others to be. It is but the human reflex of that divine nature which could say, "Father, forgive them; they know not what they do."

We are left to the context to the Lord's prayer to gather the full meaning of the teaching of Jesus in the prayer.

Jesus does not say that this is the formula of the prayer you shall use, but is a sample of the intent and spirit in which ye should pray to be accepted of the Father. In the King James Version, Matthew has the sentence thus:—

> And forgive us our debts, as we forgive our debtors.—6: 11.

Luke, thus:—

> And forgive us our sins; for we also forgive every one that is indebted to us.—11: 4.

The Holy Scriptures (Inspired Version), thus:—

> And forgive us our trespasses, as we forgive those who trespass against us.—Matt. 6: 13.

Luke, thus:—

> And forgive us our sins; for we also forgive every one that is indebted to us.—11: 4.

The Book of Mormon, thus:—

> And forgive us our debts, as we forgive our debtors.—Book of Nephi, chap. 5.

This teaching follows in Matthew and the Book of Mormon.

> For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.

The teaching is clear in all the records that it was upon the lines of injuries received, whether of purse or person, in word or deed, the spirit to forgive, to make free from consequences to follow, should be in the heart of the devoted disciple, if he would be like the Master, the Lord of Life.

No man of God can afford to hold or to cherish ill-will, or a desire for revenge on an offender. It fills the mind with doubts, creates clouds of darkness, spoils the mind's peace; dwarfs the soul, and makes spiritual advancement and enlargement impossible.

"LET US HAVE PEACE."

Under this caption there appears in the *Searchlight*, published by our neighboring brethren of the Church of Christ (the Hedrickite brethren) at Independence, Missouri, in its issue for February, 1900, an appeal for peace between the several contending factions, or "fragments" of believers in the Book of Mormon. We give this in full:—

> Notwithstanding the different questions at issue between the believers in the Book of Mormon, there is certainly a large common ground upon which all stand. That the scope of this ground may be largely increased, we believe can be demonstrated whenever those holding different views are willing to meet together for a proper discussion of the differences in faith, doctrine, etc. Meeting together for the purpose of *arguing* and displaying the learning possessed by each will have but little effect towards attaining the desired end.
>
> It is quite certain that a great and glorious work is ahead of some part, or perhaps all, of the believers in the restored gospel. If the work is to be performed *by all*, then it behooves the different fragments to get closer together and attain a condition in which God may use them. If the work is reserved for one or two of the fragments to accomplish, then those who desire to engage in the work of the Lord should put forth an effort to discover who are the favored ones, that they get in line and harmony with the chosen.
>
> To reach proper conclusions, all interested must possess profound humility, coupled with deep faith and the broadest of broad charity.
>
> We believe that the "Mormons" are now "making history," and whether that history shall be good or bad depends upon themselves. That it may be good, let all who have the hope of Zion at heart, endeavor to promulgate a spirit of peace and good feeling towards all who have a common cause.

We are prepared to say with our brethren of the Church of Christ, "Let us have peace." We have been of that mind a long time. We are quite willing, nay, anxious for peace. But, we may be pardoned if we make inquiry, On what terms and what sort of peace shall we have? There is a unity of belief upon the part of the Utah Church, the Church of Christ, and the Reorganized Church, so far as the coming forth of the Book of Mormon, and the restoration of the gospel and its chief articles of faith and requirements are concerned, and the salvation that is to result from an obedience to the terms of the gospel. What more is to be required?

There is not a common ground upon which all do stand, but there is a common ground on which all may stand, if they will. It is a question of will largely.

Each of these several "fragments" is possessed of certain elements of faith, doctrine, and practice, which it believes to be essential to church existence. To these each clings tenaciously. They include a code of belief, a system of practices, and a claim to authority to administer. Each affects to hold that others are in the wrong, itself alone in the right.

In order to a unity of effort there must needs be an approach to a unity of belief first, a sufficient union of belief to insure cohesion of membership. This would seem to be imperative.

We shall certainly welcome the evangel that will bring to pass this unity, no matter whence he may come. In unity there is strength, in division there is apparent weakness if the fragments be taken to represent the whole.

There is much good sense in the last sentence of the second paragraph of the article.

"If the work of the Lord is reserved for one or two of the fragments to accomplish, then those who desire to engage in the work of the Lord should put forth an effort to discover who are the favored ones, that they may get in line and harmony with the chosen."

The Reorganized Church has held itself in readiness to hear and counsel with those who may have held, or do now hold faith in the angel's message, with a view to the discovery of the golden mean, the platform upon which all could unite if they would. Occupying as they do the middle ground between those who fix the termination of the ministry of the Seer in favor with God at the year 1830 and later to 1844, the year of his death, to the extreme of faith in the, so-called, revelation of 1843 and what resulted from it, after the Seer's death, the Reorganized Church has tried to be conservative and avoid wild or vague theories of either faith or practice.

The Utah Church may number from 250,000 to 300,000; the Reorganized Church one fifth or one sixth of that number, and the Church of Christ, about one hundred and fifty; but as numbers do not constitute a church, these numbers do not make either of

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the respective bodies the church, so does not such numbers disprove that either one is not the church. The claim must stand upon something besides numbers.

We hope that every one to whom this appeal to be at peace is made may be led by the spirit of true devotion to truth rather than to the spirit of partisan devotion to clan or men; principle rather than dogma; Christ and his work, rather than the ascendancy of man and human rule.

It seems to us now that the Spirit of the Master would surely lead to the unity of true believers, if the domination of self was eliminated.

We have long been of the opinion that vituperation, doctrinal abuse, and a haughty self-assertion, "I am holier than thou," sort of treatment of others was not the better way to preach Christ, or advance the latter-day work. It is not a good way to secure peace!

We have, also, been of the opinion that any cause, or class of believers that depended upon an attempt to make Joseph Smith to be a fallen prophet, or to charge him with things that were contrary to the laws of God given through him could not meet with the favor of God, and his Spirit endorse their works; we think so still. But we are willing to admit that infallibility does not attach to the human; hence the mistakes that may have been made, ought to warn all classes of Latter Day Saints not to set stakes of opinion so deep that they may not be removed by due proof, or the teaching of the Spirit of God.

Let us all be ready to hail the "white-winged angel of peace," even yet before the Son of Peace shall come.

WORTHY OF BEING REMEMBERED.

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

BRIGHAM YOUNG,
Pres. of the Twelve.

Times and Seasons, Sept. 2, 1844, p. 638.

EDITORIAL ITEMS.

The following is stated as information of importance to some: Under General Conference rules all missionaries not in charge make their reports to missionaries in charge. The latter, *only*, report to General Conference, and include, in their reports, an account of all work done by missionaries laboring under their charge. The General Conference of 1897 dispensed with the former practice of all missionaries reporting direct to General Conference.

Russia has sent a delegate to Bulgaria, "to regulate the finances of that principality." The Minister of Commerce has resigned and the Minister of War has gone to St. Petersburg, to further Russia's movements in the matter of obtaining a naval base near the Bosphorus.

Menelek, the Abyssinian monarch, is going to Russia to purchase a new equipment for his army.

Even the Vatican seems to be feeling the impulses of the spirit of armament. It has ordered the Papal guards to take a month's drill with muskets, pistols, and sabers. The order is widely commented upon because there has been no such drilling during the last thirty years.

Russia has a strong military force in Persia.

The Viceroy of India estimates that famine relief work for the coming year will amount to $10,500,000.

Considerable significance may attach to the following item. Will the Israelites referred to be finally obliged to locate in Palestine:—

"Bucharest, March 28.—Yesterday the last of the 3,000 emigrants sailed from Galatz for Asia Minor. All were Israelites who are driven from this country by the laws which prevent them from entering trade and exclude their children from all schools. Although thousands of Jews who were better off emigrated to America during the fall and winter, this is the first time the current has turned to Asia Minor."

Germany continues to assume the role of protector to the Christians in certain provinces of China, and manifests a determination to protect, even though it be necessary to absorb territory to do it.

A Russian squadron arrived at Chemulpa, Corea, March 26. Later serious trouble is threatened between Russia and Japan because the former demands lease of land for harbor and docks at Masampo. Fleets of both countries were held in readiness. Russia is pressing her demands, while Japan is resisting them.

Dr. Newell Dwight Hillis, successor of Beecher and Abbot, in Plymouth Church, is threatened with a heresy trial because of his liberal views. He says:—

"The difference between the conservatives' position and my own liberal one is this: 'We were both reared in the church of our fathers. The creed is like the old homestead. The conservative reveres the venerable building; through reverence is unwilling to alter a shingle on the roof or a log in the foundation. I love it so much that I want to repair the old homestead in order to save it; to take off the old shingles where the old roof leaks, take out the timbers that are threatened with decay, that the structure may be handed on intact to our descendants. Shall I be driven from the old homestead because I believe in repairing it?'"

French troops have occupied three more towns claimed by Morocco. The government is discussing plans for a great colonial army.

Russia, Germany, and Turkey are now reported to have settled the railway concessions by which an amicable agreement has been reached, Germany and Russia obtaining separate spheres of influence.

Vienna fears additional complications in Turkey through demands being made by Albanians and Macedonians. Austria also regards "the Czar liberator" of Bulgaria with apprehension.

St. Petersburg advices state that the Shah of Persia has placed the country "under the empire's mighty protection."

Our cover article concerning the Greek Catholic Church is from a Roman Catholic standpoint and should be taken "for what it may be worth."

The Czar's rigid rule in Finland is causing the native people to flee across the borders, so far as they can escape the Russian guards. The last Finnish official has been removed.

The London *Standard's* Odessa correspondent reports that Russia is mobilizing immense bodies of troops on the Caucaso-Armenian frontier, also the Black Sea squadron in readiness to compel Turkey to submit to her demands in Asia Minor, or to attack her if she refuses.

Washington, Indiana, has purchased a release of its electric lighting franchise and has purchased a plant to be operated by the city.

Postmaster Graham, Provo, Utah, removed because he is a polygamist.

French troops gained a decisive victory over the Arabs in the district of Insalah, Algeria, March 19.

The chief of the Weather Bureau at Washington will not permit men in his department who use cigarets. He claims that "men who use them appear to become deadened to the fact that neglect of duty means removal;" also that "cigaret smokers are not to be trusted with important work."

A large delegation of ministers and visitors, too numerous for personal mention, is present at Lamoni as we go to press. A good spirit prevails among a happy people and a good conference with a general forward movement is looked for. To this end the prayers and energies of the people of God everywhere should be directed.

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Those present and those absent should remember the interests of the work before the Lord.

"William Crick, candidate for councilman from the Fourth Ward, is an active business man of that ward. He employs more men than any other institution in that ward with the possible exception of the Wagoner Gates Milling Company. His record as a man and a citizen is invulnerable. Gang politicians are heralding the fact that he belongs to the Latter Day Saints Church. Such tactics are in keeping with the campaign that is being made against him. The Latter Day Saint people are good citizens, law-abiding, and attend to their own business, never dictating to others. It is certainly a despicable method and will meet with the disapproval of people who have no sympathy for such unworthy tactics."—*Independence Daily News, March 28.*

Dr. Hillis' repudiation of predestination was the theme of many sermons in prominent pulpits on Sunday, April 1, and, "although there was some criticism, almost all admitted the need of revision of the Westminster confession.

The Chinese government is irritated because English settlements adjacent to China seem to be the bases for political agitation. German railway lines are causing trouble by running lines whereby Chinese graves and temples have been disturbed.

Explorers have located the southern magnetic pole.

The Boers ambushed a British artillery convoy and captured six guns near Bloemfontein.

Chicago Jews are contributing to the famine-stricken people of Western Russia.

Dr. St. George Mivart, the eminent scientist, and whose late writings led to his inhibition as a Catholic by Cardinal Vaughan, died suddenly in London, April 2.

France demands railway concessions from Turkey in Syria. The poor Turk seems destined to absorption by the powers.

The HERALD of necessity goes to press almost one day earlier, on account of extra forms required by the Bishop's report. However, we have included all essential items to date.

The HERALD will endeavor to furnish a report of the Religio and Sunday School Conventions and General Conference, as heretofore.

Letter Department.

WOODBINE, Iowa, March 28.

Editors Herald:—In last *Herald* I noticed an article entitled, "What I saw." In said article much was said about the one that used tobacco, which we can say amen to. While I have seen much said about the Saints that chew tobacco, I never have seen anything about the Saint that is selling it. I cannot see why the user of tobacco is any worse than the one that sells it. I believe the Saint that sells that which God says is not good for man is under the same condemnation as the one that uses it. Some have advocated that they must handle it for benefit of their trade. If this is a good drawing card for business, why not handle strong drink so business will increase. It is a poor rule that won't work both ways. Some have said it should be kept for sick cattle. We know that God said it was for sick cattle and bruises, but he never said that we should keep from one to a dozen brands on the store shelf at one time just for sick cattle. It must be that the people are becoming cattle and all are getting sick. I know a brother who is opposed to tobacco who says that the first tobacco his boy got was out of a Latter Day Saint store. Christ said to his disciples that they were the salt of the earth and the light of the world. Now tell me how a Saint can be the light of the world and sell that which God says is not good for man. Can that man be blessed in his deeds? And is it any worse for one to act in an office in the church that uses tobacco than the one that sells it? I believe the one that is in business should be just as pure as the one that is not. If tobacco is not good for one to chew, it is not good to sell.

The Spirit says, "Come up higher." Can parents bring their children up higher when Saints are setting these temptations before them? and have the children come home and say, "If there is no harm for a brother to sell tobacco, it is no harm for me to use it"? and this is what children are doing.

My prayer is that we may all see the necessity of keeping the law, and put from us that which will cast a cloud over the latter-day cause. I love the work that we are in. I ask for the prayers of God's people that I may always be found faithful.

Yours for truth,
J. O. BOOTH.

LOS ANGELES, Cal., March 16.

Editors Herald:—Our district conference met in the Saints' new church in this city on February 16, and was quite largely attended by the Saints of this, and Newport, and San Bernardino branches. A sufficient number attending to have secured reduced fares had the matter been properly arranged by the committee and carried out by those purchasing tickets; but as it was, full fares both ways was the result. The business sessions were handled in an expeditious manner by Bro. Griffiths; and had there not have been a little friction between the presiding officer and one of the ministry, which cooled the ardor of some during the conference, and later on has been a subject of sharp criticism by many, the conference would have passed into history as one of profit and enjoyable to all attending it. But as God's chosen ministry are not yet perfect, it may be expected that a few sharps in contradistinction to the numerous flats, will be noticeable from a human standpoint for some time to come.

But as you have recently been treated to quite a lengthly summary concerning the conference, as well as the general labors of most of church appointees to the Pacific Slope mission, but more especially those who (in *Saints' Herald* for December 20, 1899) were denominated "the rising stalwarts in Zion's host," I will content myself by speaking more particularly of two other missionaries who are considered by some of those "rising stalwarts" as being back numbers, because they have passed the noontime of life, and are now on the down grade and shady side of life, having reached the threescore and six and threescore and four years of their lives, respectively.

In reading the late letter of this "stalwart," I could not help but notice the wide difference in space occupied by him, in recounting the labors of these "rising stalwarts," using the most of two columns in the *Herald* to eulogize their efforts, while the labors of those two old back numbers was *crowded* into just *four lines.* Notwithstanding they had labored away from branches, in a mountainous and somewhat thinly settled country, occupying schoolhouses, driving (and sometimes walking by choice) from two to six miles each succeeding night, during the dark, as well as the light nights, and occasionally misting or raining, over sidling, narrow roads, holding fifty odd preaching meetings, in less than two months' time (running measure), while the "stalwarts," were nestling in the cities and towns, enjoying all the comforts which that kind of surroundings bring. The one constantly in the society and company of the Saints; while the two old men were plodding over hill and dale, much of the time in search of truth-loving, honest hearts, to find a suitable lodging place for the restored gospel; and as a result of their labors, fourteen intelligent, honest souls became members of the church and kingdom of God, through the beautiful and God-given ordinances of baptism by immersion, and as many more were "almost persuaded," some of whom will unite with us in the near future, if the good work is properly continued in those places where they abide.

But for fear that from what I have said above, some one or more persons might conclude that Bro. E. Keeler (my colaborer) and self were deprived of the necessary comforts of life and suffered from hunger or cold, I will just say that we did neither; for we found either true friends, or Saints, wherever we went, who vied with each other in providing us with good food and a warm bed to sleep in. Our hardships (if we endured that which could *properly* be called such) consisted in rough, narrow roads, over a mountainous country, in dark, cold, frosty, or wet nights—that is all. We ate thanksgiving dinner with Bro. and Sr. C. E. Carpenter and daughter Iressa, of Arroyo Grande; also a two-weeks' stay later on. And while at Garey, we were domiciled at the *open* home of Bro. and Sr. John Houk. Saints, and strangers, too, always find the latchstring on the outside of their door. We were also

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kindly cared for by Robert Glines, Mr. and Mrs. Foster, while preaching in Pine Grove schoolhouse. Mr. and Mrs. Richardson, and Bro. and Sr. W. J. Twitchel, while at Highland schoolhouse; and a Mr. Forester also. We were also kindly cared for while near Templeton by Brn. S. L. and S. M. Twitchel and their noble wives, Bro. R. Anderson, Messrs. York, Matthews, and others, to whom we feel grateful for their kindness to the missionaries. We meet many who were very prejudiced against us until they learned more of our status, and that we were not seeking to make converts to swell the polygamous law-breakers of Utah. They were very kindly disposed toward us and came to hear our message. *Many friends* were made to our cause in the line of our travel. We also blessed three children.

I returned home on February 15 to attend conference, but Bro. Keeler remained in the field two weeks later, then went home because of his wife being sick, but has lately gone back to the field of our labor, and writes me that those who were our friends while there are still our friends. I expect more baptisms will occur while he is there. He is the most diligent gospel worker that I ever knew. He says he would rather wear out than to rust out; surely there is no danger of the latter. We averaged seven meetings a week for two months. Our labors were performed in the counties of Santa Barbara and San Luis Obispo. These counties offer splendid opportunities for a whole year's campaign in gospel work for two to six active missionaries, and then not complete all that can be done. Many of the people seem to be ripe for the acceptance of the truth, and as a rule they are inclined to be hospitable, being mostly farmers or stockmen, and distant from where general supplies may be purchased, their tables are supplied with home productions, and a few staple articles of food, such as bacon and beans, bread, butter, milk, and vegetables in their season, and hen-fruit, and quite often the hen or the rooster are sacrificed, or their lives are, to become a part of the meal, spread before the stranger, or weary traveler within their gates. Is not this kind of hospitality good enough for the old men missionaries? I think so. And I also believe that even those "rising stalwarts in Zion's host" might possibly subsist on it for a short time at least.

If Elder E. Keeler and I can be associated together in these counties which I have named, I am willing to labor there during the coming conference year; or if thought to be more advisable by those whose duty it is to appoint the various missionaries, for me to labor in Utah, then I will consent to go there.

Now a few lines or thoughts concerning the preaching at our late district conference and I will close. The preaching was all good, but to my mind Bro. Fred B. Blair preached the banner or practical sermon of the conference. It may be that I was partial toward him from the fact that he paid a fair and honest tribute of praise to the "old grey-headed sires, who have born the burdens and heat of the day," for which these old heroes, worthies, cranks, fogies, or back editions, call us whatever they please or choose, but give credit where credit is due, and honor where honor is due; and then us old timers will rise up and call you blessed, and join hands with the youth, as well as the middle aged, for the emanciption of Zion, even though it cost us quite an effort to release ourselves from our "grooved conception of things and position wherein we have planted ourselves in the road of progress, to contest every forward step." Again, it is said, "He may not resent the discoveries of younger men; he certainly will not assimilate them. He may not oppose new methods of action; he certainly will not adopt them," again, "very few of the aged will admit this, but it is one of the dynamic truths of history which cannot be refuted."

Now, Mr. Editor, I think this is squeezing the old men harder than they deserve; and while the "rising stalwart" is permitted space in your columns to tighten the screws on the old men, I shall also deem it the right of the latter to come to their rescue, but with the definite understanding that no offense is intended by either the old man or the "rising stalwart." Thanking you for space allotted me in your columns, I hope that this article or letter may find room for publication as early as convenient. Then if our colloquy or good-natured controversy is thought to be unprofitable, use your own judgment in ending it. I am now in Santa Barbara City, doing missionary work. Success to Zion's welfare.

R. R. DANA.

AKRON, O., March 22.

Editors Herald:—As the year is swiftly passing by, a word from the Western Reserve, where the work in the history of the past found hundreds of adherents and thrived in the midst of opposition of the bitterest, might be of interest to many, though I cannot write of any marvelous occurrence as recorded in days of yore; no tarring and feathering as once prevailed in these parts, but a kind of I don't care seems to be the present policy. Just a few miles from Akron, the city where I am now penning these lines, is New Portage, where Joseph the Seer and many of the leading elders bore witness of the visitation of the angel message. As one Mr. Bunks, whose head is blossoming by age for the tomb certifies, better preaching was never heard, yet never obeyed. The work through this part, in branch relation, in many instances, has suffered for the want of proper government administered. I do not speak this way finding fault with those in charge of branches, or to indicate that they did not do the best possible to be done under the circumstances, but to throw a little light upon the subject if possible, to aid all concerned to discover that our rule of faith is "peace and good will to all men," and such cannot obtain unless we as intelligent members assist those in charge by our constant prayers. Men whose time is and has been spent in mines and factories for ten and twelve hours each day since old enough to work, cannot be expected to be as well educated by study into these matters as one whose time for years has been spent entirely in seeking to comprehend these matters by prayer as well as by book study. Hence the success of the work rests upon each Saint as an individual to support those selected by their faith and prayers that God our heavenly Father might especially endow them with power, which is knowledge to administer in church government in the dignity of one sent of God in the spirit of humility.

Each baptized believer should be a preacher, if not in word by acts, letting his light shine that neighbors may be induced by good acts to hear those who can preach. But so often it is all left for the traveling elders to do, that by the time they get the fog cleared away their time for that place is spent. Like a circumstance that once occurred in my ministerial experience. I went to a place to render what assistance I could, and found the fog of tobacco smoke so thick. Of course they did not smoke before me. I did not see any pipes, but oh! if I had not—what did you say? Why the stench that greeted my smeller was sufficient. How I have wished they who will persist in this filthy habit could conceal the stench as completely as they can the pipe. Such conditions make it difficult to reach intelligent people, because most people that want to make something out of themselves quit this dirty, stinking, mean, and contemptible habit, that no Saint or sinner can follow and grow intellectually. And with the present custom prevailing of smoking rooms and cars to accommodate such individuals, it would be a difficult task for the traveling elder to persuade associates of such Saints to believe that there was not a smoking car attached to the heavenly train for immortal bliss. "Be ye pure" and "clean," is the repeated exhortation in holy writ. Shall we concur as Saints of the Most High, or allow habit to be our master? In the distance I hear the echo: "*I can't quit!*" Alas! sold as a slave to Mr. Habit. Here we find the drunkard, adulterers, and all those who are slaves of a prostituted habit. If John the Revelator saw clearly what he outlines in chapter 19, and verse 8, "arrayed in fine linen, clean and white," not besmeared with a prostituted habit, but a condition where men and women are masters of their habits. Seventh verse: "His wife [the church] hath made herself ready."

This is what must take place in each individual, or else we won't be ready, that's all; for no unclean thing can walk in the way of holiness. (Isaiah 35: 8.)

It's a delusion for any sane person to contemplate redemption unless they desist doing those things the Lord has so frequently declared his children should not do. This, however, is only one of the evils. Tattling and quarreling are detestable, and clouds the pathway of progress to peace and happiness many times among those who profess to know better, hence ought to do better. How oft the elders' time is wholly taken up in converting and getting Saints reconciled to one another before he has an opportunity to try to convert or preach to others, and then too frequently the supposed reconciliation only lasts while the elder is present. Too

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bad so many Saints won't exercise their own mind, but lean upon their fellow. Paul said, "Be reconciled in your own mind." When this condition obtains, peace prevails and love surmounts every obstacle. It is necessary that these thoughts should be constantly kept before the people, that they may learn their duty and be urged to do it in the fear of God and not of man.

The work is moving along slowly in these parts; an increase of laborers is necessary to meet present issues. I have striven to do the best I could under conditions existing, as light and wisdom is furnished by the Eternal One, as was mine to enjoy. I have no complaints to enter, but feel to rejoice in the Holy one of Israel that it is as well with us as it is. May his peace prevail in the hearts of his children is the prayer of your brother in Christ, A. H. PARSONS.

VALLEY, Neb., March 26.

Editors Herald:—This writing finds me about twenty-five miles west of Omaha. The latter place was reached the 3d inst. My stay there and at Council Bluffs was enjoyable. Brn. F. A. Smith and T. W. Williams have made big tracks at said places respectively. The former has done well under the continued surveillance of the first and the latter has lost and misses the labors of the last.

My trip from California was without any remarkable incidents. I left Los Angeles Tuesday evening, the 20th ult.; stopped at Florin, near Sacramento, the next day to visit relatives; also at the Capital City the 22d, where I called on Sr. Millgate. From the 24th to the 28th I tarried at Salt Lake City, where I preached twice and attended a Zion's Religio-Literary Society meeting. At Denver I stopped two days and went to one meeting, a young people's prayer meeting.

My stay on the Pacific slope was a source of pleasure and profit. One half of my knowledge and nine tenths of my wisdom were obtained there. I also had more spiritual experience than elsewhere. The church there is in a better condition than when I went there. This is not, however, a compliment to my work, but rather to the efforts of Bro. Griffiths and those connected with him in regulating. I labored the most of the time as a missionary on the frontier. The evidence of the Spirit is that I shall be returned there some, though possibly not this year.

I shall return to Omaha in a few days and then go on to Lamoni. I am anxious for the 6th of April to come around, but since I am more interested in the results of the conference, I am more anxious for it to be over.

Yours in gospel bonds,
ALMA C. BARMORE.

NELSONVILLE, Ohio, March 18.

Editors Herald:—Some time ago I told you that I would write and tell you how Bro. Moler and I got along with the meetings in this place. It is a town of eight thousand inhabitants, and I have several relatives here, and once a host of friends. But since I have obeyed the angel message they hardly know me. It makes one feel bad to think that they are so prejudiced, for I have made such a sacrifice for their good. I left a job at one hundred dollars per month to get them to hear the truth. Our people could not get in here till I came. They tried often, but failed. Now I came and have labored all I could in every way. I was shut out of all but the colored M. E. church. After ten nights of labor by Bro. James Moler with little interest, we closed, and then I secured a hall up in the main part of town, in which I paid fifteen dollars and several dollars worth of tracts, and published our meeting through the city paper. Then came Brn. James Moler and Beattie, and labored several days, and only one, sometimes none, and only eight at most, and then one, one night.

We closed for a month, and I put up notices that we were going to start meetings again, and I received one thousand tracts on Book of Mormon and five hundred on Discipleism, and distributed them around town. Then Bro. F. C. Smith came and commenced meetings; one came out the first night, the second night none. I have spent about twenty-five dollars on this people and they will not hear. I have quit holding any meetings. Last Sabbath evening I held meeting and not a soul but Sr. Hull and Bro. L W. were there.

Surely our skirts are clear of their blood. I will leave the town the first of April and go where I have an opening, where the people have come after me. This town is altogether given over to idolatry. Every whisky shop in town has a string band or piano; it is another Sodom. You will find inclosed a clipping that speaks for itself of what kind of religion that is in this part of the country.

Yours for eternal life and the welfare of the angel's message, G. W. HULL.

GRINNELL, Iowa, March 27.

Editors Herald:—I began meetings at Jenkinsville, Warren County, on the 6th and closed on the 21st; had good attendance; some nights they could not near all get seats, and all paid the best of attention. Some ten or more are about ready to obey, only waiting for some one to make the start. I concluded to let them ponder awhile and digest what they had heard for a month or two, then give them another chance. I stopped with the Runnells branch over Sunday—had a fine crowd on Sunday night. Bro. J. McKiernan dropped in on us there on Saturday night; he gave them a good sermon on Sunday forenoon. I came home today to get ready for General Conference. I hope we shall have a spiritual time there.

J. S. ROTH.

Miscellaneous Department.

BORN.

MCPEEK.—At Pawnee, Missouri, February 28, 1899, to Mr. and Mrs. Charles McPeek, a daughter. Blessed at Lone Rock chapel, near Pawnee, March 25, 1900, by Elders C. Scott and P. McPeek, and named Daisy Gertrude.

SCOTT.—At Pawnee, Missouri, March 26, 1899, to Bro. James and Sr. Nancy Scott, a daughter. Blessed March 25, 1900, at Lone Rock chapel, near Pawnee, by Elders C. Scott and C. H. Jones, and named Neva.

MARRIED.

FERRICE—ROHRER.—In Colton, California, March 20, 1900, at seven p. m., Mr. William Ferrice and Sr. Dorcas Rohrer were united in the holy bond of matrimony, a host of relatives and friends being present to offer congratulations. A pleasant hour was spent with the happy couple. Elder William M. Gibson officiating.

DIED.

MCKEE.—At Fall River, Massachusetts, March 20, 1900, Sr. Susanna McKee, aged 72 years, 9 months, and 22 days. After a few days' sickness she peacefully passed away; her last audible words were, "I am going home." She came to America about 1865, and was a member of the old organization in England; united with the Reorganization by baptism January 18, 1866, and remained a firm Latter Day Saint to the end. She was a mother in Israel indeed; full of love to the Saints, and always making a welcome home for the ministry. Prayer was offered at the home before her remains were removed to the chapel, which was filled by Saints and sympathizing friends. Funeral sermon by Elder John Smith, assisted by R. Bullard.

DAVIDSON.—Naoma, daughter of Jesse and Christina Turner, was born near North Union, Ohio, March 5, 1828; died March 22, 1900. Was married to James Davidson, November 25, 1849; to this union was born four sons and three daughters, six of them are left with the father to mourn the loss of a loving mother and wife. She united with the church, October 7, 1887; since which time she has lived a consistent Christian, attending church and Sabbath school whenever her health permitted. Funeral services conducted by Rev. Davis of the M. E. Church.

BANDY.—At his home near Blythedale, Missouri, Sunday evening, February 18, 1900, Bro. Paschal Bandy, "an old and highly respected citizen, and conscientious Christian." He was born in Kentucky, March 4, 1821, and was 79 years, 11 months, and 14 days old at the time of his death. He was a member of the old church, and joined the Reorganization at Henderson, Illinois, many years ago, "and lived a consistent Christian life to the day of his departure to the paradise of God." Funeral sermon in the Christian church by Elder Joseph Snively, of Lamoni, "to a large and appreciative audience." The aged companion, children, and grandchildren are left to mourn.

CONFERENCE NOTICES.

Western Maine district conference will meet at Little Deer Isle, May 12 and 13. Weather admitting, it is expected all who can will attend, especially officers, to represent the work and report their labors, so all may be represented. We feel glad and thankful of the labors of Bro. T. C. Kelley, and hope to see him at our May conference. Come one, come all, and bring the good Spirit with you. J. J. BILLINGS, Pres.
A. COLDY, Clerk.

DONATIONS TO GRACELAND.

Donations have been received for library which have not been publicly acknowledged, as follows: Arthur H. Adams, Jasper, Minnesota, a set of Kipling's works, fifteen volumes. Robert Garlich, St. Joseph, Missouri, two volumes American History in German language.

The following have contributed to the museum and not formerly acknowledged: John Weedmark, a peculiarly shaped stone from Michigan; E. P. Hawley, a good specimen of California Tarantula, a very poisonous animal of spider species; E. L. Kelley, Canadian currency: Joseph Camp, Magnolia Leaf, from Texas; Linnie Kelley, fungus growth

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from hemlock log; Walter Bullard, Persia, Iowa, United States fractional currency; D. W. and J. W. Wight secured a large collection of seventy-five mineral and other specimens from Utah, brought us by D. W. Wight, donated by the following parties: M. D. Cooper, Mrs. Breerton, Millie Barrett, Aaron Carter, Dominicus Carter, Maud Carter, W. C. Logan, Mrs. Redfield, Clarence Smith, Charles Albertson, Minnie Jones, Mrs. A. V. Robinson, D. W. Wight, Maggie McLane.

J. A. GUNSOLLEY, Librarian.

NOTICES.

To All Whom It May Concern:—The ministry and membership of the London, England, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, desire to avail themselves of this opportunity of publicly placing upon record their heartfelt regards and esteem towards the two missionary brethren who have labored with such devotion and zeal and fidelity in our midst of late; namely, Elders Frederick G. Pitt and William Newton, and to thus publicly record their sense of gratitude to the Great Dispenser of every good, that he has graciously protected our esteemed brethren and their beloved ones upon their voyage; and has brought them again to their desired land in peace, in safety, and security. Given 11th day of March, 1900. Signed on behalf of the entire branch.

R. CLIFT, President.
F. R. TUBB, Clerk.

MINNESOTA REUNION.

The fifth annual reunion of Northern Minnesota district will begin on Saturday, the 16th day of June, 1900, at Perham, Minnesota. All those who intend to attend these meetings are requested to notify the secretary, T. J. Martin, Detroit, Minnesota. The committee wishes to make this the best meeting ever held. We wish to know who is coming, and want to hire board so we can arrange for the same at the lowest rates possible. If we do not hear from you no provision for board will be made, therefore you will take your own chances. Committee: I. N. Roberts, T. J. Martin, J. C. Nunn, F. D. Omans, Henry Way.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

CENTRAL PASSENGER ASSOCIATION, ETC.

Advices from the Chairman of the Central Passenger Association, dated March 23, give notice of reduction of rates over its lines of road to the coming General Conference and General Conventions, Lamoni, Iowa, April 5–20, 1900.

"The territory of the Central Passenger Association . . . is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of and including points on, the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio River, but including points on either side of that river."

The following-named lines of railroads in its territory agree to the reduction of one and one third fare for the round trip.

Each of the following companies, namely: Allegheny Valley R'y, Ann Arbor R. R., B. & O. R. R., B. & O. S. W. R. R., C. & O. R'y, C. & E. I. R. R., Chicago & Erie and Erie R. R., C. I. & L. R'y, C. & M. V. R. R., Cincinnati Northern R'y, C. H. & D. R'y, C. C. C. & St. L. R'y, C. L. & W. R'y, C. T. & V. R. R., C. P. & St. L. R'y, C. A. & C. R'y, C. N. O. & T. P. R'y Co., C. & M. R'y, C. S. & H. R R., D. A. V. & P. R. R., D. & C. N. Co., D. & L. N. R'y, E. & I. R. R., E. & T. H. R. R., F. Ft. W. & W. R'y, G. R. & I. R'y, G. T. R'y System, Hocking Valley R'y, I. D. & W. R'y, I. I. & I. R. R., J. & St. L. R'y, L. S. & M. S. R'y, L. E. & St. L. Con. R'y, L. & N. R. R., L. E. & W. R. R., L. H. & St. L. R'y, Mich. Central R. R., Mobile & Ohio R. R., N. Y. C. & St. L. R. R., N. & W. R'y, Ohio Central Lines, Ohio Southern R. R., O. & L. K. R. R., Ohio River R. R., P. D. & E. R'y, Penna. Lines, Pere Marquette R. R., Pitts., Bessemer & Lake Erie R. R., P. & L. E. R. R., P. & W. R'y, Pittsburg, Lisbon & Western R'y, St. L. C. & St. P. R'y, T. P. & W. R'y, T. St. L. & K. C. R. R., Vandalia Line, Wabash R. R., W. & L. E. R. R.

The same general rules already published govern the reduction in rate, except that tickets costing less than seventy-five cents will not be included.

Tickets must be purchased from April 2–7 (not earlier than the 2d and not later than the 7th); except where rules of local roads permit earlier purchase, when necessary, for delegates to reach destination by opening date; which may be learned by local inquiry.

Passengers pay full fare on going passage and obtain a separate certificate with every ticket purchased, which when countersigned at Lamoni will entitle purchaser to return fare, unlimited, over the same route as going journey, at one third regular fare, up to April 24.

All interested will take notice that according to notices published to date, reduced rates have been granted by the New England, Trunk Line, Southeastern, Central, and Western Passenger Associations; the Southwestern (covering some, but not all, lines in the State of Texas) declining only because of limited attendance from its territory.

All the associations named above have agreed to the change in dates for purchase of going tickets; namely, from April 2–7.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 24, 1900.

Conference Minutes.

KIRTLAND.

District conference was held at Sharon, Pennsylvania, March 3 and 4; A. H. Parsons in the chair, W. J. Baldwin secretary, David Allen associate. Branch reports: Blake Mills 81, Kirtland 87, Sharon 37, Youngstown 26, Akron 34, Washingtonville 30, Cleveland 62, Conneautville 26; Toledo no report. Elders reporting: F. C. Smith, F. J. Ebeling, Richard Baldwin, David M. Strachan, John H. Cramer, Robert Fuller, and A. H. Parsons. Elders W. H. Kelley and M. H. Bond gave a profitable talk on the excellent condition of the work in the East. Priests reporting: Eben Miller, W. J. Baldwin; Teachers Jonathan Hollibaugh, E. Curry, and Andrew Richardson reported. Bishop's agent, Eben Miller, reported: Income $428,11; expenses $358 85; on hand March 3, $69.26. Resolved, that the tent committee be encouraged, and a committee of three—A. H. Parsons, David Allen, and F. J. Ebeling solicit money through the district. The following resolution was adopted, referring to the petition of Southern California district: Resolved, that we, the Kirtland district, return this petition to the Southern California district, and tell them that we are willing to wait and let the Lord direct when he is ready, and that we are willing to stand by the Lord. Resolved, that this conference recommend the organization of a district Sunday school association, to be known as the Kirtland district; and that A. H. Parsons be authorized to look after the same. Resolved, that we sustain all the general church officers, and that we hold them in our highest esteem. Delegates to General Conference: A. H. Parsons, W. H. Kelley, M. H. Bond, Richard and Annie Baldwin, Sr. Hattie Griffiths, Eddie Garrett, David Proper, R. Etzenhouser, F. J. Ebeling, Lorenzo and Jennie Powell, and Sr. Minnie Russell. Those in attendance at conference are empowered to cast the full vote of the district. David Allen was ordained to office of priest. Election of officers: A. H. Parsons was sustained as president of district, F. J. Ebeling as associate; W. J. Baldwin secretary; Ebenezer Miller Bishop's agent. Saturday evening preaching by A. H. Parsons, assisted by W. H. Kelley. Sunday morning prayer meeting in charge of F. J. Ebeling and Eben Miller. Sunday, eleven a. m., dedicatory sermon, by M. H. Bond; dedicatory prayer by W. H. Kelley. The Spirit of God was manifest, and all present made to rejoice in the gospel. Sunday, sacrament and testimony meeting in the afternoon. Preaching in the evening by W. H. Kelley, assisted by M. H. Bond. Adjourned to meet with Blake Mills branch, October 6 and 7.

SOUTHERN CALIFORNIA.

The semi-annual conference of above district convened with Los Angeles branch in their new church building, corner of Wall and Eleventh streets, Friday, February 16; Elders G. T. Griffiths and A. Carmichael chosen to preside, Maggie Pankey and T. W. Williams clerks. Elders reporting: G. T. Griffiths, T. W. Williams, D. A. Anderson, N. Van Fleet, A. Carmichael, A. E. Jones, William Gibson, F. B. Blair, H. Hemingway, R. R. Dana. Priests, George Wixom, N. J. Wixom, Will Mills. Branch reports: Los Angeles, 180; San Bernardino, 269; Newport, 236. Bishop's agent's report: On hand last report, $466 47; received to January 1, $252 20; total, $718.67; expended, $347 60; balance due church, $371.07. Audited and found correct. Resolutions: Whereas, Brn. Griffiths, Williams, and Chatburn have evidenced their ability to cope with the needs of church work in Southern California; and whereas, they have inaugurated new methods which we believe they should be permitted to carry out, and which if not carried out will result in loss to the church; therefore, be it resolved, that we, the Southern California district in conference assembled, hereby especially request the Presidency of the church to return Bro. Griffiths as missionary in charge of Pacific Slope mission, and T. W. Williams, T. W. Chatburn, and D. A. Anderson as missionaries to labor in Southern California district. A vote of thanks was moved by Bro. Dana to Bro. Keeler for his services in the district. A session each to Sunday school and Religio was voted for next conference; time of session left to district president. Resolved, that our delegates be instructed to petition General Conference for a new division between Central and Southern California districts. Preaching by Brn. Barmore, Blair, Griffiths, Williams, and Sheehy. Adjourned to meet with Newport branch Friday on or before full moon in October. There were three baptisms by Bro. Williams during conference.

ST. LOUIS.

Conference convened in St. Louis, Missouri, on Saturday evening, March 24; M. H. Bond chosen to preside, J. C. Hitchcock assistant, John G. Smith secretary. Reports from Elders J. D. White, J. C Hitchcock, W. O. Thomas; Priests G. F. Barraclough, J. Christensen; Teachers J. J. Billinsky, T. J. Elliott, and F. Wiley. Branch reports: St. Louis 462; 4 received by letter, 3 removed, 3 died. Whearso 60. The recommendation of Elder I. N. White that J. C. Hitchcock, J. E. Dawson, and the appointee of General Conference of April, 1900, be appointed a reunion committee, was adopted. Bishop's agent J. G. Smith reported: Balance due church $404.82; tithing received $156.15; total $560 97; paid out during the quarter $482; March 24, balance due church

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$78.97. Audited and found correct. Delegates to General Conference: J. D. White, W. O. Thomas, F. H. Johnson, S. A. Burgess, and Srs. Eveline Burgess, Florence Burgess, Mary G. Johnson, Frances White, Etta M. Hitchcock, and Daisy Thomas. These were authorized to enroll others as assistant delegates of those from this district who may attend General Conference. The findings of the Bishop's court in the case of Joseph E. Betts, Sen ; that the charges were not sustained by the evidence, were accepted, and the recommendation of the court adopted, that he be reinstated in his office as elder. The findings of the Bishop's court in the case of William Jaques, that while the charges were not sustained, yet his unseemly display of violent temper and lack of self-control were censurable. The findings were accepted, the recommendations of the court adopted, and it was ordered that his license as an elder be restored to him. Preaching on Sunday by Elders M. H. Bond and R. Etzenhouser. Sacrament, prayer, and testimony meeting in the afternoon. Adjourned to meet in St. Louis, Missouri, on Saturday evening, June 23, at seven o'clock, and on Sunday, June 24.

Mothers' Home Column.

EDITED BY FRANCES.

THE following sweetly comforting lines were sent us by Sr. Burton, and we "pass them on," knowing many of the sisters will appreciate them:—

I CAN TRUST.

"I cannot see with my small human sight,
Why God should lead this way, or that, for me;
I only know he saith, "Child, follow me."
And I can trust.

"I know not why my path should be at times
So straightly hedged—so strongly barred before;
I only know God could keep wide the door.
But I can trust.

"I find no answer often when beset
With questions, fierce and subtle, on my way;
And often have but strength to faintly pray.
But I can trust.

"I often wonder, as with trembling hand
I cast the seed along the furrowed ground;
If ripened fruit for God will there be found.
But I can trust.

"I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But *this* I know, God watcheth all my path,
And I can trust."

SAN ANTONIO, Texas, Feb. 23.

Dear Sister Frances:—I have thought many times of writing to the Home Column and asking the prayers of the sisters in my behalf, but have neglected it from time to time; suppose it was the lack of faith. I have been a sufferer from neuralgia since early childhood; have been administered to a number of times and received temporary relief; but the attacks are becoming very frequent, and as there is no elder here, very seldom have the opportunity of being administered to, so I ask the sisters of the Prayer Union to remember me in their prayers, that I may be healed if it is God's will.

Sr. Julia Neal requests me to ask the sisters to remember her also in their prayers. She has been afflicted with rheumatism for a number of months, and has not been able to meet with us for some time. We miss her so much in our prayer meetings, as she has always been an active member, and has helped to hold up the banner for a number of years.

The work in San Antonio is at a low ebb. The elders so seldom visit us here, we feel that we are left to ourselves; but if we do our duty, I know that God will not forsake us. There are quite a number of Saints in San Antonio if they would come out, but the majority of them have grown cold, and only a few are left to battle along, and in their weak way keep the work from dying out entirely. The Lord sees fit to give us strength and courage to go on. Though the way looks dark, we feel that he will help us if we put our trust in him. We are looking forward to the time when we will have a church building to worship in.

Bro. A. J. Moore has been a good helper to us in soliciting funds, and also in giving advice and counsel to the Saints. I hope the time is not far distant when the Saints of San Antonio will waken to a sense of their duty and carry on the Lord's work as it ought to be. I ask an interest in the prayers of the Saints in behalf of the members of San Antonio, that we all might awaken to a sense of our duty before it is too late; and if it is the Lord's will, that we may have a church building in which to worship.

May the Lord bless all of his people is my prayer in Jesus' name.

Your sister in the cause of Christ,
RUTH GIFFORD.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Nellie Humphrey requests the prayers of the Union in her behalf, that if it be the Father's will, she may be relieved of her sore affliction. She has been a sufferer for many years, and earnestly desires the Lord to bless her in body. She is a faithful sister. Sisters, please remember her.

Isabella J. McMillen desires the prayers of the Prayer Union, that she may be healed. She has been ill for the last three months with a complication of diseases.

Dear Sisters: — We desire your united prayers in behalf of our little girl Birdie, aged eleven years. She has been sick with malaria or typhoid fever for almost two weeks, and not being a very stout child, has failed so fast. Dear Saints, we are isolated from the association of God's people at this place, and have never been so before. We ask for your united prayers that she may be healed.

Your brother and sister in Christ,
JOHN AND FANNIE MORRIS.

Original Poetry.

THE MISSIONARY'S TRUST.

NOT ALONE.

ELDER T. C. KELLEY, INDEPENDENCE, MISSOURI.

I am a stranger far away from home,
No friend to greet me with a cheering tone,
No friendly shelter from the raging storm;
Yet God is with me—I am not alone.

The wind is blowing cold and bleak and drear,
And through the swaying pines doth sadly mourn;
Yet something seems to whisper, "Never fear;
Thy God is with thee—thou art not alone."

Lord, may I ever feel that thou art near,
That on my path thy light hath kindly shone;
And when life's leaves are growing brown and sear,
Let me *still* feel that I am not alone.

The dark'ning clouds obscure the sinking sun;
The shades of night are swiftly coming on;
Lord, when my life its fitful course has run,
May I *then* feel that I am not alone.

The withered leaves are falling from the trees,
And lodge by bush or shrub—perchance a stone;
When from life's tree I fall like one of these,
May I then feel that I am not alone.

When I through the dark vale of death shall go,
Grant me, O Lord, thy staff to lean upon;
When death's cold waters o'er my soul shall flow,
Let me then feel that I am not alone.

And when in heaven thy glory I behold,
And meet with loved ones round thy great white throne;
And with them find I'm safe within thy fold,
Then will I know, I shall not be alone.

OXFORD (depot building), Maine, November 28, 1899.

Note.—On the above date the missionary walked a number of miles, carrying a heavy satchel, arriving at the station in the afternoon, *very tired*, somewhat hungry, finding no fire in the waiting room, and there was not a soul whom, to his knowledge he had ever seen before. Dark, threatening clouds shut out the sun as he sunk toward the west, while the autumn winds whistled through the pine trees in such a sad, plaintive way as to make one's heart yearn for the companionship of loved ones and the enjoyment of home. And yet there was the spirit of peace and trust with the missionary, that softened the unpleasantness of his surroundings, and he sat down in a cold, cheerless room in the depot and, while waiting for the train, the foregoing verses were written.

T. C. K.

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BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

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

From January 15, 1899, to January 10, 1900.

SUMMARY STATEMENT.

RECEIPTS BY BISHOP.

On hand last report	$ 5,537 69
Received in tithes and offerings	11,093 75
" " " " " from Bishop's agts.	15,362 14
" from bills payable account, and loans	6,987 88
" " " receivable account	900 00
" " English mission on Herald account	14 12
" " Herald Publishing House	611 06
" " G. H. Hilliard, Counselor	100 00
" " interest	234 47
" " sale real estate	8,396 84
" " " farm produce	1 47
" " " diamond ring	55 00
" " " live stock	10 00
" " rents	180 20
" " expense returned	23 51
" " expense family, returned	231 61
" " Society Islands	46 00
" " insurance claim	50 00
" " surplus	100 00
" " accounts	273 69
" " tent and tract funds	3 00
Total	$ 50,212 43

EXPENDITURES BY BISHOP.

Paid accounts	$ 621 97
" bills payable and loans	7,767 25
" " receivable	250 00
" Bishop's agents for elders and families	4,035 51
" elders for clothing and expenses	3,889 57
" elders' families	7,764 97
" expense, elders' courts	75 07
" " Bishop's office, stationery, fuel, etc.	131 36
" " " postage	68 77
" " " internal revenue	16 97
" " " exchange	1 75
" " " janitor	11 40
" " " bookkeeper, stenographers	510 00
" " First Presidency	3 35
" " Church Secretary	1 85
" " " Patriarch	1 70
" " " Historian	2 83
" " " Recorder, fuel, etc	26 88
" " " " salary	360 00
" " " Bailey-church case	31 80
" " " auditing committee	30 43
" " " missions, Kirtland, Minneapolis, Chicago	106 50
" Herald Publishing House	650 00
" insurance	26 00
" interest	1,620 87
" labor, church farm	9 50
" library, church	81 53
" " public and State	33 15
" poor	4,622 05
" produce	10 80
" real estate	2,480 13
" rent	3 00
" Society Islands, printing account	28 92
" Temple repairs, Kirtland	675 00
" " gas well	250 00
" tent fund	2 00
Balance on hand	14.009 55
Total	$ 50,212 43

ACCOUNT WITH AGENTS.

RECEIPTS.

Balance due church last report	$ 5,278 01
Received from Bishop	4,035 51
" " tithes and offerings	56,841 11
" " taxes returned	1 45
" " rent	79 48
" " interest	54 94
" " sale of wood	40 10
" " sale of books	49 30
" " sale of hay	5 00
" " George H. Hilliard, Counselor	70 00
" " former agents	203 24
Total	$ 66,658 14

EXPENDED BY AGENTS.

Paid elders' families	$ 32,706 08
" " expense	4,488 41
" poor	3,067 22
" E. L. Kelley, Bishop	15,462 14
" agents' expense	367 09
" taxes and repairs	150 58
" loan	5 00
" express	2 75
" recording deeds	3 80
" interest	7 00
" Herald and Hope account, English mission	14 12
" hauling wood	10 00
" hall rent	22 44
" insurance	32 37
" error in tithing	10 00
" Sandwich Islands, printing account	533 00
" George H. Hilliard, Counselor	95 00
" succeeding agents	203 24
Balance due church	9,202 95
" " " agents not reported for 1899	274 95
Total	$ 66,658 14

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

RECEIPTS.

Due church January 1, 1899	$ 57 36
Tithes and offerings	431 71
" " " from Bishop's agents	95 00
Balance due George H. Hilliard	47 38
Total	$ 631 45

EXPENDITURES.

Paid E. L. Kelley, Bishop	$ 100 00
" Bishop's agents	70 00
" elders' families	232 00
" " expenses	15 50
" personal and traveling expense	204 50
" stationery, postage, etc	9 45
Total	$ 631 45

HERALD OFFICE ACCOUNT.

RECEIPTS.

Tithes and offerings	$ 688 95
Christmas offerings	1,115 15
Tract fund	30
E. L. Kelley, Bishop	650 00
Sales of Abstract	36 66
Total	$ 2,491 06

EXPENDITURES.

Due Herald Office last report	$ 155 76
Presidency's office	23 65
Historian's office	5 69
Recorder's office	12 50
Secretary's office	4 28
Patriarch's office	1 85
Editor's salary	540 00
Secretary's salary	100 00
Cash to Bishop	500 00
Library, church	46 40
Library, Ohio, Omaha, Minneapolis	17 20
Tract fund	55 86
Wood for church offices	3 15
Saints' Home account	82 20
Expense, Bishop's office	1 17
Printing and stationery, Bishop's office	29 75
Printing Bishop's annual report	70 00
Graceland College, balance on Bible	2 50
Fifty-three True Successions	15 05
Balance due church	824 05
Total	$ 2.491 06

REPORT OF ELDERS.

RECEIPTS.

Balance in hands of elders last report	$ 764 02
Donations by Saints and friends	11,098 86
Received from Bishop and agents	7,247 16
Balance due elders	2,207 86
Total	$21,317 90

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EXPENDITURES.

Balance due elders last report	$ 1,555 03
Traveling expenses and clothing	19,004 44
Balance due church	758 43
Total	$21,317 90

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 1, 1900.

Cash, Bishop's account	$14,009 55
Cash in hands of agents	9,515 61
Cash with Herald Publishing House	824 05
Accounts receivable, executor Lynch estate	400 00
Bills receivable	9,581 90
Real estate contracts	7,169 79
Abstract of Evidence	210 00
Transcript of Evidence	18 00
Real estate last report, less $15,400 00 sold and in contracts	39,866 29
Real estate by Joseph and Janet Luff, omitted in former year	100 00
Real estate by Henry Jones, Omaha, Neb	1,000 00
Real estate by G. W. Sparks, Santa Ana, Cal.	1,100 00
Real estate by Ruth A. Turner, Montrose, Iowa	500 00
Real estate by R. M. Elvin, Nebraska City, Neb.	200 00
Real estate contract, Independence, Mo.	190 00
Real estate improvements	44 40
Total	$84,729 59

The real estate in this list is subject to the depreciation and increase of values for past few years but is proper comparison with all former reports.

LIABILITIES.

Due Bishop's agents	$ 37 71
Due George H. Hilliard, Counselor	47 38
Due bills payable	17,231 01
Nets assets last report	59,262 79
Gain during year	8,150 70
Total	$84,729 59
Assets over liabilities January 1, 1900	$67,413 49

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

Receipts by sales and collections	$ 4,384 99
To balance	5,510 52
Total	$ 9,895 51

EXPENDITURES.

Due church last report	$ 6,595 68
Expenditures per itemized list	3,299 83
Total	$ 9,895 51

ASSETS: HOME FUND.

Real estate and buildings last report	$26,600 00
Real estate, Henry Jones	1,000 00
Real estate, purchase	1,732 25
Mortgage note	125 00

REAL ESTATE IMPROVEMENTS.

Tiling	181 27
Cisterns	125 00
House	138 24
Fruit trees	40 00

PERSONAL PROPERTY.

Cattle	755 00
Horses	150 00
Hogs	90 00
Chickens	15 00
Hay and corn	105 00
Farm utensils	150 00
Total	$31,206 76

LIABILITIES.

Bills payable	$ 2,456 29
Accounts payable	5,510 52
Net assets	23,239 95
Total	$31,206 76

Net assets last year	$21,550 64
Net assets present year	23,239 95
Net gain	$ 1,689 31

INDEPENDENCE CHURCH FUND.

RECEIPTS.

On hand last report	$ 1,727 48
Collections	100 00
Total	$ 1,827 48

EXPENDITURES.

Paid interest, Chappel note	$ 320 00
Paid Oakland, Cal., church on account	1,000 00
Balance	507 48
Total	$ 1,827 48

E. L. KELLEY.

LAMONI, Iowa, March 20, 1900.

RECEIPTS.

Balance on hand January 1, 1899 ..... $5,537 69
A brother and sister, Cal., t. 39 50
A brother, Iowa, t. 37 36
A sister, Iowa, t. 5 00
A sister, Neb., t. 100 00
A sister, Aus., o. 9 63
A sister, Mo., t. 8 00
A sister, Iowa, t. 2 00
A friend, Mo., t. 75 00
A friend, Fla., o. 7 00
Adamson, Peter, Jr., I.T., t 30 00
Ahlstrand, S., Neb., t. 30 00
Alabama, Alabama dist., Geo. O. Sellers, agt. 110 00
Alabama, Mobile dist., W. L. Booker, agt. 63 75
Allen, Annie E., Iowa, t. 18 50
Allen, Mamie, Iowa, t. 20 00
Allen, J. S., S. Dak., t. 10 00
Ames, J. S., Ore., t. 650 00
Angell, Geo. and M., Io., o. 10 00
Anthony, R. J., ret. exp. 8 40
Anderson, Anna C., Io., t. 7 25
Anderson, Quincy, acct. 2 60
Arnold, F. M., Texas, t. 24 00
Atwell, B. A., Mo., t. 4 80
Bass, Seth M. and Sarah, Iowa, t. 10 00
Baldwin, Sr. L. M., Io., t. 1 00
Barmore, Charles, Ill., t. 1 50
Bartlett, Sylvester J., Ill., t. 4 00
Ballantyne, J. W., Ark., t. 15 00
Ballantyne, Robert, Io., t. 10 00
Ballenger, Martha E., Iowa, t. 1 00
Barrett, Mrs. George, ret. loan. 5 00
Bean, Bro. and Sr. J. W., Mo., t. 106 00
Bennett, Lucretia, Cal., t. 20 00
Bennett, Sr. L., Cal., t. 10 00
Bishop, A. N., Pa., t. 30 00
Bills payable 5,985 37
Bills receivable, Weller note 90 00
Bills receivable, contributed present year, not yet due nor collected, $2,249.46
Blood, James M., Wis., t. 1 00
Blanton, Cyrus, Kan., t. 1 00
Boswell, Joseph, Iowa, t. 2 50
Bond, Mary, legacy 500 00
Boston church fund 78 00
Boden, Albert and wife, Iowa, t. 43 00
Booth, Joseph O., Iowa, o. 1 00
Boyd, D. S., Colo., t. 20 00
Boyd, N. A., Tenn., t. 6 00
Bowlby, Willis, Mo., o. 70
Boyns, Susan, Eng., t. 72
Bower, Sarah E., S. Dak., o. 2 00
Brown, George, Iowa, t. 3 00
Brown, M. R. and A. E., Ill., t. 5 00
Brown, H. E. and M. E., Cal., t. 30 00
Brothers, Wm. and M. A., N. Y., t. 30 00
Brothers, Wm., N. Y., t. 4 15
Briggle, Jennie, Iowa, t. 1 00
Brand, Bro. and Sr. David, Ill., t. 10 00
Brunson, Abbie S., Ill., t. 8 00
Brunson, Abbie S., Ill., o. 4 00
Bradley, James, Iowa, t. 10 00
Bryden, Ester B., Neb., t. 5 00
Brittain, Mary, Kan., t. 10 00
Breese, Mollie C., I.T., o. 1 00
Briggs, E. C., Iowa, t. (B. rec.) 200 00
Butterworth, Grace A., Iowa, t. 26 00
Butterworth, R. W., (B. rec.) Iowa, t. 10 00
Burlingame, Ruth A., R. I., t. 4 00
Butterworth, Elsie, Io., t. 10 00
Bush, Geo. W., acct. 2 71
California, Central dist., A. Page, agent 375 00
California, Northern dist., C. A. Parkin, agent 303 00
Cadwell, Eleanor S., Kan., t. 30 00
Carpender, S. P., Wis., t. 286 80
Carpender, S. P., Wis., l. 98 76
Carter, Ora Odessa, Neb., t. 3 00
Carney, David, Ark., t. 1 50
Carter, Dr. C. D., Ill., o. 2 00
Case, Miss E., Neb., t. 11 20
Cave, Jessie, Iowa, t. 3 00
Chambers, R. N., Colo., t. 20 50
Chambers, Mrs. S. P. Colo., t. 5 00
Cheney, Levi, Mo., t. 48 23
Chapman, Elijah, Utah, t. 10 00
Chapman, Mrs. D. L., Io., t. 35 00
Chapman, Sr. M. G., Neb., t 11 60
Church, Chas. F., Iowa, t. 3 50
Clarey, Lettie, Wash., t. 5 00
Cline, Cynthia, Mich., t. 2 00
Cole, Amy D., Wash., t. 5 00
Colorado, Eastern dist., C. E. Everett, agent 580 00
Cooper, R. T., Iowa, t. 20 00
Cooper, I. N. W., (B. rec.) Iowa, t. 24 16
Cooper, I. N. W., Iowa, t. 29 00
Cobb, Sr. E., Iowa, t. 30 00
Coiner, O. E., Iowa, t. 6 50
Coiner, Carrie, Iowa, t. 50
Crow, David, Utah, t. 23 20
Crow, David, Utah, o. 2 00
Criley, Frank, Iowa, t. 32 00
Criley, Mrs. Emma, Io., t 10 00
Crum, Mrs. R. J., Wash., t. 1 05
Crum, M. A., Wash., t. 10 00
Crabb, J. C. and wife, Iowa, t. 49 71
Culber son, Patience D., S. Dak., o 20 00
Cushman, S. F., Neb., t. 13 62
Dakota, Northern dist., Thomas Leith, agent 107 00
Dakota, Northern dist, Wm. Sparling, agent 500 00
Danielson, C., Iowa, t. 20 00
Daley, Ida May, Cal., t. 9 00
Daley, Bro. and Sr. George, Cal., t. 30 00
Dancer, Alice P., Iowa, t. 155 00
Dancer, Alice P., Iowa, o. 300 00
Damon, Wm. A., Ala., t. 1 00
Dan, Sr. C. L., Iowa, b. o. 47
Dake, Sarah A., Mo., t. 11 00
Davis, T. B. and E. J., Mo., t. 5 00
Davis, W. H., Ark, t. 6 00
Davis, Albert T., Porto Rico, t. 14 00
Davis, Mary P. and son, Iowa, t. 8 00
Davis, Isabel, Mich., t. 1 00
Davis, Cara B., Mich., o. 50
Davis City branch, Io., o. 30
Davison, William, Mo., t. 2 00
Dawson, L. O., Wash., t. 2 00
Denio, Evangeline, acct. 5 00
Dennis, Sr. R. K., Ill., t 25
Derry, Charles, Iowa, t. 63 31
Dingle, Eliza, Mont., t. 55 50
Dittemore, Sr. Wiley, Kan., t. 1 00
Diamond sale 55 00
Dorothy, Robert, Iowa, t. 2 50
Duncan, M. E. and C. M., Wash., t. 10 00
Duncan, C. R., Kan., o. 10 65
Earhart, W. E., Wash., t. 5 00
Echternacht, Henry, Neb., t 25 00
Ehlers, August D., Kan., t 9 60
Elswick, M. F., Iowa, t. 1 00
Ellison, Alma and Sarah, Iowa, t. 200 00
Elvin, R. M., ret fam. 206 61
English mission, Herald and Hope acct., Thos. Taylor, agent 14 12
Enge, N. C., Wash., t. 4 00
English, F. L., Mo., t. 7 35
Erickson, C. E., Colo., t. 4 00
Esselstyne, Esther, Mich., t. 1 50
Expense returned 7 75
Farley, James, Iowa, t. 7 00
Fales, Sarah, Mo., t. 4 80
Faulk, Sr. M. A., Ohio, t. 1 00
Ferry, Al. and wife, Mo., t. 10 00
Fenn, Sr. M., Iowa, t. 1 00
Feldhahn, Christiana E., Neb., t. 8 25
Fisher, P. C., N. Y., t. 5 40
Fisher, B. N., Cal., t. 2 50
Fisher, Mrs. B. N., Cal., t. 1 50
Fisher, Bro. and Sr. P. C., N. Y., t. 6 00
Fiske, Mary A., Neb., t. 1 25
Florida dist., S. D. Allen, agent 130 00
Ford, John T., Iowa, t. 40 00
Forshey, Sr. E., Ore., t. 10 00
Foss, J. C., Mo., t. 4 32
Frazier, Sr. J. E., Cal., t. 2 50
Fraser, Mrs. David, Neb., t. 2 50
Fulks, C. M., I. T., t. 1 20
Fuller, William, Cal., o. 5 00
Gaylord, Eleanore, Mo., t. 40 00
Gerber, Emanuel, Tenn., t. 7 50
Gilbert, Sr. H. B., Cal., o. 2 00
Gibbons, John F., Minn., t. 10 00
Gifford, Sr. Merle, Io., t. 5 00
Glidden, Volney, Mich., t. 6 00
Godfrey, Sr. M. E., Neb., t. 2 00
Godfrey, M. E. and G. W., Neb., o 2 00
Godfrey, Wm., Neb., t. 5 00
Godfrey, S. R., Neb., t. 10 50
Godfrey, Jno. A., Neb., t. 7 50
Graham, Jas., W. Va., t. 8 00
Graff, Theresia, Mo., t. 10 00
Graff, Louisa, Mo., t. 50
Greer, Dr. B. A., Io., t. 39 85
Griswold, E. W., N. Y., t. 5 00
Greenwood, Sr. L. A., Iowa, t. 1 00
Green, Willard E., Mich., t. 5 00
Green, Augusta A., Mich., t. 1 00
Greek, A., Ore., t. 31 00
Gunsolley, J. F., Io., t. 8 95
Gunsolley, Mabel, Io., t. 95

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Gunsolley, Mary E, Iowa, t..... 1 00
Harder, D. O., I. T., t..... 2 00
Hansen, Mattie Iowa, t... 3 00
Hansen, Mattie, Iowa, o.. 2 00
Hansen, Mattie, Iowa, l... 15 00
Hansen, H. R, Idaho, t... 60 00
Hansen, H. R, Idaho, o.. 30 00
Hansson, Erick, Minn., t. 5 00
Hansson, Erick, Minn., o. 50
Hastings, Winter and Agnes, Wash, t..... 14 00
Hall, Emily A., Ore., t... 6 20
Harris, John F., Jr., Pa., t..... 2 00
Hartwell, Lucinda, Iowa. 25 00
Harp, Ed. G., Iowa, t..... 15 00
Harp, Chas. E., Iowa, t... 6 00
Harp, F. N., Iowa, t..... 2 50
Hawley, Sr. Gid, Iowa, o. 1 00
Harding, Sr. E M., Io, t. 12 05
Hager, Peter, Mica., o.. 25
Hawkins, Mary, Nev., t. 30 00
Hanner, William N, Ky., t..... 5 00
Herrick, L. M., Va., t.... 5 21
Herrick, Catherine, Iowa, t..... 10 00
Herald Pub. House.....611 06
Hershey, Caroline, Io., t. 1 00
Heavener, Nettie I., Ill, t..... 25 00
Hilliard, George H., Counselor.....100 00
Hitchcock, Catherine, Mo., t..... 5 00
Hitchcock, F. P., Mo, t. 25 00
Hitchcock, Abigail M, Ill., t..... 6 00
Hill, Mrs. George, Neb., t 2 00
Hill George, Neb, t..... 10 00
Hobson, William, Conn., t..... 4 00
Hooker, J. M. Wash., t.. 2 00
Hooker, Sr. S. M., Wash., t 3 00
Houts, W. H., Mo., t.... 7 40
Howard, Anna D., Cal., t. 124 80
Howard, Anna D., Cal., o. 76
Holt, Hiram L., account. 47 00
Houck, Sr. George, Io., t. 10 00
Hommes, J. S., Cal, t... 7 00
Hougas, John, Iowa, t.. 14 40
Hufferd, J W., I. T., t... 15 00
Hulse, Elizabeth, Mich, t..... 15 00
Hulmes, Sr. M. E., Io, t. 5 00
Idaho dist., H. R. Evans, agent..... 20 00
Illinois, Kewanee dist., D. C. Smith, agent... 335 00
Independence reunion, o. 5 00
Insurance claim..... 50 00
Interest..... 234 47
Iowa, Des Moines dist., W C. Nirk, agent.....416 97
Iowa, Galland's Grove dist., C. J. Hunt, agt. 2,057 70
Iowa, Pottawattamie dist., J. P. Carlile, agt.....1,234 00
Iowa, Eastern dist., John Heide, agent. 680 00
Iowa, Little Sioux dist., A. M. Fyrando, agt....333 77
Iowa, Fremont dist., Wm. Leeka, agent.....718 50
Iowa and Illinois, Nauvoo dist., G. P. Lambert, agent..... .150 00
Jacobs, Oden, Iowa, o...200 00
Jeppeson, Amanda, Iowa, t..... 1 25
Jensen, Lars, Iowa, t.... 30 00
Jensen, J. E., Utah, o... 1 00
Johnson, Mrs. Mary, W. Va., t..... 5 00
Johnson, John, Mont., t. 10 25
Jones, Sr. Seth, Ill., t... 2 50
Jones, S. T., Ark., t..... 2 50
Jones, Daniel, Iowa, t.. 50 00
Jones, Hannah, Iowa, t. 5 00
Jones, Hannah, Iowa, o. 1 00
Jones, Vivian, Ill., t.... 2 50
Julian, J. S., Cal., o..... 17 50
Kansas, Spring River dist., J. M. Richards, agent.....342 74
Kennicutt, Mabel, Mo., t. 1 95
Kennicutt, Mrs. Wm., Mo., t..... 85
Kennicutt, Maude, Mo., t 1 00
Kelley, Edmund L, Jr., Iowa, t..... 2 50
Keck, F. C. and Emma J., Mo., t..... 26 30
Kinsey, Sarah J., (B. rec.) Cal., t.....831 60
King, Margaret A., Io., t. 1 00
Kizer, Leona, Tenn., t... 50
Kilgore, Mrs. Robert, Ill., t..... 6 42
Krahl, David J., and wife, (B. rec.) Mo., t..... 33 82
Lance, Sr. S. C., Iowa, t. 4 00
Larson, Enoch, Utah, t.. 20
Larson, Bro. and Sr. Enoch, Utah, t..... 5 00
Layland, Leroy, Idaho, t. 5 00
Lanyon, W. C., Iowa, t.. 93
Laughlin, J. E. and G. G., Iowa, t..... 50 00
Larsen, Marten, Utah, o. 10 00
Lachapelle, Sr. M., S. Dak., o..... 5 00
Lambert, Mrs. J. R., Iowa, t..... 1 00
Lambert, Richard J., (B. rec) Iowa, t..... ... 65 00
Lewis, E. H. and M, (B. rec.) Iowa, t..... 5 00
Lewis, Richard, Iowa, t. 25 00
Leach, R. W., S. Dak., o. 20 00
Light, Hatty E., Neb., t. 6 20
Live stock sale..... 10 00
Louisville, Ky. branch, o. 10 85
Lockley, Mrs. A., Io., o.. 2 50
London, Eng. church, l.. 30 44
Loans.....690 00
Lovejoy, Bro. and Sr. H. E., Mo., t..... 17 00
Love, David, Mo., t 15
Luff, J. J. and B. B., Io., t. 5 95
Lytle, John B., Okla, t.. 1 25
Lytle, Eleanor, Okla., t. 1 25
Lytle, Bartley C., Okla, t 1 25
Lytle, Aimena C., Okla., t 1 25
Lytle, Herbert, Neb., t.. 3 00
McClain, Henry T., I. T., t..... 20 00
McKenzie, John, Mo., o. 3 00
McCulley, Nellie I., Ore., t 13 36
McIntyre, J. R., Cal., t.. 22 50
McLane, Maggie, Utah, o 5 00
McLane, Maggie, Utah, (B. rec.)..... 5 00
MacKenzie, Margaret M. L., Ohio, t..... 5 00
McDonald, Robert S., Mich, t..... 10 00
McNutt, F. J., Kans., t. 10 00
McGuire, Benj. R, N. J., t 10 00
McGuire, John A., Jr., N. J., t..... 10 00
McClenahan, Mrs. A., Iowa, t 10 00
McMillen, Mrs. B A., Wash., t..... 10 00
Massachusetts dist, R Bullard, agent.....739 00
Madsen, C. C., Neb., t... 3 00
Manifold, Ida M., Io., t.. 5 00
Mathews, S. N., Mo., t.... 10 00
Markland and Mathews, Mo., t 25 00
Martin, Jeannette, Mo., t. 9 60
Martin, Nellie, Iowa, t.... 1 00
Manning, Jane, Iowa, t... 1 00
Mason, H. D., Mont., t ... 55 50
Mark, Mary A., Iowa, t... 40 00
Mather, W. J., Iowa, t... 60 00
Merryman, H. E., Colo, t 21 00
Michigan, Northern dist, J. J. Cornish, agent.. ...600 00
Michigan, Eastern dist., A. Barr, agent 500 00
Minnesota dist., W. W. McLeod, agent 323 25
Minnesota reunion, o..... 15 50
Miller, Elmira, Kan., t.... 15 00
Miller, Elizabeth, Iowa, t 5 00
Miller, J. A. and Elmira, Kan., t..... 10 00
Miller, Raleigh M., Okla., t..... 15 00
Mink, John M., Iowa, t... 21 70
Mitchell, Alice, Eng, t... 1 44
Minor, Mrs. C. A., Ore., t. 10 00
Missouri, Far West dist., C. P. Faul, agent.....397 98
Missouri, Nodaway dist, R. K. Ross, agent.....200 00
Missouri, Northeastern dist, J. T. Williams, agent.....507 10
Missouri, Northeastern dist, for Bevier Sisters' Sewing Society..... 40 00
Moorman, E. L., Iowa, t.. 8 00
Moody, Ruth T., Minn., t..... 2 00
Moldrup, Peter, Neb., t... 20 00
Moore, G. M., Mo, t..... 50 00
Morgan, E. B and wife, Iowa, t..... 20 00
Morgan, E. B. and wife, Iowa, Ev. fund..... 1 00
Moler, H. E., Ohio, t..... 29 09
Moore, Rillie S, Ill., t.... 2 00
Montague, Mrs. George, Iowa, t..... 30 00
Montana dist., J. E. Reese, agent.....225 00
Munns, Lillie, Kan., t..... 41 36
Myers, Joseph and wife, Iowa, t..... 5 75
Nebraska, Northern dist., J. M. Stubbart, agent...188 43
Nebraska, Central dist., Levi Gamet, agent.....225 00
Nebraska, Southern dist., J. W. Waldsmith, agt... 90 53
New York district, Thos. Lester, agent.....136 57
Newton, Wm., account...174 79
New, E. W., I. T., t..... 20 00
Newberry, Sr. J. W., Iowa, t..... 15 00
Needham, E. H. and Julia, Iowa, t..... 20 00
Nicoll, J. E., Texas, t..... 5 00
Nicholson, D. F. and Minnie, Iowa, t.....120 00
Nunley, T. J., Tenn., t... 10 00
Ohio, Kirtland district, Eben Miller, agent..... 50 00
Olsen, Mrs. Cora, Ill., t... 17 00
Ontario, Chatham dist, J. H. Tyrrell, agent 250 00
Ontario, London district, R. C. Evans, agent.....1,000 00
Otto, Frederick and Auguste, Iowa, t..... 20 00
Patten, J. F., S. Dak., t... 6 00
Paris, Mrs. J. D., B. C., t 10 00
Payne, J. F., Kan., t..... 10 00
Parker, R. J., Ark, t..... 3 00
Pearson, Saline, l..... 50 00
Pement, Philemon. Ill., t 9 00
Pethrick, Samuel N, Neb., t..... 26 00
Petre, Jacob, Alaska, t... 10 00
Petre, Jacob, Alaska, o... 1 00
Peterson, Mrs. J. W., Iowa, t..... 15 00
Pennsylvania, Scranton dist., A. N. Bishop, agt 50
Pennsylvania, Pittsburg dist., L. D. Ullom, agt..264 55
Pennsylvania, Philadelphia dist, J. Zimermann, agent.....1,000 00
Phillips, George D., Ark, t..... 2 80
Pike, Emma L., Wis., t... 17 00
Pinkerton, S. E., Mo., t... 30 00
Pitt, F. G., t 26 25
Pickering, W. R., Mo., t. 1,000 00
Pleasant Grove branch, rent acct., Utah, o..... 5 00
Post, John H. and wife, Iowa, t..... 17 32
Price, Pearl O., Cal., t..... 5 56
Pringle, Elsie, Iowa, t..... 1 00
Premo, Bro. and Sr., Albert J., Mont., t..... 2 25
Produce account..... 1 47
Proctor, J. D. and Ida M., Okla., t..... 65 00
Raymond, M. H, Mont., t. 5 00
Raymond, Mary H., Mont., b. o..... 2 00
Rathbun, Jennett, Ill., t.. 5 00
Raulstin, Nancy J., Mo., t. 5 00
Real estate, Monona Co., Iowa. 399 60
Real estate, C. A. Johnson. 152 00
Real estate, Nicholson's Addition.....100 00
Real estate, Worth and Harrison Co., Mo.....600 00
Real estate, Mrs. Lucinda Minton.....849 02
Real estate, John Scott...100 00
Real estate, Lynch estate 5,649 91
Real estate, J. S. Snively. 515 00
Real estate, expense ret'd. 1 00
Real estate, W. M. Harp... 10 71
Real estate, Independence Mo., lot..... 19 60
Real estate, Henry Jones, Neb.....1,000 00
Real estate, Geo. W. Sparks, Cal. 1,100 00
Real estate, Ruth A. Turner, Iowa. 500 00
Real estate, R. M. Elvin, Neb..... 200 00
Real estate, Joseph Luff..... 100 00
Rents.....180 20
Reams, J C., Iowa, t..... 10 00
Redfield, Elmer H., Io., t.. 40
Redfield, Edward B., Io., t. 40
Redfield, Bro. and Sr. H. O, Iowa, t..... 5 00
Redfield, H. O. and H. L., Iowa, t..... 10 00
Reynolds, F. M., (B. rec.,) Mo., t..... 13 25
Reynolds, F. M., Iowa, o. 1 35
Rew, Elizabeth, Iowa, t.. 85
Riggle, James E. and Minnie, Ky., t..... 10 00
Richens, M. J., Utah, o... 1 00
Richens, Sr. C., Utah, o.. 1 00
Roberts, Mrs I. N., Iowa, t.. 15 00
Robertson, W. H., Ind., t. 5 00
Rodger, J. B., Ill, t..... 54 00
Rosson, Wm., Tenn., t 1 27
Robedeau, Mrs. M., Mo., t 10 00
Roell, C. F. A., Mo., t.....333 78
Rogers, G. W., Iowa, t.... 10 00
Rogers, S. A., Neb, t..... 35 00
Roach, Mrs. Dicy, Ind, t.. 5 00
Roth, W. C., Iowa, t..... 50 00
Rowley, Samuel, Iowa, t.. 1 50
Rodmall, Bro. and Sr. H. J, Utah, o 2 00
Rocky Mountain mission.. 2 00
Rood, Mary A., Iowa, t... 3 00
Rutter, Nancy, Neb., t.... 1 00
Ryerson, Sr. M. J, Iowa, t. 5 00
Salisbury, Josephine, Ill., t 4 10
Scott, Mrs. C., ret'd f..... 25 00
Scott, James G., Ind, t... 5 00
Severance, Jennie M., Wash, t..... 1 00
Sewing Society, Pekay, Iowa, o..... 20 00
Sewing Society, Armstrong, Kan., o..... 65 00
Sheldon, T. J., Iowa, t... 5 00
Short, M. T. and wife, Mo., o..... 25 00
Short, Ell's, Mo., t.....500 00
Sherwood, H., Mich, o.... 25
Sisters' Mite Society, Lamoni, Iowa, Xmas o..... 5 00
Skinner, Alice, Ark., t.... 1 25
Skank, G. F., Iowa, t..... 34 50
Skank, Ethel I., Iowa, t.. 18 00
Skank, Ada L., Io., t ... 13 50
Skank, G. Fred and wife, Iowa, t..... 1 00
Smith, Emma, Ark, t. . 10 00
Smith, Joseph B., Utah, o 2 00
Smith, J. W. Neb., t.... 10 21
Smith, Joseph, Iowa, t .200 00
Smith, Effie, Utah, t.... 50
Smith, G. W., Ark, t.... 1 00
Smith, Joseph B. and Effie, Utah, t..... 5 00
Smith, T. J., Okla., t ... 2 00
Sorensen, Lotta, Utah, o 50
Society Islands mission for printing material.. 25 92
Society Islands mission account..... 20 08
Sparks, Sr. M. A., Io., t. 1 00
Spurgin, Lillie, Iowa, t.. 25
Squires, J. W., (B. rec.) t. 20 00
Stauts, Mrs. J. S., Nev., t 10 00
Stedman, E. A., (B. rec.) t 41 86
Strong, Lizzie F., Mich., o..... 1 00
Strong, Catherine S., Iowa, t..... 3 00
Stoddard, Will and Ida, Neb., t..... 3 00
Stone, Albert E, Conn., surplus 100 00
Sterrett, H. B., Utah, o.. 2 50
Sterrett, C. E., Utah, o . 1 00
Sterrett, W. G., Utah, o. 1 00
Sterrett, P., Utah, o..... 2 00
Sterrett, P. A., Utah, o.. 1 00
Stewart, J. G., Kan., t .. 5 00
Strickland, Sr. N. F., Ore., t..... 5 00
Stone, Mrs. A. C., S. Dak., t 10 00
Steel, J. W., Cal., t..... 10 00
Stuart, Laura, N. Y., o.. 2 00
Sumption, Sarah, Iowa, t 6 50
Suddeth, Josephine, Ill., legacy 100 00
Sund, Carrie, Mont., t ... 20 00
Taxes, expense returned 7 36
Taggart, Peter C., Ill., t. 20 00
Taylor, Dora, Wash., t.. 10 00
Texas, Central dist., E. Bates, agent..... 14 80
Thomas, Julia A., Me., o 2 00
Thomas, O. B., Iowa, t.. 6 00
Thomas, Ephraim, Pa., t 15 00
Thorp, Nancy, Kan., t .. 5 00
Thorp, Nancy, Kan., o.. 1 00
Thurston, Cyrus, Mich., t 25 00
Tidland, Emily, Minn., t 1 00
Tinker, John B., Iowa, t 5 75
Townsend, C. N., Wash., t.... 5 50
Tomason, Sr. H. M. Io., t 5 00
Tract fund, Mary H. Raymond..... 1 00
Umland, Mary, Neb, t... 4 00
United Order of Enoch, o. 80 78
Utah dist., Jane D. Cooper, agent..... 50 00
Virginia, New Hope dist., Isaac Coffman, agent...102 00
Ward, G. Edgar, Wash, t. 22 50
Waller, G. J., account.... 51 90
Wannberg, S. A., Utah, t. 20 00
Walters, Ignas and Frances, Iowa, t..... 40 00
Waldron, J. W., (B. rec.) Mo, t..... 7 29
Watrous, Rosa and Emma, Mont, t..... 1 00
Walling, W. H., S. Dak, t. 7 00
Walters, T. M., Iowa. t... 9 00
Walrath, Wm. and family, Ill., t..... 51 00
Watkins, Mabel, Ore., t... 4 25
Weidman, Effie, Mo., t... 14 00
Weed, Kate, Neb, t..... 18 00
Weed, Sarah L, Neb., t.. 1 00
Weed, Jennie, Neb., t.... 1 00
Wellington, Sr. W. M., Io., t 2 00
Wells, Eliza, Ohio. o..... 20
Wells, Mr., Ohio, o..... 15
Wells, Margaret, Ohio, o. 10
Wells, Henry, Ohio, o..... 05
Wells, Lewis, Ohio, o..... 05
Wheeler, O. J. and Belle, Mich., t..... 15 00
Wheeler, Jos., Idaho, t... 4 25
Wheeler, Geo. R., Io., t. 4 35
Whitehead, G. A., N. Y., t..... 8 00
Whiting, W. W., Neb., t.. 48 56
Wisdom, Belle, Iowa, t... 2 75
Wilson, William, Iowa, t 40 00
Wight, David W., Io., t.. 35 40
Wight, Estella, Kan., t... 25 00
Wilkinson, James, Io., t.. 33 00
Willey, C. E., (B. rec.) Iowa, t..... 42 55
Winegar, G. W., Iowa, t.. 5 80
Williams, M. B., Mo., o.. 5 00
Williams, Phoebe, Io., o.. 1 00
Willis, M. J., Tenn., t.... 1 75
Willis, Myrtle, Tenn., t... 75
Willis, Jennie, Tenn., t... 75
Wood, John, Utah, t..... 10 00
Woodhead, Sr. C., Utah, o 1 00
Wolfe, S. E., Colo., t..... 12 00
Wolfe, W. E. and S. E., Colo., o..... 1 00
Woodward, Mrs. A. C., Neb., t..... 25 00
Woolfenden, Florence J., Wash., t..... 15 00
Young, Martha A., Io., t.. 57 20
Young, David D. and wife, Iowa, t.....100 00

Total $50,212 43

EXPENDITURES.

Aid acct., care occupants at Home.....$3,634 80
Anderson, Quincy, a..... 5 00
Anderson, David, e..... 40 00
Anthony, R. J., f.....300 00
Anthony, R. J., f. e.....267 40
Anthony, R. J., e..... 10 60
Atkins, R, l..... 50 00
Baggerly, I. P., e..... 33 00
Baggerly, I. P., f..... 30 00
Baggerly, Mrs. H. S., f...100 00
Baggerly, James M., e.... 43 00
Barmore, Elizabeth, f.....105 00
Ballenger, Abigail, a..... 18 50
Baker, A. M., e..... 12 00
Barrett, Mrs. George, l.... 5 00
Beach, Mary E., a..... 10 00
Bennett, J. D., a..... 3 87
Bell, Thomas J., e..... 14 50
Bell, Thomas J., f..... 17 32
Bills payable.....6,722 25
Bills receivable, Tapscott note 250 00
Bishop, A. N., f..... 80 00
Blanchard, W. W., f..... 25 00
Blair, Fred B, f..... 90 20
Blair, Fred B., e..... 40 00
Biggs, Joseph, e..... 10 00
Blair, Mrs. W. W., a..... 25 00
Bond, M. H., e..... 25 00
Bronson, H. C., e..... 15 00
Briggs, E. C., e.....130 00
Briggs, E. C., f.....325 00
Brown, J. M., e..... 5 00
Brown, J. M., f..... 12 50
Burr, C. H., e..... 27 00
Calhoon, John, a..... 28 20
California, Northern dist .100 00
Chatburn, F. J., f..... 20 00
Chase, Amos M., f..... 30 00
Clapp, J. C., e..... 45 50
Closson, A. V., f.....141 63
Closson, A. V., e..... 30 00
Coiner, John, a.....103 28
Cooper, F. M, e..... 15 00
Crabb, J. C., e..... 49 71
Culbertson, Annie E., a.. 10 00
Curtis, Cora, a..... 20 00
Dahinda, Ill., branch, l...160 00
Davison, Mrs. H. J., f....119 32
Davis, E. A., f..... 25 00
Davis, R. W., e..... 16 00
Davis, R. W., f..... 25 00
Davis, J. Arthur, f..... 60 00
Davis, J. Arthur, e..... 10 00
Davis, John, e..... 85 55
Davis, John, f..... 20 96
Davis, J. T., e..... 15 00
DeLong, Lizzie, a..... 10 00
Derry, Charles, e..... 63 31
Dukes, Lucy A., a..... 4 00
Duncan, C. R., f.....140 00
Duncan, C. R., e..... 45 65
Ebeling, F. J., e..... 35 00
Elvin, R. M., f.....366 22
Etzenhouser, R., e..... 15 00
Etzenhouser, R., f..... 24 00
Evans, J. R., f..... 25 00
Expense, Bishop's office 131 36
Expense, Bishop's office, postage 68 77
Expense, Bishop's office, internal revenue..... 16 97
Expense, Bishop's office, exchange 1 75
Expense, Church Secretary 1 85
Expense, Church Patriarch 1 70
Expense, Church Recorder 26 88
Expense, First Presidency 3 35
Expense, Church Historian..... 2 83
Expense, Bailey-church case..... 31 80
Expense, court, elders, stenographer, etc..... 38 97
Farmer, John, a..... 76 67
Foss, S. O., f.....195 00
Gaylord, Roxanna, salary 45 00
Geer, A. C., a..... 2 00
Gillen, J. W., f..... 50 00
Gillen, J. W., e..... 15 00
Godby, G. H., f.....200 00
Godby, G. H., e..... 5 00
Goodrich, J. L., f.....109 75
Griffiths, G. T., e..... 50 00
Griffiths, G. T., f.....170 00
Greene, Mrs. U. W., f.....300 00
Graves, George H., e..... 10 00
Graves, George H., f..... 15 00
Graves, G. H, hall rent.. 50 00
Greenwood, Mrs. L. A., a 3 25
Grant, J. A., e..... 30 00
Haws, A., e..... 45 00

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Hartwell, Mrs L., a..... 3 00
Hayer, Eli, e 10 00
Hayden W. E , e 20 00
Hanna, Mrs Annie E , l.. 20 00
Hansen, H. N., e 20 00
Herald Publishing House 650 00
Henson, J. F., f..... 73 20
Hilliard, George H., f..... 75 00
Hodson, W. S., e..... 10 00
Houghton, Leonard, e..... 10 00
Holt, Mrs. H. L , f..... 47 00
Hudgens, J. W , f..... 23 00
Hunt, Charles J., e..... 21 88
Hyde, Polly L., a 10 00
Interest 1,620 87

Illinois, Southeastern district 276 73
Iowa, Decatur district...2,160 00
Insurance 26 00
Jackson J. W., f..... 15 00
Jenkins, J. D , f 27 26
Jenkins, George, f..... 75 00
Jenkins, George, e..... 15 00
Johnson, L. F., f..... 80 00
Johnson, L. F., e..... 6 00
Jones, G. L., a 11 00

Kansas, Northeastern district 65 00
Kephart, W H., e..... 17 00
Keck, F. C., f.....126 30
Keck, F. C., e..... 20 00
Keck, A. J , f..... 10 00
Kent, A , f..... 20 00
Kelley, Wm. H., f.....353 00
Kelley, Wm. H., e.....269 29
Kelley, W H., Indiana, f 70 00
Kelley, W H., Indiana, e 20 00
Kelley, W. B , jan. work 11 40
Kelley, E. L., f..... 675 70
Kelley, E. L., e.....397 13
Kelley, Ed. L. Jr., salary 65 50
Kelley, T. C., f..... 25 00
Kirtland temple, gas well250 00
Kirtland temple repairs...675 00
Kirtland, Ohio, mission... 54 00
Lanyon, W. C., a..... 20 00
Labor, church farm 9 50
Lane, John, a..... 1 30
Lambert, J. R., e..... 30 44
Leland, Jennie M., salary375 00
Lewis, Mary A., account.440 82
Library, Church..... 81 53
Library, Public and State 33 15
Loan, L. A. and H. F..... 10 00
Lockhart, Samuel, a..... 15 00
Luff, Joseph, f..... 10 00
McWethey, L. D., a..... 9 70
McDowell, W. A., e..... 10 00
McKiernan, James, e..... 22 25

Massachusetts district, R. Bullard, agent..... 7 10
Maine, Eastern district, U. W. Kelley, agent..... 25 00
Mannering, Wm. H., e... 12 00
Maloney, R. M., e..... 45 00
Macrae, W. S., e..... 36 00
Macrae, W. S., f..... 45 00
Missouri, Far West dist., William Lewis, agent... 50 00
Missouri, Far West dist., C. P. Faul, agent..... 50 00
Missouri, Independence dist., R. May, agent.....849 60
Missouri, Southern dist., H. Sparling, agent 299 48
Minthorn, Mrs. George, a 10 00
Mission work, Minneapolis 2 50
Morgan, E. B., e..... 15 00
Morgan, E. B., f.....110 00
Moler, H. E., f..... 40 00
Moler, H. E., e 29 09
Moler, James, e..... 14 00
Moler, James, f..... 16 00
Montague, George, e..... 30 00
Moore, A. B., e..... 16 50
Newton, William, acct....134 79
Nutt. Thomas, a 50 00
Ohio dist., S. J. Jeffers, ag nt..... 40 00
Oehring, Robert, f.....175 00
Oehring, Robert, e.....189 00
Oklahoma dist, S. J. Hinkle, agent..... 50 00
Page, E. L., a..... 7 13
Payne, S. D., f..... 65 00
Parsons, A. H., f.....200 00
Parsons, A. H., e..... 20 00
Parker, Robert J., e..... 17 00
Payne, S. D., e..... 15 00
Pearson, Saline, l..... 50 00
Peak, W. E , e..... 84 00
Peak, W. E , f..... 29 92
Peterson, J. W., f..... 15 00
Peterson, J. W., e..... 25 00
Porter, C. H., e..... 1 25
Produce account..... 10 80
Pruden, P. R , a..... 1 50
Revel, Mrs. Elizabeth, a.. 8 00
Rent..... 3 00
Real estate, repairs..... 5 50
Real es ate, abstracts..... 7 75
Real estate, taxes.....525 32
Real estate, certificate No. 10,354.....133 60
Real estate, labor..... 9 00
Real estate, recording deeds..... 6 50
Real estate, revenue stamps for deeds..... 6 23
Real estate, title..... ..... 2 00
Real estate, N. E. L & T. Co 45 00
Real estate, accrued interest 13 50
Real estate, claims Lynch estate 1,550 00
Real estate, Courtland, Ill., church.....131 33
Real estate, improvements 44 40
Rhoades. W. H., e..... 5 00
Rich. E Franc, salary..... 23 50
Richey, Mrs. C. A., a..... 8 09
Rodger, Mrs. M , a..... 30 00
Roberts, I. N., f.....196 61
Roberts, I. N., e.....12 00
Robinson, W. N., a. e..... 9 68
Robinson, H. H., e..... 20 00
Robley, George W., f..... 40 00
Rocky Mountain mission, tent fund..... 2 00
Rudd, D. M., e..... 13 00
Sawley, F. L , e..... 42 50
Sawley, F. L., f..... 40 00
Scott, Columbus, f..... 58 00
Scott, Columbus, e..... 20 00
Scott, M. R., Jr., f.....170 00
Scott, M. R., Jr , e..... 20 00
Scott, M. R., Sr., a..... 90 00
Scott, James G , a 45 00
Scott, James M , f.....170 00
Scott, James M., e..... 37 36
Scott, S. W. L., f..... 10 00
Sheldon, T. J., e..... 37 43
Sheldon, T. J., f..... 15 00
Shippy, John, a..... 27 50
Sheppard, T. J , f..... 65 00
Sheppard, T. J., e..... 20 20
Short, M. T., f..... 75 00
Shinn, D. L , e..... 32 5
Simmons, S. W., e..... 39 50
Simmons, S. W., children's schooling 50 00
Silvers, A. C., e..... 35 00
Smart, W. H., e..... 32 40
Smith, Alex. H., f..... 72 79
Smith, Alex. H., e..... 59 50
Smith, F. C., f..... 49 92
Smith, F. C., e..... 20 00
Smith, Heman C., f..... 35 00
Smith, Heman C., e..... 95 83
Smith, Heman C., court expense 17 20
Smith, Fred A., f..... 71 31
Smith, Fred A., e..... 10 00
Smith, W. J., e 5 00
Smith, W. J., f..... 41 00
Smith, Henry C., f..... 80 00
Smith, Henry C., e..... 20 00
Smith, H. O., e..... 75 00
Smith, David H., a..... 12 75
Smith, Mark, salary..... 1 00
Smith, Mrs. T. W., a..... 25 00
Snively, J. S., f..... 20 00
Snively. J. S , e..... 20 10
Southwick, Henry, e..... 1 00
Society Islands mission, printing account..... 28 92
Stead. J. D., f.....117 40
Stedman, E. A., e..... 76 75
Stedman, E. A., f 6 56
Stebbins, H. A., salary...360 00
Steffe, Frank, e.....197 00
Swanburg, Alfred, a..... 9 15
Swenson, Swen, f..... 70 00
Terry, J. M., f..... 60 00
Terry, J. M., e..... 51 25
Tennis, Addison, a 5 00
Texas, Northern dist., A. J. Moore, agent..... 62 60
Thomas, O. B., f..... 75 00
Thompson, Mrs. Wm., a.. 25 00
Walling, Lydia, a 8 00
Walling, W. H , f..... 20 00
Wal er, G. J., account.... 46 36
Wallace, Alice, a..... 10 00
Walters, Mrs. R. T., f..... 40 00
Weld. F. M., a. e..... 5 00
Welsh, C. P , e..... 32 00
Wheeler. Mrs. C. A., a.....186 00
Whiteaker, A. L , f..... 15 00
Whiteaker, A. L., e..... 27 00
Whiting, W. W., e..... 68 56
White, A., f.....174 80
White, A., e..... 10 00
White, I N., court ex..... 18 90
Wight, L. L., f 125 00
Wight, J. W., f.....281 00
Wight, J. W., e..... 25 00
Wight. J. W., a e..... 15 75
Wight, D. W., e..... 25 00
Wilcox. G. W., l.....750 00
Williams, T. W., e..... 10 00
Wildermuth, J. B , e..... 20 00
Wildermuth, E. M., e..... 10 00
Worden, Mrs. A , a..... 8 00

Total $36,202 88

Bal. on hand..... 14,009 55

REPORT OF HERALD OFFICE.

Receipts.

W. C. Temple, Mo., o...$ 1 00
Ladies' Aid Society, Galland's Grove, Iowa, o... 5 00
Mary Shenogle, Mo., t..... 18 00
Dorothy Brown, Colo., t.. 10 00
Mrs R. L. Gorham, Io., t. 5 60
Harriet Sheen, Iowa, o... 50
Sr. C. A. Johnson, Ill., t. 3 60
D. M. Baldwin, Ark., t..... 5 50
James Bate, Ont., t..... 35
Ella S. Cator, Iowa, t..... 5 00
L. Buell, Ore., o..... 75 00
Julia Ann Buell, Ore., o.. 75 00
Eliza Benifiel, Neb., t..... 5 00
L. D. McWethey, Iowa, o.. 10
Mrs. C. C. Hurd, Iowa, t.. 5 00
Sales of Abstract for 1898. 36 66
S. A. Davis, Mo , o 2 00
Lois T. Marshall, Wash., t.. 3 00
Mrs. Louis Ronat, Cal , t.. 5 00
Laura I. Cook, Md., t..... 3 15
Sarah A. Hopkins, N. J., t. 2 00
Mrs. R. J. Whitney, Ill , t.. 5 10
Christiana Love, Kan..... 5 00
C. M. Fulks, I. T , t..... 2 00
Mrs. George Warlick, Ill., t 1 00
Mrs. M. A. Hughes, Io., t.. 5 00
Mrs. M. A. Hughes, Io., o.. 75
Mrs. Mary Rahn, Iowa, t.. 25
Mrs. Mary Rahn, Iowa, o.. 60
J. L. Myers, Neb , t..... 75
Thomas W. Lewis, Sr. Io., t 25 00
William H. Snell, Texas, t 5 00
Elizabeth Grimmett, Id , t 5 00
D. C. James, Iowa, t..... 10 00
T. T. Reynolds, Ont., o.. 75
George DeSallier, Cal., o.. 50
T. J. Ayres, Ill., t..... 2 50
L. C. Lewis, Pa., t..... 1 00
Ella Baird, Mich., t..... 7 00
Ella Baird, Mich., o..... 2 00
Mary E. Turner, Kan..... 1 90
Christina Olson, Wash , o 5 00
Mrs. D. E. Harvey, Io., t.. 11 50
Josephine Poling, Ill..... 2 00
E. L. Kelley, Bishop.....650 00
W. B. Weston, Iowa..... 5 00
Alice Strickland, Neb , o.. 2 00
Lottie R. Wilcox, Mass... 4 00
M. E. Horton, Neb., o..... 50
M. E. Horton, Neb., t..... 40
Mrs. B. Bardsley, Iowa, tract fund 30
Sarah Headrick, Cal., o... 50
A. Greek, Ore., t..... 2 00
Robert and Abbie Grossett, Mich., t..... 2 50
Elizabeth Green Iowa, t.. 25 50
H. A. Cunningham, Me., t 1 50
Mrs. C. L. North, Pa., t.. 2 00
Mrs. C. A. Minor, Ore..... 5 00
Harriet Rogerson, Mass.. 2 50
Sarah Ecart, Kan., t..... 17 00
W. W. Hutchings, Utah, t 5 00
Henry Hanna, Minn..... 2 00
James Bradley, Iowa, t... 10 00
J. Carnegie, Ill., t..... 1 00
Mrs. H. E. Williams, Okla., o 3 00
Mrs. E. G. Hodge, Neb., o.. 2 00
Peter Adamson, Jr., I. T., t. 10 00
Ira A. Phelps, Cal , t..... 15 65
Alice M. Dempster, Mont., t 3 35
W. W. Gilland, Iowa, t.. 5 00
Eliza Gilland, Iowa, t.. 2 00
Grandma Cole, Iowa, o.. 1 00
Jennie Ward, Ill.. 50
A friend, (S. A. F.) Iowa 6 90
William McMurray, I. T., t 7 75
Mrs. H. B. Root, Cal., o. 1 00
Christmas offerings, 1898-1899 .....444 23
Ann Watson, Wash., o.. 2 50
Rachel Compton, Mass.. 2 00
Gertrude Buell, Ore., o.. 5 00
Mrs. E. P. Wheeler, Ill., t 1 00
C. K. Preston, Neb., t... 75
Enoch Larson, Utah, t.. 7 25
David Wheetley, Iowa, t 8 50
Lenor Christy, Iowa, t.. 2 00
Hugh Sands, Ark., t 100 00
Sarah Webber, Ark, t 84 00
Christmas offerings..... 670 92

Total $2,491 06

Expenditures.

Balance due Herald Office January 1. 1899.$155 76
53 True Succession for distribution 15 05
One half expense Joseph Smith 540 00
R. S. Salyards, Sec'y. ...100 00
Tract fund... ..... 55 86
Coal to Saints' Home... 82 20
Balance on Bible to College 2 50
Fuel..... 3 15
Stereotype plate for letter press 75
1,000 envelopes, 500 letter heads 3 10
2,000 receipts, binding and numbering..... 3 50
Printing fifty deeds..... 2 35
Bishop's annual report in Herald..... 70 00
1,000 letter heads less $1 cr. for paper..... 1 75
100 No. 10 envelopes 50
7,000 Bishop's agent's receipts, binding, etc . 10 00
Binding book of names. 50
500 No. 6½ envelopes ... 1 00
500 Memo. heads, and printing 1,000..... 1 50
One quart ink..... 42
Cash to E. L. Kelley, Bishop 500 00
300 envelopes, No. 10.... 75
1,000 envelopes, No. 6½. 2 40
400 envelopes, No. 9 90
60 Bishop's agent's blanks 50
100 blanks ruled..... 25
One ream typewriter paper..... 75
Books to State University, Ohio 7 45
Books to Omaha library 2 25
Books to Minneapolis library 7 50
Library, church, freight on books..... 75
Library, church, one volume Herald 75
Library, church, binding 39 volumes..... 43 30
Library, church, book... 1 50
Postage to Librarian.... 10

Presidency.

Postage 13 15
Statutes of Utah..... 4 00
Dictionary 3 80
Five Besley cases and indexes 2 70

Historian.

Postage 94
200 long circulars..... 3 25
500 letter heads..... 1 50

Recorder.

900 letter heads, printing 150 cards 2 80
Printing line on letter heads..... 40
Cards, Postage, etc..... 9 00
Printing 125 postal cards.. 30

Secretary.

Postage..... 3 35
Typewriter ribbon and carbon paper..... 50
One quart ink..... 43

Patriarch.

500 letter heads..... 1 50
Paper and envelopes..... 35

Total $1.667 01

Due church Jan. 1, $824 05

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Receipts.

Due church Jan. 1, 1899... 57 36
Thomas Ivie..... 3 50
F. Steffe, agent..... 38 35
Jessie Stewart, Ohio, t..... 10 00
Ida Dalburg and daughter, Ohio, t..... 2 40
Abraham Morgan, O., t... 17 00
Youngstown branch, O., o 3 00
John Baldwin, Pa., t..... 3 00
R. Baldwin and wife, Pa , t..... 2 50
Hannah Jones, Pa., o..... 25
W. J. Baldwin, Pa., o..... 1 00
Andrew Richardson, Pa., o..... ..... 1 00
L. S. Holman, Pa., t..... 5 00
J. G. Holman, Pa., t..... 5 00
Fannie North, Pa., t..... 1 00
Visitors Kirtland temple, Ohio, o..... 1 00
George Powel, Ohio, o... . 50
Fred Groff, Ohio, o 50
M. S. Brewster, W. Va., o 50
George Barrett, Pa., o..... 2 00
L. Lewis, Pa., o..... 1 00
George W. Hull, Pa., o... 2 50
Thomas Edwards Pa., o.. 50
Emeline Perrie, Pa., o..... 1 00
John Shotton, Pa., t..... 1 00
Thomas Gaskill, Pa., o... 50
Arthur Barker, Pa., o..... 50
James Raisback, Pa., o... 50
John E. Pace, Pa., o..... 15
E. B. DeFigh, Ohio, o..... 1 00
A. B. Kirkendall, Ohio, o 2 00
E. C. Barber and wife, Ohio, o..... 1 00
J. V. Cummings, Ohio, o.. 25
Wott Knode, Ohio, o..... 25
John Vale, Ohio, o..... 25
J. W. Bowen, Ohio, o..... 30
Elizabeth Jeffers, Ohio, o 1 00
V. E Bierly, Ohio, o..... 25
Alice Bierly, Ohio, o..... 50
Zanie Young, Ohio, o..... 35
Annie E. Spaun, Ohio, o.. 2 00
T. J. Beatty, Ohio, o..... 1 00
Minnie Ebeling, Ohio, o... 25
Lizzie M. West, Ohio, o... 05
Highland branch. O., o.... 4 50
Byrneville branch, Ind., o 1 25
Sr. J. R. Gauger, Ill., t... 20 00
Sr. Caroline Ayers, Ill., o 1 00
David Hoover, Ill., o..... 50
Jesse Henson, Ill., o..... 1 00
Lester Burroughs, Ill., o.. 1 00
Arthur Burroughs, Ill., t.. 1 00
John F. Simms and wife, Illinois, o..... 50
Martin Smith, Ill., o..... 50
Joseph Rimley, Ill., t..... 5 00
Lum Lowry, Ill., o..... 25
J. A. Bensing, Ill., t..... 2 00
G. H. Hilliard and wife, Mo., t 18 50
Sr. F. A. Rosson, Tenn., t.. 1 65
Wm. Rosson, Tenn , t..... 5 00
M. E. Roberts. Tenn , t... 50
Annie E Roberts, Tenn , t 50
Nancy E Roberts, Tenn., t 1 00
Nancy Griffin, Tenn., t... 2 50
William Seaton, Tenn., t.. 3 00
Mrs. Wm. Seaton, Tenn., t. 35
Nellie Seaton, Tenn., t... 30
J. T. Pendleton, Wis., o.. 25
Sr. Williams, Wis., o..... 1 00
R. Dowse, Wis., o..... 25
Southern Wisconsin dist., o 2 50
August Johnson, Wis., o.. 50
R. B. Jones, Ohio, o..... 1 00
Edith A. Wren, Ohio, o... 1 00
Elizabeth Wren, Ohio, o.. 1 00
Thomas R. Wren, Ohio, o.. 1 00
R. May, agent, Independence, Mo..... 20 00
Ellis Short, ag nt..... 10 00
W. S. Goodman, Texas, t 1 00
B. F. Pollard, Texas, t... 1 00
G. A. Peacock, Texas, t.. 50
Nellie McClain, I. T , t... 2 50
John Stewart, I. T., t..... 2 50
Perkins Bros., I. T., t..... 10 00
Peter Adamson and wife, I. T., t..... 5 00
Harriet Booker, I. T., t... 5 00
Robert Duncan, Mo., t..... 1 25
Blendville branch, Mo., o.. 2 15
O. P. Brown, Mo., t..... 21 10
C. C. Wilson, Mo., o..... 1 00
A. Sutherland, Mo., o..... 50
O. P. Sutherland, Mo., o.. 1 00
August Deller, Mo., o..... 50
Harry Boston, Kan , o..... 50
Greenleaf reunion, Kan , o 6 00
Peter Peterson, Mo., t 25 00
Grace Constance, Mo., o.. 25
Maysville reunion, Mo , o.. 5 00
Sr. D. L Chapman, Io., t. 20 00
A. M. Fyrando, agent, Iowa 50 00
Mary A. Peasley, Iowa, o.. 2 00
Thomas McIntosh, Iowa, t 3 00
S. D. Gallup, Iowa, t..... 33 00
Mary E. Roberts, Iowa, t.. 5 00
Jane Butts, Iowa, t..... 2 00
S. J. Parker, Iowa, t..... 6 00
Mary Chatburn, Iowa, t.. 5 00
Sr. E. M. Martin, Iowa, o . 20
Council Bluffs branch, Iowa, o..... 2 75
Malinda McIntosh, Iowa, t 1 00
Edmund Hall, Iowa, t..... 1 00
W. A. Heisteid, Iowa, t... 1 00
D. R. Lytle and wife, Io., o.. 6 00
B. F. Thomas, Kan., t..... 5 00
James W. Burns, Kan., t.. 5 00
Geo. R. Ketchum, Kan., t.. 3 00
Rose Wright, Kan , t..... 10 00
W. B. Thatcher, Kan., t.. 2 00
W. F. Sprague, Kan., o... 50
Alice Sprague, Kan., t..... 2 00
Arthur Smith, agent, Kan.. 15 00
Saints at Greenleaf Kan , o 3 00
James H. Scott. Kan., t.. 2 00
Joseph L. Sawyer, Kan., o.. 1 00
M. C. Thompson, Kan., t.. 2 00
Saints and friends, Bazine, Kansas, o..... 5 11
John Scott, Kansas, o..... 25
George Davis, Kansas, o.. 50
C. N. Lonestone, Kan., o 25
Ella Davis, Kansas, o..... 1 00
Inman branch, Neb., o... 10 00
L. H. Downey, Neb., o..... 1 00
Wm. H. Blalock, Neb , o.. 1 00
Fred S. Gatenby, Neb., o 50
John Agenstein, Neb., o.. 1 00

Total $584 07

Bal. due G. H. Hilliard.. $47 38

Expenditures.

Willard J. Smith, e..... 5 00
F. C. Smith. f..... 12 00
Hattie Griffiths. f..... 20 00
Eben Miller, agent, Ohio 30 00
Mrs. R. B. Hilliard, f.....200 00
R. May, agent, Mo.,..... 40 00
E. L. Kelley, bishop.....100 00
Peter Anderson, e..... 10 00
W. H. Mannering, e..... 50
G. H. Hilliard, e.....204 50
Stationery, postage, etc... 9 45

Total.....$ 631 45

ACCOUNTS WITH BISHOP'S AGENTS.

ALABAMA.

ALABAMA DISTRICT.

George O. Sellers, Agent.

Receipts.

Due church Jan. 1, 1899... 23 35
G. F. McPherson 3 00
W. S. McPherson..... 4 00
J. G. Vickrey..... 12 00

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J. W. Baldwin 6 70
A. J. Vickrey 30 00
J. D. Sellers 9 50
J. J. Hawkin 5 00
M. K. Harp 10 00
Myrtle Baldwin 6 00
Dora Vickery 3 00
J. R. Harper 10 00
S. M. Long 7 00
G. O. Sellers 10 00
E. P. Sellers 2 00
H. V. Sellers 2 00
J. A. Amerson and fam ... 5 00
R B Booker 15 00
T. W. Vickrey 5 00
A. A. Weaver 1 00

Total $169 55

Expenditures.

M. M. Turpen, e 40 00
D. E. Tucker, e 5 00
E. L. Kelley, bishop 110 00

Total $155 00

Due church $14 55

MOBILE DISTRICT.

W. L. Booker, Agent.

Receipts.

Due church Jan. 1, 1899 ... 1 59
Bankester, Ad, t 4 00
Booker, W. L., t 7 00
Booker, S. E., t 1 25
Carpenter, C. I, t 3 50
Courtney, Aaron, o 25
Cunningham, William, o.. 45
Depriest, A. P., t 1 00
Depriest, Idalon, o 50
Fry, Thomas, t 1 25
Farrall, Atty, t 3 00
Goff, David, o 25
Goff, Alice, t 1 00
Goff, Drusilla, o 25
Howard, Andrew, t 1 50
Howard, Serena, t 1 35
Howard, Hyrum, o 70
Lapree, Louis, t 1 25
Livings, A L, o 10 00
Long, W. W., o 25
McMillen, R. A., t 2 00
Miller, J. J, t 4 55
McDowell, S, t 7 00
Mizell, John W., t 2 00
Nelson, Mary, t 50
Parker, G. J., t 5 70
Powell, G. W, o 21
Ruble, C H., o 15
Scarcliff, F. P., t 3 00
She man, Nancy, t 1 00
Tillman, John, t 1 00
Tillman, D. W., t 1 50
Williams, T. W., t 1 10

Total ..... $ 70 05

Expenditures.

D. E. Tucker, e ..... $ 6 00
E. L. Kelley, Bishop 63 75
Postage 30

Total ..... $ 70 05

AUSTRALIA.

VICTORIA DISTRICT.

David Craig, Agent.

Receipts.

Due church Jan. 1, 1899 $ 32 97
Baxter, Thomas, t 15 07
Boe, Ada Louisa, o 1 21
Boe, William Frederick t and o 3 64
Butterworth, Sarah Ann, t 4 86
Carmichael, Malcolm, o. 1 09
Craig, Sarah, t 13 36
Craig, James D., t 7 29
Craig, John, t 4 86
Craig, William, t 2 43
Craig, David, t and o 15 25
Eden, Albert, o 48
Eden, Hannah, t 97
Griffiths, Henry, Sr., t .. 15 79
Hailey, Godfrey W., t .. 6 92
Leyland, Ralph, t 29 16
Minnis, Andrew, t 17 01
Prosser, John C., t 14 58
Wiffen, Annie, o 2 68
Wiffen, Wm. John, o 1 21
Woolley, Ashton, o 9 76

Total $200 59

Expenditures.

Butterworth, Sr. S. A., f. $188 56
Due church 12 03

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

Due church Jan. 1, 1899 ... 89 28
Blackleach, Hu da, t 7 00
Birdsell, Helen, t 1 50
Birdsell, W. H., t 1 00
Burgess, Henry, t 4 00
Cook, Charlie, t 7 70
Cook, Bert, t 7 55
Carleton, Etta, t 5 00
Carmichael, J. B. and wife, t 25 00
Carmichael, Nathaniel and wife, t 15 00
Davis, Alroy, t 9 75
Deuel, C. W. and w fe, o.. 24 00
Deuel, C. W. and wife, t.. 4 75
Fuller, William, t 6 00
Flory, Joseph, t 50 00
Flory, Mellie A., t 18 00
Headrick, Sarah, t, Lone branch 18 96
Hedrick, Sarah Jane, t, Santa Cruz 18 00
Hawkins, L. C., t 2 30
Lawn, Mamie E., t 18 55
Lasher, Helen, t 31 59
Lawn, Rhoda, t 3 00
Lawn, F. H. and M. E., t 78 65
McKee, R. Y., t 11 00
McKee, Retta, t 1 75
Morss, Rosanna, t 2 00
Moses, N. S. and wife 10 00
Montgomery, Delia, t 10 00
McCoy, N. E., t 50
Olsen, Ole, t 6 00
Putney, Vira E., t 16 00
Page, Albert, t 10 00
Starkey, A. D., t 3 00
Swensen, John, t 20 00
Steel, Sr. J. W., t 4 00
Sykes, Hester, t 5 00
A sister, t 1 50
Twaddle, Mary A., t 6 25
Walker, Serepta, t 2 50
Walker, A. E., t 4 00
Walker, J. E., t 5 60
Willett, Hattie, t 9 00
Weldon, Elmer, o 12 60
Weldon, Elmer, t 3 00
Weldon, Samuel, o 5 00

Total $594 68

Expenditures.

Daley, Thomas, e 2 50
Kelley E. L., bishop 375 00
Keeler, E., f 138 00
Keeler, E., e 10 00

Total $525 50

Due church $69 18

NORTHERN DISTRICT.

C. A. Parkin, Agent.

Receipts.

Due church Jan. 1, 1899 ... 178 59
Anthony, J. A 66 75
Anthony, M. E 13 25
Askew, James 75 00
Allen, Mrs 3 00
Arthur, M 10 00
Bonham, Beverley 1 00
Bonham, Alexander 50
Bell, H 5 00
Comb, C. M 2 00
Cannon, Nancy 5 50
Case, William 4 50
Cooper, Rhoda 60 00
Cannon, I. S 4 50
Chase, E. S 72 00
Cockerton, John and wife 25 00
Cooper, A sister, Santa Rosa 10 00
Calderwood, Sarah J 10 00
Cooper, Etta 5 00
Culp Emily 7 00
Culp, W. Alexander 2 00
Driver, John 65 50
Driver, Lizzie 5 00
Dawson, F. Edward 25
Dawson, E. T 3 10
Douglas, W. A. and M. L.... 20 00
Ferris, Ella 10 00
Friend of tithing 20 00
Frazier, Nettie 6 00
Ferris, Ellen 5 00
Gibbs, Nora 13 81
Gutzman, E. A. H. and Katie 18 79
Hawley, Cecil 3 50
Hewson, Cappie 4 00
Hawley, Mary 111 00
Hanley, J. B 15 00
Hoffman, Thomas and wife 5 00
Hart, William 10 00
Jochnk, Claus C 25 00
Kaighin, Charles and wife 70 00
Kreshwell, Joseph 31 60
Kelley, E. L., Bishop 100 00
Knight, Jane 7 50
Lincoln, George S 3 00
Lightowler, Martha 16 00
Landis, L. A 2 30
Lawn, D. J 5 00
Lea, John and Eva 12 00
McGee, Kate 20 00
Matson, Ben 8 00
Milgate, Annie S 31 50
McDonald, Florence 12 00
Morris, A. T 5 00
Milgate, George C. and W. 15 00
McDonald, Elvira 50
Maede, Hessa 17 00
Mehrkin, E. A 8 90
McKinley, Ada 5 00
Nightengale, S. M 10 00
Oblations 60 16
Preston, O. J. and wife ... 3 50
Porter, E. B 3 10
Price, J. B. and Sarah 150 00
Parks, J. M 5 00
Price, Lottie M 20 00
Parkin, Charles A 59 00
Pomroy, M. J 2 00
Parr, J. H., and wife 10 00
Peat, James and wife 8 00
Rowlands, Clara 2 00
Rehwald, C. F 31 80
Robinson, S. B., o 2 00
Russell, Sr. I 75
Rice, C. W. and wife 75 00
Richardson, Nellie 1 50
Smith, Edgar 6 50
Stivers, Anna 50 00
Stivers, Letetia 5 00
Sides, Rosa 7 00
Saxe, John and Mary ... 10 05
St. Clair, Brother 3 60
Smith, Frances P 3 50
Taylor, B. F 5 00
Tupper, Harriet R 45 00
Ursenbach, Fred and wife 1 25
Wooley, S. F 14 00
Williams, Hardin M 62 90
Webber, H. E 5 96
Wyatt, Charles 5 00
Wannamacher, Sarah A. 14 00
Wyatt, Samuel 5 00
Wille, F. W. and wife ... 30 00
Young, Anna 40 00

Total $2,023 41

Expenditures.

Albert Haws, e ..... $ 12 00
Albert Haws, f 180 00
Thomas Daley, e 20 50
Thomas Daley, f 180 00
Joseph Vernon and wife, a 60 00
Sr. W. F. Nelson, a 48 00
Sr. L. A. Moore, a 72 00
Sr. Susie Potter, a 15 00
C. J. and Mary Monkcom, a 50 00
Expense, fare, stationery, etc 11 42
F. B. Blair and wife, e .. 65 00
F. B. Blair and wife, f... 35 00
Florence McDonald, a... 27 00
Julia Howe, a 29 20
T. W. Chatburn, e 38 50
H. E. and H. H. Webber, a 59 85
F. A. Severy, l 5 00
E. L. Kelley, Bishop 303 00
F. M. Sheehy, e 66 50
D. L. Harris, e 5 00
Albert Bouch, a 6 00
Stockton church taxes.. 12 25
J. W. Peterson and wife, e 195 00
G. T. Griffiths, e 20 00
Sarah Hunt, a 12 00
A. C. Barmore, e 7 50
A. B. Phillips, e 12 50

Total $1,548 22

Due church $475 19

SOUTHERN DISTRICT.

A. Carmichael, Agent.

Receipts.

Due church Jan. 1, 1899. $115 98
W. Sellon 10 00
A. Carmichael 20 00
A. J. Damron 98 65
Sr. L. Davidson 1 50
Hugh Thornton 7 00
Frank Leippe 75
Sr. Cleora Best 3 63
Minnie Ebinger 10 00
Hermena Adams 5 00
James H. Garner 2 80
William Crumley 66 60
G. W. Clark, o 20 00
Bertha Wixom 10 00
Alex Wixom 10 00
Ann Alien. 1 00
Sr. A. Best 3 00
Maggie Panky 3 00
Hiram Rable 1 55
Henry Panky 20 00
Sarah Mills 1 00
A sister, (R) 25 00
Sr. L. Burgess 25
Mary Roberts 1 00
Elizabeth Leippe, t 9 00
Elizabeth Leippe, o 35
Sr. Kitring 25
A sister. (L) 25 00
Sr. M. Moore 5 00
Emma Aldrige 2 00
Harry Slotterbeck 19 55
Ethel Crumley 30 00
Fred Reynolds 10
William M. Mills 50 00
M. M. Green 50 00
Ruth Milan 25
Sr. M. J. McQuig 1 30
Dorcas Rohrer 50
Minnie Aldrige 6 50
Sr. Teaters 1 00
Susanna Boss 30 00
N. W. Best 100 00
August Angst 30 00
C. F. A. Roell 348 10
Peter Kaufman 75 00
Charles E. Crumley, o.... 19 10
Margaret Griffith 2 25
Flora Best 4 25
E. Ford 3 00
Susanna A. Pool 15 00
Agnes Smith, t 1 25
Agnes Smith, o 60
George Wixom 2 00
Mary Grant 9 20
William Schade and wife 38 00
Ollie O. Ames 1 00
John G. Orth 100 00
Hannah Trefern 2 60
Addie Freeman 3 70
A sister, (P) 5 00
Charles Salter and wife... 8 65
P. M. Betts 1 00
Mamie Slotterbeck 3 65
Minnie Harris 3 00
Samuel Bohren 35 00
W. H. Stewart, o 1 00
Elmira Thomas, o 10
Maria Thompson 3 50
Sylvester H. Garner and wife 55 00
Ella Harris 2 05
Sr. L. Rowan 10 00
Alonzo Jones and wife 1 00
Edna May Crumley 15 00
Ollie M. Ames 20 00
Mattie Damron 2 50
Minta Johnson 1 00
Bettie Harris 5 00
W. O. Weatherbee 1 00
Bro. and Sr. N. Paulson... 86 20
Sr. R. Smith 1 00
Sr. Smithson 25
Sr. R Wixom 10 00
Sr. M. F. Patterson 5 00
Asa M. Green 3 00
A sister, (H) 5 00
Sr. Cordell 2 00
Lenora Freeman 5 00
James A. Damron 40
Sr S. E. Damron 5 50
Tina Salter 2 00
Catherine Westfall 14 00
Margaret Johnson 1 00
Daniel Gibson 1 50
Sr. Aldridge 2 00
Catherine Smith 12 00
Sr. A. I. Howard 3 60
Ollie Ames 5 00
Henry Greenman 10 00
Stephen Penfold 20 00
Year's rent 14 00
Taxes 1 45
Oblations 43 94
One half ton hay 5 00

Total $1,855 85

Expenditures.

Sr. H L. Holt, f 420 00
Sr. William Gibson, f..... 180 00
Sr. T. W. Williams, f..... 360 00
Sr. D. L. Harris, f..... 360 00
R. R. Dana, e 30 00
R. R. Dana, f 40 00
Express ms. to E. L. Kelley 2 75
S. L. Crane, a 30 00
Sr. Crane, f e 1 40
T. W. Williams, e 2 00
Recording deeds 3 30
Nettie Thompson, f. e.... 5 00
Mattie Damron, a 10 00
A. C. Barmore, e 10 00
Taxes 30 33

Total $1,484 78

Due church $371 07

Received of W. M. Mills, 10 tons of hay, estimated value $100 00
Received of G. W. Sparks 25 acres of land, estimated value ... $1,100 00
Due from Charles Baly, former agent 19 75

COLORADO.

EASTERN DISTRICT.

C. E. Everett, Agent.

Receipts.

Due church Jan. 1, 1899... 12 22
Kennedy, P. A 44 85
Kennedy, Earl A 8 10
Kennedy, Jessie M 2 80
Houston, James, t 23 00
Houston, James, o 8 25
James, Reuben C., t 19 00
James, Reuben C., o 8 25
Ackleson, William H 20 00
Crawford, R. Edwin 10 00
Huddleson, Julia 40
Huddleson, Dora 25
Schmutz, Lenore E 8 00
Brannan, Ella 6 50
Jamison, M. E 8 00
Lewis, Glen F 1 55
Curtis, J. Frank 40 00
Gilbert, Effie 1 50
Warren, Mary A 6 50
Bradshaw, Elmer H 8 00
Bradshaw, L. J. and R. M 5 00
Bullard, Bro. and Sr. Fenner D 10 00
Weller, Bro. and Sr. W. J. 20 00
Tabor, Bro. and Sr. A. E.. 47 50
Ralston, Bro. and Sr. M. F 15 00
McConley, G. E., 10,000 shares in Colorado Boston Gold Mining Company.
Ralson, Augusta 7 95
Kemp, Frances M 10 00
McWethy, Bro. and Sr. F. A 5 00
Bullard, Mary 300 00
Fishburn, Louisa 5 25
Bradshaw, Lena M 10 35
Eye, M. E 27 00
Anderson, Edward 10 00
Westland, Martha 5 00
Hartley, A. L 39 65
Ray, M. J 15 10
Bullard, Bro and Sr. E. D. 5 00
Plymate, Bro. and Sr. Benson 2 00
Kennedy, Sr. M 25 00
Kennedy, Eva 1 30
Kennedy, Ernest L 1 35
Hopper, Ida M 9 40
Schall, Ina, t 5 10
Schall, Ina, o 1 50
McDonald, Dulciena 2 00
Bradshaw, Rebecca M 2 75
Bradshaw, Lulu B 1 65
Emery, Elizabeth 4 00
McNemar, Myrtle 70
Korf, Bro. and Sr. Leopold 70 00
Everett, Bro. and Sr C E.. 25 80
Denver Ladies' Prayer Union 1 40
Nudd, L. S 1 00
James, Hattie 2 15
Bacon, Charity L 11 00
Wolfe, Sadie E 10 00
Kennedy, George O., Jr.. 8 05
Carothers, Cora 1 00
Schmutz, L. A 5 00
Johnson, Sr. C. M 12 50
Johnson, Shennon 2 50
Elliott, Elizabeth 2 00
A sister, (S) 14 00
Fair, Dora 50

Total $998 62

Expenditures.

Kelley, E. L., Bishop $580 00
Roush, Belle B, f 195 00
Gillen, J. W., e 104 00
Thomas, O. B., e 36 50
Kent, Alma, e 10 00
Poor 2 50
Roush, J. B., e 5 00
Interest 7 00
Duncan, C. R., e 15 00

Total $955 00

Due church ..... $ 43 62

DAKOTA.

DAKOTA DISTRICT.

Thomas Leitch, Agent.

Receipts.

Due church Jan. 1, 1899.. $124 65
Howery, S. J. and Rose.. 100 00
Spaulding, F. G 20 00
Spaulding, Addie 7 00

Total $251 65

Expenditures.

Sparling, William, e ..... $ 30 00
Sparling, Emma, f 60 00
Kelley, E. L., Bishop 107 00
Sparling, William, agent.. 54 65

Total $251 65

DAKOTA DISTRICT.

William Sparling, Agent.

Receipts.

Thomas Leitch, former agent 54 65
Elwyn R. Davis 20 60
Addie Spaulding 7 00
William Leitch, Sr 10 00
Fred Perchie 30 00
Frank Spaulding 50 00
W. D. Thompson 60 00
Mary Moline 10 00
A brother 20 00
George W. Day 14 00
John Thompson 20 00
A. O. Strom 10 00
John Spaulding 1 00
Pearl A. Langton 5 20
James Langton 5 00
William McLaughlin 5 00
Reese Davis 1 00
Rosa Davis 1 00
Myrtle Davis 1 50
J. P. Bierlein 600 00
Frances J. Darling 3 00
Mrs. William Ringland ... 2 00

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Martha Sparling..... 2 00
Emily Sparling..... 5 00
Wm. and E. Sparling..... 50 00

Total.....$987 95

Expenditures.

Cecelia Swenson, f.....160 00
Emma Sparling, f.....120 00
Money order, exchange, postage..... 85
E. L. Kelley, bishop.....500 00

Total.....$780 85

Due church.....$207 10

ENGLISH MISSION.

Thomas Taylor, Agent.

Receipts.

Due church Jan. 1, 1899...264 26

BIRMINGHAM.

Ada A. Meredith..... 24 35
John E. Meredith.....126 62
Sister M. S..... 5 23
Maud Hacker..... 4 25
Edith Thompson..... 2 31
Mary Ann Fallows..... 1 01
Joseph Mathews..... 2 44
F. Swan..... 24 35
Matilda Molesworth..... 85

MANCHESTER.

William Maddock..... 28 25
Samuel Mather..... 9 50
Benjamin Finchel..... 97
Jno. and Martha Schofield 24 35
Mary Jane Baty..... 5 05
Wm. M. Armstrong and wife..... 2 44
Wm. M. Armstrong..... 9 92

SALFORD.

Annie Shaw..... 1 46
Elizabeth Baty..... 4 87
William Towers..... 2 44
John Taylor..... 65

LONDON.

Elizabeth Tubb..... 49
A Sister..... 42
Archibald Bradshaw..... 3 04
J. W. Worth..... 12 18
J. E. Knight..... 49
Arthur Lawrence..... 85
Richard Clift..... 13 39
Angelina Clift..... 1 22

LEEDS.

Eliza Dalley..... 9 74
Yorkshire, t..... 9 74
Yorkshire, o..... 4 87
M. A. Booker..... 1 71
James Moir..... 2 44

STAFFORD.

John Dyche..... 3 29
Stafford Mite Fund..... 1 58
Isabella Taylor..... 12 18
Joseph R. Greenwood..... 2 44

BROADCLIST.

Edward Tucker and wife 9 74
Henry Wilson and wife. 7 31
Jessie Price..... 49
Stephen Ireland..... 36

CLAY CROSS.

Simon Holmes, Sr..... 48 70
Geo. and Caroline Holmes 7 31
Wm. and Emma Holmes 2 44
Wm. Eccleston, Leicester 2 44
Fannie Eccleston, Leicester..... 49
Arthur Mayre, Bradford 17 05
Thomas Taylor, Bradford 26 96
Fred Tapping, Bradford. 2 44
James and E. Schofield, Warrington..... 8 11
Jas. Schofield, Warrington 12 77
Owen Owen, Fleetwood. 3 10
John Healey. Hanley.... 2 44
Benj Green. Scotland.. 4 87
William Goullee, Stratford Leyton..... 34 09

Total.....$814 75

Expenditures.

Sr. F. G. Pitt, f..... $240 09
F. G. Pitt, e..... 49 06
Postage and stationery.. 3 05

Total.....$292 20

Due church.....$521 55

ENGLISH MISSION.

Herald and Hope Account.

Thomas Taylor, Agent.

Due church Jan. 1, 1899 $ 29 15
Paid E. L. Kelley, Bishop..... 14 12

Due church.....$ 15 03

FLORIDA.

FLORIDA DISTRICT.

S. D. Allen, Agent,

Receipts.

Due church Jan. 1, 1899 $ 22 56
Gussie Calhoun..... 15 00
J. B. Eddins..... 10
Mary C. Eddins..... 10
J. H. Eddins..... 10
Jennie Allen..... 25
A. J. Vickrey, Gordon, Ala..... 70 00
Mary H. Vickrey, Gordon, Ala..... 4 00
Emma Bailey..... 50
S. D. Allen..... 20 00
Asa E. Bailey..... 40
B. L. Jernigan..... 1 00
John H. Johnston..... 10 00

Total.....$144 01

Expenditures.

E. L. Kelley, Bishop...$150 00
D. E. Tucker, e..... 10 00

Total.....$140 00

Due church.....$ 4 01

IDAHO.

IDAHO DISTRICT.

H. R. Evans, Agent.

Receipts.

Addie Condit.....$ 5 00
W. L. John..... 10 00
Addie Pettit..... 4 50
James Thomas..... 10 00

Total.....$ 29 50

Expenditures.

Sr. S. D. Condit, f.....$ 9 50
E. L. Kelley, Bishop..... 20 00

Total.....$ 29 50

ILLINOIS.

KEWANEE DISTRICT.

D. C. Smith, Agent.

Receipts.

Due church Jan. 1, 1899..$ 37 50
D. I. Bath and wife..... 10 69
Mary Miller..... 3 00
Anna Neely, o..... 25
William Terry and wife... 1 75
Eli Epperly, Sister..... 1 00
D. S. Holmes..... 8 00
James Norris..... 15 79
James Lord..... 10 00
Flora Epperson..... 9 00
Mary Hegwood..... 10 00
C. J. Clark and wife..... 61 18
B. F. Ordway and wife.....100 00
William E. LaRue..... 21 00
Sr. J. B. Johnson, o..... 75
Orval Adams, o..... 30
Jewell Adams, o..... 03
Ina M. Adams..... 08
S. M. Adams..... 10 00
Cora L. Potter..... 2 00
J. W. Adams and wife..... 5 00
Lulu B. Suman..... 22 84
Willie Strang, o..... 05
Mildred Suman..... 02
Lottie Warren..... 4 56
D. G. L. Young and wife.. 3 30
James Highman and wife 10 00
A. F. Norman and wife... 2 00
John Magnuson and wife. 5 00
James K Cook and wife.. 10 00
Mabel Barnes..... 2 50
Henry Norris and wife... 5 00
J. B. Norris and wife..... 1 00
Eliza Thorp..... 3 00
Bro Markwick..... 1 00
B. Sumption and wife..... 2 00
Samuel Craig..... 7 16
David D. Williams..... 8 00
Lewis L Jones and wife.. 5 00
E W Grim and wife..... 5 00
Elizabeth Minteer..... 5 25
John Crawford and wife.. 50 00
Sr. M. A. Atkinson..... 10 00
Jane Watkins..... 10 00
Elizabeth Davis..... 2 20
William M. Keck..... 8 00
Rachel A. Keck..... 4 00
Rachel Palmer..... 1 50
D C. Smith..... 20 00
Jessie Weaver..... 7 00
O. L. Goodale and wife . 20 00
S. A. Whitehouse and wife..... 1 50
J. R. Benjamin..... 10 00
J. J. Watkins and wife . 8 00
Ithamer Willis and wife. 10 00
William Norris..... 21 50
Sr. Winfred Grim..... 30 00
Mina Harney..... 80
J. Wm. Allen..... 1 00
A. Bridgeman and wife.. 10 50

Total.....$636 00

Expenditures.

Viola V. Short, f.....$ 25 00
J. H. Lake, e..... 20 00
J. W. Adams, e..... 5 00
William Rhodes, e..... 2 00
F. A. Russell, e..... 5 00
Poor..... 18 00
Sr. J. W. Adams, f.....120 00
E. L. Kelley, Bishop....335 00
Agent's expenses..... 10 49

Total.....$540 49

Due church.....$ 95 51

NORTHEASTERN DISTRICT.

Wentworth Vickery, Agent.

Receipts.

Due church Jan. 1, 1899 $132 10
Roy Horton..... 2 00
Lester O. Wildermuth... 3 00
Mrs. H. Fletcher..... 75
Mrs. M. Turner..... 50
Mrs. J. Fletcher..... 75
Frank Izatt..... 60
Mrs. T. F. Turner..... 25
T. Wise..... 2 00
Mrs. A. Wicks..... 75
A. Fletcher..... 40
Ellen Johnson..... 25 00
Carrie Varland..... 5 00
F. E. Dewey..... 5 00
Mary E. Lowe..... 5 00
Mary Seifkin..... 1 44
Nettie Heavener..... 5 95
Hiel Brunson..... 10 00
Augusta Vickery..... 1 75

Total.....$202 24

Expenditures.

Sr. J. H. Lake, f.....$ 30 00
Sr. C. H. Burr, f..... 30 00
Sr. G. H. Graves, f..... 30 00
Sr. E. M. Wildermuth, f 30 00
Sr. A. J. Keck, f..... 40 00
Sr. F. M. Cooper, f..... 40 00
Postage and orders..... 1 00
J. Midgorden, agent..... 1 24

Total.....$202 24

NORTHEASTERN DISTRICT.

J. Midgorden, Agent.

Receipts.

Wentworth Vickery, former agent.....$ 1 24

Plano Branch.

Blakely, Nellie..... 1 00
Blakely, Joseph..... 17 30
Dempster, Amy..... 3 50
Fisher, A. J..... 5 00
Keck, A. J. and Agnes.. 3 00
Lowe, Mary E..... 28 00
Real estate, house rent, Sr. Cooper..... 18 00
Real estate, hydrant, Sr. Cooper..... 5 00
Smith, Nancy..... 35 00
Vickery, W..... 50 00
Vickery, Sr. W..... 1 00
Vickery, George..... 10 00
White, S. K..... 6 00
Williams, Sr. M. J..... 1 00
Wright, Eliza..... 1 50
Wright, Bell..... 50

Chicago Branch.

Clark, Mary, (Mamie)..... 17 20
Clark, Clara L..... 16 90
Clark, C. J..... 5 00
Clark, Marie..... 5 00
Ford, Emma..... 17 40
Hattey, Sr. T. C..... 70 00
Johnson, Christina..... 10 09
Kent, Mary, payment of loan..... 14 00
Lang, James..... 15 00
Little, Emma L..... 1 00
Pitt, F. M..... 1 00
Pitt, Alma A..... 10 00
Shaw, Charles E..... 17 00
Sloan, Frank B..... 15 00
Strange, William..... 4 00
Terry, J. M., Jr..... 3 60

West Pullman Branch.

Andrews, Edward..... 10 00
Bennett, Walter..... 2 60
Burwell, Estella..... 5 00
Burwell, Bro. and Sr. R. N..... 5 00
Earl, Francis..... 10 00
Grabske, Theodore..... 25 00
Henley, Bro. and Sr. G. H..... 11 59
Kilborn, Bro. and Sr. H. B..... 10 00
Morgan, H. E..... 1 20
Newton, Oscar..... 12 00
Pement, P..... 34 00
Pement, F..... 7 00
Pement, Bro. and Sr. T... 25 00
Roberts, Sr..... 5 00
Tunbral, Clara, o..... 25
Vandran, Lewis..... 10 00
Wright, R..... 5 00

Sandwich Branch.

Goldsmith, Lucinda..... 50
Partridge, Mary..... 12 00
Rathbun, Jennette..... 10 00
Rogers, L. D.....100 00

Piper City Branch.

Dalton, Johanna..... 2 00
Heavener, Alice..... 4 15
Heavener, Sr. Robert..... 14 45
Heavener, Melvina..... 35 01
Heavener, Nettie..... 15 00
Rogers, Silas M..... 45 00
Seifkin, Mary..... 2 95

Miller Saints.

Anderson, A. H.....150 00
Hayer, Ann..... 5 00
Hoie, H. and wife..... 3 00
Hougas, Thomas..... 50 00
Midgorden, Bro. and Sr. J..... 15 00
Hayer, Ellen..... 3 00
Selle, Sadie..... 2 00
Teal, Nathan..... 40 00
Teal, Sabina..... 5 00
Teal, Susan..... 20 00
Williamson, W. E.....200 00

Wilmington Branch.

Bell, Barbara..... 5 00
Bell, Mildred..... 1 00
Chobar, Anna..... 65
Chobar, Jane..... 1 00
Chobar, Fred..... 1 00
Kahler, Barbara..... 6 00
Kahler, L. W..... 10 00
Kahler, Sr. L. W..... 2 00
Kahler, Elmer..... 3 00

Ladd Branch.

Fletcher, Sr. H..... 50
Fletcher, Sr. J..... 50
Malcor, C..... 1 50
Malcor, E..... 1 10
Wise, T..... 2 00

Scattered Saints.

Brunson, Hiel, Ashton, Ill.. 45 00
Brunson, M. D. and Lizzie, Shaw, Ill..... 10 00
Dickey, E., Sherburnville, Ill..... 2 00
Gregson, Sr. C. N., Essex, Ill., o..... 45
Haynes, F. T., Aurora, Ill. 5 00
Jacobs, Oden, Radcliffe, Io. 1 00
Jacobs, Goodman, Lee Ill. 5 00
Scheidecker, Geo., Shabbona, Ill..... 15 00
Southwick, H. and wife, East Delavan, Wis.....100 00
Weller, S., East Delavan, Wis..... 25 00
Thomas, D. W. and L. L., Rantoul, Ill..... 10 00
Thomas, D. W., Rantoul, Ill..... 12 00
Wildermuth, J., Sublette, Ill..... 2 02
Wildermuth, L., Sublette, Ill..... 5 00

Total.....$1.594 65

Expenditures.

Sr. A. J. Keck, f.....$200 00
Sr. F. M. Cooper, f.....200 00
Sr. E. M. Wildermuth, f.150 00
Sr. G. H. Graves, f.....150 00
Sr. C. H. Burr, f.....150 00
Sr. J. H. Lake, f.....150 00
Sr. J. M. Terry, f.....180 00
Sr. H. E. Moler, f.....120 00
F. M. Cooper, e..... 37 00
J. H. Lake, e..... 25 00
H. E. Moler, e..... 6 00
Postage, orders, and exchange..... 6 75
Taxes and repairs, Plano property..... 9 76
Fixing pump, Plano property..... 1 30
Hydrant (returned) Plano property..... 5 00

Total.....$1.390 81

Due church.....$ 203 84

SOUTHEASTERN DISTRICT.

F. M. Slover, Agent.

Receipts.

William Clements..... 15 00
William C. Burroughs.... 5 00
Arthur H. Burroughs..... 4 00
James A. Ferguson..... 4 00
John T. Curtis and wife... 93 55
Andrew R. Boyd..... 10 00
Catherine Wilkinson..... 10 00
Jane Heflin..... 25
Peter G. McMahan and wife..... 10 00
Amanda Yohe..... 2 00
Sarah E. Stead..... 20 00
Nancy Swan..... 10 00
Ruthie E. Goosetree..... 1 50
Nancy McHugh..... 15 00
William R. Smith..... 50
Jane Burklow..... 1 00
Caroline Burklow..... 80
William Sutton..... 5 00
Mary Gersbacher..... 5 00
Dollie Holt..... 30
Missouri Miller..... 1 00
Columbus Lowry..... 6 00
Laura Dillon..... 1 00
John A. Bensing..... 1 00
J. P. Gallaspey and wife.. 13 00
Mary Rimley..... 3 00
B. A. Morris and wife..... 5 00
Louis Brown..... 5 00
Amanda Summers..... 5 00
W. O. Fishel and wife..... 1 00
E. Fishel and wife..... 1 00
John M. Bass and wife... 2 00
Luther Simpson..... 5 00
Winfred S. Miller..... 5 00
W. S. Miller and wife..... 7 50
James R. Carter..... 1 00
Samantha S Wetherbee. 1 00
John F. Simms..... 5 00
Edwin W. Hurley..... 7 50
Neva Carter..... 1 00
Josephine Upton..... 35
A. H. Johnson and wife.. 2 00
E. L. Kelley, bishop.....276 73

Total.....$568 98

Expenditures.

J. F. Henson, f..... 257 73
F. M. Slover, f.....240 00
J. D. Stead, f..... 71 25

Total.....$568 98

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Due church Jan. 1, 1899... 6 20
Ash, Lizzie..... 50
Boston, Emily..... 1 00
Boswell, John and Rhoda 7 00
Camren, Anna..... 2 00
Camren, E. Jennie..... 3 00
Camren, Priscilla..... 2 00
Chamberlain, Letitia..... 1 10
Chamberlain, Ira..... 50
Chamberlain, Corda..... 50
Carmichael, Susanna..... 5 35
Carmichael, Emma J..... 2 50
Eyres, Robert..... 1 25
Ford, Jacob, o..... 2 40
Flynn, Elizabeth..... 10
Goss, Sarah A..... 3 00
Glen, Hurten..... 15
Glen, Joseph, o..... 35
Glen, Lillie..... 05
Glen, Mollie..... 2 10
Gruver, Charlotte..... 1 50
Harbstreit, William..... 11 35
Harbstreit, Almira..... 1 50
Harbstreit, Pearl B..... 1 25
Harbstreit. Emma..... 1 00
Hedrick, Zeruiah..... 2 25
Hyde. Allen..... 25
Heinrich, Hannah..... 5 20
Henry, Emma..... 15
Harbaugh. David..... 100 00
Jolly, Philip and wife..... 13 20
Jobe, Clarinda..... 20
Jobe. Elizabeth..... 15
Kepley, Wood W..... 7 50
Lahue, Robert E..... 25
Lahue, George..... 05
Lahue, Minnie..... 05
McCullough, Bessie M.. 5 23
Mitchell, Ellen..... 05
Morris, Nancy E..... 05
Maymon, Columbus..... 3 00
Maymon, Pearl..... 3 00
McPeek, Mary..... 35
Martin, Edward..... 2 00
Marshall, William C 10 00
Persinger, Cornelius.... 6 00
Persinger, Martha..... 4 85
Rayl, Solomon..... 1 00
Stites, David O..... 16 00
Stites, Abigail..... 3 50
Swallow, John..... 1 10
Swallow, Lucy..... 1 00
Slotterback, Eli..... 3 00
Slotterback, Nancy..... 1 15
Sappenfield, James P. and wife..... 10 00
Sappenfield, Charles.... 4 10
Sappenfield, Ida..... 1 40
Scott, Rilla..... 1 00
Wheeler, Thomas F..... 5 00
Wheeler, Nancy..... 5 00

Total.....$274 68

Expenditures.

E. C. Briggs, e.....$ 10 50
George Jenkins, f..... 66 95
M. R. Scott, Jr., e..... 30 25
Agent's expenses..... 37 00
Poor..... 17 00
W. C. Marshall, e..... 17 00
W. C. Marshall, f..... 75 00

Total.....$253 70

Due church..... 20 98

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IOWA.

DECATUR DISTRICT.

F. M. Weld, Agent.

Receipts.

Due church Jan. 1, 1899 $167 36
Ackley, Helen, t..... 3 20
Allen, Jas. and wife, t... 21 00
Allen, Robert, t..... 2 00
Anderson, B M. and wife 25 00
Anderson, J P., t..... 10 00
Anderson, William, t....100 00
Anderson, Anna C., t... 6 75
Anderson, C. J., t..... 5 00
Anderson, Joseph A. and wife, t..... 5 00
Anderson, Sarah, t..... 1 00
Anderson, Oscar, t..... 65 00
Anderson, D. and wife, t 10 00
Atkinson, L. and wife, t 15 49
Bailey, Sr. Fred, t..... 2 90
Baldwin, Myrtle, t..... 2 00
Bandy, George, t..... 10 00
Bell, Indiana, t..... 1 65
Bell, Gabriel, t..... 50
Blair, Geo. W. and wife, t 50 00
Blair, C. E. and wife, t.. 10 00
Blakesley, C. H. and wife, t..... 10 00
Bodey, Ann, o..... 5 00
Boswell, Joseph and wife, t..... 2 50
Box, Minnie, t..... 3 00
Braby, Bessie, t..... 20 00
Bradfield, Chas and wife, t 3 50
Brown, Martha E., t..... 5 00
Burk Edward, t..... 3 00
Cackler Catharine, t..... 6 00
Cave, Jessie, t..... 6 75
Cave, Lucina, t..... 1 20
Church, C. F and wife, t.. 25 00
Church, Edward, o..... 50
Cochran, A S. and wife, t.. 10 00
Cochran, F E. and wife, t.. 10 00
Cummings, Phoebe, t..... 1 50
Dancer, Anna A., t.....1,000 00
Buckworth, Jane, o..... 2 00
Elvin, R C. and wife, t... 10 00
Evans, Sarah, t..... 75
Fletcher S. A., t..... 1 00
France, W. A and wife, t.. 41 00
Gaylord, Roxanna, t..... 16 00
Hanson, A B. and wife, t.. 10 00
Harger, George, t..... 10 00
Harris, Almira, t..... 2 35
Hartchen, Matilda, t..... 1 50
Hartchen, Maggie, t..... 1 00
Hartchen, William, t..... 1 00
Hartshorn, S. B., t..... 5 00
Hartshorn, Anna C., t..... 3 50
Hartshorn, Lee A., t..... 1 30
Hartshorn, H. A., t..... 1 05
Hauber, Kittie, t..... 2 00
Hayer, Eli and wife, t..... 15 00
Hayer, Oliver, o..... 5 00
Hawley, E. P. and wife, t.. 5 00
Hitchcock Frank, t..... 1 00
Hiteman branch, o..... 10 12
Hopkins, W A and wife, t.100 00
Hopkins, Thomas, t..... 5 00
Hopkins, Hannah, t..... 1 00
Howard, LaJune, t..... 17 00
Huntsman, A., t..... 4 29
Jervis, Lizzie, o..... 5 00
Judson Glen, t..... 15
Kelley, E L, Bishop ...2,160 00
Lane, Sr. O. S., t..... 3 00
Leeper, Helen, t..... 2 20
Leland, Jennie M., t..... 76 25
Lewis, M. D., t..... 50
Lovell, John and wife, t.. 55 00
Lovell, Alfred, t..... 15 00
Lovell, Nephi, t..... 15 00
Luff, J. J, o..... 2 00
McLaughlin, William, t... 1 25
McPeek, Price and wife, t.. 1 80
Mader, Minnie, t..... 15 06
Mader, Mrs. Mary t..... 5 00
Mader, Clara, t..... 9 00
Malcor, Clement, t..... 1 00
Martin, James, t..... 37 50
Mathews, W. T., t..... 5 00
Minton, A. V., t..... 5 00
Moffet, L. W., o..... 25
Nichols, John and wife, t.. 50 00
Nicholson, Ray, t..... 2 00
Nicholson, Walter, t..... 3 00
Paul, Wilbur B and wife, t. 20 00
Perry, Sarah, t..... 2 00
Phillips, Isaac, o..... 5 00
Post, John, t..... 7 10
Reese, D T., t..... 13 00
Reese, D T., o..... 42 00
Resseguie, Lucy L, t.....129 41
Rhodes, Joseph, t..... 3 00
Rich, Ella Franc, t..... 8 00
Salyards, R.S. and wife, t 2 80
Salyards, Joseph R., t..... 50
Sal ards, Zaide A., t..... 50
Sandage, Mrs C., t..... 25
Sandage, Moody, t..... 1 50
Sanders, Addie..... 5 00
Scott, John, t..... 4 99
Shippy, S. D. and family, t..... 5 00
Smith, E. A. and wife, t... 33 32
Smith, Sr. Ona, t..... 60
Sorensen, Trena, t..... 2 00
Sparks, Sr. M. A., t..... 4 00
Stanley, Jane, t..... 25 00
Stedman, Sr. E. A., t..... 1 25
Thomas, James A, t..... 32
Thomas, Mary, t..... 60
Thomas, Willie H., t..... 35
Turner, Amy, t..... 2 00
Tyrrell, Sr. E. M., t..... 1 00
Watkins, John, o..... 2 00
Weld, Mary, t..... 6 00
White, Ella, t..... 1 50
White, Katie, t..... 25
Whitehead, Ella, t..... 50 00
Wiley, Eliza, o..... 50
Wilkinson, William, t..... 2 00
Williams, Richard, t..... 4 00
Williams, Joseph T., t.... 15 00
Williams, Joseph A, o..... 10
Williams, Emma, t..... 50

Total.....$4,771 96

Expenditures.

Barrett, George, a..... 3 65
Baggerly, I. P., f 360 00
Bell, T. J., e..... 3 75
Bell, T. J., f 240 00
Bennett, Alma, a 6 50
Blair, F. B., f..... 60 00
Blank books..... 1 25
Bush, George, a 2 79
Clapp, J. C., e..... 7 50
Clapp, J. C., f 366 88
Coiner, John, a..... 22 00
Exchange 19
Gillen, J. W., f.....275 00
Hayer, Eli, f.....120 00
Lambert, J. R., e..... 1 80
Lambert, J. R., f 240 00
McHarness, Edward, a ... 10 00
Page, Edward L., a..... 15 71
Pickle, Isabel, a..... 6 00
Richey, Sr. C. A., a..... 18 34
Rodger, Sr. M., a 30 00
Salisbury, Wm. R., a 1 35
Scott, Columbus, f.....275 00
Smith, A. H., f ..... .396 75
Smith, F. A., f 420 00
Smith, Heman C., f.....385 00
Snively, J. S., f.....240 00
Stedman, E. A., f 240 00
Teams for R. J. A. funeral 2 00
Telegram F. A. S., Omaha 41
Thomas, O. B., e 8 00
Thomas, O. B., f.....200 00
Turpen, M. M., f.....420 00
Weld, F. M., f.....216 00
Weld, F. M, e..... 50 00
Worden, Matilda, a..... 12 91

Total $4,658 78

Due church.....$113 18

DES MOINES DISTRICT.

W. C. Nirk, Agent.

Receipts.

Atwood, P. H .....$ 4 00
Boatwright, V..... 3 50
Bouton, Sarah E..... 10 00
Batten, Parley 7 00
Buckley, Joseph..... 10 00
Batten, Daniel 6 00
Brown, F. A..... 1 00
Batten, Mary..... 2 00
Bear, Robert W..... 20 00
Briggle, Florence..... 1 00
Chandler, Hattie..... 3 02
Chandler, Fred..... 29 00
Chandler, Fannie..... 8 00
Chandler, W. R 15 00
Clark, Hattie 5 00
Clark, James M..... 2 00
Clark, John 3 00
Cook, T. P 5 00
Cooper, Susan..... 2 00
Coles, Noredin and wife 10 00
Doss, Mary E..... 3 00
Freel, Ancil 2 00
Fleck, Magnolia..... 3 00
Griffin, William..... 25 00
Griffin, Maud I..... 2 75
Hand, William I..... 24 00
Hand, H. H 5 00
Hayer, Ella B..... 4 75
Hughes, Thomas..... 10 00
Hughes, Mattie 9 30
Hall, John and wife..... 30 00
Hayer, C. F..... 5 95
Hand, C. E..... 50 00
Hiatt, S. L. and wife.... 4 75
Harvey, Lena..... 5 00
Hidy, John and wife.... 6 00
Johnson, William..... 10 00
Jones, Ethel 2 50
Jones, Ella..... 2 50
Jones, E. J..... 10 00
Jemison, Marshall T.... 95
Johnson, C. R. and wife 20 00
Johnson, George W..... 10 00
Knox, J. P..... 1 00
Kennell, Mary J..... 2 00
Lane, W. T. S 2 00
Lantz, Tilitha..... 10 00
Letun, L rs 25 00
Laughlin, S. E 11 65
Mead, W. C..... 25
Martin, Chas. and Nellie 10 35
Myers, Rachel..... 4 45
Morgan, J. W 1 00
Nirk, Anna M..... 5 00
Owen, W. W 5 00
Peters, C. J..... 73 00
Park, William and wife. 50 00
Pratt, Henry 20 00
Pyle, William and wife.. 2 00
Prosser, James..... 10 00
Perry, Edwin..... 2 00
Peters, Mary E..... 75
Pringle, Elsie..... 4 00
Pyle, May 25
Reams, J. C..... 10 00
Robinson, Thomas..... 9 00
Rawson, William..... 20 25
Rawson, Mary..... 1 05
Richardson, Bessie..... 17 00
Shimel, Philip..... 50 00
Shimel, Jessie..... 30 00
Sabin, Lenna..... 10 00
Smith, Rachel..... 3 00
Smiley, Samuel..... 10 00
Sister..... 1 50
Sister..... 6 25
Sister..... 6 00
Thomason, Osmon..... 45 60
Turner, Susan..... 5 00
Teakle, Corda 2 00
Westerley, George..... 5 00
Watson, H. T..... 20 00
Wildermuth, J. E..... 2 00
Wasson, Melissa..... 10 00
Walters, I. and F..... 40 00
Veitch, Jas. T. and wife.. 5 00
Young, Joseph S 1 00

Total.....$942 28

Due agent .....$ 5 69

Expenditures.

E. L. Kelley, bishop.....416 97
C. Scott, e..... 30 00
J. W. Morgan, f..... 58 00
W. H. Kephart, e..... 12 00
T. J. Sheldon, e..... 15 00
N. Stamm, e..... 2 00
Sr. F. J. Kephart, f.....204 00
Sr. T. J. Sheldon, f 204 00
Sr. Chubbic, a..... 6 00

Total.....$947 97

EASTERN DISTRICT.

John Heide, Agent.

Receipts.

Bailey, O. H. and wife, t.. 23 05
Bailey, Fred..... 1 00
Brooks, D. S. and wife..... 7 90
Brooks, Sadie 1 60
Brooks, N. S..... 7 50
Bowman, Jessie 2 00
Bowman, M. M..... 2 00
Bradley, James..... 10 00
Beal, Willard W., Jr..... 5 00
Drumberger, Samuel..... 5 00
Dewalt, Milton 15 00
Eckhart, Mary..... 4 60
Fereday, Ida..... 1 00
Fulton branch, o..... 7 50
Green, R. M..... 25 00
Green, O. E..... 45 00
Green, Ellen W..... 1 00
Heide, Amos W..... 1 00
Heide, John 68 60
Haller, Lizzie..... 20 00
Harvey, Myrtle 10 00
Hodges, John and wife... 2 57
Jackson, George 235 00
Jackson, Margaret..... 10 00
Jefferson, Mary..... 3 00
Kelsall, M. M..... 13 35
King, Sarah 50
Monson, August 38 59
McRae, John 10 00
McRae, Phoebe, o 5 20
Maudsley, M. G..... 1 00
Myatt, Louisa 125 50
Newlin, J. A..... 25 00
Palsgrove, D. L..... 42 55
Palsgrove, Joan K..... 3 75
Potter, J. F..... 1 00
Roush, Martha..... 2 00
Rockwell, Jennie..... 1 60
Robinson, Ezra..... 5 00
Stoll, Mary F..... 7 85
Stoll, Will 46 00
Striley, Emory..... 2
Striley, Mamie..... 25
Sutton, Anna..... 12 50
Sutton, J. R. and wife..... 35 00
Sutton, J R., o 5 20
Sutton, G. H..... 10 00
Schrunk, Lucy..... 50 00
Seward, George W..... 15 00
Shippy, C. S 50 00
Teters, Etta..... 6 40
Taylor, Maria..... 50
Voelpel, E. W..... 10 00
Wright, Charles, o 1 00
Wilson, James C..... 4 80
Weir, John 20 00
Zirkelback, Clara..... 10 00

Total $1,074 11

Expenditures.

Agent's expenses.....$ 2 50
Kelley, E. L., Bishop.....680 00
Peterson, J. W., f..... 60 00
Peterson, J. W., e..... 2 50
Smith, Rosa, a..... 10 00

Total.....$755 00

Due church.....$319 11

FREMONT DISTRICT.

William Leeka, Agent.

Receipts.

Andrews, Blanche, t.....$ 12 50
Claiborn, Matilda, t..... 2 50
Claiborn, James, t.....100 00
Cline, J. B., t 3 00
Dungee, F. G, t..... 30 00
Green, Frank, t..... 20 00
Green, M. W. and wife, t.. 5 00
Gifford, Murl, t..... 5 00
Goode, C. F. and wife, t.. 50 00
Goode, F. and wife, t..... 30 00
Goode, Jos and wife, t... 25 95
Hills, Sarah A., t..... 20 00
Kemp, Henry, Sr., t..... 5 00
Kemp, George, t..... 20 00
Leeka, William, t 1,000 00
Moore, J. C., t..... 10 00
Mortimore, A. T, t..... 5 00
Mortimore, S. J., t..... 5 00
Needham, George, t..... 3 00
Roberts, J. V. and wife, t.. 6 00
Roberts, Mrs. May, t 80
Roberts, Mrs. Lucy, t 1 45
Roberts, Charles M., t.... 5 00
Ross, Mrs. Clarissa, t..... 5 00
Shaw, Clark, t..... 20 00
Steele, Arthur, t..... 10 00
Stephenson, Jennie, t..... 1 00
Stephenson, Clarence, t.. 1 00
Stephenson, Russell, t.... 1 00
Wilcox, E S., t..... 30 00
Wilcox, Mrs S. S., t..... 5 00
Wilcox, E. Franklin, t.... 16 00
White, Mrs. E., t..... 10 00

Total $1,464 20

Expenditures.

I. M. Smith, f $120 00
Henry Kemp, f.....180 00
Lydia Waling, a..... 10 00
E. L Kelley, Bishop....718 50

Total $1 028 50

Due church.....$435 70

GALLAND'S GROVE DISTRICT.

C. J. Hunt, Agent.

Receipts.

Due church Jan. 1, 1899 $208 11
Adamson, Sarah J., t.... 1 00
Ashbaugh, Walter S. and Corena M., t..... 3 00
Albertus, Mrs. John A., t 8 80
Barker, Delphene, t..... 1 00
Butterworth, J. L. and Edna M., t..... 25 00
Baker, James M. and Jennie, t..... 37 50
Bullard, William D. and Rachel A., t..... 16 00
Bell, Thomas, t..... 7 00
Brewster, David, t..... 10 00
Bullard, Jonathan, t..... 5 00
Bullard, J H. and Edith, t 10 00
Bybee, Adelia, t..... 1 75
Black, Martha, t..... 1 50
Butterworth, Charles E. and Ida, t..... 10 00
Butterworth, Julian E, t 5 00
Butterworth, Grace A., t 12 00
Butterworth, Ray. E., t. 05
Butterworth, Virgil L., t 10
Baughman, Hezekiah N. and Irene, t.....200 00
Coiner, Oscar E. and Fannie E., o..... 1 00
Crandall, Albert and Nellie, t..... 6 50
Carroll, M. Jane and William A., t..... 5 00
Cross, Frances S., o..... 1 00
Cross, John and Frances S., t..... 10 00
Dobie, Francis T., t 25 00
Dixon, Samuel and Ima, t 5 00
Duckett, Lora, t..... 10 00
Edwards, Sarah, t..... 4 87
Edson, Elizabeth B., t .. 19 50
Ford, Josephine, t and o 4 00
Feaster, Geo. and Laura, o 1 00
Franklin, Jeddie M. and Martha, o..... 4 15
Franklin, Jeddie M. and Martha, t..... 15 00
Field, Almira, t 25
Field, Aurilla, t..... 25
Franklin, Thomas N. and Pearl, t 89 80
Gunsolley, J F. and wife, t 5 00
Gunsolley, Ruth, t..... 10 42
Galland, Sarah E, t. ... 1 00
Hayes, Nathan H. and Catharine, t..... 25 00
Hartshorn, Manly W. and Catharine, t..... 25 00
Hartshorn, Catharine, t.500 00
Holcomb, Chauncy S., t. 5 00
Hawley, Gideon and Mary C., t..... 60 00
Haskins, Joel, o..... 5 00
Haine, Adelia, t..... 1 00
Hail, Alva, t..... 29 55
Hall, David and Emeline, t..... 221 40
Hall, Nellie, t..... 2 00
Hartshorn, Fred G. and Anna, t.....453 00
Hoisington George A. and Ruth E., o..... 1 00
Holcomb, Drayton A. and Floy, t..... 5 80
Holcomb, Drayton A. and Floy, o..... 1 00
Hunt, Chas. J. and Etta, t 46 79
Jordan, George S. and Melissa E., t..... 3 00
Jeurgens, George G. and Mary, t..... 100 00
Johnson, Morris E., t... 5 00
Jordison, Samuel and Sarah, t..... 10 00
Jackson, A. and M. M., t.. 5 00
Johnson, Jane, t..... 5 50
Jordison, John, t 33 00
Jordison, R. and A., t 2 00
Jones, T F. and E. O., t.. 10 00
Johnson, Jennie, t..... 2 00
Johnson, Wm. R. and Juliette. t..... 10 00
Jones, Jesse W., t..... 1 37
Jones, Ingvert L., t..... 1 37
Kearns, G. P. and V S., t 10 00
King, Darius and Julia, t 10 00
Keck, Mary A., t..... 5 00
Keith, Cassie, t..... 1 00
Leytham, Richard, t..... 5 00
Lewis, J. J. and Louisa, t 2 00
Lewis, Leilah, t..... 2 00
Lumley, Frances, t 1 00
Leise, Belle E., t 5 00
Myers, Sarah A., t..... 18 00
Miller, Rebecca E., t..... 65 00
McKim, David, t..... 10 00
McKim, Burton, t..... 1 00
Myers, J. G and I. J., t... 25 00
Mitchell, Julia E., t..... 5 00
McKim, W. J. and C., t... 15 00
Marks, Lillie A., t..... 8 50
Myers, A. G and Nora, t 10 00
McIntosh, John A, t..... 4 00
McIntosh, Melinda, t..... 25
Newcomb, C. J. and M., t 2 00
Newcomb, Jennie, t..... 10 00
Olson, J. M. and S. E., t. 18 50
Peterson, R. P. and I, t. 20 00
Pett, John, t..... 15 00
Pett, Wm. and Sarah, t... 50 00
Ray, Wm. and Lilly, t..... 5 00
Rent of house, Arion, Io. 22 50
Rogers, Anna M., t..... 1 00
Rudd, A. H. and May, t.... 25 00
Rudd, J. R. and S., t 19 25
Rudd, Ross, t..... 1 50
Rudd, Vinnie G., t..... 50
Rounds, O A. and A., t... 25 00
Roundy, Sophia, t..... 10 00
Rudd, Blair H., t..... 28
Shumate, Fred B., t..... 50 00
Salisbury, Herald and Pearl, t 5 00
Shaw, Fred M., t..... 9 00
Spence, W. A. and M. E., t 2 00
Spence, J. T. and T. C., t 2 00
Spence, James M., t..... 6 00
Salisbury, B and M., t... 17 00
Sheldon, F. M. and A., t.. 75 00
Shaw, Mary A., t..... 3 00
Shaw, John M., t..... 2 00
Shaw, F. M. and M. A., t 23 70
Salisbury, G. and S, t.... 10 00
Salisbury, O. and I, t..... 6 00
Skinner, J. E. and A E, t 5 00
Skinner, M. B. and C., t.. 10 00
Sweet, Mary, t..... 3 00
Sweet, George L, t..... 10 00
Schafer, F. R and M. E, t 35 00
Shaw, Olive, t..... 25
Truog, J. and C., t..... 40 00
Truog, John, Jr., t..... 1 00
Teasdale, Andrew, James and Elizabeth, t 10 00
Wilcox, Wm. H. and Marie J., t..... 1 50
Wight, R. and B., t..... 1 00
Wicks, B. F. and C., t.... 45 00
Whiting, W. W. and H., t.. 10 00
Young, R. L. and M. D., t.. 15 00

Total $3,177 06

Expenditures.

Butterworth Sr. C. E, f..$240 00
Derry, Charles, e..... 10 00
Door locks etc. for house in Arion, Iowa..... 1 30
Hunt, Sr. Charles J., f....120 00
Insurance on house in Arion, Iowa 4 00
Kelley, E. L., Bishop. .2,057 70
McCall, "Grandma", a... 27 00
Postage, exchange, etc.... 4 50
Rudd, Sr. David M., f..... 180 00
Smith, Sr. H. O., f.....175 00
Taxes on house in Arion, Iowa 1 40
Whiting, Sr. W. W., f....120 00
Wight, Sr. Romanan, f... 16 65

Total.....$2,957 55

Due church.....$ 219 51

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LITTLE SIOUX DISTRICT.

Alma M. Fyrando, Agent.

Receipts.

Due church Jan. 1, 1899..$112 55

Magnolia Branch.

Benson, G. L. 67 45
Benson, B. F. and wife... 15 00
Benson, Charles 5 00
Benson, John 10 00
Berry, Emma 50
Chambers, D R. and J.E. 60 00
Chatburn, Richard 2 15
Emerson. T. F. 1 00
Fallon, W. B 10 00
Fallon, W. T. 85 00
Fallon, Harriet I. 3 00
Fyrando, Elsie 25 00
Fyrando, A. M. 25 0
Hight, Edward 3 35
Hight, Asa and wife 87 00
Hight, May 2 00
Harrington, Sadye 6 46
Hill, Frank and wife 10 00
Johnson, Andrew 7 00
Johnson, Elizabeth 5 00
Kilts, Lucinda 14 25
Kilts, Elizabeth 2 00
Kilts. Lysander 1 00
Locking, Alice 2 73
Locking, Winifred 25
LaMay, Mary, F 1 00
Merchant, Grace 3 00
Merchant, Joseph W 8 50
Mintun, Alice E 10
Maule, Donald 20 00
McDowell, Sr. J. F 5 00
McDowell, Numa L 50
McDonald, S. H 2 00
McDonald, Arthur 60
McDonald, Clyde 05
Sale of wood, Garner 40 acres 40 10
Stuart, Annie L 10 00
Shupe, Sr. E. M 1 00
Sisters' Aid Society 4 60
Stevenson, P. L 2 00
VanEaton, Pearl 1 00
Bills receivable $167 50

Union Center Branch, Moorhead.

Amundson, Ole and wife.. 50 00
Ballantyne, Jane 6 00
Ballantyne, Myrtle 21 00
Ballantyne, Nellie 3 65
Belkham, C. W. and wife 15 00
Burk, J. W. and wife 2 50
Bartho'omew, Mabel 23 80
Bartholomew, Emma 5 00
Cohrt. F. E. and wife 6 75
Case, Frank 75
Christy, Sr. M. A. 6 00
Case, Hubert and wife 5 00
Erickson, G. E and wife 179 63
Erickson, Wilma 18 00
Hoffman, Joseph 75
Hoffman, A. C. and S. J.. 83 05
Hoffman, Arlie and wife.. 12 00
Hoffman, Mollie 75
Jensen, Mark and wife 10 00
Larson, Andrew and wife 1 00
Lukecart, Mollie 1 40
Montague, Geo. and wife 7 50
Mann, Sr. Lou 5 00
Outhouse, Aggie 4 50
Outhouse, E. and wife 20 00
Outhouse, Inez 2 00
Outhouse, Mary 1 00
Outhouse, E. C. and wife 13 00
Parker, M. and wife 97 00
Shearer, Chloe 1 00
Shearer, Maggie 1 50
Shearer, John and wife... 10 00
Strand, T. O. and wife 7 00
Thompson, Sarah 18 00
Turman, Joseph 8 50
Townley, Mary 2 00

Woodbine Branch.

Asquith, Alice 10 35
Ballenger, Martha 1 00
Blackman, Alice 1 50
Butler, Ann 29 50
Binnall, Margaret 2 00
Binnall, Agnes 5 00
Binnall, Emma 5 00
Derry, Charles and wife.. 8 05
Diggle, S. C. and wife 150 00
Dungan, I. M 4 50
Duvall, Dessie 1 00
Downs, Colby 50
Ellison, Isaac, Sr. (dec.).. 20 00
Fry, Burt E 5 00
Hupp, Frank L 20 00
Hansen, Kate E 5 50
Harper, A. F 5 00
Harper, Minnie 5 00
Houghton, E. and wife ... 10 00
Kibler, S. B. and wife 200 00
Kibler, Carrie 26 00
Kibler, L. W. and W 5 00
Kimmish, Dan. and wife . 10 00
Mefford, George L 2 00
Mefford, Hulda 3 00
Mefford, Mary R 1 50
Mefford, Lemuel 2 00
Martin, Lulu 2 00
Martin, Maud 2 50
Martin, Sr. E. M 1 50
Martin, Elizabeth 80
Parker, Sr. S. J 1 50
Roberts, L. W. and wife.. 1 00
Seeley, F. J. and wife 7 85
Swain, H. D. and wife 15 00
Wilder, C. M 1 00
Wood, Henry 12 00
Yarrington, A. J. and wife 65 00

Little Sioux Branch.

Bower, John and wife 2 50
Butts, Elsie 1 50
Benner, F. M 5 00
Chase, Aseph 4 00
Chase, Sarah 1 50
Chase, Maud 1 00
Clark, G. W. and wife 6 50
Clark, Sherman 1 50
Conyers, Sarah 2 00
Daywalt, Nancy 7 00
Daywalt, Elizabeth 50
Gamet, May 9 00
Gamet, W. S 2 30
Gamet, Eva May 5 00
Gamet, Alice L 5 00
Jones, Mollie 4 25
Johnson, Ann 65 00
Jewell, Hannah F 5 00
Lytle, Ivan 5 00
Lane, J. W. and wife 15 00
Mayo, May 9 80
Peasley, S. J 30 00
Peasley, Mary A 2 05
Scott, G. M. and wife 29 00
Scott. Marie C 3 50
Stockwell, Lizzie 5 61
Sisby, Amy 1 00
Shaw, Rachel 3 50
Worsencroft, T. and wife 17 50
Worsencroft, Priscilla 3 80
VanSickle, R 5 00
VanSickle, O. L 5 00
Vredenburg, Mark A 40 00

Pers'a Branch.

Atkinson, James, o 50 00
Chambers, Mary 5 00
Gatrost, M. and wife 10 0
Hansen, Frederick 41 40
Seddon, Joseph 10 00
Smith, W. A. and wife 5 00
Turney, Nannie 5 00
Thomas, Thos. and wife.. 20 00

Logan Branch

Adams, A. H 10 40
Baker, A. A 2 50
Clulow, Nancy 3 50
Davison, W. R. and fam.. 25 00
Earl, Sarah 1 00
Kennedy, C. S 7 50
Kennedy, Minnie L 9 60
King, Hannah 23 00
Martole, John 4 50
Williams, Lillie A 5 00

Mondamin Branch.

Case, William 2 25
Garner, J. P. and Hattie.. 15 00
Gunsolley, J. E. and wife 5 10
Gamet, J. F. and wife 10 00
Gamet, Nancy 2 00
Pratt, J. W. and wife 2 00
Stuart, Annie 2 00
Stuart, William 5 00

Missouri Valley Branch.

Currie, J. A. and wife 10 00
Hirst, Addie 1 00
Hirst, Lettie 2 00
Purcell, B. F 1 00
Pratt, C. F 5 00
Parker, A. L. and wife 10 00
Parker, T. H 5 00
Stewart, Carrie L 10 00

Total $2,590 68

Expenditures.

Case, Sr. Alice, f 246 66
Case, Sr. Jessie, f 20 00
Crabb, Sr. J. C., f 160 00
Chambers, Sr. J. E., f 180 00
Derry, Sr. E. H., f 180 00
Montague, Sr. Margaret, f 210 00
Mintun, Sr. J. F., f 390 00
McDowell, Sr. J. F , f 300 00
Smith, Sr. W. A., f 165 00
Wood, Sr. Samuel, f 65 00
Cowlishaw, Bro. and Sr. William, a 49 90
Downs, Bro. and Sr. C., a 10 00
Gibson, Sr., a 5 00
Shupe, Sr. E. M., a 7 00
Hauling wood from Garner land 10 00
Kelley, E. L., Bishop 333 77
Hilliard, G H., Counselor 50 00
McDowell, J. F., e 9 00
Wight. J. W., e 15 00
Fyrando, A. M., agent's expenses 3 95
Postage, revenue, stationery, etc 3 75
Taxes, 1897, Cowlishaw land 13 00
Taxes, 1898, Cowlishaw land 8 60

Total $2,435 63

Due church ..... $ 155 05

POTTAWATTAMIE DISTRICT.

J. P. Carlile, agent.

Receipts.

Due church Jan. 1, 1899... 15 05
Anderson, Antony G 43 00
Baker, John 1 00
Beebe, C. A 100 00
Baker, Harriet 1 00
Beebe, Emma 50 00
Briggs, Sr. C. E 5 00
Bardsley, Betsey 25 00
Christensen, Ellen C 13 50
Christensen, Ellen C., o... 1 50
Carlile, Bro. and Sr. J 45 00
Christensen, Bro. and Sr. M. W 10 00
Christensen, Bro and Sr C 10 00
Carlile, Bro. and Sr. J. P. 50 00
Campbell. J. N 10 00
Carlile, Isaac 5 00
Chapman, William 10 00
Christensen, Chris 5 00
Dodson, Emma 5 00
Evans, Sarah 5 00
Elswick, Bro. and Sr. Marion F 100 00
Ford, Sr. Fred 1 00
Fredrickson, Laura 2 00
Fisher, Sr G. E 9 25
Fisher, Sr Myrtle 2 00
Fredrickson, Bro. and Sr. P. W 30 00
Fisher, J. C 10 00
Hansen, Hemming 25 00
Harding, Samuel 5 00
Hansen, J. A 10 00
Hansen, Bro. and Sr. F... 10 00
Hoyt, Sarah 1 00
Halliday, Alice 10 00
Jensen, L P 1 50
Koupal, Bro. and Sr. J. B.. 24 00
Lapworth, Bro. and Sr. C. 6 00
Larson, Bro. and Sr. C. C.. 30 00
Lapworth, Bro. and Sr. J. R 500 00
Lapworth. Agnes 5 00
Lentz, John 4 00
McKenzie, Robert 51 00
McMullen, Alice 1 00
Mackland. Elizabeth 20 00
Osler, Minnie 3 00
Potter, Fred B 100 00
Pederson, Pedrus 15 00
Pederson, Bro. and Sr. C.. 24 00
Riley, C. A 21 00
Rutter, Ann 10 00
Roberts, Mary 20 00
Stewart. Lola M 52 10
Sisters of Fontanelle 2 50
Tidwell. Helen M 6 00
Underwood, Bro. and Sr. S. W 10 00
Wood. Bro. and Sr. L. G.. 30 00
Whitmore. Christiana 14 30
Woodworth, Carrie 2 00
Walton, Eliza 10 00
Wood, Amanda 3 00
White, Clara N 4 00
Winegar, Emma 4 00
Wood, Roy 1 00
Yochem, J. A 20 00
Yocum, Bro and Sr, Jos. 1 00

Total $1,620 70

Expenditures.

Altrop, Thomas, a ..... $ 1 00
Blair, Elmer, a 8 00
Butler, S., e 20 00
Barnes, Mary, a 5 00
Caffall, Eliza, f 180 00
Chambers, D R., e 9 00
Jacobsen, Mary, a 24 30
Kelley, E. L 1,234 00

Total $1,481 30

Due church ..... $ 139 40

IOWA AND ILLINOIS.

NAUVOO DISTRICT.

George P. Lambert, Agent.

Receipts.

Due church Jan. 1, 1899..$ 18 03
John Bead, t 27 00
Margaret S. Wright, t 13 00
Matilda M. Wooding, t 5 00
F. M. McDonald, o 1 00
Eliza J. McComis, o 1 00
H. T. Pitt, t 15 00
Solomon Tripp, t 10 00
Annie Gibson, t 1 10
Mary A. Wallace, t 2 00
Sarah A. Davis, o 3 75
Sarah A. Davis, t 9 25
David T. Reese, o 6 00
Margaret Barton, o 1 25
Margaret Barton, t 50
Daniel T. Williams, o 5 00
Daniel T. Williams, t 6 00
Charles E. Burk, t 4 00
John Brennan, t 24 40
Clement Malcor, t 50
Don C. Salisbury, Sr., and wife, t 6 10
Alice J. Speers, t 5 00
Hattie J. Lambert, t 2 70
Wm. T. Lambert, t 100 00
Sarah E. Reese, o 5 00
Edward Giles, t 1 00
John Luke, t 1 50
John Luke, o 4 00
Evan Parry, t 10 00
Sarah Hooper, t 1 00
John Jervis, t 20 00
Mary Furrows, t 1 00
G. Terry and wife, Utah, t 100 00
Carrie Parrish, t 1 00
H. C. Sargent, o 2 00
Ellen I. Sargent, t 8 00
Eliza Ellison, o 50
Isabella Farrar, t 2 00
Sr. E. H. Haverson, t 6 50
Fred Johnson, t 15 00
Sr. M. M. Hanson, t 6 00
Fred Schweers, t 10 10
Marie Winters, t 10 00
George P. Lambert, t 50 00
John L. Morgan, o 22 95
John L. Morgan, t 1 00
Wm. E. Williams, t 1 00
James Richardson, o 7 50
Hazel Brennan, t 16
Esther Brennan, t 13
Louisa Brennan, t 12
John Booper, t 1 00
J. and H. McKiernan, t... 7 40
Sr. C. A. Johnson, t 10 80
Ellen Ross, o 50
Dorotha Kaestner, t 5 00
C. N. Craig, t 5 00
Frank Kaestner, t 10 00
Alice Jacobs, t 2 50
Sr. E. J. Wheatley, t 1 00
Katherine Reed, t 2 50
Henry Kaestner, Sr., t..... 50 00
Sr. J. W. Newberry, t..... 20 00
David L. Morgan, o 60
Jeanette Nevin, o 50
Albert Geisch, t 5 00
Wellington McGahen, o... 50
Mary E. Seigfreid, t 2 00

Total $679 34

Expenditures.

James McKiernan, e 20 00
James McKiernan, f 180 00
John R. Evans, f 180 00
John R. Evans, e 25 00
C. Scott, e 5 92
F. M. Weld, e 6 40
J. R. Lambert, e 2 00
J. S Snively e 16 50
Sr. Sopha Head, a 5 00
Sr. H. Helms, a 3 60
Sr. Mary Guyatt, a 7 00
Sr. Ruth A. Turner, a..... 15 00
James Hendricks, a 6 35
E. L. Kelley, bishop 150 00
George P. Lambert, agent's expenses 3 05

Total $625 82

Due church ..... $ 53 52

KANSAS.

NORTHEAST DISTRICT.

John Cairns, Agent.

Receipts.

Buckley, James ..... $ 18 57
Burns, James W 1 00
Baillie, Jessie 1 00
Baillie, Margaret 20
Baillie, Jennie 10
Baillie, James, Jr 20
Chew, Maggie 2 00
Correy, Julia 6 00
Cairns, James 5 00
Cairns, John 5 00
Dunnington, Nathan S.. 5 00
Duffey, James 25 00
Gurwell, William 106 00
Gurwell, Abram L 19 00
Gurwell, Sr. William 2 70
Gurwell, Nellie 4 00
Gurwell, Enos 3 30
Gurwell, Fannie 95
Gurwell, L. G 17 40
Gurwell, S. E 1 87
Gurwell, W. A 6 00
Green, Joseph 15 00
Green, Henry 5 00
Hodson, W. S 5 00
Johnson, John T 50
Johnson, Robert 18 00
Johnson, Norvil 50
Kelley, E. L., Bishop 65 00
Lofty, Frank 30 00
Munns, Lillie 6 00
McGalliard, Isaac 10 00
Menzies, William 1 00
Pierce, Frank J 6 00
Price, Josiah D 2 30
Sprague, Alice 3 00
Thomas, B. F 5 00
Thomas, Harry 2 50
Wise, Annas 4 00
Williams, Phœbe 5 00

Total $414 09

Expenditures.

Sr. John A. Davis, f.... $360 00

Due church ..... $ 54 09

NORTHWEST DISTRICT.

Arthur Smith, Agent.

Receipts.

Due church Jan. 1, 1899 $ 15 52
Edwin Sandy 18 00
Margaret Kelley 30 00
Mary Sears 40 00
Adeliza A. Wolfe 2 60
F. S. and Eunice Ward.. 20 00
A. Z. Smith 10 00
H. E. Lilly 10 00
Silas and Maggie Transue 22 25
Simon and Mary Wheelan 6 15
V. F. Rogers 50
Mabel Hawkins 10 00
Elizabeth Bunt 2 50
James H. Scott 5 00
Catharine Hawkins 15 00
Clara Woodford 5 00
Jessie Thompson 50
G. L. M. Brokaw 10 00
C. D. Carson 8 00
Bertha K. Fender 4 43
Malissa C. Knapp 8 00
Harvey Sandy 5 00
John Soderstadt 3 00
William Landers 5 00

Total $256 45

Expenditures.

Anna Kent, f. ..... $ 41 60
Jesse Thompson, a 1 00
Henry Hart, a 20 00
Alma Kent, e 20 00
L. F. Johnson, e 15 00
W. S. Pender, e 22 50
G. H. Hilliard, Counselor. 15 00
William H Mannering, e. 11 00
J. M Brown, e 13 00
Agent's expenses 2 00

Total $161 10

Due church ..... $ 95 35

SPRING RIVER DISTRICT.

J. M. Richards, Agent.

Receipts.

Arthur Anderson ..... $ 10 00
Emily Anderson 7 00
Effie Anderson 1 00
Frederick Anderson 4 00
B. D. Andes 25 00
R M. Bradley 5 00
Jennie Butler 25
Mary Bird 3 00
George Bird, Sr 5 00
Charles Bird, Sr 20 00
Richard Bird 23 76
William Bath 10 00
A. J. Carney 2 55
Sr. Coop 50
Frank H. Cowan 7 53
F. G. Christie 4 25
Mary A. Carter 3 00
Arthur Davis 6 00
W. A Davis 10 00
R. H. Davis 10 00
A. E Davis 8 00
Eliza Dodson 5 00
Francis Dixon 10 00
Robert Duncan 1 20
Susan Duncan 3 00
Mary English 4 00
M. M. English 2 00
A. P. Free 6 25
Nellie Frick 30 00
Paul Frick 5 00
Cora Gilbert 5 00
James A. Graves 1 00
Cora E Haynes 50
Elizabeth Herke 2 00
G. M. Hinkle 11 25
Rose Hinkle 5 60
G. W. Hobart 15 97
Melissa Hobart 2 00
T. S. Hayton 3 00
Nellie Hayton 1 50
Mabel Bolesworth 13 00
Caroline Hiser 4 00
Ellen Jones 2 00
Richard Jones 30 00
Mattie Jones 10 00
Anna E. Kirk 18 00
William Kirk 11 00
Susan Kelly 1 00
Sarah A. Lamb 17 40
Joel Lanning 10 00
Helen Logan 5 75
W. H. Martin 2 05
Richard Martin and wife 6 00
Clara Mercer 3 00
William Maloney 5 00
L. H. McCall and wife... 10 00
W. H. Magoon 1 00
Sr. Pifer 10 00
A. Payne 1 50
J. C. Powell 10 00
J. T. Riley 20 00
Ida M. Randall 1 75
Curtis Randall 2 20
Sallie E. Randall 2 50
Emma Ross 2 00
Francis Ross 1 00
Ella Ross 3 50
Melissa Ross 2 00
H. M. Richelson 2 45
Ivan Richards 5 50

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Clara E. Richards	8 00
J. M. Richards	20 00
Ira Richards	10 00
Maria Rainbolt	15 50
Esley Royer	2 00
C. K. Ryan	9 85
D W. Snider	14 90
Rose Saide r	1 00
O. P. Sutherland	70 00
Armina Sutherland	9 25
Sr. William Souders	7 00
Zadie Souders	1 00
Conrad Sevarien	6 00
Sr. Spurgeon	6 00
Helen Sherwin	2 00
W. H. Thomas	15 00
John H. Thomas	10 00
John M. Thomas	10 00
Ida Thomas	3 00
J. W. Thoip	6 00
Mary Tomlinson	37 40
Sisters Wise and Tomlinson	5 80
W. S. Taylor	1 50
Rollin J. Williams	10 00
Olla Williams	7 50
Dahlia Wise	14 50
C. C. Wilson	109 65
N. E. Williams	2 00
William Waterman	2 45
O. L. Frick, estate	170 06
Total	$1,081 01

Expenditures.

Evan A. Davis, f	$223 26
Arthur M. Baker, f	166 00
J. Alfred Davis, f	154 07
W. H. Smart, e	43 00
W. E. Haden, e	9 00
Sr. Crotts, a	66 00
Sr. Catherine Wheeler, a	45 00
Sr. F. C. Keck, f	10 00
Sr. Bosine, a	5 00
T. J. Sheppard, e	5 00
G. W. Beebe, Jr., e	1 00
Stephen Maloney, e	8 00
E. L. Kelley, Bishop	342 74
Agent's expense	3 00
Total	$1 081 01

KENTUCKY AND TENNESSEE.

KENTUCKY AND TENNESSEE DISTRICT.

D. W. Cook, Agent.

Receipts.

Due church Jan. 1, 1899	5 57
Turner Adair	60 00
James H. Adair	20 00
Mary L. Adair	5 00
Elias P. Cook	100 00
Ballie Cook	2 00
Terah M. Cook	1 00
Berber Cook	1 00
David W. Cook	50 00
Mary E. Cook, t	2 00
Mary E Cook, o	1 00
Willie C. Cook	18 85
Ellen Cook	2 95
Ed Dunlap	25
Lee Gore	15 00
Rosa L Goodno	2 50
Nellie Griffin	50
Coleman Haws	5 00
Matrona A. Koonce	1 00
L. M. McFadden	5 00
Mary J. Northrup	2 50
Willis Oliver	10
Francis A. Rossen, t	5 75
Francis A. Rossen, o	2 00
William Rossen	3 00
Mattie Roberts	3 00
Ada Roberts	3 85
John F. Roberts	25
Nancy E. Roberts	1 00
A. E. Rush and wife	75
Isabel Rush	25
Charles L. Snow	12 00
Eliza A. Snow	50
Peter B Seaton	3 00
Cora Seaton	1 00
Tennie J. Seaton	60
Robert N. Warren	50
Joseph W. Williams	5 00
Alexander B. Williams	1 00
Total	$344 67

Expenditures.

Charles L. Snow, f	120 00
E. W. Nunley, f	165 00
M. M. Turpen, e	15 00
M. A Green and children, a	30 00
Postage and money orders	1 00
Agent's expenses	2 36
Total	$333 36
Due church	$ 11 31

MAINE.

EASTERN DISTRICT.

U. M. Kelley, Agent.

Receipts.

Due church Jan. 1, 1899	44
Ames, J. N., t	5 00
Ackley, Ezra A., o	25
Alley, George W., t	3 00
Bryant, Ellis, o	25
Bryant, Sr. E. S., t	25
Beal, Christianna, t	8 00
Beal, Hannah, t	5 00
Beal, Alonzo M., t	5 00
Beal, Fred G., t	1 00
Beal, A. O., t	75
Beal, Elizabeth, t	50
Beal, Lucinda, t	50
Beal, Lois, t	25
Beal, Archer, o	25
Beal, Maggie S., t	2 00
Beal, Susie, t	30
Beverly, Roxilia, o	10
Cummings, Mary A., t	50
Cummings, Mary A., o	25
Carr, J. B., t	4 00
Crowley, Delbert and wife, t	1 00
Dauphinee, Lizzie, t	3 00
Dauphinee, Lizzie, o	1 50
Dobbin, Ada E., t	1 00
Dobbin, Eliza, t	1 50
Dobbin, Rebecca, t	1 50
Dobbin, Mary, t	50
Drisko, H. K., o 16 ct. t$1	1 16
Dyer, Emeline, t	2 00
Doyl, Lillie, t	1 00
Foote, Elizabeth, t	12 00
Faulkingham, Eliza, t	1 50
Gray, Hattie, o	3 00
Goff, Laura L, t	20 00
Hall, Rebecca, o	1 00
Hall, Mary A., t	1 00
Harris, Elizabeth, t	2 00
Ingersol, W. N., t	2 00
Joy, Rebecca D., t	75
Joy, Mary E, t	2 00
Joy, Martha, t	25
Joy, Darius, t	1 00
Kelley, Mercy S., t	4 50
Kelley, Ada S., t	9 60
Kelley, Lydia B, t	1 00
Kelley, Aaron W., t	6 00
Kelley, U. M., o	3 00
Leighton, U. W., t	1 00
Leighton, Gertie, o	1 00
Lakeman, Flora, o	60
Mealy, Jerre, o	2 00
Mealy, Jerre, t	1 00
Mansfield, Lois, t	3 00
Norton, Lucy A., t	3 00
Norton, J. B., t	2 00
Norton, Susan, o	10
Noyes, W. T., t	1 00
Pray, Ada, t	6 50
Rumry, Nellie, o	25
Stinson, Henrietta, t	3 55
Stinson, Eva, t	2 00
Smith, Frank and wife, t	5 50
Smith, Lizzie, t	75
Smith, Henry and wife, t	10 00
Sanborn, Rebecca, t	1 00
Wallace, Sr., Theo. D., t	2 00
Wass, Nellie, o	10
Watts, Sr. Percy, t	5 00
Willing Workers	2 00
Woodward, Leman A., t	2 50
Kelley, E. L., Bishop	25 00
Unknown parties	2 88
Total	$206 08

Expenditures.

S. O. Foss, f	$183 00
S. O. Foss, e	16 00
Poor	6 38
Postage and registry	70
Total	$206 08

WESTERN DISTRICT.

W. W. Blanchard, Agent.

Receipts.

Andrews, W. M	$ 10 00
Blastow, George W	5 00
Blastow, Edwin	10 00
Billings, Philip	1 00
Billings, Harlan	2 00
Billings, Pearl	1 00
Billings, Rhoda	4 25
Billings, J. J	25
Carter, Sylvia J	1 00
Carter, George	1 00
Dunham, A. C	1 00
Eaton, Henry R	9 00
Eaton, Z. F	1 00
Eaton, Hosea B	50
Eaton, J. E	5 25
Eaton, Nathan S	50
Eaton, Mary	50
Eaton, Hattie	1 79
Eaton, Ada E	4 00
Eaton, Lillian M	1 00
Eaton, Abbie	1 25
Eaton, Samuel S	1 50
Eaton, Peter	50
Farrell, Ralph G	1 00
Farrell, Mrs. C. E	1 00
Hardy, W	50
Haskell, W. D	50
Harvey, Mary A	4 35
Harvey, Joseph	4 35
Harvey, A. H	1 13
Harvey, Bertie	1 13
Holman, E. E	14 00
Holman, Jennie	70
Holman, Walter	1 70
Newman, Horace	20
Newman, Harold	20
Newman, Florence	05
Newman, Lucy	05
Newton, Abbie	1 00
Perkins, M. E	2 65
Seavey, D. S	20 00
Stanley, Ada F	5 00
Sullivan, Sarah M	7 00
Shepherd, Albert	1 00
Tainter, Emily	20 00
Tracy, Annie	1 00
Towle, Mary F	8 00
Towle, J. J	5 00
Thomas, Julia	4 90
Webster, Walter	1 00
Wood, Mary A	4 00
Total	$174 71

Expenditures.

Georgie S. Blanchard, f.	$171 11
T. C. Kelley, e	3 00
Postage	60
Total	$174 71

WESTERN DISTRICT.

T. C. Kelley, Agent.

Receipts.

Ames, J. N	$ 5 00
Billings, J. J	1 00
Billings, Mark E	5 25
Billings, Ellen	1 50
Billings, Rhoda A	1 00
Billings, Pearl F	5 00
Billings, Harlan H	8 00
Billings, Philip	10 00
Billings, Rhoda M	4 00
Black, Rufus	25
Blastow, Edwin	20 00
Bray, George W	05
Bray, Frances	10
Bray, George E	1 77
Candage, A. O	7 00
Candage, William E	1 00
Candage, Martha A	2 00
Carman, Edwin F	2 00
Closson, Almeda	1 00
Cunningham, S G	3 00
Cunningham, H. A	2 50
Cunningham, Inez	2 50
Cunningham, Bessie A	50
Cunningham, Cora E	50
Carter, S J	3 00
Carter, Julia	3 00
Dunham, A. C	2 00
Dunham, Lydia A	1 00
Eaton, Thomas H	7 00
Eaton, Charity	5 00
Eaton, Henry R	26 00
Eaton, J. B	1 50
Eaton, J. E	4 75
Eaton, Nathan S	2 00
Eaton, H. B	1 50
Eaton, Hannah	3 00
Eaton, S. P	1 00
Eaton, Samuel S	1 00
Eaton, Mary	1 00
Eaton, Joseph H	50
Eaton, Lillie M	3 00
Eaton, Hattie	75
Eaton, Otis C	1 00
Gray, Damaris	2 00
Hamor, George W	3 00
Hall, Nancy	10
Hall, Mary E	1 00
Harvey, A. H	1 50
Harvey, Mary A	6 71
Harvey, Bertie	50
Harvey, Joseph	2 00
Hatch, A. D	1 00
Holman, Walter	1 50
Holman, E. E	1 00
Holman, Jennie	50
Holman, Harris	20
Holman, Ardesia	3 00
Haskell, Freeman	2 00
Haskell, Jennie	2 00
Kidder, Matilda J	2 00
Newton, Abbie	2 85
Powers, Joel	1 00
Powers, Winfield	10 00
Robbins, J. H	1 00
Robbins, Frank H	1 00
Richardson, A T	1 00
Sanders, Hollis	50
Shepherd, A. M	3 00
Stanley, Ida F	3 00
Summerfield, Rosa M	50
Sullivan, Sarah M	15 00
Thomas, Julia	8 10
Tracy, Annie	1 00
Young, Clara J	2 50
Total	$233 38

Expenditures.

W. W. Blanchard, f	$182 46
W. W. Blanchard, e	3 00
Postage and money orders	1 16
Blank receipt books	20
Blank reports	03
Agent's expenses	15 00
Total	$201 85
Due church	$31 53

MASSACHUSETTS.

MASSACHUSETTS DISTRICT.

R. Bullard, Agent.

Receipts.

Due church Jan. 1, 1899	$577 54
Arnold, Henry W. and Mary M	15 00
Abercrombie, Ralph W. and Isabella	10 00
Andrews, Thomas	79
Angell, Alma	3 00
Ames, I. B. and wife	3 00
Alden, Sr	2 00
Batchelder, Inez M	14 00
Busiel, Frank P. and Julia C	36 15
Bond, Myron H	360 00
Bond, Nellie M	9 00
Brockton branch	92
Bearse, Sarah J	1 00
Bradshaw, George	24 00
Boston branch	33 60
Boston Mite Society	1 00
Breitsman, Ferdinand	4 00
Blood, Kate E	10 00
Bradt, John H. and Clara	3 75
Bradt, Eleanor	10
urlingame, Ruth A	38 14
Boan, Elien M	10 00
Booth, Nellie	3 00
Bowers, Alfred W. and Martha	5 85
Brown, Lottie	1 00
Brown, Eddie	50
Brown, Charlie	50
Bradbury, William	11 00
Burnham, George	147 85
Chase, Mary R	3 00
Chase, Rosa	50
Chase, Sylvia B	8 45
Chase, Abbie W	13 50
Coombs, Carrie	10 00
Coombs, Sarah B. S	4 00
Coombs, Frank O	5 00
Coombs, Henrietta A	5 00
Coombs, Florence C	1 25
Crocker, Arthur L	66 00
Carter, George E	10 00
Chedell, Ellen L	10
Cliff, Gertrude	70
Cottrell, W. B	5 00
Dennisport Helping Hand Society	12 01
Eldredge, Sylvia C	1 00
Eldredge, N. C. and Jane	2 52
Fall River branch	81
Fall River Mite Society	15 00
Feld, Almira	1 00
Fisher, M. C	200 00
Fisher, E. H	125 00
Frost, W. F	1 50
Fairclough, Mary J	1 00
Fairclough, Mabel	50
Fenner, William	2 50
Fenner, Joseph	1 00
Fillmore, Gertrude	20
Frazer Allen	5 50
Gondolf, M and Ellen	5 50
Gondolf, Mabel	1 00
Gates, George H	10 10
Glover, Julia A	3 50
Glover, Eva	3 00
Glover, Grace	15
Granger, Ann	3 00
Gerrish, Clara D	24 00
Goff, Georgia	1 80
Grinnell, Ella	10 00
Grinnell, Florence	1 00
Gilbert, John	3 00
Hemmerly, H. E. and C	21 70
Hanson, Madge P	1 50
Hoxie John E. T	2 25
Holmes, Nellie E	13 75
Holmes, Ora V	26 50
Heap, John and Mary	15 00
Howlett, H. W	15 00
Howard, J	25
Joy, Elthina	50
Joy, Lydia	4 50
Johnson, Mary	3 25
Kenty, Alex	20 00
Kelley, Barbara	75
Linnell, Dean S	35 42
Lannon, L	1 00
Linney, Thirza	12 00
Lewis Lizzie	1 00
Lewis, Lorenzo H	75
Leland, Benj. W	8 00
Leland, Emma R	5 21
Leland, Alice	7 95
Leland, W. B	1 00
Leather, Anna	43 00
Leather, Mary	12 00
Lippett, Eliza	10 00
Lippett, Albert	9 00
Lippett, Celia	15 00
Leckney, Adolph	20 45
Lake, Charles H	20 00
McPhee, Clara	25 00
McKee, Mary	1 00
McKay, Margaret G	4 00
McKennon, James	2 00
McKenna, J. F	45 00
McGuire, Thomas	35
Moore, Catharine	15 00
Moore, Lizzie	1 50
Moore, Thos. H	3 00
Marchington, J. and E	2 00
Marchington, Lizzie	1 00
Montgomery, I. and C	4 00
Mortimer, Sarah J	2 50
Mortimer, Mary E	2 25
Merritt, Abbie E	5 00
Nickerson, Nehemiah R.	57 53
Nickerson, Hattie G	18 90
Nickerson, Eva	25
Nickerson, L. D	1 00
Nickerson, A	4 50
Newcomb, O. L. and H	27 00
Newcomb, Clara	1 00
Newcomb, Addie	3 60
Oatley, Florence	1 50
Oatley, Roscoe	1 00
Phillips, Arthur B	5 00
Petty, Amanda M	114 00
Potter, Mary	3 00
Pierce, Lulu C	2 00
Pierce, Arthur B	9 11
Pierce, Deborah	5 00
Perry, Carrie	43 00
Payne, G. F	7 00
Prouty, Annie	1 00
Prouty, Sarah	2 00
Rayner, Daniel	4 00
Rogers, Mary E	8 25
Rogers, Fred	16 00
Raymond, Frank P	1 00
Roberts, Fred	80 00
Roberts, Asa F	5 00
Rich, Calvin H	29 00
Ridler, A	50
Robbins, Lydia A	4 00
Randall, J	2 00
Robley, George, Jr	30
Simpson, Hibbert D	4 00
Simpson, Cleda	9 70
Sister, Dennisport, o	50
Sister, Dennisport, o	50
Sister, Dennisport, o	50
Sister, Dennisport, o	1 00
Sears, Tressa	1 00
Sears, Nettie	12 50
Studley, George S	4 00
Siddell, John	28 00
Sheherd, A. A	25
Smith, G. H. and F	27 00
Smith, John	75 00
Smith, Delmont	5 00
Shaw, Daniel T	15 00
Shallcross, Thomas	2 00
Staples, Hattie E	2 60
Staples, Idella	30 00
Staples, Edna M	5 00
Staples, Eva S	5 00
Sheehy, Orilla	20 00
Sheehy, Ruth M	5 00
Suttill, John	100 00
Searle, Ransom J	5 00
Searle, Lillian	1 50
Sinclair, W. A	6 00
Toombs, Delphina	4 50
Toombs, Otis	25
Talbot, William	16 14
Travers, Leah Newcomb	1 00
Union Workers' Society, Providence	6 58
Vickers, W. J. and wife	2 00
Wixon, Adelia	1 50
Wixon, Bethnia T	24 00
Wixon, Thankful	1 50
Waterman, Sarah A	5 00
Waterman, Lucy	15 00
Whalley, Wm. and Ann	24 00
Whalley, Alice and Nell	5 00
Whiton, Mary C	8 10
White, P. H	3 95
Ward, Abram F	5 00
Whipple, Palmer G	1 00
Whipple, Charles	4 88
Wylie, William and wife	15 40
Wilkinson, Phoebe	2 50
Webster, Abbie L	2 00
Wetmore, Amanda	50
Wetmore, Wallace	75
Warren, Laura J	7 20
Warren, Charles S	11 00
Warren, C S, Jr	07
Whiting, Beatrice	50
Whiting, Thomas	13 27
Wood, Welton	5 00
Wood, Harry	10 00
Wood, Sarah	5 00
Whitehouse, Lovina S	5 00
Waggett, John H	4 00
Wyman, Mabel Joy	1 70
Watrous, S	10 00
Young, Charles W	15 00
Kelley, E. L., Bishop	7 10
Total	$3,404 01

Expenditures.

Bullard, Richard, e	77 45
Bond, Nellie, f	200 00
Bullard, Elizabeth A., f	550 00
Blanchard, W. W., e	13 00
Davison, H. J., e	10 80
Traveling expense	31 20
Chester, John, a	8 00
Cheddell, Ella L., a	7 00

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Smith, Alex. H., e..... 20 00
Wetmore, John W., a..... 14 17
Bullard and Alex. H. Smith, e..... 7 50
Stationery..... 1 60
Telephone message..... 50
Joy, E. G., a..... 10 00
Britton, Olive, a..... 5 00
Kelley, E. L., Bishop. ...739 00
Kelley, W. H., e..... 10 00
Kelley, Mrs. W. H., f.....350 00
Luff, Joseph, e..... 56 94
Robley, George W., e..... 80 00
Robley, Annie, f.....350 00
Sheehy, Orilla, f.....240 00
Smith, John, e..... 20 00
Steffe, R., f..... 60 00

Due church.....$2,857 16

Due church.....$ 546 85

MICHIGAN.

EASTERN DISTRICT.

A. Barr, Agent.

Receipts.

Due church Jan. 1, 1899..$270 64

Five Lakes Branch.

George Jinkenson, t..... 3 68
William Jinkenson, t..... 5 00
Martha Jinkenson, o 2 50
Elizabeth Jinkenson, t.... 1 57
Clarence Jinkenson, o.... 10
George H. Jinkenson, o... 15
Hiram Avis, o..... 5 10
Varian Hastings, t..... 2 25
Sheldon D. Hastings, t... 65
George Dalglish, o..... 1 00
Jane Depero, o..... 95
Charles Tedford, t..... 1 45
James Wolfington, o..... 45
Rush H. Fox, o..... 1 05
Lena A. Hastings, t..... 25 85
Leslie Hastings, t..... 50
Charlotte Skinner, t..... 1 85
Alice Fox, o..... 50

St. Johns Branch.

Ida M. Sherman, t..... 1 00
William H. Sheffer, t..... 6 25
Minnie D. Sherman, t 9 00
Robert Brown, t 2 25
John McGregor, t..... 10 00
William J. Campbell, t... 3 50
Mary Brown, o..... 50
Charles E. Sherman, t..... 50
Hugh G. Campbell, t 3 00
Margaret A. Sherman, t.. 1 00
Maria Kidd, t..... 1 00
Hugh Kidd, t..... 2 00
Ida Farley, o..... 25

Flint Branch.

Porter Hutchins, t..... 6 50
Amelia Hutchins, t..... 6 75
James Powers, t..... 1 82
Agnes Powers, o..... 15
Hattie Burns, t..... 75
George Burns, t..... 2 08
Frank Leverton, t..... 2 25
Annie Leverton, t..... 2 25
Henry Grove, o..... 05
William Collins, o..... 20
George H. Lynch, t..... 2 55
Bertha Johnson, t..... 70 00
Osro J. Haun, t..... 2 45
Ida Haun, t..... 2 35
Ida Lundene, t..... 45
Frank Tree, t..... 1 10
Edith P. Tree, t..... 90
M. E. Eckley, t..... 40
Katie Hocknell, t..... 6 00
Mary Becker, t..... 11 20
Sophia Collins, t..... 22 45
Jennie Gibson, t..... 2 00
Alma Haun, t..... 20
Emil Mehlisch, t..... 2 83
William Popplewell, t.... 1 00
Ethel Popplewell, t..... 1 25
Arley Haun, t..... 50
Estes McAley, o..... 15

Buel Branch.

Nancy Hicks, t..... 2 00
Elizabeth A. Sweet, t..... 3 00
Grace McInnis, t..... 7 00
Elizabeth Leavett, t..... 1 00
Joseph Leavett, t..... 1 00
Selina Baum, t..... 2 00
George Leavett, t..... 1 50
Agnes Leavett, t..... 1 00
Nina Hicks, o..... 25
Jared L. Sweet, t..... 10 50
Susannah Leavett, t..... 1 00
Edwin Hicks, t..... 1 00
Mary McInnis, t..... 5 00
Margaret McInnis, t..... 2 70
William Hicks, t..... 1 00
Elizabeth Hewitt, t..... 1 50

German Branch.

Henry Ricket, t..... 11 00
Otto Fetting, t..... 7 00
Dora Stark, t..... 2 00
William Fetting, t..... 10 00
Elizabeth Stark, t..... 1 00
Richard Schoff, t..... 4 00
Wilhelm Schoff t..... 4 00
Frederick Schoff, t..... 4 00
Louisa Schoff, t..... 1 00
George Schoff, t..... 2 00
Albert Fetting, t..... 1 00
Catharine Cadow, t..... 2 00
August Fetting, Jr., t..... 5 00
August Fetting, Sr., t..... 2 50
Jennie Fetting, t..... 50
John Paton, t..... 1 00

Applegate Branch.

Peter Surbrook, t..... 2 50
Jane M. Surbrook, t..... 2 00
David Maxwell, t..... 50
Minnie Maxwell, t..... 25
Eliza Maxwell, o..... 05
Elizabeth M. Mills, t 3 00
Andrew Benedict, t..... 1 00
Phoebe Benedict, t..... 4 00
John Mills, t..... 7 00
Ella Benedict, t..... 1 00
Calvin H. Blake, t..... 6 00
Robert H. Huston, t..... 5 50
Jennie Huston, t..... 5 50
William Surbrook, t..... 9 85
Mary E. Surbrook, t..... 8 80
Effie Cudney, t..... 1 25
Pearl Surbrook, t..... 25
Frank O. Benedict, t..... 3 00

Forester Branch.

Melissa A. Rushton, t..... 1 00
Marion A. Thompson, t... 2 00
Andrew Barr, t 7 25
Hannah Thomas, t..... 1 00
Sarah J. Rushton, t..... 2 00
William Conklin, t..... 4 50
Lois Conklin, t..... 4 50
Rosalia Smith, t..... 50
Catharine A. Barr, t..... 5 00

Huron Center Branch.

Mary E. McDonald, t..... 5 00
Enoch Ledsworth, t..... 8 00
Charles Ledsworth, t..... 12 00
Hugh Ross, t..... 1 00
John Hunter, t..... 8 00
John Breakie, t..... 9 50
Elizabeth Breakie, t..... 2 00
Agnes A. Whatling, t.... 2 00
Esther Hewitt, t 1 50
Murdock McDonald, t..... 8 20
Julia McDonald, t..... 3 50
George Allen, t..... 25 00
Martha Hunter, t..... 2 50
Emma Givens, t..... 75
Martha Givens, t..... 75
Mary E. Breakie, t..... 50
Libbie Ledsworth, t..... 3 50
Rachel M. Coddington, t.. 5 00
Alva Watt, t..... 1 00
Mary Hunter, t..... 1 00
Calvin Ledsworth, t..... 2 50

Bay Port Branch.

William H. Dowker, t... 6 00
Mary Letson, t..... 1 00
Emma Kohl, t..... 1 00
Hannah Dowker, t..... 45
Ellen Dutcher, t..... 75
William Dowker, t..... 1 50
Louisa Dutcher, t..... 1 00
Emma Brackenbury, t.... 3 00
Fred Miller, t..... 10 25
Nevada Harder, t..... 4 75
Charles Grant, t..... 2 00
Phœbe Grant, t..... 2 00
Pearl Dutcher, t..... 9 50
Harvey Dutcher, t..... 22 00
J. A. Grant, t..... 1 60
Anna Petty, t..... 2 00
Elizabeth Perry, t 100 00
Rachel A. Dowker, t 1 25
Peter Petty, t..... 4 00
Dorinda Petty, t..... 75
Robert, Perry, t.....110 00
Lizzie Allen, t..... 3 00

St. Clair Branch.

Henry Lively, t..... 13 00
George H. Skinner, t ... 9 75
Martha J. Skinner, t 9 70
Ezra E. Wortz, t..... 25 75
Matthew Cleland, t..... 5 00
William L. Tebo, t..... 5 50
Martha May Skinner, t.. 4 01
Mary Brown, o..... 1 00
Henry Anderson, o..... 50
Sarah Cleland, t..... 5 25
Pearl Cleland, o..... 17
Mary Anderson, o..... 20
Martha Lively, o..... 50

Evergreen Branch.

Lincoln Ward, t..... 1 25
Amanda Ward, o..... 1 20
Grace Ward, o..... 65
Stephen Long, o..... 25
Emma Woodworth, t.... 1 00
Arley Haun, t..... 2 05
Peter G. Hager, t..... 15 00
Mattie Smith, o..... 22
Roy Shepherd, o..... 05
Maud Sutton, o..... 10
Mabel Sutton, o..... 10
Florence Sutton, o..... 11
Frederick Sutton, o..... 05
George Cambridge, o.... 10
George Calhoun, o..... 29
Roy Bingley, o..... 12
Nellie Bingley, o..... 69
Harry Bingley, o..... 11
Frank Naptin, o..... 06
Mehitable Hager, t..... 5 00
William Stewart, t..... 5 00
M. E. Roberts, o..... 10

East Fremont Branch.

Margaret Harvey, t..... 2 00
George Clark, t..... 17 00
Elizabeth Clark, t..... 5 00
Jennie Clark, t..... 50
Mary Harvey, t..... 50
Frederick Stephens, t... 5 00
Mary A. Stevens, t..... 6 10
George Smith, t..... 2 00
Charles A. Burleigh and wife, t..... 4 00
Thomas Dempster, t 5 00
George Paton, t..... 3 00
Mary Ellsworth, t..... 2 00
Mary Harvey, Jr., t..... 25
Iva Stevens, t..... 02
Sarah C. Bradford, t..... 60
Robert Paton, t..... 1 00
Sarah Reeves, t..... 50
James Reeves, t..... 50
Edna M. Paton, t..... 1 00
William Paton, t..... 1 00

Scattered Saints.

John Harrison, t..... 4 00
Roswell Wilson, t..... 1 00
Adelbert Lewis, t..... 1 00
Margaret Powell, t..... 1 00
Dwight Mills, t..... 1 00
Clara Calderwood, o..... 75
Wm. O Harrison, t..... 3 00
Rena Wilson, o..... 50
Albert Cline, t..... 20 00
Emma Cline, t..... 8 00
Lucretia Cornish, t..... 3 00
William Powell, t 10 00
Chester B Harrison, t.... 2 00
Elizabeth Robinson, t.... 2 00
Mary Terry, t..... 1 00
Ann Summers, t..... 5 00
Charles Badgro, t..... 50
Ellen Badgro, t..... 50
Charles H. Badgro, o 25
Viola Badgro, o..... 20

Black River Branch.

Elizabeth Duer, t..... 3 25
Robert Diem, t 11 25

Cass River Branch.

Christiana Gilbert, t..... 7 80
Sarah Brown, o..... 75
Thomas Brown, t..... 1 25
James Pangman, t..... 1 25
Joseph Simmons, t..... 50
Jane Simmons, t..... 1 25
John Simmons, t..... 75
John Henry, t..... 9 20
Sarah Pangman, t..... 90
Agnes Brown, t..... 6 00
Elizabeth Larmer, t 2 25
Enos Gilbert, t..... 3 00
William Cargill, t..... 2 00
Vincent Chase, t..... 1 00
Charles Smith, t..... 5 00
Hattie Peer, t..... 2 00
Henry Peer, t..... 1 00
Mary Somes, t..... 5 00
William S. Bonney, t..... 25 00
Manors Bonney, t..... 1 25
Julia A. Smith, t..... 5 00

St. Thomas Branch.

Jacob J. Volz, t..... 2 00
Emma Volz, o..... 25
Lizzie Volz, t..... 1 50
Thos. Rawson and wife, t 9 00
Laura Rosser, t..... 3 75
Richard Rosser, t..... 6 50
Samuel Brown, t..... 1 15
Harriet Brown, t..... 1 00
Charles Rawson, t..... 85
Lena Volz, t..... 2 25
Vina Moore, o..... 35
Lewis Binder, t..... 8 75
Clara Binder, t..... 3 25
John Moore, t 1 00
Esther Moore, t..... 2 20
Jerry Moran, t..... 13 25
Frederick Volz t..... 20 25
Magdalene Binder, t..... 3 00
Amy Moore, o..... 35
Elizabeth Volz, t..... 8 00
Martha Volz t..... 2 00
Isabella Nye, o..... 25
Maria Yager, t..... 1 50
Michael Yager, t..... 68 67
Alex. Trescott and wife, t 5 05
John Stocks, o..... 35
Charles Volz t..... 16 00
Arthur Poorman, t..... 50

Sigel Branch.

John G. Morgan, t..... 15 00
James Stickney, t. 10 00
Sarah Stickney, t..... 1 00
Mabel Stickney, t..... 5 00
Jane Morgan, Jr., t..... 1 00

Juniata Branch.

William Hartnell, t..... 28 60
Emma Watson, t 81
William Watson, t..... 37 50
Polly Hartnell, t..... 27 35
John Hartnell, t 5 15
Elizabeth Hartnell, t.... 5 13
Benjamin Kilbourn, t... 12 00
Susan Kilbourn, t..... 3 05
Sarah Kilbourn, t..... 1 51
Charles Boyer, t..... 50
Elizabeth Boyer, t..... 95
Thomas Docherty, t..... 25
Philander Kilbourn, o.. 10
James Laur, t..... 27 00
Orilla Laur, t..... 27 00
Elizabeth Kilbourn, t... 40
Edward Reeves, t..... 1 00
Sadie B. Reeves, t..... 25
Albert Barss, t..... 1 00
Joseph Barss, t..... 50
John Brown, t 25

Pidgeon River Branch.

George A. Crouch, t..... 1 00
Hannah Warren, t 1 50
Nancy J. Walsh, t..... 1 00
Matilda Greer, t..... 2 25
Alvin Smith, t..... 2 50
Albert Smith, t..... 2 50
Ila C. Pangman, o..... 05
Robert Daunt, o..... 25
Bert Smith, t 1 50
Mary J. Corbett, t..... 12 10
Benjamin Bates, t..... 4 80
Katie Hinton, t 1 45
Delaria Bates, t..... 75
William Bates, t 30
Julius Carr, t..... 2 20
Irena Carr, t..... 1 40
Minnie Bates, o..... 25
Clantha M. Smith, t 65
Alfred Thomas, t..... 10 10
Hannah Thomas, t..... 5 00

Maple Valley Branch.

Anna McKernan, t 10 25
Stella Schell, t..... 2 25
Julia Schell, t..... 50
George Wood, o 10
Jennie Wood, t..... 1 10
Adaline Vandusen, t.... 1 50
Amanda Young, t..... 1 25
Thomas Young, t..... 3 00
Charles Wolvin, t..... 50
Cora Johnston, t..... 50
Susan Koyl, t..... 50
C. E. Pearson, t..... 10 00
Enos Morrill, t..... 1 00
Joseph Koyl, t..... 2 50
Emeline Koyl, t..... 2 50
Melissa Morril, t..... 1 00
John J. Bailey, t..... 1 50

St. Gideon Branch.

Eliza A. Davis, t..... 1 76
Anna B. Shier, t..... 75
Annie O. Brien, t..... 1 00
Robert Shier, t..... 1 50
Thomas O. Brien, t..... 1 00
Jemima Davis, o..... 20
Job Smith, t..... 4 00
Joseph Dickenson, o..... 25
Esther Smith, t..... 80
Sarah Livingston, t..... 2 25
John H. Shier, o..... 75
Levi Shier, o..... 25
William Davis, t..... 5 00
James W. Davis, t..... 8 00
Joseph O. Brien, t..... 5 00

Vassar Branch.

Barbara Hocknell, t..... 2 00

Port Huron Branch.

Josephine Cline, t..... 1 00
Lyman D. Whitford, t..... 50

Lebanon Branch.

C. Shaffbower and wife, t 4 00
Peter McDonald, t..... 1 00

Total $1,949 05

Expenditures.

John A. Grant, f.....$265 16
John A. Grant, e..... 15 00
William Davis, f.....300 87
William Davis, e..... 24 00
Andrew Barr, f.....240 00
Andrew Barr, e..... 16 52
E. C. Briggs, e..... 37 12
Lizzie DeLong, a..... 6 10
Sr. J. A. McIntosh, a 10 10
E. H. Durand, a..... 15 00
E. L. Kelley, Bishop.....500 00
Postage and stationery..... 3 17
Exchange..... 62
Registering deed, stamp, money order..... 1 55

Total..... .....$1,435 21

Due church.....$ 513 84

NORTHERN DISTRICT.

J. J. Cornish, Agent.

Receipts.

Due church Jan. 1, 1899..$303 43

Acker, William H., t..... 20 00
Adams, Catharine E., t... 20 00
Alldread, Wesley, t..... 4 00
Alldread, W. and wife, t.. 25 00
Aldrid, Carl and wife, t... 1 00
Allen, James A., t..... 20 00
Ammerman, Delia, t..... 1 65
Ammerman, Altha C., t... 2 35
Anness, George W., t..... 2 00
Archer, Hannah, t..... 2 50
Armstrong, Victoria, o.... 5 00
Atkinson, Cynthia, t..... 50
Babcock, Ira, t..... 1 00
Babcock, Catharine, t..... 50
Badder, Henry J., t..... 1 00
Badder, Henry J., o..... 1 00
Badder, H. J and wife, t.. 7 40
Bailey, John J, t..... 1 00
Bailey, Elizabeth, t..... 1 15
Bailey, Maggie, t..... 2 00
Baker, Clarissa, t..... 1 60
Baker, Phoebe, t..... 2 35
Baker, Mary, o..... 15
Barber, Minnie, o..... 25
Barner, Thomas, t..... 50
Bark, Celia, t..... 75
Bartley, William, t..... 5 80
Bartley, William, o..... 20
Bartley, Sarah, t..... 1 00
Barrett, George, o..... 05
Barron, Charles S., t..... 75
Barron, Carrie E , t..... 3 00
Batchelder, Elizabeth, t... 2 50
Beck, William, t..... 4 50
Beckley, James R., t..... 1 15
Beckley, J. R and wife, t 85 00
Beckley, Nancy A., t..... 2 25
Beckley, Frank E., t..... 1 00
Bennett, John W., t..... 50 00
Bernhart, Marion, t..... 1 00
Berve, Amos and wife, t.. 6 50
Bixler, Samuel, o..... 25
Blackmore, Esther D , t.. 50
Blackmore, Edith, t..... 20
Blasdell, Bessie, t..... 6 25
Blasdell, Frank, t..... 2 00
Blasdell, Frank, o..... 50
Blasdell, Pearl, t..... 50
Blasdell, Lydia, t..... 2 50
Blue, Nancy P., t..... 1 50
Bodi, Lovina, t..... 25
Boshaw, Richard, t..... 11 50
Boomer, Inez, t..... 50
Bowers, Phoebe, t..... 2 80
Bracey, William, t..... 75
Bracey, Wm. and wife, t. 1 31
Bracey, Eliza, t..... 75
Brackenbury, Fred S. and wife, o..... 1 00
Brackenbury, Ella, o 05
Brackenbury, Josie, o..... 08
Brackenbury, Lovisa, o... 19
Brackenbury, Cora, o 05
Brackenbury, Lottie, o..... 05
Brearley, M. and wife, t... 5 00
Brearley, Susie, t 1 00
Brewer, Charles, t..... 25
Brintnell, Jane, t..... 1 00
Brintnell, Aaron, t..... 57
Brintnell, Riman, t..... 05
Brintnell, Ida, t..... 05
Brooks, Violetta, o..... 10
Brooks, Rose, t..... 2 50
Brooks, William, t..... 2 00
Brooks, Charles, t..... 49
Brown, Ida, t..... 1 50
Brown, Mary, t..... 6 12
Brown, George E., t 1 88
Brunson, Clarence, t..... 25
Brunson, Moses, t..... 7 00
Burke, Martha, t 1 00
Burns, Hattie, t..... 90
Burns, Nellie, t..... 85
Burr, Mary A., t..... 1 00
Burtch, Emma, t..... 1 00
Burtch, James, t..... 1 45
Caldwell, James, t..... 35
Cameron, Duncan, o..... 50
Campbell, Mary J., t..... 1 50
Campbell, Jane, t..... 25
Campbell, Richard B., t. 4 00
Campbell, Elizabeth A., t 1 00
Campbell, Elizabeth A., o 10
Carpenter, James A., t.. 22 50
Cann, Ammon, t..... 2 00
Cann, Amos, t..... 05
Chamberlain, James, t.. 5 00
Chamberlain, Agnes, t.. 400 00
Chamberlain, Joseph and wife, t..... 10 00
Chapman, Daniel, t..... 50
Chase, Mary A., t..... 80
Clark, Hugh and wife, t. 10 00
Cleveland, Charles and wife, t..... 1 00
Cleveland, Dora, t 1 00
Cook, Jessie, t 1 50
Cole, Nellie P., t..... 2 00
Conway, Victoria, t 2 75
Cooper, Philip, t..... 2 50
Cooper, Elizabeth, t.... 25
Cornish, Mary J., t..... 1 67
Cornish, J. J. and wife, t 10 00
Cornish, William J., t.. 6 20
Cornish, Bertha, t..... 1 45
Cornish, Alma J., t..... 1 39
Cornish, Lucretia, t..... 1 00
Coursey, Lottie, t..... 50
Crane, William A., t 1 00
Craven, Sarah o 3 00
Crawford, Catharine, t.. 2 25
Davis, Francis, o..... 10
Demeray, Nettie, t..... 32
Dodge, Pidesco, t 6 00
Dodge, Maud, t..... 1 00
Dodge, Loisa, t..... 1 00
Dolson, Elizabeth, t 3 00
Donaldson, Elizabeth, t. 10
Donley, Jennie, t..... 25
Drake, Emma J., t..... 2 00
Drake, Emma J., o..... 1 00
Dudley, Alexander, t..... 50
Dudley, Leonard, t..... 50
Dudley, Jennie, t 1 00
Dudley, Andrew, t..... 3 00
Dudley, Caroline, t..... 2 75
Durkee, George, o..... 10
Durkee, Jennie, o. 10
Doty, Homer A., t..... 6 00
Dutton, Mary L., o..... 5 00
Eckhardt, Jennie A., t .. 50 00

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Eckhardt, Clayton P., t. 1 25
Edmonds, Abraham, t .. 1 00
Ellis, Lucian E., t..... 75
Ellis, Stella K., t..... 75
Ellis, Wellington D. and wife, t. 14 00
Elmes, Mary A., t..... 3 00
Elmes, Ruth, t..... 30
Elmes, Ruth, o..... 10
Emans, William H., t... 2 00
Emans, Eliza J., t..... 1 00
Emans, Mary A., t..... 75
Esseltyne, Esther A., t . 3 00
Ferris, Hiram, t..... 5 00
Ferris, Jennie, t 5 00
Frank, Orlando, t 10 00
Fuller, Elizabeth S , t... 3 00
Fuller, Elizabeth S., o .. 10
Garbert, William H., t .. 25
Gardner, Orma, t..... 75
Genson, Julia t..... 1 50
Gilbert, Devillo A., t.... 1 00
Gillard, Katie, t..... 25
Gilmore Mite Society, o... 3 25
Glashaw, Sarah, t..... 20
Godwin, Caroline, t 25
Goff, Abbie, t 1 25
Goheen, Thomas, t 5 50
Goodenough, C. A. and wife, t..... 20 00
Goodman, J. and wife, t. 28 00
Goodwin, Christina M , t. 3 00
Goodwin, Edwin A., t 1 00
Goodwin, E. A and wife, t.. 5 12
Gorsuch. Herbert, t 5 00
Grant, John A , t..... 41
Grant, Adeline, t..... 2 00
Graves, Frances, t..... 75
Graves, Frances, o 1 50
Graves, Katie, t..... 1 10
Green, Willard, t..... 5 00
Green, Augusta A., t..... 1 00
Green, Sarah E., t..... 60
Green, Charles K., t 1 00
Green, Frank W., t 2 50
Groves, Grace, t..... 25
Gulenbo, John, Sr., o..... 5 00
Gulenbo, John, Jr., t 9 00
Gulenbo, John, Jr., o..... 1 00
Hackert, Charles E., t..... 2 00
Hackert, Nancy, t..... 50
Hackert, Sarah, t..... 1 00
Hackert, Hattie, t..... 25
Hall, Matilda, t 10
Hall, Charles, t 25
Hanson, John E., o 2 75
Hanson, Ellen, o 05
Hanson, Etta, o 05
Hanscom, Eliza, t 15
Hartnell, T. and wife, t... 1 10
Hartnell, Sarah, t..... 1 56
Hartnell, John, t..... 15 00
Hartnell, Richard, t..... 25 00
Harper, Eliza, t 50
Harper, Matthew A , t... 1 00
Harper, Noble, t 3 00
Harper, Libb e M., t 1 00
Harper, Albert, t 1 25
Hastings, Fred W., t 5 50
Hastings, Fred W., o 50
Hastings, Catharine J., t.. 2 00
Hastings, Carrie t..... 1 00
Hastings Frank D., t 3 65
Hastings, Joseph A , t..... 5 00
Hastings, Robert, o..... 06
Hawley, Edward, o 10
Hawley, Della, o 25
Hawley, Annie, o..... 35
Hawley, William, Sr , o... 60
Hawley, William, Jr., t... 5 00
Hawley, William, Jr , o... 15
Heimsch, Christian, t 25
Herron Amy, t..... 25
Hill, Joseph, t 5 00
Hill, Margaret, t 1 00
Hillman branch, o..... 5 70
Hodgins, Elizabeth, t..... 2 05
Hodgins, John, t..... 8 40
Hoffman, Irena, o 50
Hoffman, Gracie, t..... 2 00
Hoffman, Grace, o 2 00
Hoffman, Susan, o 1 00
Hollibaugh, H. and L. t... 5 00
Honeywell, Ellen M., t ... 2 50
Hower, Oscar and wife, t 28 80
Hugill, R. W. and wife, t 1 00
Hutchinson, Dell, t 2 00
Irwin, Charles E , t..... 25
Jack, George, t 8 14
Jenkinson, George, o 1 00
Jenkinson, Lottie, o 1 00
Jenkinson, Lottie, t..... 29
Johnson, Alva E , t..... 25 00
Johnston, Melissa, t..... 1 00
Johnston Rachel, t..... 4 00
Johnston, Eunice, t..... 1 00
Joice, Charles B., t..... 5 75
Joice, Alta, t 5 75
Joice, Alta, o..... 25
Jones, Thomas M., t 2 00
Joslyn, Alice M., t 3 75
Joslyn, Alice M., o..... 25
Joslyn, Edna B., t 17 00
Joslyn, Willard, t 1 25
Joslyn, Howard, t..... 1 50
Joslyn, Mildred, t..... 25
Jubb, Irena, t 2 74
Keeley, Jane, t..... 50
Kemp, George, t..... 3 00
Kennedy, Harriet L., t ... 50
Kennedy, Wm. and wife, t 5 00
Kennedy, William, t..... 10 00
Keyes, John, o 25
Keyes, Annie M., o..... 25
Kilpatrick, Samuel W., t. 13 00
Kilpatrick, Willie, o..... 2 00
King, Mary, t..... 27 61
Kinney, Hiram M., Jr., t. 4 38
Kinney, Hiram M., Jr., o 1 49
Kinney, Hiram, Sr., t 1 00
Kinney, Caroline, o 50
Kinney, James B., t 2 00
Kinney. Julia, o 25
Kinney, Estella, o 25
Kinney, Marguerite, o 15
Kirby, Joseph, t..... 8 00
Koble. George and wife, t 20 00
Kissack, William, Sr., o... 10
Lamb, Jesse and wife, t... 40 00
Kambkin, Martha B., t ... 1 09
Lambkin, Martha B., o ... 1 05
Lambkin, Bernie S., t..... 5 65
Lambkin, Bernie S., o 6 00
Lambkin, Mary, t..... 2 00
Lambkin, Edwin, t 5 35
Landon, Harriet, o..... 50
Lusk, Chas. and wife, t... 16 20
Lyke, Mary, t..... 1 25
Lawrence, Sarah, t 25
Lurd, Gustavus, t..... 5 00
Levetts, Wm. and wife, t.. 5 00
Lewis, Mary, t..... 75
Lewis, Mary, o..... 25
Lewis, Charles G., o..... 4 00
Lester, Eliza A., o..... 40
Leslie, Huston L. D., o ... 1 00
Ludington Aid Society, o 1 00
Marratt, Etta, o 10
Matterson, Lizena, t..... 1 00
Maynard, Elizabeth, t 1 05
Maxwell, Edwin and wife, t..... 3 00
Maxwell, Eliza, t..... 1 00
Maxwell, Sarah A., t..... 2 00
McArthur, Alexander, t. 6 25
McArthur, Alexander, o. 3 15
McArthur, Elizabeth, t . 6 25
McArthur, Elizabeth, o . 3 15
McArthur, Sibyl, o..... 05
McCanna, Servilia, t..... 2 25
McCombs, Etta, t..... 2 00
McCombs, Etta, o..... 25
McCombs, William, t... 5 00
McClain, William, t 23 42
McClain, William, o..... 1 00
McClain, Wm. and wife, t 25 35
McClain, Clara, t..... 23 72
McClain, Claudie, o..... 20
McCollough, Maria, t.... 5 00
McCullock, Bertha, t.... 4 15
McCullock, Bertha, o.... 1 65
McCullock, Arthur B., t. 1 00
McCullock, Sarah E., t.. 1 00
McIntosh, Alexander, Sr., t 7 50
McIntosh, Alexander, Sr , o..... 3 00
McIntosh, Alexander, Jr., t..... 25
McIntosh, Catharine, t.. 11 25
McIntosh, Catharine, o. 1 25
McIntosh, Mary, t..... 7 50
McIntosh, Mary, o..... 1 00
McIntosh, Lottie, t..... 1 50
McIntosh, Lottie, o..... 60
McIntosh, Hattie, t.... 1 75
McIntosh, Hattie, o 1 25
McNamara, Bernard, t.. 40
McNamara, Thomas, t.. 85
McKnight, Agnes, t..... 2 00
McKnight, J. and wife, t 10 50
McKnight, J. and wife, o 50
McKinzie Lucinda, t.... 50
McNeil, J. W. and wife, t 5 00
McDonald, Odlin H. and wife, t 1 50
McWain, Elmira, t..... 1 45
McWain, Emma O., t.... 2 50
Methner, Fred F., t 3 75
Methner, John, t..... 10
Methner, Pauline, t..... 1 00
Millard, Eleanor, t..... 1 00
Millen, Benjamin, t.... 2 50
Millen, B. and wife, t... 5 00
Millen, Clarace, t..... 2 50
Millen, Melissa, t..... 2 00
Miller, Dora M., t..... 2 00
Miller, C. C., t..... 2 00
Miller, C. W. and wife, t. 5 00
Mitchell, Susan, t..... 3 00
Mitchell, Susan, o..... 6 50
Mogg, Ortense, t..... 50
Mogg, John, t..... 4 50
Mogg, Mary, t..... 14 35
Mogg, Susan, t..... 5 00
Mogg, Katie, t..... 50
Moory, Herbert, t..... 50
Moory, Herbert, o 3 00
Moran, Mariah, o..... 25
Moran, John, o..... 30
Moran, Robert, t 6 75
Moran, Robert, o..... 60
Moxon, John W., t..... 50
Munroe, William, t. 3 00
Munroe, Charity E , t.... 1 00
Munson, Sarah J., t 1 00
Musser. Anna, t 6 25
Nash. Elsie, t..... 25
Nellis, Norman, t 2 00
Nephew, Martha I., t..... 1 85
Nephew, L. J., Sr , t..... 4 00
Nephew, George, t 1 00
Nephew, Robert B., t..... 5 00
Nephew, Emma, t..... 2 99
Nephew, Lewellen, Jr., t 10
Newmarch. James, t..... 25
Nichols, Edith. t 25
Nichols, Harvey M., t 6 00
Nichols, Ernest M., t 5 45
Nichols, Augusta, t..... 50
Nichols, Herbert, t 1 50
Nichols, Herbert, o 1 00
Nixon, George. t 25
Norton, Willis A , t..... 25 25
Orton, James E., t..... 2 50
Paine, Frank C., o..... 1 00
Palmer, Grace B., t..... 7 75
Palmer, Grace B., o..... 4 80
Palmer. Helen. t..... 5 00
Palmatier, Margaret, t..... 50
Parks. Ellen, o..... 2 25
Paul, Charles, o 1 52
Peck, Willie E., t..... 35
Percival, F W. and wife, t 2 00
Peterson, George, t..... 1 00
Pettie, Victoria, o 10
Pinder, Jason, t 2 00
Pontius, Sarah, t 50
Pollard. Adam. t 2 50
Price. Joseph P., t..... 75
Priest, Charles, t 7 00
Priest. Katie. t 1 65
Primm, Edward S., t 1 95
Primm, Nellie, t..... 1 05
Proper, Nancy, t..... 1 00
Proper. Samuel J., t..... 75
Pyer, Fred E., t..... 5 70
Pyer, Edwina. t..... 1 25
Randall. Lydia. t 3 00
Reams, Elizabeth, t..... 2 50
Redclift, Margaret, t 1 25
Reeves, William B , t..... 5 00
Reynolds, Samuel C., t... 50
Reynolds, Eliza, t 25
Richardson, Bertha. t..... 50
Richardson. Jessie K., t.. 25
Rouse, Jessie. t..... 2 00
Rouse, Ethel. t 50
Rouse, Wellington, t 14 00
Rouse, Susie, t 1 00
Rouse, Flossie, t..... 50
Rusnell, Mary A , o..... 1 00
Russell, Maria, o 25
Russell. Robert C., o 45
Sandford, Rose. o 10
Saunders. Florence, t..... 5 25
Saxton, Hannah. t 25
Schreur. Dirk, t..... 25 00
Sedar, Bell. t 20
Sedar, Jacob. t 85
Seitz. Albert, t..... 1 00
Sessions, Charles L., t 10 00
Shannon, Fannie, t 25
Shaw, James L , ... 10 00
Shaw, Viola M., t 50
Shaw, Minnie F., t..... 5 00
Sheffer, Phoebe, t..... 5 25
Sheffer, Joseph, t..... 5 00
Shelley, Buell, t..... 12 00
Shelley, Coral O., t 1 00
Sherman. Charles H., t... 5 00
Shippy, George, t..... 10 00
Shippy, Ambrose, t..... 16 00
Shippy, Alma, t 3 25
Shultz, Mary J , t 1 00
Sloan, James, t..... 2 00
Sloan. Samuel, t..... 5 00
Sloan, Samuel and wife, t. 1 50
Sloan, Susie, t..... 2 00
Smith, Philander, t..... 63
Smith Mary.(Coleman.)t.. 25
Smith, Mary E., (Beaverton.) t 75
Smith, Mary, (S. Boardman.) t..... 3 00
Smith, Cyrus, o..... 10
Smith, Elmer. t 20
Smith, David, t..... 5 00
Smith. J. B and wife, t... 31 80
Somes. Jacob, t..... 45
Sprague. William H., t... 1 00
Starks. Noel, t 1 00
Starks, Noel, o..... 25
Starks, Arthur, t..... 2 00
Steep, John J., t..... 3 00
Stewart. John t..... 2 00
Stewart. Sarah. t..... 2 00
Stocks, William, t..... 1 00
Stover, Carrie J., o..... 75
Stover, Georgie, t..... 50
Stover, Cecil, o..... 50
Stover, Leonard. o..... 1 25
Stover. Elizabeth, t..... 25
Strange, Fred, t..... 5 00
Sutherland, Mary, o..... 10
Sylvester, Henry C , t.... 1 50
Sylvester. Mary. t..... 1 50
Sylvester. George W., t... 4 00
Stuck, Daniel W., t..... 75
Taggart. Peter C , t..... 12 00
Taylor, George, t 5 00
Tate, Rose, o..... 05
Tate, Ellen, o 50
Teal. George P , t 30
Thomas. George W., t.... 8 50
Thomas. Eliza A., t..... 2 00
Thompson, Maggie, t..... 2 75
Thompson, Maggie. o..... 25
Thompson, Charles R., t.. 1 50
Titus, Harriet o..... 1 00
Tooker, Frank, t..... 50
Towers, Isaac, t..... 1 00
Towers. Elizabeth, t..... 55
Tucker, John, Jr , t..... 15 00
Tucker, Elizabeth, t..... 2 00
Tucker, Florence, t..... 5 00
Tuttle, Aden, t..... 1 65
Tesman, Charles A., t.... 3 50
Tesman, Charles A , o.... 80
Thorp, George, t..... 4 22
Thorp, Martha. t..... 50
Umphrey, Caroline, t..... 1 20
Umphrey, Susan, o..... 25
Umphrey, John, t..... 1 75
Umphrey, John, o..... 25
Umphrey, Nettie, t..... 10
Umphrey, Matthew, t..... 2 37
Umphrey, Matthew, o... 25
Van Allen, Nancy J., t.. 50
Van Allen, Thomas, t.... 50
Van Brunt, Albert F. and family, t..... 25
Van Voltenburg, A , t... 1 00
Van Voltenburg, A., o... 10
Vennard, James, t..... 5 00
Wadkins, Lucy A., t..... 2 40
Wait, Jennie E., t..... 16 00
Wait, Gertrude, t..... 1 00
Walters, Andrew, t..... 50
Walters, Samuel, t..... 1 75
Walters, Mary, t..... 1 75
Walters, Winnie, t 25
Walrath, C. M., t..... 4 60
Walrath, Lilah M., t..... 1 00
Walrath, Ruth, t..... 45
Ward, Marilda, t..... 1 00
Ward, Gertie, t..... 60
Ward, Gertie, o..... 1 10
Ward, Manuel A., t..... 7 00
Warden, J. and wife, t... 5 00
Warden, Alice, t..... 3 50
Warden, Helen, o..... 1 00
Washburn, Bell, t..... 1 00
Weaver, Delphine, t..... 22
Webster, Abbie W., t.... 1 00
Welch, Albert, t..... 3 50
Welch, Thankful, t..... 3 00
West Branch social, o... 7 25
Whitford, Thomas, t.... 5 00
Whitford, Elizabeth, t.. 2 00
White, Edward S., t..... 1 87
White, E. S. and wife, t. 5 75
White, George, t..... 5 65
Whitehead, Archibald and wife, t..... 12 00
Wiltsie, Alfred H., t..... 20 00
Wilson, Edith, t..... 55
Wolf, Lizzie, t..... 1 50
Wolf, Theresa, t..... 25
Wolf, Edna, t..... 25
Wooden, Minnie E., t... 1 50
Wooden, Ainer, t..... 2 25
Wrathell, Richard, t.... 1 25
Wrathell, E. V., t..... 2 50
Wrathell, John, t..... 25
Wright, Edna D., t..... 50
Wright, Frederick, t.... 1 00
Wrinkle, Sidney, t..... 25 00
Wrinkle, Sidney, o..... 50
Wrinkle, Mary, o..... 55
Wrinkle, Jane, o..... 60
Wrinkle, Jennie, t..... 2 00
Wrinkle, Percy, o..... 25
Yager, Horatio, t 1 75
Yager, David R., t..... 20 00
Yager, Lillie, o..... 05
Youngs, Helen B., o..... 10
Youngs, Cora, t..... 2 00
Youngs, Debby, t 1 00
Zeigler, William, t..... 6 00

Total.....$2,712 70

Expenditures.

J. J. Cornish, f.....$360 00
David Smith, f.....300 00
J. A. Carpenter, f.....180 00
J. R. Beckley, f.....160 00
W. D. Ellis, f.....200 00
E. A. Goodwin, f 75 00
James A. Carpenter, e.. 15 00
David Smith, e..... 22 00
W. D. Ellis, e..... 25 00
J. J. Cornish, e..... 27 75
J. R. Beckley, e 8 00
J. M. Baggerly, e 2 00
E. C. Briggs, e 15 00
E. H. Durand, e 2 00
E. A Goodwin, e 5 00
Agent's expenses, trav... 36 78
Poor.....100 25
E. L. Kelley, Bishop 600 00
Agent's expenses, incidental 11 49

Total $2,145 27

Due church.....$ 567 43

SOUTHERN DISTRICT.

Samuel Stroh, Agent.

Receipts.

Due church Jan. 1, 1899..$238 38

Dimondale and Lansing Saints.

Carpenter, Laura E., t..... 7 00
Fish, Charles H., t 14 04
Fish, Maud M., t 14 04
Grant, Sarah J., t 3 50
Harrown, M. L., o 50
Kelley, Lillie E., t..... 6 30
Kelley, Delancy, t..... 1 00
Lavery, Mr. and Mrs J., t 18 00
Larkin, Carrie A., t..... 1 32
Taylor, Celia, t..... 6 70
Taylor, William H., o..... 1 00
White, M. A., t..... 4 50
West, Mary P., t..... 1 00
Wheeler, O. J., t 10 37
Wheeler, H. Bell, t..... 5 13

Hartford Branch.

Bruce, Nellie, t..... 1 00
Hodgson, Nina, t 3 19
Hodgson, Dwight, o..... 02
Manee, Samantha, t 1 00
Turnour, Jules, t 33 50
Turnour, Jennie, t 1 00

Coldwater Branch.

Birch, Charles, t..... 21 00
Corless, Hiram, t 16 96
Corless, Ida, t 16 96
Corless, Phoebe, t 10 41
Corless, Bradford, t 6 00
Corless, Ann E , t..... 12 00
Corless, George, o 2 00
Corless, Starr, t..... 5 00
Corless, Mary, t..... 5 00
Corless, Minnie, o..... 1 25
Fay, Lorenzo, o..... 3 50
Johnson, Eleanor Fay, t.. 5 10
Kellogg, Lon, o 3 50
Lockerby, Elsie, t..... 10 25
Lockerby, Cornelia, o..... 4 00
Locke, Dudley, o 5 25
Locke, Ann, t..... 5 50
Lock, Maggie, o..... 1 00
Perry, Frank, o..... 75
Reynolds, William, t 1 50
Rice, Amy, t..... 5 00
Stroh, Samuel, t..... 3 00
Stroh, Alta L., t..... 3 00
Stroh, Hugh, o..... 10
Stroh, William, o..... 25
Stroh, Ethel L., o..... 25
Sperbeck, Flora, o..... 10
Schumaker, Charles, t.. 1 00
Schumaker, Charles, o.. 75
Schumaker, Sarah, o.... 30
Schumaker, Roy, o..... 10
Smith, Cora, t..... 2 00
Smith, Cora, o..... 1 00
Smith, Joseph, t..... 2 00
Thomas, Annie, t..... 1 00
Thomas, Annie, o..... 25
Taylor, John, o..... 20
Willard, Vina, o..... 05
Willard, Belle, o..... 35
Willard, Grace, o..... 35
Whaley, Edward, o..... 1 00
Whaley, Charlotte. o.... 1 00
Whaley, Melissa, o..... 50
Wimer, Hattie, o..... 1 00

Scattered Saints.

Allis, Jake, o..... 10
Backus, F. M., t..... 10 00
Blackmore, Mary A., t.. 2 00
Daley, Mabel, t..... 1 00
Dexter, Joseph, t..... 2 00
Erter, Mattie, t..... 10 00
Eckert, Carrie, t..... 2 00
Frisbie, Eugene, t..... 5 00
Fraser, Nellie, t..... 1 60
Hetchler, Mary, t..... 2 00
Kirby, Joseph, t..... 2 00
Smith, Sherman I., o.... 88
Smith, Herman D , o.... 87
Smith, James M., t..... 5 00
Wilhelm, Desde, t..... 20 00

Knox Branch.

Lohse, Bertha, t..... 3 00
Reed, Eliza, t..... 1 00

Grand Rapids Branch.

Breeden, Zonie, t..... 8 00
Deporter, Hattie, t..... 1 00
Evison, Samuel, t..... 1 50
Erhart, Mr. and Mrs. J. J., t..... 3 00
English, Carrie, t..... 10 00
Field, Mr. and Mrs. F. T. 10 00
Field, Forrest, t..... 1 30
Griffith, Fern, t..... 1 50
Heth, E. W., t..... 25 00
Monroe, Mr. and Mrs. J. W., t..... 5 00
McDermand, Pearl, t ... 5 25
Norton, Mr. and Mrs. N. A., t 14 50
Naab, Mr. and Mrs. W., t 51 00
Naab, Nettie, t 6 75
Supry, Lydia, t..... 5 00
Smith, Sr. Joseph, t..... 50
West, Edith, t..... 10 00
Wismer, Catharine, t.... 4 00

Galien Branch.

Alcott, Robert, o..... 2 25
Alcott, Catharine, o..... 2 25
Babcock, Margaret, t.... 7 20
Babcock, Margaret, o.... 25
Blakeslee, Lydia, o..... 10 00
Blakeslee, Edwin A., o.. 2 50
Clark, Lydia, o..... 6 25
Cornell, Christina, o.... 25
Fry, W. W., o..... 50
Green, Charles, t..... 20 00
Green, Charles, o..... 1 75
Green, Dora, o..... 1 25
Green, Ola, o..... 1 50
Green, Sarah, o..... 1 25
Glover, Dora, o..... 50
Harner, Permelia, o..... 1 75
Hooper, Mary, o 14 00
Jackson, Adaline, o..... 85
Jackson, Daisy, o..... 40
Royce, Bell, t..... 4 75

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Royce, John H., o 1 25
Royce, John, Jr., o 1 25
Rees. Frank, o 25
Shearer, Mattie, o 1 00
Thurston, Cyrus, o 6 50
Wheaton, Reuben, o 25
Wheaton, Emma, o 75
White, Carrie, o 25
White, Jesse, o 25

Marcellus Branch.

Finch, Grace, t 25
Goodenough, C. E., t 1 50
Keifer, John, o 70 50

Buchanan Branch.

Bolster, E. L., o 05
Dahlin, Olive, o 25
Goodenough, Annie, o 1 00
Listenburger, A., o 15
Listenburger, Sarah, o 05
Most, John, o 3 50
Most, Sarah, o 1 85
Proud, Jesse, o 1 05
Richardson, H. A, o 50
Rolings, Roxy, o 90 50
Richardson, Lucy, o 01
Royce, John H., o 25
Royce, Bell, o 25
Royce, John, Jr., o 25
Shook, John, o 6 25
Shook, Joseph, o 95
Shook, Martha, o 2 35
Shook, Caroline, o 70
Shook, Mary Ann, o 50
Shook, Hattie, o 20
Shook, Iva, o 20
Sparrock, Lena 25
Weston, G. F 2 81
Weston, R. M 1 10

Clear Lake Branch.

Baker, Julia, o 90
Bailey, Amanda, t 35
Bailey, Amanda, o 1 10
Bailey, E. Jane, t 3 50
Bailey, Florence, o 2 50
Bailey, Peter, o 1 00
Bailey, Jacob, o 1 50
Cairns, R. M., o 10
Cairns, Emma, o 15
Cassell, George, o 10
Davis, Enoch, o 1 00
Davis, Ella, t 2 35
Davis, Ella, o 2 55
Emerick, Jonathan, o 25
Emerick, Mary, t 2 00
Falka, Lewis, o 30
Goodrich, William, o 25
Goodrich, Mary, o 15
Housman, Rebecca, t 2 00
Housman, Rebecca, o 2 50
Housman, W. W., t 2 50
Housman, Nettie, t 2 50
Healey, William, o 30
Healey, Caroline, o 65
Kissinger, Charles, o 2 00
Kissinger, Dora, o 1 60
Kissinger, Catherine, o 25
Landis, Annie, t 3 25
Landis, Annie, o 50
Lord, H. A 25
Lord, Harriet 10
Lybarger, Mary 2 75
Maxon, George 1 75
Maxon, Cassie 50
Story, O. H 7 25
Story, Jennie 50
Smith, Priscilla, t 3 76
Smith, Iona, t 2 45
Smith, Peter 1 75
Smith, Harrison 50
Smith, Lewis, t 1 25
Smith, G. A., t 10 00
Steinbarger, Amanda 1 00
Steinbarger, William 1 25
Teeters, D. B., t 11 00
Walberry, Sarah, t 1 00
Walberry, Sarah, o 2 15

Total $1,131 45

Expenditures.

Briggs, E. C., e ..... $ 40 00
Baggerly, James M., e ... 11 75
Durand, E. H., e 15 00
Granger, Frank, e 13 50
Poor 55 08
Rent, hall 20 00
Scott, S. W. L., f 272 75
Scott, S. W. L., e 50 65
Smith, Jennie B., f 300 00
Smith, G. A., f 144 00
Smith, G. A., e 32 00
Smith, Heman C., e 15 00
Stroh, Samuel, Agent's expenses 6 94
Stroh, Samuel, e 18 49

Total $995 16

Due church $186 29

MINNESOTA.

MINNESOTA DISTRICT.

W. W. McLeod, Agent.

Receipts.

Due church Jan. 1, 1899.. $ 43 03
Anderson, Lewis E., t 9 00
Anderson, J. W., t 18 00
Barnhard, William, o 5 00
Barnhard, Abraham, o 5 00
Barns, Fred G., t 5 00
Gould, Leon A., t 10 00
Gould, W. W. and wife, t.. 10 00
Griffin, C. and wife, t 35 00
Hawks, Emma, t 1 00
Hawks, H. T., t 30 00
Interest 4 00
Hawley, L. M., t 5 00
Hawley, M. L., t 5 00
Johnson, Brent, t 9 50
Midgorden, Mary, t 75
Midgorden, O. H., t 100 00
McLeod, Matilda, t 3 00
Martin, T. J., t 10 00
McLeod, W. W., t 15 00
Nye, Sr. S., t 5 00
Nelson, John E., t 13 40
Oaks, William, t 10 00
Oshner, M., t 25 00
Tabbut, Andrew, t 17 50
Weiler, C., t 5 00
Weiler, Mrs. C., t 7 00
Whiting, A.W. and wife, t 10 00

Total $416 18

Expenditures.

E. L. Kelley, Bishop... $323 25
I. N. Roberts, e 10 00
Eli Hayer, e 6 00
E. A. Stedman, e 10 00
G. L. Jones, a 20 00

Total $369 25

Due church ..... $ 46 93

MISSOURI.

CLINTON DISTRICT.

D. C. White, Agent.

Receipts.

Due church Jan. 1, 1899. $ 15 82
Martha Belkham 3 00
J. T. Goldsmith 1 00
Mary Ritenhour 1 00
W. W. Kearney 5 70
M. A. Evans 7 50
L. W. Roberts 50
Alvin Glick 10 00
F. M. Sharrock and wife. 26 40
Mary McDaniel 3 90
Lovina Harcourt 1 05
Ed. Young 3 00
Alfred N. Evans 7 00
Daniel Palmer 3 00
Rebecca Paxton 2 25
John A. Silvers 1 25
Sr. C. M. Gabler 5 00
L. A. Lyon 15 00
Sarah Stevens 5 00
Boone McDaniel 6 00
A. I. Roberts 5 00
Sarah Gee 1 50
Bro. and Sr. Willis Kearney 5 10
M. E. Kearney 53
Warren McElwain 5 00
E. W. Lloyd 1 00
G. W. Beebe, Sr. 3 00
A. Ella Miller 3 50
Earl Wilcox 25
M. L. Sory 2 00
Carrie Maudsley 12 00
Sarah A. Snodgrass 1 50
A. Leeper 5 00
Mary J. Lingo 5 00
Jennie Oliphant 11 80

Total $185 55

Expenditures.

F. C. Keck, f ..... $ 60 50
George W. Beebe, Jr., e. 1 00
R. T. Walters, f 37 60
Mrs. Anna D. White, f.. 46 28
A. C. Silvers, e 10 00
C. P. Welsh, e 10 10
I. N. White, e 1 50
Alfred White, e 5 00
Postage and stationery.. 3 15
G. W. Beebe, e 50
D. C. White, e 9 92

Total $185 55

CLINTON DISTRICT.

G. W. Beebe, Sr., Agent.

Receipts.

Jacob S. Andes ..... $ 5 00
G. L. Swenson 15 36
E. W. Lloyd 4 02
A. I. Roberts 49 00
S. M. Andes 4 50
L. A. Lyon 15 00
S. C. Williams 4 00
L. B. Glick 5 00
S. N. Mathews 10 00
J. A. Silvers 3 40
J. N. Stephenson 85
W. W. Kearney 1 75
Ora Faler 7 00
Julia Terry 1 00
Thomas DeBery 1 00
S. A. Snodgrass 2 00
Catharine Lloyd 1 50
P. E. Wedlock 1 50
M. L. Sory 21 60
Ella Miller 2 83
Sophia Schick 1 50
Ray Miller 1 60
Alfred N. Evans 20 00
S. C. Andes 4 75
F. C. Keck 50
G. W. Beebe 2 34
C. C. Lyle 15 00
Lizzie Walters 5 40
William Gilmore 20 00
W. W. Bass 4 20
Almeda Hutton 10 00
Mrs. W. W. Bass 1 28
Rebecca Paxton 2 00
Millie Lloyd 1 00
Lulu Stone 50
Eliza Staley 1 35
M. A. Evans 6 50
Melissa Vaughn 5 00
A. J. Oglesvie 14 00
Sarah Faler 16 80
James C. Budd 40 00
Garner Collins 1 00
Emma L Goldsmith 1 00
Catherine Mannering 5 00
William Noyes 7 66
Lovina Glold 10 00
Abner Leeper 50
H. E. Goff 1 50
Elizabeth Goff 1 00
Martha Belkham 50
Stephen Chezem 3 00
Eva Chezem 50

Total $361 69

Expenditures.

Lizzie Walters, f ..... $ 98 37
Emma J. Keck, f 141 10
Cecelia Swenson, f 10 00
C. P. Welsh, e 5 75
M. L. Sory, e 4 25
Bro. Fewing, a 1 05
D. C. White, e 20 00
Postage and stationery 1 69
C. L. Brunson, a 1 75
A. C. Silvers, e 3 10
Horse pasture and buggy repairs 6 40
Ella Miller, a 1 85
Adaline Duke, a 7 00
M. L. Sory, e 15 00
Samuel Shade, a 5 00
Nellie Bowker, a 5 00

Total $327 31

Due church ..... $ 34 38

One horse, buggy, and harness on hand ..... $ 40 00

FAR WEST DISTRICT.

Wm. Lewis, Agent.

Receipts.

Due church Jan. 1, 1899.. $ 11 04
Carrie Lewis 20 00
A. L. Stroker 2 00
J. F. Smith 1 00
Grace Constance 25
S. H. Constance 2 50
C. D. Constance 2 50
W. B. Constance 11 00
B. R. Constance 3 00
J. S. Constance 13 55
J. Miller 3 00
John Garner, Jr 2 00
Luppe Hovenga 1 00
C. P. Faul 10 00
David E. Powell 10 00
J. E. Lewis 10 00
H. N. Pierce 2 40
William Tillery 5 00
G. W. Best 50 00
George Piepergerder 10 00
E. L. Kelley, Bishop 50 00
Charles E. Hubacher 65 00
J. M. Taylor 1 00
Thomas A. Cook 10 00
D. Miller 1 80

Total $298 04

Expenditures.

J. M. Terry, f ..... $ 80 00
Sr. M. E. Hayes, a 1 50
Hattie Chapman, a 8 00
A. White, f 31 25
F. Chatburn, f 32 00
Poor 4 00
Ann Summerfield, f 40 00
C. P. Faul, agent 60 00

Total $256 75

Due church ..... $ 41 29

FAR WEST DISTRICT.

C. P. Faul, Agent.

Receipts.

William Lewis, former agent ..... $ 60 00
Sr. Samuel Simmons, o... 10 00
William Moore, t 1 00
Ben. Johnson, t 1 00
Sr. M. J. Head, o 50
Sr. M. J. Head, t 1 00
Luppe Hovenga, t 5 00
Frederick Ahlers, t 1 00
Frederick Uphoff, t 8 00
E. L. Kelley, Bishop 50 00
C. P. Faul 1 57
Sr. E. C. Lehman, t 5 00
C. E. Guinand, t 10 00
Sr. S. J. Baker, t 5 00
Zilla Moore, t 7 00
J. E. and L. L. Bean, t.... 25 00
Robert Jones, t 3 00
M. F. Beebe, t 5 00
Sr. Luppe Hovenga, t.. 2 00
Mary C. Ode, t 2 35
Walter W. Head, t 2 00
William Hawman, t 10 00
Sarah A. Smith, t 3 00
Oltman Johnson, t 1 00
Sr. T. Hovenga, t 5 25
Burton Bean, t 40 00
Albert Leaverton, t 5 00
A. W. Head, t 1 00
Bro. and Sr A. W. Head, t 5 00
Hartman Nesser, t 5 00
Sr. J. Carp, t 1 00
Sr. M. Jones, t 50
Joseph Moore, t 150 00
Maggie Barnhouse, t 1 50
Charles J. Craven, t 25 50
Sr. S. J. Watson, t 25
Henry G. Schmidt, t 25 00
David H. Schmidt, t 10 00
Harry J. Friend, t. 4 25
Andrew Lewis, t 5 00
W. M. Tillery 2 00
Alma Booker 5 20
Clarence Manlove 85 00
Ann Binstead 2 25
Mary H. Hinderks 5 00
Catherine Faul 5 00
H. B. Taddicken and wife 10 50
D. C. Kinnaman and wife 401 25
C. Archibald and wife .. 4 50
C. Bacus and wife 5 00
J. E. F. Smith 6 50
H. Pierce 13 65
W. C. Cather 2 00
Sr. S. Hendley 1 00
Sr. E Ripley 4 55
Sr. E. Fairbanks 3 00
John Gardner, Jr 1 50
W. F. Johnson and wife.. 7 43
Sr. J. C. Gardner 3 50
Sr. J. Tilden 10 50
Joseph Camp 1 00
W. L. Vail 2 00
Sr. L. Niedorp 5 00
H. D. Ennis 20 00
J. A. Gardner, Jr 1 00
Ben Vail 1 00
Sr. Mary Smith 2 00
John M. Taylor 1 00
Sr. A. Stroker 2 00
Sr. D Price 8 13
G. W. Best and wife 2 00
F. Billings 10 00
Sr. Melvia McIlvaine 1 00

Total $1,139 13

Expenditures.

Agent's account book.. $ 70
Cyclone insurance, Gospel Hill church 87
F. J. Chatburn, f 210 00
Elizabeth Revel, a 27 50
H. O. Smith, f and e 240 00
Cyrus Meyers, a 2 50
W. E. Summerfield, f.... 92 00
F. J. Chatburn, e 9 00
John Vanderpool, a 5 00
A. White, e 5 00
Olive Cawthorn, a 10 00
Sue McGrew, a 5 00
E. Shule and wife, a 2 00
Hattie Chapman, a 3 00
E. L. Kelley, Bishop 397 98

Total $1,010 55

Due church ..... $ 128 58

INDEPENDENCE DISTRICT.

R. May, Agent.

Receipts

Due church Jan. 1, 1899. $392 09
Abrahams, Nels 20 00
Abercombee, N. S 1 75
Adams, Mary 7 20
Allen, Arthur 145 00
Anderson, Sr. E. P 20 00
Ahrens, Lewis 44 75
Austin, Robert 1 60
Bushnell, William 20 00
Berg, Andrew 5 00
Berg, Augusta 2 50
Berg, Dora 60
Bailey, Allen and wife 13 00
Barron, Mary 2 00
Ballenger, Henry C 10 00
Blakesley, A. J and wife 7 00
Bartholomew, W. H 20
Billinsky, Lydia 15 00
Bernard, Peter 3 00
Brackenbury, B. L 1 00
Billinsky, Laura 19 00
Borbridge, A. W 15 00
"Brother" 10 00
Bootman, W. O 1 00
Ballenger, D. L 50
Brown, William S 1 00
Clear, Mary 1 00
Clark, Ann 10 00
Clements, Mary 11 50
Corthell, Earl 20 45
Cocklin, Elva 60
Campbell, Willis 50 00
Coffill, H. J 40 00
Clow, Robert 135 00
Caldwell, L. P 23 18
Clemensen, James F 27 00
Cory, Julia 1 00
Curtis, Josiah 27 40
Clow, Carrie 9 00
Coleman, J. A 10 00
Clow, Sr. William 1 00
Cleveland, Charlotte 95
Connelly, G. Claud 55
Cox, Andrew 1 00
Crick, William 100 00
Davis, Flora 3 00
Davis, E. S 30 00
DePuy, Calvin 16 10
Eaton, Mary 20 00
Etzenhouser, Henry 10 00
Ellsworth, Lizzie 4 50
Edwards, Jane 3 50
Etzenhouser, Eli 14 00
Edwards, Minerva 1 50
Elliott, H. J 10 00
Emmett, Joseph J 1 50
Flanders, Lucinda 7 00
Fletcher, G. W 13 10
Foss, J. C 15 00
Flowers, Ann 81 20
Fletcher, Sr. E. L 3 15
Garrett, W. H 2 50
Garrett, Sr. A. L 3 50
Garrett, Nellie 6 00
Gurber, Fred 69 00
Gurber, E 5 00
Granger, John C 35 00
Hands, W. A 15 00
Hawkins, G. and wife 23 25
Harvey, J. J 30 00
Harvey, Fred 10 50
Harrington, G. E 10 00
Hendrickson, James 10 00
Hepworth, George 11 00
Harrington Edgar 8 10
Harrington, Joseph 40 95
Harrington, E. C 1 00
Hequembough, John 5 00
Hough, D. E 4 00
Hawley, Gid and wife 10 00
Hawkins, John 5 00
Hilliard, G. H., Counselor 40 00
Hailey, Ann 10 00
Handy, Alvin B 1 00
Hughs, Ella 50
Johnston, Lida A 1 00
James, Belle L 3 00
James, O. L 24 00
James, O. L., Sunday school class 1 00
Kelley, E. L., Bishop 849 60
Kelley, T. C 10 00
Kinney, Emily 4 00
Koehler, Ada 1 05
Kemp, Robert 10 00
Kern George 15 00
Kinney, Margaret 10 00
Lee, J. H 20 00
Layton, J. W 4 00
Lewis, William 6 00
Loosemore, Maria 18 25
Luff, Jessie 5 00
Lytle, O 21 00
Lewis, Joseph 5 00
Lloyd, T. E 1 00
Luff, Hattie 2 00
Leat, M 1 00
Leaton, Viola 2 00
Milotte, Alphonso 8 55
Murphy, W. H 32 60
Mosell, Hulda 5 55
Mauzey, Thomas 1 00
Martin, W. M 60
Morgan, Kate 50
Moneymaker, C. A 20 00
McLaren, John 10 00
McMullen, John 5 00
McIntosh, Alex 1 00
McIntosh, Ann 1 00
Newton, Thomas 3 05
Nesbitt, George 23 85
Olsen, Samuel 1 20
Pitt, F. G 15 00
Powell, Eva 15
Palmer, Iva 3 00
Robinson, John A 202 50
Robinson, W. N 142 50
Robinson, Mrs. J. A 1 00
Rudolph, Carl 1 00
Resch, R. F 5 00
Resch, Henry 12 55
Rogers, Sarah D 18 50
Ramsey, Peter 7 00
Richard, Maud 10 00
Smith, B. C 591 55
Slocum, George 441 35
Scott, B. J. and wife 3 00
Seaforth, John and wife 7 50
Skinner, Sarah 3 60
"Sister" 19 50
Schimmel, J. J 7 00
Smith, Walter 3 25
Snodgrass, James R 40 00
Skinner, W. O 5 00
Smith, Ralph 13 00

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Short, Mrs. Ellis	20 00
Stutter, Sarah	1 95
Schrivener, Lucinda	6 00
Stafford, Laura	5 00
Torrance, Mrs. J. G	5 00
Trego, A. V	1 00
Thomas, J. H., Sr	30 00
Tankard, James, t	8 00
Tankard, James, o	2 00
Tucker, John	15 00
Thomason, T. O	20 00
Tankard, Lydia	1 00
Tucker, Daniel	9 00
Webster, Sr. L	16 40
Wells, J. H., sale tent	5 00
Williamson, Francis	2 00
Wooden, Charles	2 00
Wright, C. M. S	3 00
Weeks, John	34
Yarrington, Tracy H	4 00
First Kansas City branch, o	12 05
Armstrong branch, o	43 41
Chelsea Park branch, o	13 69
Holden brauch, o	2 22
Total	$4,725 88

Expenditures.

I. N. White, f	$420 00
Joseph Luff, f	432 37
R. Etzenhouser, f	336 00
T. C. Kelley, f	424 70
T. W. Chatburn, f	300 00
John C. Foss, f	325 45
Robert J. Parker, f	233 35
M. T. Short, f	200 00
R. May, f	200 00
I. N. White, e	15 00
J. W. Peterson, e	80 00
R. May, e	39 80
Taxes	34 26
J. H. Nicewanger, grave digging	3 00
J. Cole Moxon, work on books	5 00
Check book	3 50
Undertaker, Bro. Turner	5 00
Undertaker, C. St. Clair	12 00
Hearse and hack, C. St. Clair	8 00
G. H. Hilliard, Counselor,	20 00
Insurance, Ensign building	27 50
Error on Wm. Crick, tithing	10 00
Desk, Bishop's agent's office	11 00
Dodgers and posters	9 50
Clothing for poor	4 50
Telephone to Lee's Summit	35
Grave digging for child	2 50
Stationery and letter files	3 50
Revenue and postage stamps	5 54
1st K. C. book acct	55
Mrs. T. W. Smith, a	130 20
T. J. Franklin, a	54 05
Mrs. Fannie Nace, a	8 84
Mrs. S. M. Barrow, a	25 00
M. Givens, a	7 50
A. J. Blakesley, a	44 75
J. H. Nicewanger and wife, a	78 80
Sr. C. St. Clair, a	18 70
Ben. Richmond, a	20 00
Sr. L. Webster, a	45 30
Ruth Turner, a	8 65
Sr. M. Bowker, a	31 35
G. H. Wells, a	20 00
Joseph Westwood, a	48 95
Sr. B. Yates, a	14 65
C. W. Burgunde, a	6 85
Fannie Hook, a	43 85
Sr. John Munson, a	3 24
Richard Martin, a	118 50
Daniel Taylor, a	4 00
Alice Bogarth, a	30 00
Sr. M. Rodens, a	5 00
S. G. Mayo, a	27 90
James Sheen, a	12 90
Sr. J. L. Kerr, a	7 25
B. B. Ballenger, a	11 25
B. Lauerson, a	8 50
Sr. M. Cox, a	1 20
William Waite, a	6 00
Emma Parker, a	8 35
W. H. Blatt, a	12 50
L. Harmon, a	4 25
G. M. Farrow, a	2 40
Poor children, a	2 00
George Syery, a	1 35
Isabella Woodsay, a	21 45
Ida Stewart, a	1 35
Sr. A. Seymore, a	1 85
Thomas Mauzey, a	15 25
Neri Conklin, a	23 00
James Farrow, a	4 00
O. Lytle, a	26 00
Total	$4,139 30
Due church	$ 586 58

NODAWAY DISTRICT.

R. K. Ross, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 29 08
A. Leaverton and wife	2 00
Chris Knudson	20 00
Andrew Jacobson	25 00
C. C. Nelson	20 00
Sr Jacob Hansen	2 00
Stena Nelson	1 00
Katie Scofield	10 00
Thomas Ive	2 00
Ole Madison	75 00
Sr. J. Wohlferd	4 00
S. C. Nelson	5 00
A. B. Hawley	10 00
Christian Kalstrup, o	10 00
Jacob Hansen	5 00
R. K. Ross	125 00
Elizabeth Black	2 40
Mother Madison	5 00
W. B. Torrance and wife	2 50
P. S. McGuire	2 00
Alma Hawley	5 00
Christina Ursenback	1 00
T. W. Curtis	2 50
Layman Kjersner	10 00
E. S. Fannon and wife	125 00
Bro. and Sr. Keen	2 70
William Froyd	9 50
Sarah Knowles	5 00
Jacob Hansen	20 00
Andres Jenson	50 00
C. Anderson	100 00
Mary Ivie	1 00
Ras Lorensen	10 00
M. Winters	5 00
R. F. Hill	2 50
Caroline Torrance	10 00
Ross Grove branch, o	8 08
William Nelson	2 00
Alma Nelson	2 00
Total	$728 24

Expenditures.

Peter Anderson, f	$338 75
M. F. Gowell, e	28 50
E. L. Kelley, Bishop	200 00
J. Arthur Davis, e	6 00
Peter Anderson, e	8 25
Total	$581 50
Due church	$146 74

NORTHEAST DISTRICT.

J. T. Williams, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 5 32
J. P. Young, o	50
Wm. and Jane Kelso, t	2 35
John Lilly, t	7 50
Wm. and N. Chapman, t	4 10
John Allen, o	1 50
William J. Richards, t	8 25
Margaret Kelso, t	3 55
Frederick T. Mussell, t	3 00
John J. Jones, t	24 00
John T. Williams, t	9 00
Alexander G. Young, t	1 62
Charles F. Lankford, t	2 00
Carrie Richards, t	9 50
E. E. Petre, t	34 17
William M. Richards, o	6 00
Richard J. Jones, t	10 00
William J. Griffiths, t	5 50
Samuel Smith, t	12 00
Jacob Waltenbaugh, t	6 00
Harriet Moss, t	1 25
J. T. Tryon, t	5 00
Maggie Surridge, o	25
Maria Surridge, t	3 00
Margaret Davis, t	40 00
Daniel Edmunds, t	9 00
John B. Thomas, t	2 00
Frank A. Dockstader, t	7 10
Thomas Perry, t	50
Martha Griffiths, t	40 00
Windsor Griffiths, o	05
Charles Burnham, t	2 50
Harriet Davis, t	1 00
Maggie Richards, o	10
Frederick Palfrey, t	23 65
Robert Grieve, t	3 40
J. W. Barnett, t	10 00
Highbee branch, o	1 20
George Thorburn, t	10 00
Bro. and Sr. Thomas McDonald, t	10 00
Francis A. Evans, t	8 50
Maggie Frye, t	8 00
Bevier Sisters' Sewing Society, o	40 00
Mary Burnett, t	4 00
Edward Anderson, t	1 00
M. A. Pilkington, t	50
C. C. Petre, t	25 00
Louise Palfrey, t	9 00
Cammie Cochran, t	1 00
Martin A. Trotter, t	60 00
Catherine Rogers, t	1 00
Rosa Cochran, t	4 25
Sarah J. Tanner, t	1 00
S. C. Williams, t	2 80
J. F. Petre, t	2 00
M. Petre, t	5 00
F. A. Knipschild, t	200 00
W. T. Hicklin, t	7 00
Ellen Cochran, t	2 00
M. A. Cochran, t	1 00
M. M. Kelso, t	2 30
David L. Morgan, o	1 00
Margaret Thomas, t	1 00
Total	$713 21

Expenditures.

E. L. Kelley, Bishop	$547 10
G. T. Griffiths, e	5 00
W. E. Summerfield, e	7 50
T. A. Hougas, e	5 00
Martha Griffiths, a	55 00
Bro. and Sr. A. Rice, a	35 00
Nannie Kay, a	15 00
Alex. G. Young, a	10 00
Agent's expenses	4 35
Total	$683 95
Due church	$ 29 26

SOUTHERN DISTRICT.

Henry Sparling, Agent.

Receipts.

George W. Anderson	$ 1 00
Bro. Anway	1 00
Nathaniel Bishop	4 00
Allen Brooner	1 00
Henry Brooner	1 00
W. A. Brooner	10 00
Lula Bishop	60
Isabella Bishop	1 00
Elizabeth J. Cuthbert	1 00
Nathaniel Doty	50
William Deimler	10 00
Edgar Edwards	2 00
Emanuel Edwards	1 00
True Grey	2 50
Jennie Gracy	1 50
Charlie Grey	12 25
Sidney N. Grey, Sr	20 00
Jennie Grey	50
Willie Grey	50
Thomas Hamilton	1 00
N. E. Hickman	2 82
Freddie O Hezelton	18
M. G. Killebrew	2 25
Lou R. Lofton	3 00
Carrie McLain	6 97
Julia Meinecke	2 00
W. R. Pickering	25 00
James Rudd	50
Sr. Rudd	12
Minnie Rudd	05
E. Randall	3 00
W. R. Steele	10 00
C. J. Spurlock	2 88
Mary Steele	9 50
Julia Schofield	5 00
Sr. J. K. Wegley	2 00
Lillie Williams	2 83
E. L. Kelley, Bishop	299 48
Total	$449 88

Expenditures.

J. Alfred Davis, e	$ 2 00
C. J. Spurlock, e	25
Henry Sparling, f	335 00
Postage and stationery	8 20
Henry Sparling, e	104 43
Total	$449 88

ST. LOUIS DISTRICT.

John G. Smith, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 98 53
Alma Saints	5 00
Ashton, Eliza, t	1 00
Archibald, Russell, t	20 00
A small boy	01
Betts, Joseph E., Sr., t	40 00
Billinsky, John J., t	41 83
Burgess, Samuel A	10 00
Bowser, Alice	1 00
Cooke, Noah N., t	33 00
Cooke, Noah N., o	51 00
Cooke, Sarah	25
Cowlishaw, William R., t	5 00
Cole, Joseph G., t	4 00
Crowson, Eliza, t	12 00
Curtis, Annie, t	2 00
Crocker, Isabella	1 75
Davies, Ivor, t	2 65
Dawson, Bertram C., t	10 00
DeJong, Sarah	25
Evans, Urania	1 00
Gall, Jacob F., t	5 00
Hellman, Charles K., t	11 00
Hitchcock, John C., t	41 00
Jaques, Joseph, t	1 00
Jaques, Rachel, t	1 00
Johnson, Catharine, t	15 00
Johnson, Fred, t	9 00
Lloyd, Annie, t	2 25
Markwick, George C., t	2 00
Martin, Sophia	60
McDonald, Mary, t	8 40
McFarlane, John, t	10 00
Molyneaux, Elizabeth	1 00
Owens, Mary M., t	5 00
Owens, Sophia, t	2 00
Patterson, Lizzie	60
Peat, Mary	70
Peat, Edna, t	4 50
Remington, Charles J., t	7 50
Rathbone, Clara	25
Smith, John G., t	12 00
Smith, Elizabeth	1 00
Swift, Joseph A., t	6 00
Thomas, William O., t	100 00
Thomas, Daisy, t	25
Trowbridge, Richard B., t	71 40
Trowbridge, Richard B., (B. rec.) t	38 90
Walrond, Kate G	50
Whiting, Mary, t	6 00
Wilde, James, t	50 00
Thomas, Margaret, deceased, by W. O. T	100 00
Thomas, Margaret, deceased, by C. J. R	50
Roberts, Henry, t	5 00
Total	$859 62

Expenditures.

John S. Parrish, a	$ 10 00
George Edwards and wife, a	85 00
Bridget Mercer, a	30 00
John D. White, f	150 00
John D. White, e	100 00
Amelia Brown, a	32 00
Martha Bullock, a	7 00
Maria Naiden, a	1 00
Maria Naiden, f. e	38 00
Poor	1 80
Total	$454 80
Due church	$404 82

MONTANA.

MONTANA DISTRICT.

J. E. Reese, Agent.

Receipts.

James Smart and wife	$125 00
Edward Burrows	25 00
W. D. Kelley	10 00
Emma Esgar	5 00
P. W. Premo	5 00
Anna Premo	5 00
Lillian Premo	1 00
M. C. Whitney	5 00
Jacob M. Staffason	200 00
D. W. Kelley	15 00
William Sacrey and wife	5 00
Mary Barnard	5 00
Mary H. Raymond	10 00
James Sacrey	5 00
James M. Emmons	21 50
John Pritchard	20 00
Total	$462 50

Expenditures.

Chloe M. Reese, f	$175 00
A. B. Moore, f	60 00
E. L. Kelley, Bishop	225 00
Total	$460 00
Due church	$ 2 50

NEBRASKA.

CENTRAL DISTRICT.

Levi Gamet, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 3 60
Claus Storjohann	45 00
Wm. and Samantha Moore	56 09
Belle Wisdom	5 85
F. S. Gatenby	9 59
Celestine Rush	47 88
J. P. Larson	50 00
E. Downey	35 00
J. H. Jackson	5 00
Mary Jackson	1 50
Cynthia Watson	1 50
William Kester	25 00
Jane Flowers	3 00
May Downey	21 00
Peter Larson	5 00
Blanche M. Slonicker	23 00
Nellie Gamet	1 00
Charles A. Smith	80 00
J. F. Lippencott and wife	35 00
Hester Barton	5 00
Maude L. Fletcher	2 50
Lewis H. Downey	50 00
Edith Larson	1 35
R. C. Wilcox	50
John Potorff	5 00
Levi Gamet and wife	5 00
David Gamet	25
Abbie Logerman	5 00
Ella Neis	1 00
W. H. Blalock	2 00
Julia K. Crosser	1 00
Enos Moore	3 00
C. N. Hutchins	5 00
Estella Boyd	5 00
William Rumel	12 00
Albert Gray	10 00
Total	$567 61

Expenditures.

E. A. Payne, f	$240 00
C. W. Prettyman, f	40 00
E. L. Kelley, Bishop	225 00
Anna Culbertson, a	5 00
Albert Gray, a	15 00
Postage and exchange	2 24
Traveling expense, agent	10 60
Total	$537 84
Due church	$ 29 77

NORTHERN DISTRICT.

J. M. Stubbart, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 58 08
Mamie Suttles	1 00
Rebecca Bishop	5 00
Lloyd Marteeny	3 00
Fred Stanfield	3 00
Addie Doherty	1 50
William Stoft	3 75
Ann Edwards	11 00
James Huff	8 00
Emma Gardner	7 50
Lizzie Roush	25
Ann Brown	5 00
A. Halen	2 00
C. M. Hollenbeck	6 00
H. J. Hudson	20 00
Ora Odessa Carter	4 70
Mary Preston	12 20
Ira C. and Lydia Lewis	23 00
Alice C Swartz	5 00
S. F. Cushman	3 60
Elizabeth Keck	20 00
S. Branton	3 00
W. F. Fetter	2 00
John Avondet	3 00
E. Jackson	25
W. L. Spanswick	1 80
Marcus Bilyne	1 00
J. P. Ogard	10 00
Ellen Frankville	5 00
Addie Place	2 00
Total	$231 63

Expenditures.

E. L. Kelley, Bishop	$188 43
H. W. Belville, f	30 00
H. W. Belville, e	2 00
N. Rumel, a	10 00
Agent's expenses	1 20
Total	$231 63

NORTHERN DISTRICT.

James Huff, Agent.

Receipts.

Ann Starkey	$ 2 00
Lizzie Roush	1 15
Ann Edwards	13 00
W. Fetter	3 00
W. Stoft	7 00
Emma Gardner	10 00
Ellen Caselton	50
Alice C. Swartz	6 00
Agnes Haze	1 00
W. L. Spanswick	4 00
Daniel W. Albertson	5 00
Lloyd Marteeny	26 00
James Huff	17 50
Katherine M. Moran	10 00
C. M. Hollenbeck	3 00
L. E. Huff	6 00
Ira Burdick	6 00
Ora Carter	8 00
Elizabeth Keck	20 00
R. McKittrick	10 00
H. J. Hudson	10 00
W. E. Palmer	25
Susan Watkins	1 50
Elizabeth Mae Watkins	5 00
Alice Reynolds Watkins	5 00
Ann Galley	1 00
Sr. Warner	1 00
George Murie	10 00
Addie O. Doherty	3 00
John Stoft	15 00
Sr. Frankville	5 00
J. F. Weston	4 50
Susanna Agenstein	40 00
John Agenstein	50 00
O. R. Potter	5 00
Ellen Richardson	5 00
James Huff, o	60
Total	$321 00

Expenditures.

Nicholas Rumel, a	$ 40 00
D. M. Rudd, e	5 00
Levi Lightfoot, a	19 00
Jane Jones, a	75
James Huff, e	2 90
Total	$ 67 65
Due church	$253 35

SOUTHERN DISTRICT.

J. W. Waldsmith, Agent.

Receipts

Due church Jan. 1, 1899.	$ 05
Sr. E. C. Hillman, t	9 25
Emma Woolsey, t	25 00
Mary J. Meredith, t	10 00
John Clawson, t	22 00
Walter A. Meyer, t	17 50
E. R. Hillman, t	2 00
Robert S. Hillman, t	1 00
Charles E. Morey, t	5 00
Almund L. Burgess, t	10 00
Charles W. Burgess, t	1 00
Daniel Brollier, t	3 20
Eva M. Coats, t	27 00
Ernest Fike, o	50
Nellie Fike, t	2 00
David Graf, t	15 00

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James J. Teeter, t 20 00
Caroline Bray, t..... 70 00
H. C. Fremming, t 55 00
Robert O. and Amelia Self, t 125 50
Joseph S. Meyer, t..... 14 10
Cornelius Meyer, t..... 8 00
Jane Chapel, t 2 00
Annie Everett, t 6 00
Rachel S. Brown, t..... 32 00
Walter M. Self, t 80 00
Jess Ervin, o..... 1 00
John T. Hillman, t..... 12 27
C. H. Porter, t 38 00
John A. Teeter, t 20 00
William A. Foreman, t.. 15 00
Anna Nielsen, t..... 30 00
George M. Morey, t..... 10 00
M. P. Miller, t..... 10 00
M.J.and Lizzie Schafer,t 75 50
D. B. Jarrad, t..... 11 50
Elizabeth Jarrad, t..... 1 35
Ina Jarrad, t 10
Peter Moldrup, t..... 20 00
Johanna Moldrup, t..... 3 00
Verna Culver, o 17
George Culver, o..... 15
Josie Culver, o..... 15
Merle Culver, o..... 20
S. Culver, o..... 2 00
Lizzie Campbell, o..... 16
Grace Campbell, o 07
Melvin Wakelin, o 11
Ernest Campbell, o..... 05
James A. Trask, t..... 80 00
Della Spear, t 2 00
Porter R. Robertson, t.. 10 00
James E. Robertson, t.. 25
Merle Ferguson, o..... 06
Sr. S. A. Burton, t..... 1 00
Ed Robertson, t..... 50
R. C. Wilcox, t ..... 6)
Sr. M. A. Christy, t 7 00
Viola Barkdall, t 1 00
Grace E. Myers, t 4 00
Peter B. Anderson, t.... 10 00
Michael Miller, o 2 00
H. W. Belville, o..... 25
Samuel Brolliar, t..... 5 00
W. J. Weston, o..... 5)
E. C. Featherston, t..... 2 00
Ella Seaworth, t 25
Thomas Haney, o.. ..... 1 00
Wilber Savage, t 5 00
Sr. R. Wright, o..... 50
Ed Nelson, t..... 5 00
Katrina Meyer, o..... 2 00
Rent, Blue Springs property 24 98

Total $978 71

Expenditures.

Blank book, postage, money orders.....$ 6 99
W. E. Peak, f.....305 00
M. H. Forscutt, f.....120 00
C. H. Porter, f.....240 00
W. M. Self, f..... 80 00
Sr. E. Waldsmith f..... 50 00
J. W. Waldsmith, e..... 31 56
Bro. Holton, a 25
R. C. Wilcox, a..... 9 00
Nancy Hoover, a 2 00
Myron A. Newman, a..... 5 00
Taxes..... 38 38
E. L Kelley, Bishop..... 90 53

Total..... .....$978 71

NEVADA.

NEVADA DISTRICT.

D. R. Jones, Agent.

Receipts.

Due church Jan. 1, 1899..$ 26 80
A. A. Fausett..... 5 00
G. Walmsly..... 9 50
John Walker..... 5 00
Jennie Sprague..... 15 00
William Ridlar..... 10 00
Mary Hawkins..... 40 00
D. R. Jones 10 00

Total.....$121 30

Expenditures.

Thomas Daley, e.....$ 89 50

Due church .....$ 31 80

NEW YORK.

NEW YORK DISTRICT.

Thomas Lester, Agent.

Receipts.

Due church Jan. 1, 1899..$ 3 42
Joseph Squire, Sr..... 12 85
William Clark, Sr..... 50
Frank N. Lester..... 1 25
William Clark, Jr..... 50
Elizabeth Tyson 2 25
Samuel Guilfoy..... 1 00
Elizabeth Guilfoy..... 1 00
Judson Cable 14 00
Bertha Buttery..... 4 00
Homer Buttery..... 5 30
George Potts..... 1 50
William Truman..... 8 00
Thomas H. Truman..... 16 50
William E. White..... 17 00
Ellen Squire..... 3 50
Sarah A. E. Box..... 7 25
Celia Squire..... 25
Agnes Lester 1 00
Mary Ann Beal..... 3 00
Elizabeth Whitnell..... 1 50
Albert E. Stone..... 25 00
Cora F Stone..... 5 00
Estella Stone..... 3 50
William E. Tuttle..... 40 00
Alfred Judkins 1 50
Brooklyn branch..... 2 50
Thomas Lester..... 5 00

Total $188 07

Expenditures.

Mary Pope, a 24 00
Mary Ann Hinds, a..... 7 50
E. L. Kelley, Bishop.....136 57
Wm. H. Kelley, f..... 10 00
M. H. Bond, e..... 10 00

Total.....$188 07

NOVA SCOTIA.

NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

Receipts.

George Gates 5 50
Lizzie Sweeney..... 10 80
Alfred Wood 26 25
Cameron Robinson 20 00
Lois Graham 17 00
Annie Wood..... 2 00
Leander Johnson..... 5 00
Flossie Sanford 20 00
Ada Sanford..... 15 00
H. J. Davison..... 4 00
Isabel Quigley..... 3 00
Robert Newcomb..... 2 00
Mattie O'Brien 2 25
Annie O'Brien 1 75
May Quigley..... 8 00
Edith McKeen..... 2 50
Tamzie Newcomb..... 1 00
James Ripley..... 3 00
Rebecca Wood..... 1 00
Maggie Wood 1 00
Maggie Dimock..... 1 00
Hattie O'Brien 1 00
Minnie Gates 5 00
Solomon Lawrence 8 75
John W. Dimock 1 50

Total $168 30

Expenditures.

Mrs H. J. Davison, f.....162 80
S. O Foss, e..... 5 00
Agent's expenses 50

Total.....$168 30

OHIO.

OHIO DISTRICT.

S. J. Jeffers, Agent.

Receipts.

Due church Jan. 1, 1899..$ 63 59
Bowen, Walter, t..... 50
Bowen, Harriet, t..... 4 50
Benington, Samuel, t..... 5 00
Benington, Rachel, t..... 6 00
Bierly, Amanda, t 1 00
Blackford, Sarah, t..... 1 00
Bishop E L. Kelley 40 00
Burt, John, t 10 50
Blanchard, Sarah, t 10 45
Barton, Addie, o 3 00
Cummings, James V., t.. 10 00
Cummings, Florence, t..... 50
Conrad, Margaret, t..... 25
Davidson, Naomi, t..... 5 00
Davis, John J., t..... 2 00
Duffey, Catherine, t 1 00
Ervin, Flora B., t..... 10 00
Ervin, Phœbe, t..... 1 00
Ervin, Annie E., t.... 2 00
"Friend," o 9 00
Gibson, William T., t... 2 00
Gibson, Maggie, t..... 1 00
Gibson, Katie, t. 1 00
Gabriel, John, t. 5 00
Green, David S., t..... 5 00
Humphrey, Harvey B., t 6 00
Humphrey, F. S., t..... 3 50
Hill, Minnie, o..... 05
Hannah, Maggie, t 1 00
Irons, Sarah A., t..... 25
Jeffers, Elizabeth S., t.. 10 00
Jeffers, Delmont H., t .. 5 00
Jeffers, Samuel J., t..... 20 00
Jones, Robert B., t..... 4 00
Kirkendall, Aaron B., t . 18 00
Kriebel, S. B. and wife,t 15 00
Kriebel, Edna, o..... 1 00
Kimble, Mary, o..... 50
Keck, Cora, o 25
Mathews, Josiah and wife, t..... 20 00
Mathews, Thomas, t 5 00
Mathews, Rachel, t 10 00
Mathews, Mae, t 1 00
Moler, James and wife,o 2 93
Moler, Abbie, o 3 00
Moler, Mattie, t..... 2 40
Moler, H. E., o 15 00
Martin, Louvisa, t..... 5 00
Nevils, Maggie, t... .... 5 00
Nevils, John W., t..... 3 00
Perry, James R., t..... 7 50
Perry, Joannah, t 2 00
Row, William H., t..... 2 00
Rhoads, Emma, t..... 5 00
Spann, Annie E., t..... 5 30
Spann, Annie E., o..... 3 00
Vernon, Isaac, t..... 2 00
Vernon, Jane, t 1 00
Wilson, Wm.F.and wife,t 11 00
Wilson, Clarissa, o..... 25
Williams, Daniel, t..... 4 75
Williams, David, t 2 82
Wren, Edith, t..... 13 00
Wren, Elizabeth, t..... 5 00
Williams, Jane, t..... 2 00
Williams, Geo. and wife,t 2 00
Yingling, A. L., t.....100 00
Milton branch, o..... 1 00

Total $526 79

Expenditures.

James Moler, f.....$160 00
James Moler, e 4 58
H. E. Moler, f.....120 00
J. L. Goodrich, f 100 00
W. H. Kelley, e..... 8 00
J. T. Davis, e..... 10 00
Postage, stationery, orders 2 15
Agent's expenses..... 3 90
Recording deed 50

Total..... .....$409 13

Due church..... $117 66

KIRTLAND DISTRICT.

Eben Miller, Agent.

Receipts.

Allen, Bee Dee.....$ 4 75
Allen, David 10 50
Allen, Joel 7 00
Abbott, Jane 2 25
Abbott, Thomas 50
Baldwin, Emma..... 50
Baldwin, John..... 14 00
Baldwin, Richard and A.. 23 00
Baldwin, Sarah Ann 50
Baldwin, W. J..... 5 25
Barstow, George..... 1 75
Betz, Kate..... 5 00
Blair, Walter..... 15 00
Brockway, Bert..... 9 75
Carlisle, James 11 00
Cooper, C. H..... 1 25
Cooper, Bro. and Sr. C ... 5 00
Cramer, Fred 50
Cramer, John 50
Cramer, John H..... 1 00
Crawford, Lizzie..... 25
Curry, Bro. and Sr. Eben 6 00
Curry, Edna..... 2 38
Dalberg Bro. and Sr. C... 12 75
Darst, Bessie 50
Darst, Thomas..... 1 50
Deveraux, Sallie 20 00
Edwards, George 1 60
Evans, Dora 25
Garrett, E. H..... 2 00
Garwood, Ulysses..... 6 00
Gillespie, Jno.Sr , and M.116 90
Gibbs, John R..... 25
Gordon, Annie..... 25
Gordon, Alex..... 2 50
Groff, Fred C..... 4 00
Graeser, Wm and Ellen.. 6 00
Griffiths, Lulu 25
Griffiths, Hattie R..... 25
Hallibaugh, Jonathan 9 67
Hilliard, G. H., Coun..... 30 00
Hills, Alice L..... 2 00
Holman, John G..... 5 00
Holman, L. S 5 00
Hostetter, William..... 50
Hulmes, Emma..... 1 25
George, Mary..... 25
Jones, Hannah 4 25
Jones, David R..... 50
Lake, Martha 4 00
Lewis, Mary 1 25
Longman, Sr 75
Lutz, Emma..... 95
Lutz, Florence..... 50
Manchester, A. R..... 13 00
Mann, Harry 20
Miller, Ebenezer, Sr 28 00
Miller, Mary Jane 27 50
Miller, Eben and Maggie 114 85
Miller, Robt. and Rhoda.. 13 00
Masters, Mary Ann 5 00
Matthewson, Agnes..... 4 00
Morgan, Abraham 55 15
McConnaughey, James ... 6 75
McConnaughey, Daisy..... 35
McConnaughey, Mary E... 25
McConnaughey, Jessie..... 10
McKenzie, V. S..... 8 50
McMillian, Bro.and Sr.A.. 1 25
Parsons, A. H 25
Pizor, George..... 50
Powell, George..... 2 00
Randall, Lizzie..... 2 00
Reese, Jacob..... 25
Richards, Sr..... 05
Riggs, William 1 00
Russell, Jennie..... 1 30
Russell, Millie..... 4 00
Ryhal, Myrtie..... 20
Robson, Robert..... 50
Shaar, Vincent..... 1 00
Schmidt, Edwin..... 12 00
Smith, F. C..... 3 60
Steffe,Bro.and Sr. Frank.. 3 50
Stewart, Jessie..... 6 00
Stotler, Silas R..... 50
Smith, Carrie..... 9 60
Tate, Lillian..... 2 91
Thompson, Margaret..... 25
True, Isaac..... 10 70
Updyke, Clair J..... 25
Updyke, Hazel..... 25
Warnock, Eliza..... 3 50
Warnock, Emma..... 3 00
Warner, Rosa..... 25
Warner, Clarence..... 50
Warner, Charles..... 13 00
Winkler, Kittie..... 1 00
Winkler,Sr. and daughter 1 00
Wise, Thomas O 3 00
Temple basket offering.... 85
Blake's Mills branch..... 9 75
Butler, Mary..... 50
Butler, Bro and Sr.Orrin.. 75

Total $746 11

Expenditures.

Willard J. Smith, e.....$ 34 00
A. H. Parsons, e..... 70 00
J. F. McDowell, e..... 6 00
Hattie R. Griffiths, f.....230 00
Henry C. Smith, e 10 00
F. J. Ebeling, e..... 33 00
R. Etzenhouser, e 7 00
E. L. Kelley, Bishop..... 50 00
F. C. Smith, e 15 00
F. C. Smith, f.....162 00
Agent's expenses..... 14 65

Total $631 65

Due church $114 46

OKLAHOMA.

OKLAHOMA DISTRICT.

S. J. Hinkle, Agent.

Receipts.

Due church Jan. 1, 1899 $ 66 35
A brother, Cheyenne, Okla 5 00
Aylor, W. M., Okarche, Okla..... 90 00
Butler, S. and A , Kingfisher, Okla..... 53 00
Berry,T.N.,Clayton,Okla. 27 00
Bishop E. L. Kelley..... 50 00
Hart, H. B. and Ina M., Lockhart, Okla..... 11 00
Hiles, G. M.,Downs,Okla.. 1 00
Hinkle, S. J., Stillwater, Okla 1 2)
Hughes.H. C.and J.,Sumner, Okla..... 20 00
Mauzey,F.M.,Kelleyville, I. T..... 7 00
Macrae, W. S. and Edda, Nicely, Okla..... 3 00
Pate, Lewis, Okarche, Okla..... 8 00
Smith, Stephen, Alpha, Okla..... 4 75
Smith, Lawrence G., Kingfisher, Okla 2 40

Total..... $349 30

Expenditures.

Postage and exchange .$ 1 50
Mrs. R. W. Davis, f 100 00
Mrs. R M Maloney, f...105 00
Mrs. W. S. Macrae, f....130 00
C. R. Duncan, e..... 10 00

Total $346 50

Due church .....$ 2 80

ONTARIO.

CHATHAM DISTRICT.

J. H. Tyrrell, Agent.

Receipts.

Due church Jan. 1, 1899 $340 01
Arnold, Minnie, t 2 70
Armstrong, Ida, t 1 00
Aunett, Levi, t..... 3 00
Annett, Elizabeth, t 1 00
Annett, Cynthia L., o... 50
Annett, Almeda and Alice, o 50
Bennett, Walter L., t.... 9 85
Bennett, William, t..... 1 00
Bennett, Elizabeth, t.... 3 00
Bennett, Ray D., t 12 50
Bennett, Richard, o..... 25
Blackmore, George, o... 27
Bristol, Elizabeth, t..... 1 30
Badder, John Wesley and Maggie, t 25 00
Badder, John William, t 3 00
Baguell, A. B., t..... 15 00
Blakely, N.L.and Maria,t 25 27
Brown, Robert, t 19 14
Bear, Rosie, t..... 50
Bacon,S. H. and Maggie,t 15 00
Buck, Robert and Mary,o 50
Burr, Robert, t..... 1 50
Burr, Martha, t..... 1 00
Carter, Julia, t..... 2 80
Campbell, Mary, o 2 50
Dent, Joseph and Margaret, t 10 00
Dent, Caroline, o..... 50
Dent, John and Emma,t 2 50
Dent, Pearl, o..... 10
Dent, George, o..... 05
Dent, Olive, o..... 05
Deneen, Martha, o 25
Elwood, Mary, t..... 12 14
Ellis, Alexander and Mary Jane, o..... 10 25
Ellis, Mary Jane, o..... 1 00
Ellis, Willet, o 1 15
Fletcher, Daniel, o.. ... 25
Fitzthomas, Edward, o . 50
Fields, Charles, o..... 10
Finn, William, o..... 80
Fowler, Johannah, t 11 50
Green, George, t 12 00
Green, G. F. and E. A., t 12 80
Green, Kezia, t..... 2 50
Green, Mary M., t..... 1 30
Green, F. A. and wife, t. 4 25
Green, Philetus and Fannie, o..... 2 50
Greenway, May, t..... 1 00
Gragg, Wesland and Mary, t 4 35
Glaiser, William, t..... 5 00
Guy, Watson, t 21 00
Hampshire, G. and D., t.. 17 20
Hampshire, Hannah E., t 50
Huston, Henry, t 2 50
Huston, Wilhelmina. o... 2 50
Hasson, Mary, o 75
Hanson, Leah, t..... 50
Hughes, Annie, t 1 90
Hildreth, Maggie, t 2 00
Hockley, A. E., t..... 16 00
Hockley, Eulalie, t 2 00
Hall, Malcom, o..... 35
Interest 1 50
Irving, Thos and E. t.... 10 00
Jenkins, Lettie, t..... 1 00
Jacklin, Harriet, t..... 1 00
Kimball, Sr. James, t..... 4 00
Kimball, Martha, t..... 1 00
Kyle, David, o..... 50
Leverton, Mary, t 10 00
Leverton, Elizabeth A., t 2 20
Leverton, F. and E., t.... 13 51
Long, E. W. and Sarah, t 7 00
Leatherdale, H. and J., t 9 01
Lewthwaite, J and E., o 25
Mefflin, Menis and A., t... 10 00
Miller, Lydia, t 1 50
McFadden, Mary, t 5 00
McFadden, George, o 2 00
McFadden, Mary, o 15
McFadden, Arthur, o..... 1 00
McDonald, Lena, t..... 25
Newcomb, Lucinda, t..... 1 25
Nantie, M. M., t 5 00
Outrim, Philip Henry, t... 7 90
Overstreet, Cora. o 50
Osborne, Jas. and R., o... 15
Peacock, Rebecca, t 50
Porter, Jane, t 10
Porter, Andrew, t..... 1 00
Perritt, James, t 5 00
Premeau, o..... 40
Roberts, Robt and E., t.. 25 00
Rock, Charlotte, o..... 37
Roblin, Betsy, t..... 1 25
Reynolds, James, t 2 05
Ross, W. L and Eulalie,t 30 00
Ray, Alice, o 1 00
Simpson Ann, o..... 50
Shaw, Agnes, t 11 00
Shaw, Pheland, t 25 00
Shaw, John and Matilda, t 2 30
Swainson, J. and M., t.... 4 55
Swainson, Earl, t 11 10
Shippy, G M., t..... 8 46
Shippy, Louis B., t 25
Shippy, Frank, t..... 25
Smith, Maria, t..... 90
Smith, Mary, o 25
Side, A., o 2 00
Schrader, Benjamin, t.... 7 95
St. John Grant, o 60
St. John, Louisa, t..... 50
Sharrow, A. and R., t..... 30 00
Smart, F. and E., o..... 1 20
Saylor, Martin, t..... 1 00
Tyrrell, J. H. and E., t ... 10 00
Tyrrell, Levi H., t 2 00
Tyrrell, Janey, t 7 60
Tomlinson, J. and M. J.,t 4 50
Thorp, D. and E., t..... 10 50
Taylor, John, t.....205 00
Taylor, Geo. and Ellen, t. 18 50
Taylor, W. H. and M. A.,t 5 00
Taylor, Chas. and M., t... 1 00
Traxler, Moroni, o 2 05
Thompson, C. I., t..... 4 60
Vince, Mary A., o..... 45
Walker, Geo. and H., t... 2 50
Walker, Eliza, o 1 00
Walker, Alice, o..... 30
Walton, Jas. and Emily,t.. 3 35
Walton, Annie, o..... 30
West, Mary A., o..... 75

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Williamson, James, t..... 2 63
Wrencher, Ambrose, t.... 70
Wilmore, W. and Clara, o. 25

Total $1,206 51

Expenditures.

Jeannette A. Shields, f..$305 00
Catherine J. Tomlinson, f..250 00
Benjamin St. John, e..... 14 00
Bro. and Sr. Bennett, a... 10 00
John Shields, e..... 15 00
George Green, e..... 7 18
Daniel McGregor, e..... 9 00
A. E. Mortimer, e..... 15 00
Agent's expenses..... 11 31
E. L. Kelley, Bishop.....250 00

Total $886 49

Due church.....$320 02

LONDON DISTRICT.

R. C. Evans, Agent.

Receipts.

Due church Jan. 1, 1899..$651 88
Sarah Morrison, t..... 9 00
Robert Brown, t..... 1 00
David Morrison, t..... 5 00
W. A. B. Cline and wife, t 11 00
Walter Morrison, t..... 2 50
Hiram McDonald, t..... 10 00
Viola McDonald, t..... 1 00
Jennie Campbell, t..... 6 00
Annie Grice, t..... 12 00
Martha R. Crake, t..... 6 17
William J. Evans, t..... 2 00
Proton branch, o..... 12 99
J. H. Taylor and wife, t... 16 00
St. Thomas branch, o..... 5 41
Forbes Clark, t..... 6 00
Daniel Gray and wife, t... 8 00
Joseph Osborne, t..... 11 00
James Eastwood, t..... 1 00
Arthur branch, o..... 10 00
Annie Johnson, t..... 1 00
W. A. Hardy and wife, t.. 2 00
Sr. Abe Rogers, t..... 1 00
Louisa Hunt, t..... 4 25
Clara Cambridge, t..... 6 00
Philip Wells, t..... 1 00
Aggie Demons, t..... 25
Clara Timbrell, t..... 10 00
Martha Timbrell, t..... 10 00
James Campbell, t..... 5 00
Windham branch, o..... 15 00
Robert C. Longhurst, t..... 10 00
London branch, o..... 15 72
Lewis Patton, t..... 1 00
Mary A. Judkins, Sr., t... 1 17
Martha Wilson, t..... 2 17
Elizabeth Hamilton, t..... 3 25
Samuel McLean, t..... 5 00
Bethia Taylor, t..... 3 00
Minnie Snell, t..... 80
William Brothers, t..... 10 00
Margaret Snell, t..... 6 50
R. Martin and wife, t..... 5 30
Lura Sherman, t..... 02
Allie Forest, t..... 05
Earl Johnson, t..... 05
George Johnson, t..... 25
Stella Johnson, t..... 15
Irene Johnson, t..... 05
Isaac Taylor and wife, t.. 25 00
Martha Snell, t..... 10 00
William J. Taylor, t..... 6 00
Elizabeth Jaques, t..... 1 00
Sr. Orn, t..... 25
John Knisley and wife, t.. 4 50
Clarence Riley, t..... 25
Mary E. Jackson, t..... 6 20
Letta Sherman, t..... 02
J. T. Butterfield, t..... 10 50
King Cooper and wife, t... 10 00
David Densmore, t..... 15 00
Orilla Beemer, t..... 2 00
Wm. Faulds and wife, t... 5 00
William Rowatt, t..... 20 00
James S. Rainey, t..... 14 05
Luke Grice, t..... 3 00
Alfred Curry, t..... 2 00
E. Beemer and wife, t..... 13 11
Charles Hannah, t..... 1 00
Serena Beemer, t..... 25
Matthias Yerkes, t..... 15 00
Lewis Sherman, t..... 02
Arthur F. Sherman, t..... 2 00
Owen Willing, t..... 55 00
Sarah Blazey, t..... 1 00
Robert Dobson, t..... 10 00
William Campbell, t..... 5 00
Jane Campbell, t..... 12 00
William C. Gardiner, t..... 5 00
R. H. Withrow and wife, t 5 00
Wm. Constable and wife, t 1 25
Lizzie Morrison, t..... 8 00
Dollie Holman, t..... 10 00
R. C Evans and wife, t... 25 60
D. McGregor and wife, t.. 22 40
Thomas Campbell, t..... 6 00
David Taylor, t..... 10 00
William Anderson, t..... 3 00
R. B. Howlett and wife, t 3 00
Elizabeth Blazey, t..... 1 00
S. Pope and wife, t..... 2 00
J. McLean and wife, t..... 9 50
C. McLean and wife, t..... 5 00
Lottie Hagerman, t..... 2 00
Lizzie Grice, t..... 5 00

London conference collection, o..... 4 07
Robert A. Bell, t..... 1 00
Samuel Wilson, t..... 5 00
Martha Cawley, t..... 6 00
Richard Madge, t..... 4 00
Herbert M. Jordan, t..... 6 00
Hiram Dickhout, t..... 2 50
Agnes Matheson, t..... 5 00
James Cambridge, t..... 1 00
Sr. Luke Grice, t..... 5 00
Daniel E. Taylor, t..... 10 00
Richard L. Bigger, t..... 20 00
Edith G. Frazer, t..... 25
William Brain, t..... 10 00
Isaac Pearson, t..... 5 00
John Harrison and fam., t 8 00
Bowley Arnold, t..... 15 00
Abigail Dawson, t..... 05
George C. Derby, t..... 5 00
Cameron Friend, t..... 10 00
Sarah W. Likens, t..... 4 50
John Wyatt and wife, t.. 2 00
Edward C. Likens, t .. 2 00
Walter C. Wale, t..... 3 00
George Rodwell, t..... 10 00
May Jordan, t..... 3 00
Henry Frazer, t..... 6 00
Mrs William Dow, t..... 2 00
James Brown, t..... 2 00
Sarah E. Arn, t..... 75
August Hiller and wife, t 100 00
Geo. Lindsay and wife, t. 1 00
John Wilson, t..... 5 00
Mary A. Judkins, Jr., t .. 20
Roland Minor and wife, t 10 00
George Goheen, t..... 20 00
Philip Phillippin, t..... 1 00
Mary Grice, t..... 14 00
Maggie Rogers, t..... 1 00
William Armstrong, t... 10 00
John Hillis, t..... 5 00
William F. Jordan, t.... 2 25
Louie Oliver, t..... 1 00
Robt. Trusdale and wife, t 9 00
Sr. Wm. J. Jordan, t... 10 00
Archie McLean and wife, t..... 16 00
Agnes McMurdo, t..... 6 00
John Vasbinder and wife, t..... 10 00
Euphemia Gerrie, t..... 1 00
Alex. Kennedy, t..... 9 00
William Silk and wife, t. 5 00
Thomas R. Seaton, t.... 10 00
James Bannister, t..... 5 00
Frederick Gregory and wife, t..... 2 00
May Perry, t..... 23 60
James Dixon, t..... 1 00
William Goulding, t.... 37 00
Fannie Jewell, t..... 2 50
William Place and wife, t 68 00
Albert Marchment and wife, t..... 5 00
Jason Plato and wife.... 6 00
Charlie Bird..... 01
Nellie Else..... 1 00
Sarah Snell..... 10 00
Thomas Butterfield, t... 1 00
Jennie Morrison, t..... 10 00
Lizzie Thompson, t..... 1 00
Jacob Taylor and wife, t. 20 00
James V. Clark, t..... 4 00
Ida M. Wilson, t..... 47
David H. Thompson, t.. 5 00
Annie Cameron, t..... 4 00
George H. Rowatt, t.... 56 00
Robert Hamilton, t..... 30 00
Henry Bigger, t..... 5 00
Masonville branch, o.... 8 00
Alice Knisley, t..... 3 50
Richard H. Silk, t..... 1 00
John McLean, t..... 10
Herbert Rowatt, t..... 25
Thomas Timbrell, t..... 10 00
Mrs M. J. Johnson, t..... 5 00
Joshua Dobson, t..... 24 88
Alex. Clark, t..... 5 00
James Reilly and wife, t.. 17 00
J. Newberry and wife, t .. 60 00
Robert Campbell, t..... 1 75
G. Buschlen and family, t 47 33
Aggie Veale, t..... 2 00
London Sunday school, o 6 51
Robert G. Thompson, t... 2 00
Alda Likins, t..... 2 50
G Whitworth and wife, t 70
E. Whitworth and wife, t 15 00
James Pycock, t..... 7 00
Maria Legge, t..... 1 00
T. Sinclair and wife, t..... 5 00
Elizabeth Meddowcroft, t 5 00
Henry Lonsway, t..... 5 00
Ada Pycock, t..... 2 00
David Pycock, t..... 2 00
Alice Pycock, t..... 65
John E. Pycock, t..... 65
Amy Pycock, t..... 25
Thomas Northey, t..... 5 00
Rebecca Blazey, t..... 1 00
John Deuschling, Jr., and wife, t..... 25 00
Chester Lake, t..... 5 00
Edward Thring, t..... 10 00
Mamie Phipps, t..... 1 00
Amos Smith, t..... 1 00
James Duckworth, t..... 24 25
Jane Jordan, t..... 2 3
Henry Bird, t..... 50
Charlotte Shannon, t..... 5 00
John Whitehead, t..... 1 00

Annie Freeman, t..... 2 00
N. Overholt and wife, t...300 00
S. Person and wife, t..... 25 00
Hattie Barnes, t..... 1 00
George H. Lott, t..... 4 00
Millie Bigger, t..... 35 00
Esther Frank, t..... 2 41
Calista Collins, t..... 20
Sophia Eastwood, t..... 1 00
Alfred Kerr, t..... 1 00
William Shepherdson, t... 8 00
Mabel Eastwood, t..... 1 00
Sarah Morden, t..... 7 00
Aggie Myers, t..... 5 75
John E. Allen, t..... 5 00
Maggie Hamilton, t..... 1 05
Thomas Berry, t..... 10 00
Alex. McMullen, t..... 24 00
Archie Mathison, t..... 5 00
D. W. Cameron and wife, t 50 00
Kettlewell estate, per R. C. Evans, o.....671 15
Barbara Mesle, t..... 2 00
Emily Brown, ret. 1..... 40 00
Alvin Knisley, t..... 70
Thomas A. Phillips, t..... 1 00
A friend, t..... 50
Interest on deposit..... 52 62

Total $3,560 88

Expenditures.

Lizzie Evans, f.....300 00
Alice Gregory, f.....200 04
Louisa St. John, f.....216 00
Maggie MacGregor, f.....159 90
Elizabeth Mortimer, f..... 15 00
Emma Howlett, f.....240 00
Alma Compton, f.....123 35
Lizzie Tomlinson, f..... 50 01
Daniel MacGregor, e..... 33 00
J. L. Mortimer, e..... 10 00
John Shippy, a..... 1 00
Samuel Tomlinson, e..... 27 00
Frederick Gregory, e..... 43 00
A. E. Mortimer, e..... 8 00
B. St. John, e..... 18 00
Ed. N. Compton, e..... 25 00
R. C. Evans, e..... 40 00
John Shields, e..... 10 00
R. B. Howlett, e..... 27 00
Postage and money orders 19 33
E. L. Kelley, Bishop.....1,000 00

Total $2,565 63

Due church.....$ 995 25

OREGON.

OREGON DISTRICT.

Alma Morris, Agent.

Receipts.

Due church Jan. 1, 1899..$ 30 88
Mary E. Webster..... 24 76
Polly A. Morris..... 11 00
Lina Hale..... 22 65
Willie Hale..... 1 50
John and Mary Holmes... 28 20
S. W. and M. S. Moore.... 2 00
Frank Holmes..... 29 90
Jane Edwards..... 1 25
E. A. Murray..... 10 00
C. W. Knox..... 10 00
P. J. Beebe..... 1 95
May Maynard..... 10 00
Carl Lobstein..... 50 00
Florence Wolfenden..... 14 00
Thomas Davis..... 5 00
William Taylor..... 10 00
N. Madden..... 5 00
R. E. Welts..... 5 00
Hannah Tracy..... 5 07
E. A. Wallace..... 5 00

Total $283 16

Expenditures.

A. M. Chase, f.....$246 75
Orders and stationery..... 60

Total.....$247 35

Due church.....$ 35 81

PENNSYLVANIA.

PHILADELPHIA DISTRICT.

John Zimermann, Agent.

Receipts.

Due church Jan. 1, 1899..$ 87 35
William F. Atkinson..... 10 00
Elsworth B. Hull..... 10 00
Eunice Beam..... 9 03
P. Jandrick..... 1 00
Harry B. Mann..... 5 60
Sarah C. Engle..... 1 50
Albert S. Lewis..... 5 00
W. S. Hettrick..... 5 00
Harry Carr..... 5 00
Harry C. Engle, o..... 1 00
Archibald D. Augus..... 15 00
William M. Harrison.... 43 85
Asa Copeland..... 5 00
John Zimermann.....1,100 00

Total..... $1,304 33

Expenditures.

George Robley, e .....$ 20 00
A. H. Parsons, f..... 20 00
A. H. Parsons, e 40 00
E. L. Kelley, Bishop...1,100 00

Total $1,180 00

Due church.....$124 33

PITTSBURG DISTRICT.

L. D. Ullom, Agent.

Receipts.

Due church Jan. 1, 1899..$ 34 44

Pittsburg Branch.

Branch collections.....$ 14 32
Barrett, Geo. and wife .. 35 00
Benner, A. and wife..... 10
Benner, Inez 2 50
Booher, A. K..... 50
Campbell, Robert..... 5 21
Curry, Lemuel 3 00
Curry, Laura B..... 3 00
Crum, Jeannette..... 2 00
Davis, Thomas..... 25
Davis, Sr..... 1 00
Daw, Mrs. E 3 00
Daugherty, W. H..... 10 15
Fairley, E. S. and wife..180 50
Forsythe, Amelia..... 25
Gillespie, Mary A 25
Gillespie, Alex..... 1 50
Hadfield, T. S 2 50
Haskins, S. B. and family 5 30
Handy, M. E 1 00
Lockard, J. H..... 3 15
Lewis, L. C..... 3 00
Long, A. T 5 00
McCabe, George..... 20 00
McCafer, Julia 1 00
Morgan, Nettie..... 2 75
McDowell, W. J. and wife 6 13
Martin, Chester..... 3 00
Murry, E. W..... 2 00
Miller, C. E. and wife... 44 50
Notman, Sarah..... 05
Orr, Emma S 50
Omohundro, E. E. and wife 2 00
Rogers, Jessie 10
Rogers, J. C..... 40
Reese, Jacob..... 3 50
Reese, Frank..... 10 00
Richardson, Sarah 2 50
Robson, Hector 1 10
Scott, Martha J 50
Thomas, Mrs. S..... 1 00
Thomas, Catharine 5 00
Turner, Charles E..... 2 00
Uncafer, Julia 1 00
Young, J. N..... 15
Young, Chloe 10
Young, Maggie..... 05
Young, Jessie..... 05
Young, J. S. B 25
Young, Maggie B..... 25
Young, J. N 1 00

Wheeling Branch.

Branch collections..... 14 47
Brewster, Mary S..... 34 00
Barnes, Anna..... 70
Barnes, Rebecca..... 2 00
Barnes, Elijah..... 10 00
Bartholomew, Florence .. 1 00
Corey, Thomas A..... 16 53
Cook, J. R..... 8 00
Devore, Ella R..... 6 50
Ebeling, J. E. and wife...132 00
Ebeling, Minnie 1 27
Ebeling, Frank..... 50
Ebeling, Dena..... 50
Gill, Harry 5 25
Gill, Sarah E..... 35
Gibbs, J. R..... 1 00
Hughes, Rachel..... 5 00
Interest..... 82
Kennedy, Russell R..... 8 75
Lucas, C. A..... 5 00
Lewis, William 10 00
Liston, Betty 5 00
Martin, John and wife..... 25 00
Paulilian, Peter..... 8 00
Smith, J. F. A. and wife.. 60 05
Serig, Lewis and wife..... 69 20
Tary, O. J..... 45 00
Tary, Bertha D..... 2 00
Teagarden, Margaret J... 2 00
Thomas, A. M. and wife.. 10 60
Ullom, L. D..... 10 00

Fayette City Branch.

Baker, Ellen..... 10
Brightwell, Elizabeth..... 50
Fields, Sarah 50
Fields, Henry..... 50
Gaskill, Porter 10
Gaskill, Stella..... 10
Gaskill, Maud..... 10
Gaskill, Thomas..... 14 40
Gaskill, Anna 60
Hull, Ida 7 50
Hull, Frank..... 2 50
Hull, George W..... 9 15
Hilman, G. W..... 2 00
Moxon, Joseph 1 00
Raisbeck, James..... 5 00
Pace, George..... 1 20
Shotton, William..... 2 00
Shotton, John 28 00

Winship, Henry 1 00
Winship, Mary 1 00

Fairview Branch.

Blake, Flora..... 25
Carr, Will 1 50
Dobbs, James..... 2 30
Dobbs, Jasper 30
Dobbs, Gomer 20
Dobbs, Lovina..... 75
Dobbs, Rosa..... 50
Dobbs, Emma 20
Dobbs, W. H..... 1 75
Dobbs, Charles 65
Dobbs, Gordon 60
Dobbs, Elizabeth 3 85
Dobbs, Lillie 50
Dobbs, Clinton 1 00
Dobbs, J. F..... 90
Ebeling, Dena..... 10
Harris, Mary..... 1 00
Harris, Nancy..... 50
Lydick, Dora..... 3 85
Lydick, McClellan..... 35
Orr, Mary 25
Smith, Allie..... 10
Treadway, Lucy..... 40
Wayt, Joseph..... 2 75
Wayt, Jasper..... 2 05
Wayt, Estella..... 4 15

Beaver Falls Branch.

Forbes, W. H. and wife...127 90
Forbes, Thomas T..... 12
Hodge, W. W..... 4 00
May, B. F..... 9 40
Stinson, R..... 14 00
Simpson, Beulah..... 2 50
Woodward, John..... 25

Total.....$1,194 46

Expenditures.

E. L. Kelley, Bishop.....$264 55
Devore, Ella R., f.....180 00
Devore, L. R., e..... 18 00
Davis, J. T., e..... 15 00
Ebeling, Minnie, f.....144 00
Craig, Sarah J., f.....135 00
McDowell, J. F., e..... 28 25
Griffiths, G. T., e..... 5 00
Etzenhouser, R., e..... 5 30
Kelley, W. H., e..... 10 00
Bishop's agent's expenses 9 80
Ebeling, Francis, e..... 63 00
Craig, James, e..... 15 00
Shinn, Sr. D. L., f.....240 00
Poor 43 25

Total.....$1,176 15

Due church.....$ 18 31

SCRANTON DISTRICT.

A. N. Bishop, Agent.

Receipts.

Isaac Jones, o..... 3 00
Ann Jones, o..... 50
Tallie Jones, o..... 3 00
A. N. Bishop, o..... 1 00
Adam Robertson, o..... 2 00
William Stevens, o..... 2 00
Watkin Jones, o..... 1 00

Total .....$ 12 50

Expenditures.

John T. Davis, e.....$ 12 00
E. L. Kelley, Bishop..... 50

Total..... .....$ 12 50

SANDWICH ISLANDS.

SANDWICH ISLANDS MISSION.

G. J. Waller, Agent.

Receipts.

Kanui, t.....$ 12 00
Maria Niau, t..... 16 00
Sr. Kauhane, t..... 9 75
Wahniealii, o..... 1 00
J. Mahuka, t..... 12 00
J. Namaielua, o..... 1 00
Rebekah Keaeve, o..... 3 60
G. W. Kualaku, t..... 44 25
Minnie Mahuka, o..... 50
Dan Mahuka, o..... 2 50
Amelia Poepoe, o..... 1 00
Joseph M. Poepoe, t..... 20 00
Sr. W. H. Tell, t..... 80 00
Sr. Kalae, o 05
Joseph Puni, o 50
Annie Kawananakoa, o... 50
Sr. Kualaku, o..... 2 00
Cecelia Poepoe, o..... 2 00
John Niau, e 50
Sr. Puni, o 25
Isaiah Halualaui, o..... 1 30
Ed Ingham, t..... 27 00
A friend, o..... 60
Mahoy, o..... 1 00
James LaMoether, o..... 50
Sr. Mahuka, o 1 00
G. J. Waller, t 1,259 25
Book of Mormon sales..... 41 50
Doc. and Cov. sales..... 7 80

Total $1,548 75

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Expenditures.

Sr. Kalae, a	98 00
Sr. Kauhane, a	61 00
U. W. Greene, e	284 00
W. H. Tell, e	2 50
Gulstane K. Poepoe, e	370 25
Book of Mormon printing account, loan	533 00
Total	$1,348 75
Due church	$200 00

TEXAS.

CENTRAL DISTRICT.

E. Bates, Agent.

Receipts.

W. A. Helms	5 75
Mr. M. E. Mitchel	1 50
Mary Ballew	5 50
Florence Barnwell	2 00
J. M. Nunley	2 50
S. R. Hay	10 00
Frank Spicer	2 00
W. R. Standefer	55
Total	$29 80

Expenditures.

A. J. Moore, e	15 00
E. L. Kelley, Bishop	14 80
Total	$29 80

NORTHERN DISTRICT.

A. J. Moore, Agent.

Receipts.

Sr. B. F. Renfroe, t	8 15
B. F. Renfroe, t	2 25
C. C. Holcomb, t	35 00
T. J. Norwood, t	10 00
W. W. Shumaker, t	10 00
Matilda Giengar, t	106 25
J. H Amend, t	100 00
Henry Giengar, t	50 00
Hattie Moore, t	5 00
A. J. Moore, t	50 00
E. L. Kelley, Bishop	62 60
Total	$439 25

Expenditures.

Sr. B. F. Renfroe, f	$180 00
Sr. Julia Moore, f	165 00
T. J. Sheppard, e	4 25
A J. Moore, e	55 00
Sr E. Hensen, f	30 00
E. Hensen, e	5 00
Total	$439 25

SOUTHWESTERN DISTRICT.

O. D. Johnson, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 8 10
Lou Clark, t	1 00
Lydia Curtis, t	10 45
Virginia Hay, t	4 10
Lizzie Edwards, t	1 25
Ruth Gifford, t	1 00
Maud Clark, t	50
Pearl Clark, t	50
Bro and Sr. W. H. Davenport, t	5 00
Bro. and Sr. O. D Johnson, t	2 00
Total	$ 33 90

Expenditures.

A. J. Moore, e	$ 5 00
T. J. Sheppard, e	10 50
Total	$ 15 50
Due church	$ 18 40

NORTHEAST TEXAS AND CHOCTAW DISTRICT.

Ellis Short, Agent.

Receipts.

Peter Adamson	$ 15 00
M. Murry	2 00
B. F. Pollard	1 00
G. H. Rathburn	5 00
J. R. Kenney	2 00
Arthur Gillen	5 00
J. M. Simmons	3 40
A. Z. Rudd	3 25
J. F. Bedwell	4 10
Hollis Clapp	1 00
Ross Moore	1 69
A. L. Newton	90 00
D. O. Harder	30 00
L. S. Moore	17 48
Mira M. Durham	40 00
Jack P. Hervy	13 00
G. W. Sloan	2 00
W. M. Genkins	1 00
L. D. Fifer	1 00
Nancy Fifer	1 00
Jessie Lancaster	1 00
B. F. Burcell	15 00
S. N. Kelso and wife	5 00
Whit Dolby	2 00
R. E. Dolby	2 00
W. J. Carr	2 00
W. T. Peabody	2 00
W. S. Goodman	1 00
W. D. Kittner	1 00
George Hanover	10 00
Ellis Short	800 00
J. L. Jackson	2 00
Eva M. Bailey	10 50
E. D. Bailey	17 50
C. J. Harris	15 00
Total	$1,124 23

Expenditures.

Due agent Jan. 1, 1899	8 45
Mrs C. R Duncan, f	85 00
S. W. Simmons, f	350 00
T. J. Sheppard, f	275 00
E. A. Erwin, f	144 00
J. W. Jackson, f	180 00
I. P. Baggerly, e	2 00
J. D. Erwin, e	42 00
Mrs. Babcock, a	2 00
Ella Redmond, a	10 00
G. H. Hilliard, Counselor	10 00
Poor	30 00
E. D. Bailey, expense to Wilburton	3 50
F. C. Keck, f	14 30
Total	$1,156 25
Due agent	$ 32 02

UTAH.

UTAH DISTRICT.

J. W. Wight, Agent.

Receipts.

Due church Jan 1, 1899.	$ 26 95
Sr. M. Coleman, t	2 00
Sr. M. Larson, t	3 00
H. Rodmall, t	18 00
Sr. C. Woodhead, t	5 00
Sr. P. Sterrett, t	10 00
Sr. J. D. Cooper, t	15 00
"A brother" per E A D., t	17 00
Sr. A. Soderburg, t	15 00
A sister per D. W. W., t	55 15
Ezra Pettit, t	5 00
Jane Pettit, t	5 00
Jane Chase, t	10 00
Sarah Coy, t	10 00
Sr. Chapman, t	5 00
James Toombs, t	20 00
Sr. Hills, t	50
U. Coleman, t	5 00
Sr. Gardner, t	4 00
Mr. Gardner, t	2 00
Sr. M. Clark, t	5 00
A sister, t	19 00
Total	$257 60

Expenditures.

J. W. Wight, f	100 00
S. D. Condit, f	56 25
Money orders	75
J. W. Wight, e	3 25
E. A. Davis, e	2 00
Sr. Boothman, a	8 00
Sr. Jane D. Cooper, agent	87 35
Total	$257 60

UTAH DISTRICT.

Jane D. Cooper, Agent.

Receipts.

J. W. Wight, former agt.	87 35
Sarah Smith, t	10 00
Susan M. White, t	20 00
A sister, t	5 00
Sr. Maren Larson, t	5 00
A sister, per J. W. W., t.	10 00
Minnie Rowdige, t	1 00
Frederick Christensen, t	15 00
Total	$153 35

Expenditures.

S. D. Condit, f	$ 21 88
E. L. Kelley, Bishop	50 00
Money orders and postage	60
J. W. Wight, f	20 00
Sr. Boothman, a	2 00
Total	$94 48
Due church	$ 58 87

VIRGINIA.

NEW HOPE DISTRICT.

Isaac Coffman, Agent.

Receipts.

Isaac Coffman, t	$100 00
Maggie S. Coffman, t	7 00
A brother, t	10 00
O. E. Cleveland, t	5 00
Dr. P. P. Stark, t	50 00
Total	$172 00

Expenditures.

J. L. Goodrich, e	$ 70 00
E. L. Kelley, Bishop	102 00
Total	$172 00

WALES.

EASTERN DISTRICT.

Thomas Gould, Agent.

Receipts.

Lydney branch, o	$ 12 65
Dan Davies, t	14 61
Evan Lewis, t	31 65
Ann Price, o	1 22
Thomas Jones, t	2 44
Henry Ellis, t	29 22
Thomas Ellis, t	9 74
Aberaman branch, o	3 90
David Morris, t	1 22
Lot Bishop, t	2 92
Penygraig branch, o	4 95
James Evans, t	1 22
Total	$115 74

Expenditures.

Due agent Jan. 1, 1899.	$ 29
J. D. Jenkins, f	77 92
Hall rent and hand bills.	2 44
Sr. White, a	3 90
F. G. Pitt, e	13 39
Sr. Stevens, a	97
Sr. Liddington, a	1 22
A. N. Bishop, e	6 00
Money orders and postage	1 23
Total	$107 36
Due church	$ 8 38

WESTERN DISTRICT.

Edward Williams, Agent.

Receipts.

Evan Lewis, t	$ 4 87
Dan Davies, t	4 87
Lot Bishop, t	1 95
Pontyeates branch, o	5 36
Sr. Treharne, o	1 09
Sr. E. A. Lloyd, o	24
Total	$ 18 38

Expenditures.

Sr. Jane Jenkins, f	$ 17 05
Due church	$ 1 33

WEST VIRGINIA.

WEST VIRGINIA DISTRICT.

B. Beall, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 1 27
Adkins, John	1 50
Adkins, Mary	2 00
Beall, Baronet	10 00
Beall, Mary J	75
Ferrell, Thomas K	16 50
Ferrell, Mary, Sen	2 00
Givens, Susan, o	50
Givens, Flora, o	05
Godby, Gordon H	3 40
Givens, Ralph	50
Givens, Martha	11 25
Hoffman, Jonathan H	25
Hoffman, Mary	50
Kearns, Martha J	1 00
Kelley, James	1 00
McCoy, Phoebe	50
Odell, Mary	4 50
Odell, William R	4 50
Russell, Martha	1 00
Russell, James B	1 00
Ruley, Charles J	25
Smith, Sophia, Sen	10 75
Smith, Louella	1 00
Saunders, Sarah	50
Saunders, Bennett	50
Trout, John W	30 00
Williams, Lucinda	2 00
Williams, Clara	1 00
Wilson, Ella	25
Wilson, Isaac B	25
Wilson, Laura	25
Total	$110 72

Expenditures.

G. H. Godby, f	$ 66 50
Bro. and Sr. J. Leason, a.	22 57
D. L. Shinn, e	6 00
W. H. Kelley, e	5 00
L. R. Devore, e	4 00
G. H. Godby, e	6 40
Total	$110 47
Due church	25

WISCONSIN.

NORTHERN DISTRICT.

William Hutchinson, Agent.

Receipts.

Due church Jan. 1, 1899	$ 7 75
Sr. C. C. Waste, t	10 00
Alex. Metcalf, t	2 50
Thomas F. Ganoe, t	9 60
L. L. Cook, o	3 00
Minnie Lampman, t	75
Sr. Longsdorf, t	25
Morse Shedd, t	3 55
Susan Thompson, t	5 00
Jefferson Thompson, t	2 50
Jennie Sanford, t	1 09
Frank Sanford, t	1 00
Carrie Cook, t	2 60
John H. Longsdorf, t	3 00
Zilphia Shellito, t	50
Louisa Shaver, t	1 00
Orrin Knapp, t	1 52
Laura E. Fuller, t	1 00
Total	$56 52

Expenditures.

A. V. Closson, f	48 37
Books	65
Frank L. Sawley, e	7 50
Total	$56 52

SOUTHERN DISTRICT.

C. C. Hoague, Agent.

Receipts.

Due church Jan. 1, 1899.	$ 3 35
Askin, Sarah	7 60
Brott, Mrs. William	8 02
Ball, Fred M	4 10
Barnes, Jane	3 25
Barnes, Mary	2 00
Ball, Frank A	75 00
Blackman, Margaret	2 50
Carrington, Martha	20 00
Dutton, Jasper O	2 00
Dutton, Hattie M	1 00
Dutton, Julia N	6 00
Dutton, O. N	50 00
Davis, Charles	50 00
Dreyer, Joseph	18 62
Edgington, Eliza	1 60
Gaylord, C. E	9 00
Hicks, Lovina E	100 00
Hoague, Mary	8 94
Hoague, Charlie C., Jr.	1 18
Hackett, J. T	1 00
Hare, James R	4 00
Hackett, Elsie	1 00
Hield, Effie, o	2 00
Johnson, E. R. and wife	5 00
Kimball, Walter	10 05
Lockwood, Henry	9 68
Lange, Carl W	10 00
Martin, G. W. and wife	3 00
McDowell, Oliver A	5 50
McDowell, Mrs. W. A	1 75
Oakes, Edith	1 75
Oates, Thornton	10 00
Peacock, Hannah	20 00
Pendleton, J. T	27 20
Pendleton, Rosella F	7 50
Robinson, Serena S	5 00
Robinson, Randall	1 00
Sperry, Ida	6 60
Stevens, H. D. and wife	6 00
See, Mrs. E. R	1 00
Stevens, Kate	1 00
Tree, F. E	5 00
Vail, William	6 00
West, Almon	18
Woodstock, Marion	1 50
Wildermuth, Jerome	7 00
Williams, Edward J	25 00
Woodstock, Henry	1 00
Williams, Agnes	2 00
Total	$561 87

Expenditures.

W. A. McDowell, f	300 00
A. L. Whiteaker, f	180 00
C. H. Burr, e	15 50
J. H. Lake, e	10 00
J. B. Wildermuth, e	5 00
E. M. Wildermuth, e	2 00
Peter Muceus, e	5 00
Postage, money orders, etc	2 40
Total	$519 90
Due church	$ 41 97

RECEIPTS AND EXPENDITURES OF ELDERS, TO DECEMBER 31, 1899.

Names.	Bal. due Jan. 1, 1899. Church.	Elder.	Individual Receipts.	Rec from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
Adams, J. W.	$	$	$114 17	$ 5 00	$119 17	$146 93	$	$27 76
Allen, Arthur			4 40		4 40	7 53		3 13
Anderson, David A.			70 85	40 00	110 85	113 35		2 50
Anderson, Peter		17 08	73 00	18 25	91 25	80 00		5 83
Baggerly, I. P.			13 70	35 00	48 70	48 70		
Baggerly, J. M.			58 76	56 75	115 51	115 51		
Baker, A. M.	4 90		27 22	12 00	44 12	44 12		
Barmore, A. C.	7 55		151 91	17 50	176 96	166 21	10 75	
Barr, Andrew		42 10	68 95	16 52	85 47	43 37		
Beckley, J. R.	1 29		30 05	8 00	39 34	39 71		37
Beebe, G. W., Jr.	1 33		50 72	2 00	54 05	56 26		2 21
Bell, T. J.	3 29		35 57	18 25	57 11	56 39	72 00	
Belville, H. W.		9 51	16 00	2 00	18 00	19 14		10 65
Biggs, Joseph			3 73	13 00	16 73	17 13		40
Bishop, A. N.				6 00	6 00	6 00		
Blackmore, Joseph								
Blair, F. B.		13 80	175 75	105 00	280 75	273 20		6 25

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Names.	Bal. due Jan. 1, 1899. Church.	Elder.	Individual Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
Blanchard, W. W.	$	$49 18	$55 00	$16 00	$71 00	$91 06	$	$69 24
Bond, M. H.	73 63		28 01	35 00	136 64	136 64		
Briggs, E. C.	38 01		21 70	232 62	292 33	220 24	72 09	
Brown, J. M.			22 25	18 00	40 25	40 25		
Brown, Samuel			5 10		5 10	8 64		3 54
Burr, C. H.	5 16		51 36	42 50	99 02	105 29		6 27
Burton, J. F. and wife			133 65	54 30	187 95	187 95		
Butterworth, C. A.	6 96		55 08		62 04	56 16	5 88	
Butterworth, C. E.		2 61	68 41		68 41	66 80		1 00
Caffall, James	3 65		123 02		126 67	106 15	20 52	
Campbell, Duncan			10 30		10 30	10 34		04
Carlson, C. J.		31 00	20 54		20 54	40 54		51 00
Carpenter, J. A.			2 50	15 00	17 50	42 50		25 00
Carpenter, C. I.		4 67	1 00		1 00	1 00		4 67
Case, Hubert			25 92		25 92	29 18		3 26
Chase, A. M.	27 00		91 40		118 40	118 40		
Chatburn, T. W.	22 15		94 15	38 50	154 80	125 00	29 80	
Chatburn, Frank J.			38 95	9 00	47 95	44 12	3 83	
Clapp, J. C.	11 00		19 70	53 00	83 70	116 43		32 73
Closson, A. V.			24 69	30 00	54 69	54 69		
Compton, Ed N.			30 78	25 00	55 78	59 49		3 71
Condit, S. D.		40 30	62 46		62 46	66 59		44 43
Cooper, F. M.			25 50	52 00	77 50	77 50		
Crabb, J. C.			26 60	49 71	76 31	76 31		
Craig, James			42 00	15 00	57 00	65 75		8 75
Daley, Thomas	1 23		118 70	112 50	232 43	196 02	36 41	
Dana, R. R.		38 96	51 45	40 00	91 45	84 15		31 66
Davis, E. A.	85		26 04	2 00	28 89	37 50		8 61
Davis, John		77 05	5 50	85 55	91 05	10 85	3 15	
Davis, J. Alfred		27 07	21 80	2 00	23 80	34 65		37 92
Davis, J. Arthur			17 50	16 00	33 50	35 75		2 25
Davis, J. T.		56 24	44 33	52 00	96 33	70 58		30 49
Davis, R. W.		5 13	20 24	16 00	36 24	61 48		30 37
Davis, Wm.		1 51	63 35	24 00	87 35	95 00		9 16
Davison, H. J.	11 51		79 64	10 80	101 95	99 10	2 85	
Derry, Charles			73 90	73 31	147 21	142 21	5 00	
Devore, L. R.			16 55	22 00	38 55	38 55		
Duncan, C. R.		23 60	48 01	70 65	118 66	95 06		
Ebeling, F. J.	32 45		16 15	131 00	179 60	149 79	29 81	
Ellis, W. D.	9 20		93 25	25 00	127 45	117 63	9 82	
Elvin, R. M.		7 32	111 67		111 67	113 93		9 58
Erwin, J. D.			55 00	42 00	97 00	97 00		
Etzenhouser, R.	6 92		128 40	27 30	162 62	144 45	18 17	
Evans, John R.	5 40		29 40	25 00	59 80	60 41		61
Evans, R. C.	2 20		110 49	40 00	152 69	150 12	2 57	
Forscutt, M. H., and wife			203 57	210 00	413 57	412 52	105 00	
Foss, J. C.		77 44	72 05		72 05	93 52		98 91
Foss, S. O.			70 99	21 00	91 99	91 99		
Gibson, Wm.			6 50		6 50	26 20		19 70
Godby, G. H.	23 29		36 80	11 40	71 49	57 47	14 02	
Goodrich, J. L.		22 55	41 25	70 00	111 25	76 23	12 47	
Gowell, M. F.	4 05		46 14	28 50	78 69	63 25	15 44	
Granger, Francis			2 00	13 50	15 50	13 67	1 83	
Grant, J. A.		34 84	63 71	45 00	108 71	110 20		36 33
Graves, George H.			44 26	10 00	54 26	59 40		5 14
Green, George			6 50	7 18	13 68	18 34		4 66
Greene, U. W.	32 13		49 75	284 00	365 88	364 75	1 13	
Gregory, Frederick			51 88	43 00	94 88	95 51		63
Griffiths, Gomer T.	3 30		118 90	80 00	202 20	189 90	12 30	
Gurwell, L. G.			6 52		6 52	76 06		69 54
Haden, W. E.			2 75	29 00	31 75	35 75		4 00
Hand, C. E., $34.32 furnished by himself			21 68		56 00	56 00		
Hansen, H. N.			39 05	20 00	59 05	56 80	2 25	
Harris, D. L.	16 00		144 70	5 00	165 70	172 96		7 26
Haworth, Walter J.			49 06		49 06	60 26		11 20
Haws, A.	5 65		16 85	57 00	79 50	79 50		
Hayer, Eli		10 00	18 57	16 00	34 57	42 34		17 77
Henson, J. F.	16 21		4 47		20 68	21 10		42
Hodson, W. S.			4 61	10 00	14 61	15 20		59
Holt, Hiram L.	20 32		233 10		253 42	205 79	47 63	
Houghton, Leonard	11 34		21 43	10 00	42 77	56 30		13 53
Hunt, C. J.		21 88	29 66	21 88	51 54	83 45		53 79
Jackson, J. W.			8 50		8 50	8 50		
Jenkins, George	53 18		25 92	15 00	94 10	109 33		15 23
Jenkins, J. D.		3 74	45 18		45 18	40 92	52	
Johnson, L. F.			71 80	21 00	92 80	88 00	4 80	
Kaler, John		8 00	50 65		50 65	77 92		35 27
Keck, A. J.		2 91	67 76		67 76	63 46	1 39	
Keck, F. C.	10 96		66 13	20 00	97 09	95 09	2 00	
Keeler, E.			111 70	48 00	159 70	163 30		3 60
Kelley, T. C.	52 65		109 90	3 00	165 55	175 61		10 06
Kelley, W. H.		83 20	27 40	302 29	329 69	256 49		10 00
Kemp, Henry	2 30		79 65		81 95	77 75	4 20	
Kent, A.		50 89	6 50	30 00	36 50	40 39		54 78
Kephart, W. H		2 25	45 85	29 00	74 85	77 32		4 72
Lake, J. H.,		10 37	90 80	55 00	145 80	140 65		5 22
Lambert, J. R.		17 00	23 76	34 24	58 00	41 00		
Luff, Joseph			61 46	56 94	118 40	118 40		
McDowell, J. F.			144 08	131 25	275 33	257 33	18 00	

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Names.	Bal. due Jan. 1, 1899. Church.	Elder.	Individual Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
McDowell, W. A.			58 67	10 00	68 67	68 14	53	
McKiernan, James			33 65	42 25	75 90	75 90		
MacGregor, Daniel	5 46		164 19	42 00	211 65	217 76		6 11
Macrae, W. S.	35		20 88	36 00	57 23	63 14		5 91
Maloney, R. M.		63 52	16 90	45 00	61 90	41 60		43 22
Mannering, W. H.		39 07	21 22	23 50	44 72	58 90		53 25
Mintun, J. F.		10 68	65 83		65 83	68 88		13 73
Moler, H. E.		29 09	107 94	35 09	143 03	118 81		4 87
Moler, James	28 36		37 59	18 58	84 53	79 42	5 11	
Montague, George	5 88		4 25	30 00	40 13	33 60	6 53	
Moore, A. B.	26 80		125 50	16 50	168 80	142 00	26 80	
Mortimer, A. E.			37 50	23 00	60 50	60 35	15	
Muceus, Peter			46 37	5 00	51 37	46 81	4 56	
Newton, William		8 25	29 55		29 55	203 44		182 14
Nunley, E. W.			11 00		11 00	11 00		
Oehring, Robert			14 50	189 00	203 50	203 50		
Parker, R. J.			44 00	17 00	61 00	62 55		1 55
Parsons, A. H.			23 23	130 00	153 23	143 74	9 49	
Payne, S. D.			37 10	15 00	52 10	49 39	2 71	
Peak, W. E.			66 20	84 00	150 20	142 67	7 53	
Pender, W. S.	15 73		51 32	22 50	89 55	80 92	8 63	
Peterson, J. W.	35		83 28	190 00	273 63	255 13	18 50	
Phillips, A. B.			27 70	12 50	40 20	41 29		1 09
Pitt, F. G.		10 59	112 43	62 45	174 88	175 48		11 19
Porter, C. H.		13 87	44 45	1 25	45 70	72 90		41 07
Prettyman, C. W.								
Reese, Gomer, $70.15 furnished by himself,			2 50		72 65	72 65		
Roberts, I. N.	75		56 33	22 00	79 08	79 19		11
Robley, George W.	4 96		71 80	100 00	176 76	176 76		
Roth, J. S.		52 52	90 36		90 36	92 20		54 36
Roush, J. B.			87 45	5 00	92 45	104 85		12 40
Rudd, D. M.			87 76	18 00	105 76	102 57	3 19	
Russell, F. A.			100 83	5 00	105 83	117 28		11 45
St. John, B.		19 15	39 38	32 00	71 38	78 62		26 39
Sawley, F. L.		2 50	34 00	50 00	84 00	84 00		2 50
Scott, Columbus	5 73		143 61	55 92	205 26	187 08	18 18	
Scott, J. M.		21 29	23 20	37 36	60 56	39 27		
Scott, M. R , Jr.		4 29		50 25	50 25	43 75	2 21	
Scott, S. W. L.	48 25		35 50	50 65	134 40	92 74	41 66	
Self, W. M.			16 00		16 00	22 79		6 79
Shields, John	06		46 93	25 00	71 99	70 44	1 55	
Shinn, D. L.	41 53		21 40	38 50	101 43	56 00	45 43	
Sheehy, F. M.	72		67 30	66 50	134 52	180 64		46 12
Sheldon, T. J.		15 54	177 45	52 43	229 88	214 34		
Sheppard, T. J.		23 75	22 50	39 95	62 45	59 00		20 30
Short, M. T.			25 16		25 16	25 16		
Silvers, A. C.	82		5 55	48 10	54 47	40 86	13 61	
Simmons, S. W.	1 20		21 85	39 50	62 55	47 30	15 25	
Slover, F. M.			40 21		40 21	49 55		9 34
Smart, W. H.			13 55	75 40	88 95	88 95		
Smith, A. H.		5 83	149 23	79 50	228 73	241 70		18 80
Smith, David	2 30		35 50	22 00	59 80	67 50		7 70
Smith, F. A.	2 21		64 69	10 00	76 90	75 00	1 90	
Smith, F. C.		62	85 84	35 00	120 84	121 76		1 54
Smith, George A.			15 59	32 00	47 59	49 00		1 41
Smith, Heman C.	6 75		110 81	110 83	228 39	238 11		9 72
Smith, Henry C. and wife		18 32	30 60	110 00	140 60	200 27		77 99
Smith, H. O.			90 95	75 00	165 95	165 95		
Smith, Isaac M.		55	126 80		126 80	111 25	15 00	
Smith, John			48 44	20 00	68 44	63 44	5 00	
Smith, S. S.			18 30		18 30	22 71		4 41
Smith, W. A.			73 17		73 17	73 17		
Smith, Willard J.		32 68	13 56	44 00	57 56	71 29		46 41
Snively, J. S.			25 40	36 60	62 00	62 00		
Snow, C. L.		87 65	8 10		8 10	60 55		140 10
Southwick, Henry				1 00	1 00	1 00		
Sparling, Henry			16 00	104 43	120 43	120 43		
Sparling, William	8 16		62 55	30 00	100 71	92 01	8 70	
Spurlock, C. J.			31 64	25	31 89	31 19	70	
Stead, J. D.			63 70		63 70	87 17		23 47
Stebbins, H. A.			42 98		42 98	42 98		
Stedman, E. A.		41 86	35 20	86 75	121 95	80 09		
Steffe, Frank				197 00	197 00	189 00	8 00	
Stroh, Samuel			1 00	18 49	19 49	19 49		
Summerfield, William	7 62		21 45	7 50	36 57	36 50	07	
Sutton, J. R.		7 60	37 90		37 90	39 25		8 95
Swenson, Swen		55 41	101 72		101 72	111 18		64 87
Terry, J. M.			202 64	51 25	253 89	248 89	5 00	
Thomas, O. B.			58 60	44 50	103 10	102 82	28	
Tomlinson, G. C.			9 55		9 55	9 10	45	
Tomlinson, S. W.	7 87		60 62	47 00	115 49	116 40		91
Tucker, D. E.		27	74 39	21 00	95 39	62 18	32 94	
Turpen, M. M.		12 94	63 07	55 00	118 07	107 45		2 32
Waldsmith, J. W.			35 20	31 56	66 76	66 76		
Walling, W. H.		15 22	55 87		55 87	88 73		48 08
Walters, R. T.		18 56	31 34		31 34	56 02		43 24
Weld, F. M.		4 00	1 95	56 40	58 35	67 38		13 03
Wells, G. R.			85 00		85 00	119 07		34 07
Welsh, C. P.			78	47 85	48 63	48 63		

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Names.	Bal. due Jan. 1, 1899. Church.	Elder.	Individual Receipts.	Rec from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
White, Alfred	$14 35	$	$38 21	$20 00	$72 56	$72 36	$ 20	$
White, Ammon			15 45		15 45	36 50		21 05
White, D. C.			8 50	29 92	38 42	23 20	15 22	
White, I. N.		11 22	136 04	35 40	171 44	167 66		7 44
White, J. D.			159 50	100 00	259 50	259 50		
Whiteaker, A. L.		2 60	20 55	27 00	47 55	45 98		1 03
Whiting, W. W.		64 79	59 28	68 56	127 84	63 05		
Wight, D. W.			137 22	25 00	162 22	146 84	15 38	
Wight, J. W.			182 36	59 00	241 36	224 56	16 80	
Wight, L. L.		11 20	36 45		36 45	70 00		44 75
Wildermuth, E. M.			19 25	12 00	31 25	31 25		
Wildermuth, J. B.	75		34 29	25 00	60 04	49 27	10 77	
Williams, T. W.			71 75	12 00	83 75	83 75		
Wood, Samuel		57 40	19 53		19 53	39 07		76 94
	$764 02	$1,555 03	$11,098 86	$7,247 16	$19,110 04	$19,004 44	$758 43	$2,207 86

SAINTS' HOME ACCOUNT.

STATEMENT OF RECEIPTS AND EXPENDITURES.

From April 1, 1899, to January 1, 1900.

Receipts.

Julia A. Thomas, Rockland, Maine,	$ 1 00
Sale of hay to Hans Hayer,	4 43
Sale of corn to J. W. Wight,	1 00
Sale of live stock, T. J. Smith,	31 44
Sale of hay to Ed and Chas. Church,	3 25
Sale of corn to Mrs. R. J. Anthony,	50
Sale of hay to John Wahlstrom,	4 00
Pasturage, F. M. Weld,	5 00
Sale of hay to Ed Church,	3 15
E. B. Morgan and wife, Lucas, Io.,	2 00
Sale of hay to J. M. Stubbart,	6 25
Alfred Thomas, Gagetown, Mich.,	50
Julius Carr, Gagetown, Mich.,	15
Catherine Hinton, Gagetown, Mich.,	25
Hannah Warren, Gagetown, Mich.,	10
Alice Parker, Jamestown, Neb., two quilt covers, one pair shoes.	
Mrs. Stedman, board,	26 75
Mrs. Hauna, board,	5 00
Sale of hay, D. C. White,	5 90
Sale of hay, Oliver Hayer,	2 35
Sale of hay, M. J. Danielson,	7 10
Rillie S. Moore for Otis Shumway, Lee Center, Ill.,	50
Sale of hay, J. L. Heathman,	10 40
Sale of hay, J. A. Gunsolley,	6 60
Sale of furniture, J. A. Gunsolley,	9 60
Bro. and Sr. S. A. Rogers, Simeon, Neb.,	5 00
Sale of live stock,	63 36
Real estate, house and lot in Omaha, Neb., Henry Jones, est. value $1,000.00.	
W. E. Price for care of Mary A. Price,	10 00
Pasturage, John Wahlstrom,	5 50
Abbie L. Godfrey, board,	50 00
Pasturage, E. C. Church,	30
Pasturage, Guy Randall,	3 50
Pasturage, Hans Hayer,	10 50
Pasturage, G. W. Weld,	5 40
Pasturage, D. C. White,	5 65
Pasturage, Mendall Clum,	1 50
Pasturage, O. I. Thomas,	4 50
Pasturage, Lewis Gaulter,	5 00
Pasturage, C. F. Church,	6 00
Plowing, Elbert Smith,	50
Pasturage, William Bell,	5 25
Pasturage, J. H. Newman,	13 85
Pasturage, Geo. Bush,	9 45
Pasturage, J. M. Stubbart,	6 50
Pasturage, Elbert Smith,	5 35
Sale of hay, E. L. Kelley,	22 12
William D. Cutler, mortgage $125.00 for care.	
Home visitor per Miss Dancer,	1 00
Ladies' Aid Society, Fall River, Mass.,	5 00
Miranda Ballantyne, Charter Oak, Iowa, one quilt	
Pasturage, J. F. Cave,	2 00
Pasturage, A. L. Ewing,	6 75
Pasturage, E. L. Kelley,	4 00
Sale of one barrel cement, M. J. Danielson,	1 75
Mrs. Anna Salyards,	2 50
Pasturage, Eli Hayer,	12 00
Pasturage, James Braybrooks,	6 65
Pasturage, A. E. Geringer,	6 50
Pasturage, L. O. Ewing,	3 75
Watering stock, G. M. Peters,	5 00
Pasturage, I. W. Allender,	6 24
Sale of coal to E. L. Kelley,	16 54
John Sparks, six bushels potatoes for rent.	
Sale of coal to Mrs. J. W. Wight,	7 16
Sale of coal to Ed Sheen,	3 00
Mary H. Raymond, Helena, Mont.,	2 00
Mrs. Sarah Willet,	100 00
Visitors,	2 25
E. E. Gilbert, one dozen teaspoons.	
E. D. Briggs, offering on insurance,	2 00
Unknown party, six spoons.	
Unknown party, six spoons.	
Melissa Wasson, Linden, Iowa, one quilt.	
Joseph Mather, for wagon,	4 25
Mrs. D. L. Chapman, Persia, Io.,	5 00
Louis Ahrens, Kansas, per Herald Office,	2 50
John Bricker, Ariz., per Herald Office,	50
Ella Baird, Mich., per Herald Office, for wagon,	1 00
Sr. C. E. Smith, Mont., per Herald Office,	1 00
O. A. Erickson, Minn., per Herald Office,	1 70
Mary A. Lewis, for care to January 1, 1900,	104 00
Care Home occupants for 1898 from church account,	1,50
Care Home occupants for 1899 from church account,	2,131
Sale of hay, Joseph Smith,	25 80
Pasturage, A. H. Smith,	27 25
Lone Rock branch, one quilt.	
St. Louis Religio Society, for curtain rods,	1 00
Catherine Hinton, Gagetown, Mich.,	3 00
James and Mary E. Highman, Fairview, Ill., set knives and forks.	
Ella Baird, Mich., for quilt lining,	1 00
Sr. A. M. Stivers, Cal., one clock, one set tablespoons, one set teaspoons.	
Total,	$4,384 99
Balance,	$5,510 52
	$9,895 51
Ladies' Aid Society, Buchanan, Mich., one quilt.	
Sunday school, Carson, Iowa, one quilt, one comforter, two pair cotton blankets.	
Mrs. Roush, Lamoni, Iowa, picture.	
Bible class, Perry, Iowa, one quilt.	
Mrs. Martha Salisbury, one comforter.	
Dora Phelps, one quilt.	
Beryl Kendall, Benan, Iowa, one pillow.	
L. D. S. Aid Society, Wilber, Neb., one quilt.	
Mrs. R. J. Whitney, Naperville, Ill., book mark and fancy articles.	
Willing Workers Sewing Circle, Haverhill, Mass., three comforters.	
A. G. Mumma, clock.	
Blair Mercantile Co., bananas.	
John Scott, turkey and duck.	
George Morrill, turkey.	
Ann Johnson, one quilt, two sheets.	
Mrs. John Rudd, Dow City, Iowa, one quilt.	

Expenditures.

Balance due church April 1, 1899,	$6,595 68
Running expenses per Miss Dancer,	1,042 63
Coal,	121 98
Insurance,	120 35
Superintendent of Home farm, M. J. Danielson,	240 15
John Hougas, carpenter work,	19 40
Fruit trees, D. C. Oneill,	46 00
Produce, 54 bushels corn @ 25 ct.	13 50
Horse shoeing, Hougas, Gray & Co.,	22 75
Horse feed and liniment,	1 95
Repair of chair, Heywood Bros. & Wakefield,	4 75
One barrel molasses,	10 21
Nursery stock, Gardner & Son,	1 00
W. B. Kelley, dehorning cattle,	50
John Wahlstrom, labor,	50 21
Furniture, W. A. Hopkins,	179 94
Lumber and tiling, I. W. Allender,	117 74
Telephone service,	7 50
Swill cart, A. Howard,	6 90
Hat for Bro. Harrop,	20
Labor, Geo. Willis,	5 07
Labor, Austin Olsen,	8 62
Labor, George Bush,	63 36
One pair blankets,	2 75
300 berry plants, John Wahlstrom,	75
Labor, H. Danielson,	11 25
Labor, Ed C. Church,	6 70
Dr. J. Moore, veterinary surgeon,	4 50
Labor, J. H. Newman,	14 85
Labor, J. M. Stubbart,	4 05
C. H. Barrows, paints, etc.,	127 00
Mowing, A. M. Newberry,	11 90
Brick, R. C. Norcutt,	4 50
Labor, R. Dorsey,	1 50
Labor, Charles E. Franks,	4 50
Labor, William Bell,	2 25
Labor, A. L. Ewing,	6 75
Brick, H. Ewing,	21 94
Moving buildings, Charles Butler,	20 00
Organ, Mrs. C. B. Kelley,	70 00
Live stock, E. L. Kelley,	35 00
Buggy, single harness, tongue, E. L. Kelley,	45 00
Double harness and nets, E. L. Kelley,	20 00
One pair blankets, E. L. Kelley,	3 00
W. C. Lanyon, clothing,	10 00
Refine Harvey, per bill,	16 60
Labor, James Braybrooks,	7 13
Labor, A. E. Geringer,	6 50
Labor, L. O. Ewing,	3 75
Labor, Barney Nelson,	30 50
Freight on coal,	36 10
Wood,	4 00
Lap robe,	5 00
Labor, Aaron Allen,	4 75
Threshing corn, James Nelson,	4 00
Real estate, John N. Lawrence,	582 75
Agricultural implements, Bowsher & Biddison,	44 75
Medical attendance and medicine,	34 85
Pasturage to J. S. Snively,	4 00
Labor, Vernon Newberry,	1 75
Labor, Hale Smith,	50
Total	$9,895 51

SPECIAL COLLECTION GENERAL SUNDAY SCHOOL ASSOCIATION FOR SAINTS' HOME.

By A. B. Hanson, Treas.

The following are the receipts and expenditures of the the special Sunday school collection for furnishing halls of Saints' Home. Ordered by General Sunday School Association in convention at Independence, Missouri, April 4, 1898:—

Receipts.

Total receipts from May 9 to August 4, 1898,	$549 27

Expenditures.

Expenses incident to advertising collection in church organ, and cost of receipting schools and individuals,	$ 9 48	
Turned over to Bishop Kelley and purchasing committee,	$539 79	
	$549 27	$549 27

Very respectfully submitted,

A. B. HANSON,

Treas. Gen'l. S. S. Ass'n.

LAMONI, Iowa, March 19, 1900.

GRACELAND COLLEGE ACCOUNT.

WILLIAM ANDERSON.

Receipts.

Wm. T. Kyte,	$ 25 00
John H. Hansen,	50 00
Sr. Branard, by J. W. Wight,	5 00
Wm. Anderson,	30 00
Total	$110 00

J. H. HANSEN.

Receipts.

D. C. Kinnaman,	$ 10 00
Mary P. Davis,	30
W. C. Fetter,	50
Mrs. Geo. Kemp, Jr.,	50
F. Good,	1 00
W. F. Elswick,	25 00
E. L. Ware,	50
Sr. Geo. Kemp,	1 00
David Brewster,	2 00
A friend,	1 00
John Kirkwood,	30 00
James Lapworth,	30 00
John Lapworth,	30 00
James F. Lippencott,	5 00
James M. Kelley,	25 00
Total	$161 80

E. L. KELLEY.

Receipts.

Mrs. W. H. Kelley, Lamoni, Iowa,	5 00
Miss J. Russell, Kirtland, Ohio,	25
Miss Eva Householder, Kirtland, Ohio,	50
F. Steffe, Kirtland, Ohio,	1 00
Wm. Maddocks, per T. Taylor, England,	4 87
V. T. Glidden, Mich,	1 00
W. C. Flanders, Stewartsville, Mo.,	10 00
Nellie Martin, Perry, Io.,	2 00
E. and M. Miller, Ohio,	5 00
Margaret McKenzie, Ohio.,	1 00
Wm. G. Kimball, Ohio,	1 00
Isaac Carlile, Jr., Iowa,	5 00
J. W. Martin,	1 00
A friend, Neb,	25 00
Vera Kinne, Iowa,	25
Mide Kinne, Iowa,	25
Lysle Kinne, Iowa,	25
Chester Kinne, Iowa,	25
Lloyd Marteeny, Iowa,	1 00
John Hall, Iowa,	1 00

The following names were not published, but amount was included in last report:—

Wm. Taylor, Ore.,	25
A sister, Iowa,	5 00
J. M. Severance, Wash.,	50
John McKenzie, Mo.,	1 00
G. J. Waller, H. I.,	25 00
A. B Purfurst, Cal.,	7 50
M. C. and E. H. Fisher, Mass.,	25 00
R. H. Davis, Kan.,	2 50
Priscilla Davis, Kan.,	2 50
Wm. C. Nirk, Iowa.,	1 00
A. M. Nirk, Iowa.,	50
Emma Weeks, Iowa.,	25
Thomas Hughes, Iowa.,	25
P. W. Fredrickson, Iowa.,	10 00
S. Bartlett, on contract.,	18 00
S. C Diggle, on contract.,	122 60
A sister,	25 00
Higbee, Mo., branch.,	90
List per Herald Office.,	41 06
John F. Harris, Jr.,	10
John Allen,	25
Henry Echternacht,	1 00
Sale of coal to Home,	7 48
A friend, (R. B.),	5 00
Mrs H. B. Gilbert,	5 00
A. Badham,	16 00
Mrs. J. H. Royce,	8 00
W. W. Houseman,	1 00
Flo. Bailey,	1 00
Julia Baker,	1 00
Ella Davis,	5 00
Peter Bailey,	3 00
Mary Emrick,	1 00
Johnathan Emrick,	1 00
L. M. Smith,	25
Samuel and Alta Stroh,	5 00
D. F. Nicholson,	25 00
Sr. B. Haws,	25 00
E B. Morgan and wife,	1 00
W. A. Smith and wife,	1 00
Annie L. Stuart,	1 50
Andrew Johnson,	1 00

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Alma Fyrando	1 00
Sr. Thomas Thomas	50
Total	$465 51

HERALD OFFICE.

Receipts.

H. T. Watson	1 00
George D. Satterfield	10 00
William Leeka	5 00
Clay Cross Branch, Eng.	10 00
Ella S. Cator	1 50
Henry Tabbiner	5 00
M. J. Shafer	5 00
Robert Ballantyne	2 00
Wallaceburg Branch, Ont.	50
Mr. and Mrs. S. McMullen	1 00
Bro. and Sr. L. Korf	2 00
D M. and Nellie Rudd	5 00
G. W. Anness	50
C. J. Spurlock	51
John Farley	1 00
Youngstown Branch, O.	2 00
Mrs. C. M. Woodford	1 00
William Griffin	3 05
E. Barrows	5 00
William Talbot	1 00
Mrs. William Watson	1 00
O. S. Gunnerson	10
John Wood and wife	50
Grace Wood	10
Ellen Fletcher	50
Mrs. F. O. Thomason	1 00
A. H. Adams	2 00
Mrs. Samuel Sloan	25
Anna and Mary Winship	60
A. C. Bell	10
J. F. Redfield	1 00
Andrew Peterson	1 00
Ella Baird	1 00
Mr. and Mrs. M. W. Barrett	10 00
Auburn Branch, Iowa	10 00
John Hougas	3 00
Charles Albertson	10 00
Mrs. David Dancer	8 50
Minnie Ebinger	5 00
Ella Parker	1 00
John Teasdale	50
Sarah A. Morris	1 00
Julia N. Dutton	1 00
A. A. Robbins	10
Leialah A. Lewis	1 50
Mrs. G. W. Anness	25
J. E. Condit	1 00
James Farley	1 00
Clinton Williams	1 00
Edwin Sandy	1 00
Will S. Pender	1 00
John Dyche	51
James F. Lippincott	1 00
C. J. Lundeen	45
Sr. Ellen Pierson	20
Johnny T. Wood	10
H. R. Hansen	5 00
S. A. Davis	10
Isaac Carlile, Jr.	5 00
Mrs J. W. Newberry	1 00
Mrs. E. Eichhorn	50
Elizabeth Grimmett	50
Brooklyn S. S., N. Y.	5 00
John Smith, Mass	1 00
A Sister, Ore	25
O. E Coiner	1 00
T. J. Lawn	25
James Bowman	1 00
Samuel Rowley	1 00
J. A. Pratt	2 00
Laura I. Cook	50
J. Jolley	1 00
Mrs. M. Le Gay	20
Nettie Paulson	10
Mrs M. H. Forscutt	2 00
Sister Eliasson	1 00
Olive M. Ames	50
Clara C. Smith	1 00
Rock Creek branch, Ill.,	3 05
Mrs. E. Austin	10
Mamie Paulson	10

John Day, Oreg.

Sr. J. Remer	10
Sr. R O. Fields	10
Sr. L. E. Fields	10
Mrs. C. Fosher	10
Sr. Lina M Hale	10
George Gundlach	10
Mrs. Carson	10
Mrs. Alda Myres	10
Mc. Columu	10
Basford	10
Larry Oconar	10
Main Tims	10
Mrs. E. E. Luce	10
Mrs. Baley	10
Mrs. Ashford	10
Mrs. McCallum	10
Mrs. M. E. Timms	10
W. W. Ager	10
Sr. N. Ager	10
Sr. T. M. Fields	10
Mrs. Rachel Luce	10
Bro. Alma Norris	10
Villie T. Hale	10
Julia Norman	10
C. J. Johnson	10
Mr. Aldrich	10
John Luce	10
Chas. Cassady	10
A. J. Flemings	10
Mrs. S. Hall	25
Mr. Hinch	25
L. Hackeney	05
Mr. Remer	25
Mrs. L. M. Wood	25
Mrs. Fell	25
Cash	1 10
Albert T. Davis	1 50
Annie Miller	25
Elizabeth Tucker	25
Jos. E. Ebeling	1 00
Mrs. Eliza Eukes	1 00
Mrs. S. Turner	50
Geo. Vallem	1 00
Mrs. B. Bardsley	1 00
D. F. Nicholson	8 50
Matilda Percival	25
Mrs. E. Adams	1 00
Chas. Cooper	1 00
Crescent Sunday school	15 53
Mrs. E. E. Holman	50
Oliver Hayer	8 50
Chain to March 31	280 50
James Comstock	50
Mrs. E. S. Tainter	5 00
F. G. Spaulding	50
A Sister, Cal.	5 00
E. A. Blakeslee	8 50
Effie Adams Benedict	8 50
Mrs. David Dancer	8 50
Mrs. William Nunn	25
Persie Nunn	25
Mrs M A. Wetherell	50
Inez U. Brown	10
Charles Morgan	50
Blanche Slonecker	10
J. G. Vickrey	10
Mattie McPherson	10
Carrie Sund	1 00
Emma Smith	1 00
William A. McClain	1 00
Ardelia M. Clark	50
D. A. Anderson	2 00
Una Guthrie	50
W. E. Williamson	5 00
Nathan Teale	1 00
Mrs. Zylpha Cochran	25
Susie Tainter	1 00
Thomas W Murphy	10
Sarah J. Ross	1 00
Robert Winning	25 00
C. E. Blair	20 00
London Branch, Ont	55 00
Nellie Nunn	25
Omar Nunn	25
Almira M. Snow	10
R. W. Fillmore and wife	50
Fall River Branch, Mass.	9 75
Mrs. Sereno S. Robinson	50
Dora Vickrey	10
John Scott	8 50
Mrs. A. R. Crippen	50
New Bedford Branch, Massachusetts	12 09
M. E. Batten	25
M. L. Middleton	1 00
R. A. Gunsolley	50
Ruth Gunsolley	50
Geo. H. Gunsolley	50
A. H. Anderson	5 00
Chain letters received by J. A. Gunsolley	7 10
Young People's Mutual Advance Society, Omaha, Neb.	5 25
Mary E. Turner	10
Effie Adams Benedict	5 00
Ada B. Sanford	1 00
Butterworth, (Aus.)	1 22
Sr. Butterworth, (Aus.)	1 22
Leyland, (Aus.)	61
John Scofield, (Eng.)	1 20
Vida Elvin	5 56
Bro. Sheffer	10
Sr. Vanallm	10
Sr. S. Mogg	10
Geo. D. Satterfield	5 00
Hans Hansen	1 00
Mrs. J. L. Coddington	25
Ladies Aid Society, Fall River, Mass	5 00
D. T. Shaw	20
O. H. Riggs	8 50
Chain, from March 31, to July 27, 1899	8 10
Arthur H. Adams	2 00
Bertha A. Greer	8 50
William Clark	50
James Parks	2 50
Baxter, (Aus.)	61
John Jones, (Aus.)	61
Keppe, (Aus.)	61
A. Jenson	5 00
M. E. Horton	10
Bro. Blackman	10
Sr. Relyea	10
Sr. T. Mogg	10
Bro. Geo. Taylor	10
Effie A. Benedict	3 50
Mrs. R. M. Minard	10
Sr. Everitt	10
John Smith	1 00
Nellie Booth	1 00
John Heap	10
Edwin T. Dawson	10
Waddington S. S., Cal.	1 00
Sr. Eliza Anderson	1 00
James Worthington	1 00
Sr. Wm. Worthington	50
Sr. S. Robinson	50
P. Peterson	5 00
Chain	10
Oliver Hayer	8 00
Ella D. Whitehead	16 50
O. H. Riggs, M. D.	8 00
Arthur H. Adams	2 00
E. A. Blakeslee	8 00
John Scott	8 00
A. B. Hanson	8 00
Bertha A. Greer	8 00
Lamoni Religio	17 64
John G Hallam	1 00
E. L. Kelley	8 00
Chain	50
A Friend	25 00
Ellis Short	15 00
Rosa Wright	25 00
Jennie H. Newton	5 00
Mrs. E. B. Edson	5 00
John Robinson, Jr.	5 00
Frances S. Cross	50
Nora Short	10 00
Mrs. Anna Green	10
Mary M. Green	50
Dexter F. Coombs	2 00
Frank Criley	8 50
A. B. Hanson	8 50
Jane Fuller	25
Ralph G Smith	5 00
F. Christie	70
Ellis Short	25 00
Cora Cunningham	10
W. L. John	2 50
John Scott	8 50
E. L. Kelley	8 50
Oliver Hayer	8 50
S. T. Day	5 00
J. W. Karr	1 50
Dow City branch	17 00
J. A. Newlin	5 00
Arthur H. Adams	2 00
Mrs. G. A. Blakeslee	10 00
Wm. Clow	5 00
Carl Rudolph	5 00
Ella D. Whitehead	8 50
A. B. Hanson	8 50
O. H. Riggs, M. D.	8 50
E. A. Blakeslee	8 50
Mrs. M T. Short	10 00
Geo. Harrington	5 00
G. J. Waller	25 00
Anna Dancer	8 50
John Scott	8 50
Oliver Hayer	8 50
Theresa Carpenter	50
Bro Honk's boys	50
Mrs. E. D. Whitehead	8 50
Total	$1,200 27

DIED.

MEFFERD. — Virgil Mefferd, born August 29, 1837, in the county of Muhlenberg, Kentucky. With his parents he landed in Pottawattamie, Iowa, June 25, 1850; thence to Harrison County. He was married to Jane C. Cadwell in 1866. Was baptized into the Reorganized Church by Elder Charles Derry, at Woodbine, September 15, 1889. He died March 20, 1900, leaving a wife and three children. He had suffered much, but retained his faith in the religion of Jesus Christ, and it is hoped is resting in the paradise of God, awaiting the resurrection of the just. He was buried from the Saints' church; funeral sermon by Elder Charles Derry, at his request, from the words in Hebrews 9:27, 28. Elder Kibler, at the request of the sick wife, held a brief service in their house, prior to the departure for the church, which afforded comfort to the bereaved and afflicted companion, who was not able to attend the funeral service. May God comfort her and her children.

HOUK. — At her father's residence near Garey, California, Dora Houk, beloved daughter of Bro. John and Sr. Angeline Houk. Sister Dora had been sick some time at her sister's home in Los Angeles, and improved so much that her mother took her home; she soon became worse, and in two days, surrounded by parents and brothers and sister, she passed away, and the sorrowing ones were called to lay her away to rest until the Blessed One shall come, when we hope she will come forth in the glory of the first resurrection. Sister Dora was born February 14, 1881; baptized September 24, 1893, and was 18 years, 1 month, and 17 days old when she died. The burial services were performed by J. R. Morris, a Methodist preacher. Later, Elder E. Keeler preached a memorial discourse to friends and neighbors.

SHUPE.—Riley Shupe, born in Grayson County, Virginia, in 1830. He was the son of Peter and Sarah Shupe, and with his parents moved to Brown County, Illinois, in 1842; remained until the spring of 1846, when he went to Nauvoo, and started for the West, arriving at Council Bluffs, Iowa, in 1847. Came to Harrison County, Iowa, in 1850. Was married to Cynthia Lockling in May, 1851; his wife was a native of Vermont. Having no children of their own, they adopted four homeless ones, and educated them and cared for them as they would for the fruit of their own bodies; they with their foster mother survive him. Besides his wife and the four adopted children he leaves a brother, a sister, and a host of relatives and friends to mourn. He died in Calhoun Township, Harrison County, Iowa, August 26, 1899. Funeral preached at his home by Elder C. Derry. He was known as a kind and loving husband and father, and was loved and respected by all who knew him. He was a member of the church, but the writer does not know the date of his baptism. He who shelters the homeless, and cares for the fatherless, will not lose his reward.

REESE.—John E. Reese was born June 12, 1818, at Carpont, Carmarthenshire, Wales; was married to Mary Davis at Morristown, Wales, in 1838. To them have been born five sons and two daughters, four sons and one daughter still remain, and are residents of Gallatin County. In 1857, with his family, he came to the United States; in 1860 he crossed the plains by way of Utah, and thence to Bannack and Alder Gulch, settling in Gallatin County, Montana, at his present home in 1864. He united with the Reorganized Church September 29, 1867, and has been an active member and worker of the same till death claimed him.

BILLINGS.—Elizabeth C., wife of P. B. Billings, died at her home, Sargentville, Maine, March 9, 1900. She would have been 70 years old had she lived till August, and nearly forty-eight of those years were spent with her companion. She was a true and faithful wife and a kind mother. She never joined a church, but was a Bible reader, always respected religion, was both honest and prompt in business and in fact was a superior woman. Funeral services at the Baptist chapel, conducted by Rev. E. S. Drew. She had a sweet voice and was often heard singing:—

There is a place where my hopes are stayed,
My heart and my treasures are there,
Where flowers immortal never fade,
And fields are eternally fair.

That blissful place is my father's land,
By faith its delights I explore;
Come favor my flight, angelic band,
And waft me in peace to the shore.

ALLEN.—At Kansas City, Missouri, March 22, 1900, son of Elder Arthur and Sr. Jessie Allen. He was born December 16, 1899. Funeral at the home, conducted by Elder R. M. Elvin; sermon by Elder B. J. Scott.

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The Saints' Herald.

(Established 1860.)

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

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RSSalyardsSec

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RUSSIA HAS NO FEAR OF ENGLAND.

Why should England protest or make a fuss because Russia has massed troops at Kushk and taken a foothold in Persia? We are at home. England has nothing to say about what we are doing within the limits of our own domain.

As for Persia, she is not, so far as I know, a vassal State of Great Britain. She is free to grant concessions for railroads to whomsoever it seems good to her, and to contract loans with whomsoever she pleases. Nothing in all that concerns the English.

But had not England been uncomfortably engaged in south Africa she might not have let these things pass without saying something, for she is a great talker.

Unhappily, or happily, as you prefer, Russia is a power devoted entirely to works of peace. Our emperor is pacific, our people are pacific. We are all pacific. The puissant monarch who took the initiative in The Hague conference owes it to himself, owes it to Europe and to the world, not to let loose war without extreme necessity.

The question that every one here is asking himself is, Can we passively assist at the complete crushing of the Dutch population of south Africa? And it will be necessary to answer it. For above the interest of peace lies the interest of humanity. It is impossible to disguise it; the war which the English are making against the Boers is essentially a war against humanity. In this regard what our Emperor will decide I cannot say, or even know, at present. But he will decide something, for his heart bleeds at the sight of what is happening in south Africa. If he takes his time in deciding it is because his decision will be of great weight for Europe and for the world.

Whatever the Emperor decides, Russia will carry it out—and without fear of the English fleet, even admitting that it be what the English proclaim it to be, invincible, than which nothing is less certain, because nothing is less proved. And we have even less fear of the British army.

This army, commanded by the most famous chiefs, cannot whip the Boers, who are only peasants improvised into soldiers, and three times less numerous than their foe. The easy reputation is has acquired in the course of wars undertaken against half savage populations has suddenly vanished when it found itself before white soldiers and commanded in European style.

If England were to have a war with Russia she would be irrevocably lost. There is not a shadow of doubt about that. O! we shall not go to seek her out in her island, where, anyway, she is stifling. But we shall know enough to strike her where she is most vulnerable, in India—within our reach.

I believe she will surely defend herself with all her strength, but that she will no less surely succumb. The day the Russian avalanche, rolling from the heights of the Pamire, crashes down upon India with dædal force, Britannic domination in the vast empire of the East will be at an end. — *Count Mouravieff, Minister of Foreign Affairs, in Chicago Tribune.*

STAND FOR FREE SPEECH.

London, March 19, 3 a. m.—The stop-the-war advocates are having a rough time trying to promote their cause through public meetings. At Leeds to-day the peace lovers were prohibited by the authorities from holding a meeting at the city markets.

Two of the leaders attempted to address a gathering in one of the recreation grounds known as Jews' Park, when the crowds immediately began shouting "Rule Britannia," waved Union Jacks, and pelted the orators vigorously with snowballs. Both escaped with difficulty, minus hats and badly bruised.

A big mass meeting will soon be held in London to demand free speech.

James Jeffrey of the London County Council announced at a meeting of the Metropolitan Radical Federation yesterday that 1,000 workingmen were to be enrolled as an army for defense for speakers and others taking part in peace meetings.

At Wakefield the followers of John Kensit, who looted a church the other day, held an open air meeting surrounded by police. Their speeches had no reference to war, but, fearing a misapprehension of this intent of the meeting and the consequent attack, a Union Jack was held up by each speaker, who, to make it doubly sure, explained that the object had nothing to do with the Boers, but was to denounce those of the clergy who received pay from the Church of England and at the same time did work for the Church of Rome.

The question of the right of free speech in England is becoming more important daily. So many pro-Boer meetings have been broken up and so many speakers have been maltreated for daring to express in public views opposed to popular ideas that the necessity for Parliamentary action in the matter seems imperative.

At Hampstead the Liberal Radical association yesterday passed a resolution condemning the recent attempts to deprive the English people of their inalienable right to free speech in public meetings, and calling upon the government to take immediate steps to secure the performance of their duties by the local authorities, and institute proceedings against that portion of the press to whose incitement these attempts are largely due.

The Free Speech Defense Committee met to-day at Highbury, W. B. Parker of the London Trades council presiding. A free speech resolution was declared carried after considerable opposition. The police were in attendance, but did not intervene until the close, when they dispersed the crowd.—*Chicago Tribune.*

EVIL EFFECTS OF CIGARETS ON BOYS.

I maintain that cigarets, either adulterated or unadulterated, are not beneficial to anybody, man or boy, and are more or less harmful to all who use them. I have no doubt some people can use them without serious result if the quantity is limited, but that is also true of alcoholic drinks, opium, and absinthe.

I want to repeat here the statistics given by me in a recent address in Cincinnati. I said there: "On the first day of this month we had 278 boys between the ages of 10 and 15. Of 63 of this number with the average age of 12, 58 were cigaret smokers; of 133 of them with the average age of 14, 125 were cigaret smokers; 82 were 15 years of age, of whom 73 were cigaret smokers. This demonstrates that 92 per cent of the whole number were in the habit of smoking cigarets at the time they committed the crimes for which they were sent to the reformatory; but even more astonishing is the fact that 85 per cent had become so addicted to their use as

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to be classed at the time "cigaret fiends." My reason for selecting but 278 of the nearly 1,500 boys under my control for the purpose of making the test for this address was that this was the number we had of 15 years or under, and afforded reliable evidence of the prevalence of this habit among these mere children, already youthful criminals. I have no doubt the same percentage would appear if the entire number had been included."

I further said, after much observation and study of these boys: "If there was nothing more harmful than the associations generally formed by the young boy beginning his first cigaret, that alone would often prove his downfall. He realizes that he must take his first smoke in secret, and to do this he generally finds companions who are victims of the habit and have already taken their first downward step. However, the most harmful effect is not from bad companions alone. I assert, unhesitatingly, and without fear of successful contradiction, that the use of cigarets affects the nervous system, weakens the will power, and destroys the ability of the boy to resist temptation, and, because of this, he easily falls a victim to those habits which not only destroy the body, mind, and soul, but irresistibly lead him into a violation of the laws of his State."

It has been said that cigarets used moderately are not harmful, except to the young and growing boy. Conceding this to be true, is the young boy not worth saving?

The "tobacco heart" is becoming a disease known to the physician. We find many cases of it among boys coming to the institution, and it is a derangement not to be trifled with. A pulse ranging between 60 and 140 indicates danger, serious danger, and yet I can point you to numerous hospital records that show that condition from over-indulgence in tobacco.

Another injury that overtakes the boy that becomes a victim of the habit is the destruction of the moral nature. He will have tobacco, if he can secure it by any possible means, honest or dishonest; boys addicted to the habit will steal to secure it and lie to cover their theft.—*George Torrance, Superintendent State Reformatory, in Chicago Tribune.*

FRANCE'S STEP TOWARD SOLVING LABOR PROBLEM.

Consul Covert at Lyons has written an interesting report dealing with workingmen's aid societies in France. He says: "A meeting of the Presidents of the mutual aid societies of the Rhone recently held in Lyons calls attention to a movement among the working classes of France in the direction of solving the labor problem. These societies are organized under national laws and are partly sustained by public funds.

"It is believed in France that these associations will be effective in diverting workingmen from communism and attaching them more closely to the republic, with which their interests are inseparably involved.

"In 1897 there were 12,000 of these societies with 2,000,000 members, and to-day their membership foots up to nearly 2,500,000. They have distributed over $135,100,000 to their needy members, have on hand $57,900,000, and pay pensions to 60,000 aged members each year.

"There are two kinds of mutual aid societies in France — free and approved. The approved society is under government control. The government appoints its president, but his name is generally proposed by the society. Any class of citizens can organize a society and have it approved. It must be able to show its members are able to pay monthly dues, to give aid in sickness, and to deposit in the government bank. The money deposited is invested in government bonds, which never draw more than 3 per cent interest.

"Sometimes the premium is so high that the interest is less than this figure; but the government always appropriates enough money to bring the interest up to 4½ per cent, which is left to accumulate for the old-age pension fund."

Members of these societies after contributing a small amount each month from early childhood are paid a small pension after reaching the age of 55.—*Chicago Tribune.*

TOLERANCE IN THE PULPIT.

Tolerance in the pulpit is coming to be the rule rather than the exception. The time was when no Presbyterian preacher would have allowed a Methodist minister to speak in his church, and the same spirit prevailed among almost all the sects and denominations. Now, happily, the same hard and fast lines are no longer drawn. It has become the custom for churches of all denominations to unite on Thanksgiving day and other special festivals, holding union services in each of the several churches in turn.

Especially striking as marking the growth of a catholic and tolerant spirit among the churches is the fact that Dr. Hirsch of Sinai Temple preached from the pulpit of Appleton Chapel at Harvard College last week, while on Sunday Miss Jane Addams spoke at Sinai Temple on topics in which Jew and Gentile are equally interested.

Harvard University welcomes men of all creeds, provided only that the message they bring is one worthy of a hearing. But what, pray, would the New England Puritans of a hundred years ago have said if they had dreamed that within the century a Jewish rabbi was to stand in the pulpit of a Congregational chapel and preach of the truth as he saw it? And what would have been the answer of the orthodox Jew if he had been asked to allow a woman of the Gentiles to talk in the synagogue?

The indications are many that in battle between the forces of right living, marshaled under whatever name, and those of wrong, non-essentials are to be more and more cast aside, and that on a man's acts rather than his professions must depend his right to claim a hearing.—*Chicago Tribune.*

ALCOHOLISM IN FRANCE.

The danger from alcoholism in France is not a recent discovery, but the new statistics presented by M. Guillemet of the commission appointed to investigate the proposition to make the rectifying of spirits a government monopoly are of interest. M. Guillemet shows that accidental deaths due to drunkenness increased from 226 in 1840 to 473 in 1896. The suicides caused by drunkenness were 5.3 per cent of the total in 1840, while in 1896 they were 12.4 per cent. The percentage of insane whose affliction may be traced directly to alcoholism was 3.4 per cent in 1896, against only .23 per cent in 1865. The percentage of boys in the reformatory institutions who owe their presence there to the drunkenness of their parents has doubled. The intemperate form 67 per cent of those condemned for crimes and misdemeanors. The increase in the average consumption of liquors is well known, but it is not so well understood how prevalent drinking is in France. The nation now has 425,507 dramshops, while it had 342,622 in 1875. In the Department of the North there is one shop for every fifteen adults and in the Department of the Lower Seine there is one for every twenty-two adults. Figures such as these remove cause for surprise that many of the ablest thinkers in France believe that alcohol will destroy the race.

ADDRESSES.

Joseph Emmett, 1720 Bellview Ave., Kansas City, Mo.
J. Arthur Davis, Baker, Kansas.
C. R. Duncan, Conifer, Colorado.
George Jenkins, Plainville, Indiana.
M. F. Gowell, Rosendale, Missouri.
Daniel MacGregor, Chilliwack, B. C.
Henry C. Smith, Temple, Lake Co., Ohio.
M. H. Bond, No. 103 Chapin Ave., Providence, R. I.
E. F. Shupe, No. 2849 Curtis Street, Denver, Colorado.
J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, APRIL 11, 1900.

ZION'S RELIGIO-LITERARY SOCIETY CONVENTION.

TUESDAY, APRIL 3.

The sixth convention opened with a prayer and testimony meeting at nine a. m., to which the members came fasting. A good-sized audience had gathered in the basement of the Brick Chapel, the young predominating, but among them were also the middle-aged, as well as the gray-haired, all alike interested in the cause which brought them together. There were present, representatives from across the Atlantic, and from the far east, north, south, and west. Probably no convention has opened more auspiciously for the Religio than has this.

President J. A. Gunsolley and Secretary J. C. Hitchcock were in charge of the meeting. Seven prayers were offered and twenty-five testimonies borne. The prayers expressed humility, gratitude for past direction, and an earnest desire for continued growth "Onward and Upward" in harmony with the divine Mind. The testimonies showed the work to have been effective in helping the young to higher life and in preparing them for future church work; that it had aroused to interest and activity both young and old; that many had been led into the church through its influence; and that certain classes of people, otherwise unreached, had been brought within church influence. The testimony of a middle-aged brother, in particular, was, "If anyone should be thankful for the Religio work, it is presidents of branches." Words of exhortation and encouragement were given by manifestation of the Spirit. An excellent feeling was present and the meeting was an enjoyable one. The brief intermission was filled with greetings characteristic of Latter Day Saints.

Business session convened, President Gunsolley in the chair, J. C. Hitchcock secretary. Prayer by Bro. F. A. Russell.

Being so authorized, the chairman named Bro. Walter W. Smith, Sr. Florence Fisher, and Bro. A. B. Hanson as committee on credentials.

The report of President Gunsolley was read:—

PRESIDENT GUNSOLLEY'S REPORT.

DEAR FELLOW RELIGIANS:—

It is with feelings of satisfaction that I enter upon the duty of communicating to you my report covering the two years just past. In looking over the work done success appears in every part of the field. And in forecasting the future as well as limited vision will permit, nothing but bright prospects appear.

Notable among the many evidences of success is the widening interest manifested. Not only the young, but the middle-aged and the old, are joining their interest with ours. Not only the laymen, but ministers of all ranks, are coming to the support of our cause. It has come to pass that everywhere you go, almost, some one wants to know of our work; and the feeling grows upon the part of those who represent the church, that to be well rounded ministers for Christ they must be in touch with those means given us for nurturing and sustaining the sheep when they are in the fold, as well as with the means for gathering them in. Hence it is that both the Sunday school and Religio are claiming the attention of all, which is undeniable evidence that the Lord is with us and that we are indebted to him ever and anew for his tender guidance. Surely he hath led us into green pastures and beside the still waters.

Our work has not only been a widening process, but one of settling as well. The once prevalent spirit of sensationalism and entertainment has largely given way to a far healthier one of study and investigation of the word of God. One by one the locals have fallen into line until it is now the rare exception to find societies devoting their time, or any considerable portion of it, to simply entertaining the people. And while this change in many places resulted at first in a loss of membership, in most places, the membership is larger and interest better now than formerly.

At our last convention we took a long step in advance when we provided for district organizations; and when we published the revision of the constitution and by-laws a new era in Religio work dawned upon us. At this convention also began the improved plans of taking care of our membership; providing means whereby they might and should receive closer attention. It was there, too, that we settled down to a course of work involving the special study of the church books, and we selected the Book of Mormon as the first one we would take up. So it is that with the revision and publication of the constitution and by-laws in 1898 our work took on a forward impetus which has worked much for our cause.

One district had been formed prior to the 1898 convention; and after we gave the idea our sanction and incorporated the same as a part of our plan, district after district sprang into being until now we have a goodly number of such organizations doing effective work.

While speaking of the encouraging features, there comes to mind some things which in themselves were not so much so. For instance, our assessment plan met with strong opposition here and there. It was urged that to exact a specified amount from each society was a species of taxation, not "without representation," but one for which there is no warrant in the law of God; and that to thus educate our young people was doing violence to the spirit of the gospel. So is our system of civil government, levying taxes upon the people, doing violence to the spirit of the gospel; but none of us think to rebel, or refuse to pay our taxes, or hesitate to defend our government by bearing arms, if necessary, taking comfort in the thought that all kingdoms are to become the kingdom of our Lord and his Christ. Should we be any less loyal to the Master's work? And should we rebel and threaten to withdraw because those laws we have made for our government require some things which we think will not be a part of the perfect system? Should we not, rather, stand firmly in defense of the work, looking to the time when the Master himself shall be our Ruler and Lawgiver?

It would be indeed an oversight not to mention the work of Bro. Russell Archibald, our late Treasurer, and the excellent services rendered our society. While his resignation was received with regret, he goes with the confidence and respect of his associate officers, and the recollections of his association will always be cherished. In the appointment of his successor, Bro. S. A. Burgess, of St. Louis, the society gains an earnest and willing worker, whose devotion to the cause cannot but contribute materially to our success.

With the widening of interest, calls for information about organizing became so numerous, that to meet the demands, it was found necessary to publish instructions that might be on hands for distribution. Hence the Executive Committee issued "Leaflet of Instruction No. 1."

With the widening interest and the unexpected success met with in the study of the Book of Mormon and archæology, came the desire to still farther extend the good influence resulting from a careful study of "the books." The idea was conceived of establishing a Home Department, the plan of which should be adapted to the condition of the isolated ones who have not access to the meetings of local societies. Such a plan, in brief, was agreed upon by the Executive Committee and published in the "Arena." Soon a number of names were received for enrollment, some Home Classes were organized, and it was thought that enough evidence of success was manifest to justify the publication of a second leaflet of instruction, and through the earnest solicitation of the Northern Illinois district, "Leaflet of Instruction No. 2, Home Department," was given to the public.

As another evidence of growth it might be mentioned that to facilitate and lighten the labors of our Editor it became necessary to procure a typewriter. This was done by renting a machine at a nominal monthly cost.

Too much could scarcely be said in commendation of the excellent work of Sr. Palfrey as editor of the "Arena" and Superintendent of the course of study. Naught but her unflagging zeal and indomitable energy has brought the work to its present standard of excellence, and it is to her efforts, with the aid of God's Spirit, more than to anyone's else, that we have moved forward as we have.

We owe much to the zeal and hustle of our Secretary, who by writing hundreds of letters has kept things astir.

Bro. Campbell should be also mentioned as one who has given careful and prayerful attention to our spiritual welfare, in providing such excellent matter for our prayer meeting programs.

Bro. Ammon White as Vice President has

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been a wise counselor and a friend to progress, alert to needed improvements.

Thus far reference has been made mostly to the past in review, but the future is fraught with significance. Conventions in the past have been important. It is not a question at this convention of life or death, but of "life more abundantly." How shall we attain to it? is the question confronting us now. A right solution requires just as much humility, just as careful consideration, as at any time in our past experiences. The following are some of the things demanding our consideration.

Our course of study should be considered. While the present course will cover another year, dealing more particularly with archæology, it may be necessary to do some preparatory work on a new course before the completion of this course, or before the close of the year. Our declared policy from the first has been to study the books of the church. These books consist, as generally understood, in the three standard books—Bible, Book of Mormon, and Doctrine and Covenants. Since the Sunday school deals mainly with the Bible, it follows, it would seem, that our only consistent course would be the Doctrine and Covenants, with, or without, Church History.

We need to consider plans for more effctive local work as to methods of class study. Much of our work is desultory—too indirect. The direct attention of each individual is not gained when all members recite as one class. For the mature it must be too simple, and for the simple, too mature. The only solution of this perplexing question appears in the plan already adopted by many locals, of dividing the societies into classes and follow methods, more or less, of the Sunday school. Some have two classes; some have as many as six or seven. We must appeal directly to the consciousness of each individual. It might give effectiveness in this matter if the Convention would recommend to the locals some such plan.

Perhaps most of the members have heard something about rates—special reduced rates to convention. The body may wish to speak on this question and instruct its executive pertaining thereto.

If the convention could do anything to encourage our new department it certainly would not be amiss to do so. It is a commendable undertaking—one calling for not a little sacrifice upon the part of some. But all good work calls for sacrifice. And after all it is not so much that one be required to make sacrifice, as that he should be duly encouraged in the making of it. To reach the isolated ones and bring them into closer touch with the work, is a great work, and should meet the commendation of every lover of the souls of men.

And last, but of most importance of all to us is the question of our publishing interests. By arrangement with the Board of Publication and the Editor of *Autumn Leaves* we have had the use of fourteen pages of the magazine for our department, to be our official organ. To edit this entails considerable expense. Besides, it is not sufficient space. The fields occupied by the magazine and our society are identical. Both are for the youth. To put both under the same management would be to further the interest of both. It would tend to further unite the forces working for the betterment of the young of the church. No one could have more interest in improving the magazine and enlarging its sphere of usefulness than the Religians. This enlargement should be in two directions—by improving the magazine itself, and by extending its circulation.

Then there is another consideration. We have practically no income except by assessment—and this, as some can testify, is not wholly acceptable to all. If we could derive through our publication enough revenue to meet our necessary expenses, a very perplexing problem will have been solved. Let it be understood, that while we have edited fourteen pages of the magazine in the past, we received no pecuniary compensation in return, but have paid our own editor a small amount for so doing—really paying that much for the privilege of using so much space. While the space has served us well, and we could not have attained to our present standard of excellence without it, our interests will be greatly advanced by some arrangement by which our publication will not only pay for itself, but also yield enough margin to meet other incidental expenses. If negotiations could be made with the church whereby they would allow us the full management of the magazine, allowing the church a stipulated compensation for printing, mailing, etc., giving us the benefit of whatever profit might accrue from its publication, this question would probably be solved. From recent investigations it is quite evident such arrangements can be made with the church through the Board of Publication. This convention should authorize the Executive Committee, or some other committee, to enter into such negotiations with the church as are indicated herein. This question of publishing interests is the great question of this convention, and should be faced and solved.

It would seem unwise to revise our constitution touching finances at this time, for the reason that if after undertaking the venture of publishing *Autumn Leaves*, there should still be a deficit, the first year or two, we could through the assessment plan make up such shortage. And certainly no local or member would object to responding to a light assessment for this purpose. But the strong probability is that the venture would more than pay its own expenses the first year.

In conclusion. My heart swells with gratitude as I contemplate the Lord's goodness to us in the past. Evidences of his favor abound upon every hand. He has endowed many of his servants and handmaidens with the spirit of true sacrifice, and warmed their hearts towards their fellow creatures. Many have been awakened to a keener sense of duty, and have taken up the burden of humanity. Some have entered the field of the active ministry and done noble work for the Master. Many have toiled long and late to bring to pass a better understanding of God's word. Many have learned trust and faith in God by living experiences. "To be of use" is our ambition; "Onward and upward," our motto; and, if humble and faithful, "Celestial glory" shall be our reward.

Secretary Hitchcock reported:—

THE GENERAL SECRETARY'S REPORT.

When our last report was made about two years ago, we thought societies had been formed in about every locality where it was possible to do so. Subsequent results, however, have shown that in this we were very much mistaken, for like the widow's meal, there seems to be no end to the formation of societies. While our growth has not been as rapid as some might have expected, it has been steady, and we believe quite firm. True, in some places the seed has fallen on, we do not say unsuitable ground, but rather ground yet unprepared, and the societies have proven to be of short life. This condition is growing less all the time, and especially so since we commenced a systematic study of the Book of Mormon, with the lessons well outlined as they are.

No meeting being held in 1899, this report covers a period of about two years. During this time have sent out fifty-three Commissions, and the accompanying documents, which, together with the four Commissions out at my last report, resulted in forty-four new societies, and three Commissions out at present not yet reported upon. In addition to this, have assisted in forming three societies personally, making a total of forty-seven new societies. Some two or three of the forty-four mentioned were formed by either members of locals or others, of the general officers, hence we cannot consider that the entire forty-four societies were the result in the absolute of the fifty-three Commissions sent out, but it will be seen from this that a very small per cent of the efforts to organize prove failures. The new societies increase our membership 929, making a total of about 3,094.

At our last convention steps were taken providing for district organizations of the Religio. While it was at that time thought by some to be a little premature, results have shown it to have been a very wise provision. Seven districts have been organized, and in some excellent results have followed. Some have only been organized a short time, but the prospect is very fair for good work being accomplished through this medium. It will enable us to work much more systematically than ever before, and we would strongly urge that district organizations be effected wherever possible.

Another new departure for the Religio was the formation of a Home Class Department. This was something of an experiment when we started with it a little over one year ago, but the surprising and decidedly favorable results that have followed, have exceeded even our most sanguine expectations. Through the medium of the Home Class Department we hope to solve a problem that has for a long time perplexed not only the Religio, but the church as well; viz, interesting the isolated Saints. The merits of this Home Class work are so numerous, and the good results to follow so great, they cannot be mentioned in this report. For further information on this point you are respectfully referred to Leaflet of Instruction No. 2, issued by the Religio.

Owing to having no regular system of reporting until recently, we are not in a position to give the exact number of pieces of literature distributed. From information at hand, however, we can say that thousands of pieces have been distributed in different parts, considerable sent to England. This distribution consisted largely of *Autumn Leaves*, *Hopes*, *Ensigns*, and *Heralds*.

A printed form of report blank has been prepared, and furnished the different societies, in order that a report may be received every six months. This will, we hope, keep us better posted as to the general condition of affairs.

Since our last report have mailed about 1,628 letters and 160 postal cards, besides Constitution and By-Laws, Leaflets of Instruction, samples of the program, etc. In this work have been materially assisted by Sr. Hitchcock, Bro. Granville Trowbridge, and E. C. Bell.

We consider the Religio is in much better condition than ever before. There are yet some difficulties before us, though none so large as some we have successfully passed. We hope for continued progress. When the question of our finances has been solved, we feel that the long list of difficulties that have overshadowed us in the past will have cleared away. May this convention give the needed aid along this line.

Treasurer, Bro. Samuel A. Burgess, reported: On hand last report, $53.84; total receipts since, $332.16; total $386.00; total expenditures, $386.00. Brn. D. A. Anderson, J. W. Adams, and A. B. Phillips were chosen to audit the Treasurer's books and financial account of the Secretary, and later reported both correct.

Sr. Louise Palfrey, Editor of the "Arena" in *Autumn Leaves*, reported verbally that the literary ability of the Religians had developed apprecia-

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bly and that thereby her work as editor had been made much lighter.

While waiting for reports from credential and improvement committees, the subject, How to improve in Religio work, was discussed by several of the ministry present, and some excellent thoughts expressed.

Order of business was left to the Executive Committee, and adjournment was taken to 2:30 p. m. Benediction by Bro. J. F. Mintun.

At the opening of afternoon session Bro. R. Bullard offered prayer.

The Vice President, Bro. Ammon White, reported:—

Dear Associates:—My labors as Vice President for the past two years have been for the most part pleasant. The first six months I spent in the ministry, during which time I labored with Religio locals as much as possible, also assisted Sr. Louise Palfrey in the Maysville reunion. A life of work we find necessary to all successful missionaries.

Succeeded in effecting one district organization in Independence district, which resulted in three new locals and the resurrection of a fourth. Also have assisted the President when necessity demanded in reunion work and in council.

I know the general work is in a healthier condition than it was a year or so ago. I am free to say that as I view it, we have made a steady growth. Locals are more spiritual than I had anticipated. Although we have grown, yet there are broader fields to reap and many points to improve upon.

I rejoice in our ultimate success and hope all will occupy every inch of advantageous ground.

Report of committee on credentials was received; committee continued.

Committee on Improvements, J. A. Gunsolley, J. F. Mintun, Louise Palfrey, and M. H. Bond, reported:—

1. Upon the subject of the management of the *Autumn Leaves* we recommend that the Executive Committee consult with the Board of Publication, and make such arrangements to secure the management of the *Autumn Leaves* by the Religio Association as they in their judgment may deem advisable.

2. We concluded that suitable provision was made for determining the Course of Study and revision of programs by the Constitution and By-Laws, page 5, section 5.

3. In regard to the Home Department we conclude that a demand exists for Home Class Work, and fully indorse the movement of the Executive Committee in issuing "Leaflet No. 2" upon this subject, and recommend that the locals and districts seek to carry out the suggestions contained therein.

4. We feel that an urgent demand exists for a special missionary effort in the interests of the Religio; hence we advise that the President of the Religio Association, associated with the General Superintendent of the Sunday School Association, counsel with the Quorum of the Twelve in reference to the appointment of a missionary, having for his special work the building up of the Religio and Sunday School; and that the above-named officials urge the Twelve to consider the interests of the above-named departments of the church in the appointment of missionaries to foreign lands.

Clause No. 4, being made the order, its adoption was moved.

At this juncture, privilege of voice in the deliberations was extended to all present who were interested in Religio work.

The motion to adopt was earnestly discussed, for and against, both sides being ably presented. Being put to vote, it carried, 33 favoring, 11 opposing.

Clauses 2 and 3 of the report were separately read, considered, and adopted.

The chairman appointed a social committee composed of Sr. Florence Fisher, Bro. A. B. Hanson, Sr. J. C. Hitchcock, Bro. Walter W. Smith, and Sr. Emily Kinney.

The business session then adjourned till Wednesday morning at eight o'clock, Bro. A. B. Phillips pronouncing the benediction.

The evening session was held in the upper auditorium, which, with the exception of the galleries, was filled. Bro. M. H. Bond offered the invocation. A miscellaneous program was presented, the principal features of which were: Address, "The Religio; its object," Bro. J. A. Gunsolley. Book of Mormon exercise by eleven children of local junior Religio class, conducted by Sr. Allie Thorburn. Addresses, "Necessity for an education in the teachings of 'the Books;' Individual responsibility," Bro. D. W. Wight. "How the ministry can help the Religio," Bro. J. M. Baker. These were interspersed with a recitation and musical selections, Bro. M. T. Short pronouncing the benediction.

An unusually large number of ministry and members were already in Lamoni, and these were increased by many arrivals during the day. The early morning train was crowded; the noon train brought with it an extra passenger coach, which was said to have been literally packed; the night passenger from the south required two extra coaches to accommodate the gathering crowd, aud it was estimated that no less than 130, perhaps more, arrived on this train. The attendance bids fair to be large.

The weather is unusually fine. A spirit of social good will peculiar to Latter Day Saints prevails; all indicate the spirit of cheerfulness incident to expectation of progress and final triumph in the good cause.

WEDNESDAY, APRIL 4.

The sun shone from a cloudless sky upon the large delegation which arrived on the 6:30 a. m. train; about seventy, it was said.

When the audience gathered to the eight o'clock business session, the basement room was well filled.

Bro. J. D. White invoked the Divine blessing.

Clause 1, report of Committee on Improvements, was made the order of business. After considerable discussion it was adopted. The report as a whole was then adopted, the committee continued, and the President empowered to fill any vacancies that might occur.

The election of officers resulted in the choice of J. A. Gunsolley, President; Ammon White, Vice President; J. C. Hitchcock, Secretary; S. A. Burgess, Treasurer; the election of each being made unanimous.

A brief intermission was granted that everybody might greet everybody else, which proved restful. Convened again, this resolution was moved:—

Whereas, the Religio has manifested its desire and willingness to assume the management of the *Autumn Leaves;* and whereas, the Executive Committee have been authorized to confer with the Board of Publication, Resolved, that the Executive Committee be instructed to labor for the removal of *Autumn Leaves* to the *Ensign* for publication.

The resolution was laid on the table, following which the chairman stated:—

The Executive Committee will consider the interests of the great work as a whole. There is some danger, and I think I see a slight tendency in this convention, to say a little too much about what the Religio has done. The fact is that the Lord has done most of it. In discharging our obligations imposed by this action, the interests of the Religio alone, and only, is not to be considered, but the work as a whole, which includes the Sunday school and church, and when there is a clash, the decision, so far as your president is concerned, will be in favor of the least clash, considered from the standpoint of the work as a whole.

The following questions were discussed: A parliamentary drill or program. Should persons not willing to become members of Religio be invited to take part in musical and literary exercises? to what extent? How can each Religian be placed in possession of society literature, programs, etc.? The relation of entertainment to spiritual things. Should fiction be printed in *Autumn Leaves*? Why should the general missionary not have a vote in conventions of this society? Dividing local Religios into classes.

The minutes were read and approved.

The chairman, in view of instructions passed regarding *Autumn Leaves,* regretted that the question of fiction had not been more fully discussed, and said the Executive Committee would welcome studied and thoughtful communications from anyone on the subject. In formally closing the convention, he expressed thankfulness for Divine guidance during the sessions and for the peaceful and expeditious manner in which the business had been transacted, and said he regarded this the best convention the Religio had held, which sentiments seemed to be concurred in by a large majority of those present.

Convention then adjourned, Bro. Ammon White pronouncing the benediction.

Practically all of the $57,000 recommended by Indian Commissioner Jones toward national government support of Indian schools next year will of necessity go to Roman Catholics.

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THE GENERAL SUNDAY SCHOOL CONVENTION.

WEDNESDAY, APRIL 4.

At 2:30 p. m. the ninth General Convention met in the basement of the Brick Chapel. Superintendent T. A. Hougas presided, assisted by J. A. Gunsolley, First Assistant Superintendent; W. N. Robinson secretary. Hymn No. 126 from Winnowed Songs, "Gather the reapers home," was sung, and prayer was offered by the Superintendent.

The chairman, being so authorized, named Brn. F. A. Russell, J. D. White, and R. Bullard as the committee on credentials, who immediately retired to prepare their report.

The Superintendent briefly welcomed the workers. He said he was pleased to see the large attendance; he expected the best convention ever held, and exhorted prayerfulness and earnestness.

While waiting for report of credentials committee, the audience listened to speeches from Bro. Gomer R. Wells, late missionary to Australia; Bro. F. G. Pitt, recently returned from England; Bro. J. M. Terry, Chicago; Bro. D. W. Wight, Utah; Bro. D. A. Anderson, California; Sr. B. C. Smith, Independence; Bro. Holmes J. Davison, Nova Scotia; Sr. Viola Blair, St. Joseph; Bro. A. M. Chase, Washington and Oregon.

Credentials committee reported. Moved to adopt the report; but many corrections being offered, the committee asked time to correct it before the vote was taken. While waiting, the minutes of the convention of 1898 were read.

As items of business which would come up later, proposed amendments to the Constitution and By-Laws, and report of Committee on Improvements, were read.

Corrected report of the credentials committee was adopted and the committee continued.

Bro. J. F. Mintun and Sr. Belle James were chosen associate secretaries. Bro. F. G. Pitt was chosen chorister and authorized to select his assistant and an organist. Later, he named as his assistant, Bro. B. M. Anderson. Bro. S. M. Bass was chosen janitor; Brn. Hale W. Smith, W. T. Ross, and D. L. Morgan, ushers.

No. 183, "Send us showers of blessing," was sung, and the convention adjourned till 7:30 p. m., Bro. J. A. Gunsolley pronouncing the benediction.

The evening session convened in the upper auditorium. "My soul hath found abiding rest," was sung, and Bro. A. J. Keck petitioned the throne of Grace. An octet from the Lamoni choir rendered an anthem, entitled, "I will extol thee."

The minutes of last session were read and approved.

Bro. T. A. Hougas then presented his report, which is as follows:—

GENERAL SUPERINTENDENT'S REPORT.

Brethren, Sisters, and Fellow Sunday School Workers:—Our meeting, after an adjournment of two years, is one of more than ordinary interest. It is a meeting in which we expect to review our work for the period, the meeting at which we must lay out our plans for the work for the ensuing year or years. It is more than this. While we must pass through the routine, must do the mechanical part of the work, it is to the spiritual influence of these gatherings, the meeting of old and loved friends, the forming of new and valued acquaintances, yes, the handshaking of and greeting of brothers and sisters; it is to these that we look forward with the keenest delight. It is this that has carried us along for months past with the anticipations of this hour,—this hour that is just a foretaste of what will be. May we all be there.

We would love to dwell upon these pleasant thoughts, but the season for work is short and we must "be about our Father's business." Hence, we enter at once upon the work of the past two years and give as far as seems interesting and necessary the items of the work we have done and the results thereof as they appear to us.

Since our meeting at Independence in 1898, we have attended and assisted in eleven district conventions and institutes, four reunions, one general institute, and met with several schools in the various districts. By correspondence we have reached or attempted to reach every organized district in the church. Some of these are alive to the best interests of the work, some are very lukewarm, others indifferent and still others either dead or dying. We have tried to encourage the workers and revive the work and in many cases have succeeded in some degree. Several districts which were either unorganized or inactive have been induced to take up the work and we have the hope now that most of them will continue till they can see some fruits of their efforts.

Two great needs are found to exist in these unorganized and in many organized districts, viz: persons competent and willing to lead, and people or patrons who realize the responsibility resting upon them. If the leaders could be found and put to work, the people would become interested in the course of time. And on the other hand, if the people would become awakened to a sense of their duties, there would be leaders or presiding officers found. What is the solution of the problem? Much can be done to relieve the situation by a properly conducted correspondence to create the needed interest. But there is nothing, absolutely nothing, to equal a personal visit by one gifted with proper talents and clothed with the spirit of humility and earnestness in the work. May the day speedily come when there will be available as many as are needed of these persons.

Many of our missionaries are now helping along this line by lending aid and encouragement as they pass from place to place to the feeble Sunday school workers. A brother writing from Canada says: "I once thought of sending my children to an existing Sunday school. Knowing they would be taught some error we hesitated to do so. . . . We attended a convention at Niagara Falls where in the course of a few remarks, Bro. R. C. Evans said: 'I would not send my child to gather mushrooms where there are toadstools too.' He spoke this for my benefit though he did not know it. I saw the application to my case. We returned home and started a Sunday school in our own house, teaching our children and as many others as we could gather in. Five years have passed since then and God has raised up a branch of about seventy-five members, a grand Sunday school, and we have a church building free from debt, and all is well." In those few words by Bro. Evans was laid, no doubt, the foundation of a great work, the end of which is not yet. We trust our missionaries or anyone else will let no opportunity pass in which they could give any advice or encouragement to the workers in this line.

A paper read at one of our reunions strongly advocated the setting aside of the present system of quarterly lessons and in lieu thereof have books for a part of the grades and lesson leaflets with lessons upon the latter-day revelations, Book of Mormon, etc. It met with but very little visible approval when read. But the thought not being a new one, we resolved to try to ascertain how prevalent those notions were. To do this we issued a circular letter and mailed copies to all the missionaries in America whose addresses we could obtain, to all district superintendents, and to many other prominent Sunday school workers, to the number of about two hundred fifty. Sixty-six replies have been received which are well divided between missionaries and Sunday school workers. We give very briefly the results of this investigation.

To the first question, "What is the aim or mission of the Sunday school?" several very nice answers were given. We quote from some of them:—

"The mission of the Sabbath school is to lead the young mind to God and Christ."—Charles Derry.

"Educate all we can reach, outside and in, old and young, and hold them together for further development."—M. C. Fisher.

"Primarily, it is to prepare the youth for a life of usefulness in God's kingdom, or to lead souls to desire to do right and to obey God's laws."—Sr. Blanche I. Andrews.

"The aim or mission of the Sabbath school should be to direct the children in moral and spiritual ways of thought, and give them at the same time such an understanding of the word of the Lord as is practicable."—Bishop E. L. Kelley.

"I have always considered the *special* mission of the Sunday school to be in the interest of the children, both in the church and out of it, and that their interests should always be of first importance."—Isaac M. Smith.

In answer to "What should we teach in the Sunday school?" it was almost a universal belief that we should confine ourselves to the simple principles of the gospel, taught from such lessons from the Scriptures as will best illustrate or teach the principle.

Question number three was, "If we teach 'gospel' how far, or in other words, how deep shall we go?" About all said it would depend upon the ability of the scholar. They would not go very "deep" except in special cases.

Number four reads: "Where no actual error exists in the King James version of the Bible, is it necessary or wise to quote from the Inspired translation, Book of Mormon, or Doctrine and Covenants instead thereof?" Fifty-nine said, "No, it is not necessary or wise," three said "yes," and one occupied a middle ground.

The fifth question was: "Is it necessary or wise to make the Inspired Translation, Book of Mormon, or Doctrine and Covenants *especially* prominent in the lessons of the quarterlies?" There were eight who would so make them, four who occupied a middle ground, and fifty who said "No." Some answering no gave circumstances where schools had been broken up by unwise and persistent use of the references from these books made in the quarterly of some time ago.

The substance of the sixth question was, "Should we teach in the Sunday school such questions as the 'gathering,' 'dispensation of time,' etc." Seven answered "yes," twenty-

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three would teach them to classes especially adapted to receive them and having a teacher especially fitted to teach them, and thirty-four would not attempt it at all. One reasoned thus: "How can we teach what we as a church are not agreed upon?" Another said, "I prefer to leave that for the ministry to teach. I do not understand it." Still another: "Let the priesthood deal with these problems either in special classes or in the pulpit. I *cannot* teach them."

The results of this gleaning of the field was to show, as we believe, that we are now occupying the best field of scriptural research,—a field approved by eighty per cent. of the association workers. And from the fact that such a large proportion of our schools are children either in years or in understanding, it appears to us that we had better be content to teach the plain principles of the gospel, those that need first to be obeyed. If we can teach them what to do and what not to do, teach them morality, virtue, and kindness, to love God and Christ, father, mother, sister, brother, and all fellow creatures; inspire them with a love and respect for all that is grand, good, and noble, and with a desire to become useful in the works of righteousness, and to his fellow man, we shall have done well indeed. The "deep" questions had better be left to the ordained ministry to teach or expound to those competent to understand.

Two years ago we recommended that some move be made to supply the demand for a field worker. The need has been felt for years and is becoming more apparent every year. In fact the need is growing greater as the work expands. There are many fertile fields that would yield good fruits for the work of the right person. We have received many letters from persons in the distant districts who have said in substance that they are so far removed from the places of meeting of the General Association and circumstances are such that few if any of the active workers ever get to the convention, and as a result they are placed at a serious disadvantage and the work has suffered from it. Many have expressed the wish that a competent worker could be sent amongst them. We suggest that a committee be appointed early in the convention to take this matter into consideration, and report in sufficient time for the convention to act upon the report.

One very important matter to which we should turn attention is the Sunday school literature we are providing or rather not providing. Our limited space in the *Herald* is entirely inadequate to the demands of the "Department." At least four times that amount should be provided for. We have tried to arrange with the Board of Publication for the increase of space, but so far have been unsuccessful. We are grateful for the space we are permitted to use, and with the *Herald* in its present size it is about all that can be spared us. But that does not relieve the fact that we have not enough space. It is not sufficient to admit of any division into departments or arranging under various heads. We can simply insert about fifteen hundred words, more or less, of what may be available. Much more good could be done with the same material we have if more space could be had.

In conclusion we would say: We have served the association and its needs as best we could. We have spared no pains or efforts to make the benefits of the association felt and to stimulate and build up the work wherever opportunity would permit. The work has prospered greatly. Not by our hands, but by the blessing of God who will bless and prosper anyone who engages in his work with a purpose to do God's bidding. How many mistakes we may have made we do not know. We trust, however, that they may be few and not serious. We have done only that which we supposed to be right.

May we be guided and strengthened in this convention and in the few remaining years that we have yet to work.

Bro. J. A. Gunsolley read his report:—

FIRST ASSISTANT SUPERINTENDENT'S REPORT.

Dear Brethren and Sisters:—

My report will of necessity be brief, because I have done but little to report, although two years have elapsed since my election to this office.

I attended the Bluff Park Reunion in 1898 and had charge of the Sunday school work there except during the time Bro. Hougas was with us.

Was present and assisted in the Interstate Institute during Christmas holidays, 1898, at Independence.

Attended reunions at Nine Wonders Park, near Eldorado Springs, Missouri, and at Independence, Missouri, in 1899, and assisted as I could in the work there.

The matter of issuing the Primary Illustration Cards involved some little time and attention which I gave as best I could, the committee, however, doing most of the business.

I have, in company with the Treasurer and with the advice and concurrence of Superintendent, assisted in procuring cuts for Quarterly covers.

Have done more or less correspondence on Sunday school matters, as had opportunity, and as necessity required.

Local and district work, and Religio work have prevented my doing some other things which might have been done had circumstances been otherwise.

I am very much gratified to see the progress made during the two years just past; and am very hopeful of the future as it appears to me. We have more workers, and on an average, better workers, than ever before. The Institute idea has done much to develop the workers, and should be continued and encouraged. A keener sense of responsibility is felt by us all than we have hitherto felt. A firmer trust in God is manifest, a stronger desire to *know* the Master's will, and to *do* it.

I said the outlook for the future is bright—how much of this brightness will be realized, depends upon the wisdom exercised in our deliberation in convention. If we all seek to know the Lord's will as best we can, and then act according to our honest convictions, being perfectly willing that our ideas should be defeated if not his will, there is no danger of our going wrong. But just to the extent that any of us insist on having *our* way whether right or wrong; just to the extent that we contend that *our way* must be right because we *can't* be *wrong*, though everyone else may be against us; just to the extent that we are unwilling to see our ideas set aside and others adopted; just to the extent that we contend for mastery rather than right; just to the extent that we give way to any of these weaknesses, just to that extent do we endanger our cause, diminish our chances for success, and invite defeat.

Whether we adopt one measure or another depends upon the will of the majority. This will of the majority should be the will of God, and will be the will of God, if we will do as we ought. And if we could bring our minds into perfect submission to right, the will of God would be our unanimous consent.

Whatever measures we adopt let us remember these vital facts with reference to our work. We are an auxiliary to the church. The Sunday school is the nursery of the church—or a part of such nursery. The Sunday school is an educator to the young of the church—to indoctrinate our children. Our work, as well as the work of the church, is to prepare citizens for the celestial kingdom of God. We *must*, therefore, teach the laws of the celestial kingdom. Should we teach these laws in their fullness? If we are trying to make full-fledged citizens, certainly we *must*. Our Sunday schools are sectarian in the strictest sense, in the most absolute sense, if sectarianism means that which is peculiar to a certain sect. The leader of our sect is Jesus Christ and our common belief is the gospel in its fullness.

We are not non-sectarian and cannot be; and to the extent that we try to be, to that extent we are not Christ's. He that abideth in the doctrine of Christ, he hath both the Father and the Son. To have the Father and the Son, means to be sectarian, though sectarian as generally understood means anything but gospel following.

We are not a missionary society, although the Sunday school has a mission. Some may be converted by our work, but God hath ordained through the foolishness of preaching to save them that believe.

The creed of the church is "all truth." Should the creed of the Sunday school be any less than *all* truth.

Nearly every step we have taken in the past has been toward this high standard—"truth." Let whatever steps we take this year be ordered toward the same end. If we improve our quarterlies or seek to improve them, let it be with a view to come nearer this standard—to present it more fully and more plainly.

One thing we do need. We need more time, that is, some do. The Superintendent has many demands upon his time to which he cannot respond. He has many calls to "come over and help us" which he cannot answer. The highest good of the work would be served by loosing his hands, or loosing the hands of some other individual whom we might consider competent to represent us, so that there might be help which would be available for district work, institute work, reunion work, etc., etc., etc.

May the peace of the Lord direct our deliberations, and lead us on from step to step, improvement to further improvement until ultimate perfection of character shall crown our every individual effort.

No report had been received from Bro. C. E. Crumley, Second Assistant Superintendent.

The report of Bro. W. N. Robinson was read:—

SECRETARY'S REPORT.

To the Superintendent and Sunday School Workers, in Convention Assembled; Greeting:—

My report as Secretary for the General Sunday School Association for the past two years, is that I have labored in the office during that time to the best of my ability, not only attending to all the routine duties as Secretary, which comprises the copying of the minutes of the regular sessions and the answering of correspondence pertaining to reports and other matters statistical, but have attended conventions, reunions, and institutes; at these places, laboring in whatever capacity seemed necessary at the time. During the Christmas holidays of 1898 I spent four days at the Institute held at Independence associated with my brother officers of the General Association, and have since seen the benefit that has resulted from the work accomplished there.

In July, 1899, I attended the reunion at St. Louis, being present on the special Sunday school day, and rendering what assistance I could in the Sunday school work there. In August I attended the eight-days' reunion at Washington Park, where considerable interest was manifested, and some good Sunday school meetings held.

I also organized one district association, the Northeast Texas and Choctaw, at Cove, Arkansas. We held several special sessions for the Sunday school work, and found in that district the most excellent qualifications among the membership, they being both

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willing to work and anxious to learn. My business occupations have kept me from being present at different district meetings where we have had invitations to come and assist, but I have, in a local way, been kept actively engaged, because of having been chosen to act as superintendent of the Independence Sunday school.

I have written many letters in connection with the general work, relating to the organization of new schools, answering questions relative to the proper conduct of schools in various departments, and a number of letters to different district secretaries or superintendents, with a view to getting complete reports from them. In some cases I have been quite unsuccessful. Perhaps it might not be out of place here to suggest that the work in schools and districts is retarded materially by frequent changes in officers; and if there is one thing more than another that I would urge in his connection, it would be when you have a competent official, hold him up by your confidence and help and keep him there.

It would have been more pleasing to have received full reports from all the districts.

The statistical report of the Secretary showed that in 1898 there were 40 districts, present number 48, gain 8; a present total of 333 schools, net gain 26; present total membership, 14,816, gain 596; total number of classes, 894; total number of officers, 1,193; books in libraries, 3,479.

The Treasurer, Bro. A. B. Hanson, reported. The report was referred to an auditing committee composed of Brn. Wm. Landers, R. N. Burwell, and J. M. Baker.

The audience then arose while singing, "Am I a soldier of the cross," from Winnowed Songs.

The Librarian, Sr. Mamie A. Allen, reported:—

LIBRARIAN'S REPORT.

Superintendent and Fellow Sunday School Workers, in Convention Assembled, Greeting:—

As General Librarian I submit the following report.

Not all the districts in the association have appointed librarians as yet. Those that have made the appointment are, Clinton, Missouri; Central Nebraska; Central California; Decatur, Iowa; Fremont, Iowa; Galland's Grove, Iowa; Kewanee, Illinois; Little Sioux, Iowa; Massachusetts; Nodaway, Missouri; Northern Illinois; Northeast Missouri; Northern California; Oklahoma; Pottawattamie, Iowa; Southern Nebraska; Independence, Missouri; London, Ontario; St. Louis, Missouri; Spring River, Kansas.

I have written to each of these for reports but have only been able to hear from part of them. . . .

In my work I have tried to do what I could to plan the best means to advance the library work. I have not been able to visit the schools, nor have I had opportunity to be present at any of the reunions, but whenever I have been requested, I have written papers and answered questions. I have written a great many letters. The actual statistics will not perhaps be very encouraging, but I have received letters telling of the interest manifested in the little schools in reading one or two or more books to which the children have access, and so I do not feel discouraged. I hope and pray that the future will develop grander results.

I have made an effort to become acquainted with as many books as I possibly could. Have sent lists of books to many of the schools. I sent out a number of letters to Sunday school workers, whom I thought readers, asking them to send me a list of at least five books that they could recommend for Sunday school libraries. I received some replies and found them of good use in making up a list of books.

I find that the real need is not so much more interest as it is more funds. I have on hand all the copies of quarterlies for which the association subscribed.

I have some recommendations to offer that I think will be a help to the library work, but will present them to the committee.

I am anxious and willing to do what I can to advance the work.

The financial report of the General Superintendent was read and referred to the committee appointed to audit the treasurer's account.

A committee composed of Brn. Ammon White, A. M. Chase, and S. B. Kibler was chosen to consider both sets of proposed amendments to the Constitution and By-Laws and to recommend regarding them.

A number of announcements were made, and the audience was dismissed by the General Superintendent.

THURSDAY, APRIL 5.

Again the day dawned clear and bright. Delegates, ministry, Saints, and friends continued to arrive in large numbers.

A prayer and testimony meeting had been appointed for eight o'clock. It convened, Brn. Hougas and Gunsolley in charge. No. 43, Winnowed Songs, was sung, and Bro. Gunsolley offered prayer. The Superintendent gave brief but timely instruction and placed the meeting in charge of the assembly. Three prayers were offered and 17 testimonies borne. A good spirit prevailed throughout. "Go forth to the field of the harvest" was sung and the Superintendent pronounced the benediction.

After a short intermission the assembly convened for business. "Not now, but by and by," was sung, and Bro. F. E. Cochran offered prayer. Hymn No. 30 was sung, and after a few cheery words from the Superintendent, the minutes of last meeting were read and approved.

Question being asked as to privileges of general church missionaries, courtesies of the floor were extended to all interested friends of the Sunday school who should be present during convention.

An additional report on credentials was adopted.

An individual report from Bishop E. L. Kelley, as a member of the Revising Committee, was read and ordered spread upon the minutes. It is herewith presented:—

To the President and Members of the General Sunday School Association in Convention, Lamoni, Iowa;

Brothers and Sisters in the Master's work:—My report as a member of the revising board since the last convention will relate simply to the work of examination and checking of the editor's manuscripts for the quarterlies, as prepared from time to time, which I have looked after as faithfully as the limited time I could find to devote to this duty would permit; and knowing the importance of the work of this committee, I take this early occasion to suggest that the selection of members of the committee who can give more time to its work will no doubt greatly improve upon our work, and for this reason ask that the convention relieve me from acting the present year.

My work in connection with the editors the past two years has been nothing but of the most agreeable and pleasant character, and my interest in the preparation of proper and convenient lesson leaves for use in the Sunday school work is undiminished.

In my opinion, should the lessons be materially shortened in the quarterlies and so arranged that in the advanced classes the scholar shall have the Bible text before him, and taught to ask questions upon the text as well as to answer, the step would be in advance and with the saving of much expense in publication. I present the thought suggestively as it has come to me in my observation of the management of classes.

Trusting that continued success and the blessing of the Lord may be with you in your labors in the gospel life, I am,

Sincerely yours.

E. L. KELLEY.

LAMONI, Iowa, April 3, 1900.

The committee appointed two years ago to expend the special collection for the benefit of Saint's Home, reported. The report was referred to the auditing committee.

The Committee on Sunday school song book presented the following report:—

We, your committee having been appointed according to the following resolution, "Resolved that a committee of three be appointed by this convention to solicit music and be custodians of the music now on hand for use in a Sunday school song book," beg leave to submit the following report:—

As custodians of the old music, we find most of it to be of such a character that we would not consider it serviceable for a Sunday school song book. There are, however, about eight compositions that could be used, some of which would have to be corrected.

We gave notice through the *Herald* and *Ensign* in 1898 that additional compositions were wanted, but during that entire fiscal year, no music whatever was received. In the latter part of 1899 we received a total of six, four of which, after correction, we would consider could be used.

Some of the committee have composed others until we now have a total of about twenty, that would be serviceable for a song book.

We feel as a committee that in the church there is latent the talent that would bring better results than the above report shows, and we regret that we cannot report a greater interest taken in this work on the part of those thus talented and that we cannot report a larger collection received.

J. L MORGAN,
W. J. RICHARDS,
MRS BELLE JAMES,
} Committee.

The committee appointed the evening before on amendments to the Constitution and By-Laws reported, recommending the adoption of the set of amendments signed by J. A. Gunsolley which were published in the HERALD for December 27, 1899, as follows:—

Art. 5, Sec. 4.—Substitute for last sentence the following: "He shall, as often as necessary, and by the advice and consent of the general officers, notify districts and schools not in districts, of the General Association's need of funds."

ADD THE FOLLOWING ARTICLE.

"Art. 18, *Expenses*.—Districts and schools not in a district are required, upon receipt of

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notice from General Treasurer, to contribute to the support of the General Association from their funds, according to their respective ability so to do."

CONSTITUTION FOR DISTRICT ASSOCIATION.

Art. IV., Sec. 4.—Substitute for last sentence the following: "Upon receipt of notice from the General Treasurer of a need of funds, or when funds are needed for district expenses, he shall, by the advice and consent of the district officers, notify the schools of his district accordingly."

Art. VI., Substitute the following: "*Expenses.*—The schools of the district shall severally contribute, upon receipt of notice from District Treasurer of a need of funds, according to their respective ability, and promptly remit same to District Treasurer."

BY-LAWS FOR SUNDAY SCHOOLS.

Art. VIII., Sec. 9., Substitute the following: "*Finances.*—Each school may adopt such financial methods as seem best suited to its needs; but it shall be the duty of each school to respond promptly to the support of the district according to its ability, upon receipt of notice from District Treasurer of a need of funds.

The report was adopted as a whole.

The Committee on Improvements presented an additional report.

The following resolution by the Galland's Grove district was read:—

Feeling the need of a general Sunday school and Religio Missionary we therefore ask the delegates representing this Galland's Grove district in General Convention to present a request to the General Convention to request the church authorities for such a missionary. The Sunday School and Religio societies defraying all expenses of said missionary.

Signed, C. J. HUNT.
JOHN BUTTERWORTH.

The above request was adopted by Galland's Grove District Association assembled at Deloit, Iowa, February 16, 1900.

F. B. SHUMATE, Sec.

Action upon it was deferred until this subject should come up in the consideration of the Improvement Committee's report.

A motion that the recommendation on the subject of Sunday school missionary contained in the Superintendent's report be adopted, and that the body appoint a committee to which shall be referred all matter pertaining to the question of a Sunday school missionary, was lost.

The audience stood while singing, "When we meet safe at home," and was refreshed.

The Report of Committee on Improvements was read:—

REPORT OF THE SUNDAY SCHOOL COMMITTEE ON IMPROVEMENTS.

It has occurred to us that in making the following recommendations we may have exceeded, somewhat, the work expected of us in our appointment. But we wish to explain that matters have been presented to us from many sources with such earnestness that we have not known what to do other than to give them our careful consideration in fulfillment of the faith placed in us, and the general understanding of our capacity, and present the matters before the convention. We respectfully submit our report as follows:

At ten a. m., April 2, the committee met at the home of Bro. George Blair. After a season of prayer, we took up the following subjects:—

1. Teacher's Edition Quarterly. We favor the issuing of such a quarterly, associated with the grades of quarterlies now published, to comprise the lessons of the Senior, Intermediate, and Primary quarterlies, and in addition, to give evidence on the subjects from Book of Mormon, Doctrine and Covenants, and Inspired Translation. Also, helps drawn from other sources that will contribute to give a clearer and more complete understanding of the subjects of the lessons. Teaching points and illustrations; home class suggestions; infant class or kindergarten suggestions, also, to be included in this Teacher's Edition.

2. We approve of the appointment of a lesson committee to decide on the lesson course. Further, that this committee also act as the revising committee. We recommend that the Executive Committee, associated with this committee, appoint the editor (the editor having authority to choose sub-editors), and to fix compensation.

3. We recommend that the *Hope* be under the management of the Sunday School Association.

4. We are in favor of the issuing of programs for Christmas and Children's Day, to be adapted to the uses of the average school.

5. That the interests of the Sunday school may be more adequately represented, we recommend that four leaves be added to the *Herald*, at the expense of the General Association, for the present. That an editor-in-chief be appointed by the Executive, having the right to appoint sub-editors. We further recommend that this editor-in-chief be the editor of the *Hope*.

6. We urge the immediate publication of a song book, to be issued in installments, in cheap editions.

7. We favor a simplification and cheapening of the class book now in use. We recommend that the revision of the class book be encharged to a committee to be appointed by the Executive.

8. About the matter of a Sunday school missionary, we recommend that the Superintendent of the Sunday School Association, and the President of the Religio Association counsel with the Quorum of the Twelve in regard to the appointment of a missionary who shall make the Sunday school and Religio his especial work in this land, and we further recommend that the interests of the Sunday school and Religio be duly considered in the missionary apointments to foreign lands.

9. We esteem a knowledge of the standard books of the church to be so important to the spiritual progress not only of the individual, but of the church, that special effort should be put forth to encourage systematic study of the books upon the part of the isolated members as well as those having the advantages of branch association; that it should be the united aim of the general missionaries, Sunday school and Religio workers, to bring about such a systematic study of the church books in every family of Saints. Hence, we urge that district officials devote more earnest attention to the promotion of home class study, and recommend that a committee of three be appointed to draft a resolution to be incorporated in the report of the convention to the General Conference addressed to the general missionaries of the church, inviting them to take active part in the interests of the Sunday school and Religio, two departments of church work, especially the home class work of these departments.

10. We have to report, in addition to what we have given, that we recommend that a committee of three be appointed to assist the General Librarian, as per her request, one of whom should be located in a city.

11. In order to economize time, we recommend that a credential committee be appointed by the executive to act on the credentials for the next General Convention. Should any vacancy occur, we advise that the remaining members have the right to make appointment to fill the vacancy.

J. F. MINTUN, Chairman.
LOUIS PALFREY, Secretary.

The chairman ruled that unless objected to the paper would be considered by sections.

Section 1 was read and its adoption moved.

A motion then obtained that action on sections 1 and 2 be deferred and made the special order of business immediately following election of officers.

Section 3 was read, and it was moved that all reference to the *Hope* be stricken from this report. A resolution to refer all involved in this motion back to the committee, was lost. The motion to strike from the report all reference to the *Hope* was then put and carried.

Announcements were made, "With a steadfast faith," was sung, and Bro. John Hawley dismissed the audience.

The afternoon session was opened by singing No. 152, "Glad tidings." Bro. E. A. Blakeslee offered prayer. "Be joyful in God," was sung, followed by reading and approval of minutes of former meeting.

Question being raised, the chair ruled that as only section 3 of report of Committee on Improvements was under consideration, it, only, could be affected by the motion to strike from the report all reference to the *Hope*. Bro. J. F. Mintun asked that the Improvement Committee might be privileged to correct its report, which was granted.

The election of general officers resulted in the choice of Bro. T. A. Hougas as Superintendent for the ensuing term, Bro. J. A. Gunsolley as First Assistant Superintendent, Bro. F. M. Pitt Second Assistant Superintendent, Bro. W. N. Robinson Secretary, Sr. Mamie A. Allen Librarian, and Bro. A. B. Hanson Treasurer. The election of each, respectively, was made unanimous.

To rest the weary audience, "Come, learn of the Meek and Lowly," was sung.

The special order of business, sections 1 and 2 of report of Improvement Committee, was taken up and section 1 read.

Moved to amend by adding this paragraph:—

And that the same provision be made for the publication of this edition as is made for the publication of the present edition of the quarterlies.

Amendment carried, and the section as amended was adopted.

Clause 2 was read and its adoption moved. An amendment to it was offered, to strike out the first two sentences, and insert instead, "That the International Texts be used as our texts."

A motion to adjourn to 7:30 p. m. obtained. Announcements were made, No. 120 was sung, and Bro. F. G. Pitt pronounced the benediction.

At 7:30, "O my Redeemer, how can

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I be silent," was sung, and Superintendent Hougas led in prayer. Minutes of last session were approved.

Business was resumed just where it was laid down, and section 2 was read, both as originally written and as it would read if amended as proposed. A motion to lay it on the table until necessary business was transacted, prevailed. A subsequent motion to take it from the table was lost.

Section 4 was amended by substituting the words, "adapted to the uses," instead of, "to be within the reach," and as amended was passed.

Section 5 was read, also subsidiary request of the committee, that the last sentence, pertaining to the *Hope*, be stricken out. The sentence was ordered erased. The clause as amended was read and its adoption moved, but it was lost.

Section 6 was read and its adoption moved. In connection therewith the report of song book committee was reread. After discussion, the motion to adopt section 6 was lost.

It was voted to continue the song book committee. Sr. Belle James resigned. F. G. Pitt, A. H. Mills, and Louise Robinson were added to the committee. These, with J. L. Morgan and W. J. Richards, now comprise the committee, which had by motion been limited to five. Voted, also, that the committee be requested and urged to secure a sufficient amount of suitable music for a Latter Day Saint song book previous to the convening of next General Convention.

Sections 7 and 8, were separately read, their adoption moved, and both tabled.

Sections 9 and 10 were adopted.

Section 11, was read, amended, and passed. As finally adopted, it reads:—

11. In order to economize time, we recommend that a credential committee be appointed to act on the credentials for the next General Convention at close of the last session of the Religio convention, if held prior to the next Sunday school convention.

Additional report of Improvement Committee was read:—

12 We recommend that the Executive Committee of the General Sunday School Association consult with the Board of Publication in regard to the management of the *Hope*, and they be authorized to act as they in their judgment may think advisable.

No action upon it was taken.

Committee appointed to illustrate primary quarterlies reported:—

To the President and Members of the General Sunday School Association in Convention:—

We, your committee appointed for the purpose of illustrating the Primary Quarterlies, beg leave to report that permission was given by the officers of the General Association to undertake the work sometime in the latter part of October, 1899.

On account of the press of Christmas work in that line, it was then too late for us to see any of the sketches, as we had been promised we should, for the purpose of correction. We were obliged to be satisfied with the completed plates.

The *outline* cards were chosen for the reason that they provided work for the children, and your committee thought them far in advance of a picture simply to be looked at.

The cards are not what we desired but they have served as a trial.

Very respectfully submitted,

F. M. SHEEHY,
LUCY L. RESSEGUIE,
CHARLES H. BURR,
} Committee.

LAMONI, Iowa, April 4, 1900.

It was ordered spread upon the minutes and the committee was continued.

A report of the committee appointed to employ the quarterly editors, with a report of the editors appended, was read and ordered spread on the minutes. Both are here presented:—

To the Sunday School Convention:—

We, your committee appointed to employ editors, and fix their compensation, report:—

Committee met in basement of Stone Church at Independence during sessions of convention and General Conference and made the following appointments:—

1. Sr. Anna Salyards was given the position of editor in chief at a compensation of $25.00 per month.

2. Bro. Duncan Campbell was given the place of assistant editor at a compensation of $75 00 per year.

3. The editors were authorized to secure such help as might be available to write primary lessons.

We append a report of editors, as follows:—

T. A. HOUGAS.
J. A. GUNSOLLEY.
E L. KELLEY.
H. A. STEBBINS.
R. S. SALYARDS.

Brethren of the Revising Committee:—

We, the editor and assistant editor of the Gospel Quarterlies, desire to report through you to the convention that we have completed the work assigned us and that the lessons are now prepared up to October 1, 1900. The unpublished lessons now in our hands are based upon the teachings of Christ in Matthew 5, 6, 7.

Respectfully submitted,

CHRISTIANA SALYARDS.
DUNCAN CAMPBELL.

The auditing committee reported. Report accepted, ordered spread on the minutes, and the committee discharged. The chair ruled that as this committee had audited three reports, they would be considered separately.

A corrected report of the Treasurer was presented, the leading items of which are: Received from former Treasurer, $634.21; received since, $4,028.72; total receipts, $4,662.93; total expenditures, $3,523.87; on hand, $1,139.06. The report was adopted.

The financial report of the Superintendent showed: Total receipts, $152.33; total expenditures $137.41; balance due General Association, $14.92. The account was found correct and adopted.

The report of the committee to expend the "penny collection" for the Saints' Home was found to be in error, and it was ordered returned to the party for correction.

A motion to adjourn to April 6, at eight a. m., prevailed. Benediction by Bro. T. A. Hougas.

FRIDAY, APRIL 6.

Convention met as per adjournment. "Ask, seek, knock," was sung. Prayer by Bro. J. A. Gunsolley. Minutes approved.

Report of the Second Assistant Superintendent was read:—

LOS ANGELES, Cal., April 1, 1900.

ELDER T. A. HOUGAS, Lamoni, Iowa.

Dear Brother:—As your second assistant, I did some correspondence in the interest of the work. That was in the early part of the term. Since that time, owing to circumstances over which I had no control, I have had to play the part of figurehead on the stern of the ship, which position I have magnificently filled.

In bonds,
CHAS. E CRUMLEY.

It was voted to set apart $150 per year to be used by the direction of the officers for the benefit of the association.

The Superintendent, First Assistant, and Secretary were made a committee to draft the resolution provided for in section 9, report of Committee on Improvements.

Bro. Samuel A. Burgess, St. Louis; Sr. Clara L. Clark, Kansas City; and Bro. Elmer E. Johnson, Chicago, were appointed as a committee to assist the General Librarian.

The Executive Committee was empowered to appoint a program committee for next convention.

Voted that when this convention adjourns, it does so to meet at call of the Executive.

Voted that a committee of three be chosen, who, associated with the Executive, shall choose the quarterly editor and fix compensation; the committee also to revise the lessons. Brn. H. A. Stebbins, R S. Salyards, and J. R. Lambert were chosen as this committee; in case of vacancy, the Executive Committee to fill the same.

The Committee on Improvements was sustained, and instructed to publish their report two months prior to next General Convention.

The chairman ruled that additional reports of the Improvement Committee could be received by the convention if not previously published.

Minutes of this session were approved, a vote of thanks was tendered the ushers, and a rising vote of thanks was given the general officers for their past services.

In closing, the Superintendent exhorted to carefulness, prayerfulness, and diligence.

A motion to adjourn obtained, "God will take care of you," was sung, and Superintendent Hougas dismissed the Convention.

The work of the signal corps of the army in the Philippine Islands has been excellent. The corps has handled an average of 2,500 dispatches each day since the American army landed at Manila, and the maximum was 4,000 on November 6.

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THE GENERAL CONFERENCE.

FRIDAY, APRIL 6.

The forty-seventh General Conference of the Reorganized Church convened in the upper auditorium of the brick chapel, Lamoni, Iowa, Friday morning, April 6, at ten o'clock. The assembly room was well filled, including the gallery. President Joseph Smith called the house to order. "Hail to the brightness of Zion's glad morning," was sung, and Pres. A. H. Smith invoked the divine blessing. No. 145 in the Hymnal, "Praise ye the Lord," was sung.

The conference then proceeded to permanent organization. President Joseph Smith and his counselors were chosen to preside over this conference. To this President Smith responded:—

We thank you for this token of your continued confidence, and hope that things may so transpire in the prosecution of the business that is before us that you will have no reason to regret the trust thus reposed.

The Secretary of the Church, Bro. R. S. Salyards, was chosen secretary of the conference with authority to select his assistants. He chose Brn. D. W. Wight and F. M. Weld. Bro. F. G. Pitt was chosen chorister, and being authorized to choose his associate and an organist, he named Bro. B. M. Anderson as his assistant, and Sr. Roxanna E. Anderson organist. Sr. Belle R. James was chosen stenographer for the conference.

A resolution prevailed "that Bro. D. F. Lambert, being an agent of the Associated Press, be also authorized as a press committee, and that he may choose his assistants."

A credentials committee was ordered, and the chairman named Brn. H. E. Moler, Arthur Allen, and Frank Granger, and gave them liberty to retire and consider their work.

President Joseph Smith then stated it was customary not to enter upon business in the forenoon, but that it was usual to devote the session mainly to short speeches, and that unless objected to, this would be the order.

The President then addressed the assembly as follows:—

Responding without a motion, and taking it for granted that you are awfully anxious to hear, and those of you that are not thus anxious, curious, I shall offer some remarks.

I enter upon the work of this conference with a good deal of diffidence and with some degree of apprehension. While I have no disposition to imagine that there are lions in the way, I have thought in the past, and I believe now that it is not the part of a courageous man, to be indifferent to what may be before him and neither to pretend ignorance concerning their existence. I know that there are difficulties lying before us that will require all the Christian fortitude that we have, and a good deal more Christian charity than I fancy that some of us have, to get through with. And while I would not want any one person to think that I thus struck at him personally, I hope that each may take it into consideration as to whether or not he enters into the work of this conference with a sufficient degree of Christian fortitude and Christian charity toward the flesh, the world, and the Devil, (in or out of the church, according to his judgment.)

Two things have been fraught with a great deal of peculiar manifestation in the ministerial field to a great extent, and in the home field I may say to a still greater extent; for the individual who has been out on the frontiers hard at work for Christ, has paid little attention to the conflicts that have arisen in the different places where he may have passed through, and if he has been a wise man, he has had his ears largely closed to a good many things that might be in the air and endeavoring to be spread abroad.

The patience of the workers has been quite sorely tried in places and at times, and I have heard, my brethren have heard, here at the center, more or less anxiety expressed in regard to the conduct of the leading officers of the church; and in places individuals have gone so far as to say that the leaders were acting directly contrary to the law of God. Whom they mean by this word "leaders" I do not know; but it appears that individual judgment has been passed upon these said leaders; either for a neglect of duty, or for a failure to do what these men have supposed the leaders should do. To us who are supposed to be among the leading men of the church it is very embarrassing to have these things said by individuals who have not the moral courage and the Christian fortitude to come to us and tell what those things are of which they complain; a thing that ought not to be named even in Gentile society, let alone Christian organizations.

You have heard me say in my services at times that if I could see mine enemy,—and I think I represent the general eldership in saying this,—know where he was located, and have a fair, open, square fight with him, I would be content to take the battle; and I emphasize that this morning. There is not a man among us but what would prefer to fight his enemy though it might be the arch-enemy of mankind, openly, than to fight him under cover. It is a good deal like the Boers, their treatment of their British opponents. They have tried to fight them unseen, and it has been disastrous to those men of valor arrayed against them. These men in red would have been content to have faced their enemy in the open field, but they were not prepared to meet an enemy unseen. We are more or less like these men.

Now I hope that whatever may have transpired abroad in the field in this regard may, for the time being of our assembling here, be forgotten, for this reason: It is irritating, and however much patience a man may have, he may sometimes think the limit is reached; that charity has ceased to be a virtue, and that it is time for, if not resentment, strong resistance. We are admonished to contend earnestly for the faith once delivered to the Saints, but I do not know of any man in Christ that is authorized to contend over-harsh for his own views. I do not know of the man of so much importance in this world that he can afford to ride over anybody else for the establishment of his own opinions, his own views. I do not know of a man who ought to be so much in love with his own voice and his own opinions as to insist in forcing everybody else to the wall that may oppose him. I believe that the grandest character in Christ is the one that can suffer the most, that can be patient unto the uttermost end; and when I reflect that upon one occasion Jesus apparently lost his temper when he whipped the money changers out of the temple with a scourge; and that only one sixth part of the gospel is said to be of judgment, I feel humble in undertaking to judge my fellow men and force my opinions and my words upon them. Others, of course, must feel and act as they see proper under such circumstances.

There has been a good deal that has been very encouraging in the past. One thing that I have myself taken particular pleasure in, is this: that wherever our brethren have been under the necessity to defend the work, no matter against whom it might be, wherever the attack was made, they have been invariably supported by the good Spirit of the Lord; and so long as they have kept themselves within the province of their mission, they have been aided and strengthened. There may have been occasions where individuals may have forgotten for the time being the principles of true Christian warfare, and in thus forgetting, lost their bearings and have been discomfited. There may have been such a case now and then, but the great majority have been on the other side.

We are facing new conditions, in a sense; conditions, however, that some of us have long foreseen, and conditions which I believe the Lord has been striving by the ministration of his Spirit to individuals to prepare the church for. How far we may be prepared to avail ourselves of these new conditions, however far we may be removed from the bigotry and superstitions of the past and the legendary teachings of the church, and these various questions that arise from the consideration of theories, and doctrines, and authority, how far we may be removed from them in order to take in the larger scope that is open before us I am not at present prepared to state. I know what the opinions of some individuals are, because I have heard them express them, have heard them make statements in regard to these conditions, as if they had foreseen them and are now prepared to act upon them if opportunity offered; but I cannot tell how the general pulse of the whole ministerial field may beat in regard to the subject. I suppose that we shall be permitted during this meeting to discover something of this in our deliberations.

Personally, I have wrought as I thought I could. I am not prepared to say that I have done all I could. I am not prepared to say that what I have done has been done in the wisest manner, but the record of what it is is made. I must face it here and hereafter. But while I occupy a peculiar position, quite different from the great mass of the eldership, I sympathize with them. I do not know how far they may sympathize with me. You, all of you, know that so far as I am concerned, I have no place to lay down these weapons. There is for me no stopping place this side of the judgment seat. There can be for me no human excuse; except death and the disability imposed by the approaches of death. I must continue straight forward in the course that is appointed, that is before me, so far as I may comprehend it, until I die; while the rest of you, so far as I know, could shift the responsibility and take the consequences here and hereafter. You know I am only stating a truth, but it is an unfortunate truth in some respects, for the reason, while other men may sometimes excuse themselves for things as they occur, over which they may possibly have no possible power, I must take the consequences here and hereafter for a great many things that I neither control, nor see other men control when they could.

Now this morning while I feel some apprehension, I feel hopeful, and I do not find within myself a single wavering of resolution, either in regard to the work at large or the work of the conference. I expect to stay right here and do what I can, unless I am ousted for proper and just reasons, until the end of conference; and I am going to do the best I can to keep my temper in check, and I expect every other man to do the same thing.

One thing that has pained me in the past, and it pains me every time I think of it, is this: That when I know and hear men express themselves that they are or should be men of God,—and I have heard some men make use of this expression with a kind of

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tremor at heart,—I question, Do they really mean what they say when they say that they consider themselves men of God; and would they as men of God do things that some men do? Would they? Would they, under the influences of the Spirit of the Master, do things that they see some men do? I very much question it. And when Mr. Sheldon, down at Topeka, Kansas, undertook to run a daily paper as Jesus would do it, I asked myself then the question, Does Mr. Sheldon know anything about how Jesus Christ would run a daily paper in a western city, the capital of a Western State, like the State of Kansas? I subscribed for the paper, as no doubt a great many of you did. I wanted to see how Jesus would do things. And when I saw the paper I saw reflected through it just this, that the paper was conducted as a man wearing Presbyterian spectacles saw how Jesus would do it. And I thought about the little paper up there called the *Herald*, into which there never has, to my knowledge, occurred the entrance of one of those flashy, trashy advertisements against which Mr. Sheldon raised his voice; and yet I thought about the *Herald*, that in its columns men had advocated different views, and these men had stated his thought in writing, and another man had controverted it, and each man make the statement—I suppose he intended to do—that he was doing it as he believed that Jesus would do it. And they have sometimes written at the top of their writings, "I am led to write by the Spirit, as I believe," and one man would write one view upon the topic, and another man another view. Well, would Jesus do that? I do not know. One thing is sure, that he paid tribute to the executors of the law, and in order to himself keep under the law, not violate it, he caused a miracle to be wrought when he paid his tribute of the money that was found in the fish's mouth. He said to the soldier, Be content with thy wages and do violence to the blood of no man. He said to the man that received the customs, Be content with thy dues. And so he went through the category of those that were engaged in human affairs, under human laws, and gave each class a proper degree of advice, but he never pretended to tell them that they should not do as the law required them to do as public servants.

I have been bombarded with questions as editor of the *Herald*, and as partially representing myself and the body, as to what the church had done in regard to this or that, whether the church had said this or that in regard to different classes of human conduct. Really, the church has spoken very little about human conduct, as a church. I may have my own views as to what would be right or wrong, what the articles of the church might permit and what they might not; but just as sure as I, as editor of the *Herald*, would answer some of those questions, it would come back to me as a whip used upon somebody's back to do them harm or injury, or force them into line; and "Bro. Joseph said this, Bro. Joseph read that; Bro. Joseph wrote this, Bro. Joseph wrote that." Well, did Bro. Joseph speak the sentiments of the entire body? I think it was about three years ago that the body turned Bro. Joseph down on one of the things that he had written, notwithstanding that he believed he was right, and Bro. Joseph had to submit to the voice of the people upon the proposition that the voice of the people was the voice of God. And if there is a class of people that can ever convene together in this world, and especially in these United States, whose voice is the voice of God, or should be, it is an assembly like this, among these people. You can see how these things affect. My own opinion in regard to many of the conditions in which these questions are asked is this: Jesus Christ intended the gospel to be a renovating power, to eliminate from human character the things that were not lovely, and to enable an individual to assimilate to himself all the characteristics of human character that are lovely; and provided for them the inward monitor of the Spirit, in order that each individual might not be at the mercy of the body disposed to make rigid rules, laws, and governments by which everybody must walk, until if we were to pursue it as it has been thought some of us ought to do, we would have a code of laws a great deal longer than we can find in Leviticus, and every man would have to carry a chart of human conduct and consult it every minute of his life, in order that he might not trespass against some teaching of the law. Then what is to become of that inward monitor which is to be unto every man given as God will to guide and govern him as an individual, upon the fact that an individual responsibility is what he shall answer for unto God, and not for the rule of conduct imposed upon him by the voice of his brethren.

I know that this conference does not know all the peculiar circumstances that surround my life, that have surrounded me in the past, those things that have been brought to bear upon me to bias my conduct or my opinion this way or that way. They have not the power to comprehend; do not know. Now as a consequence, if it is supposed that they are to make a long code of laws for my personal observance in personal conduct, they are going to remake the man. Well, I do not believe you brethren can do that, and I know some men in this congregation that are just as obstinate as I am, notwithstanding my brother once told his brethren he said, "You think Bro. Joseph is a nice, quiet-tempered man, but you will find that he is just as obstinate as I am." Granting there are two of us, I am only presenting it as an illustration. If this cannot be done with one individual, can it be done with another? And if it is to be made an exception in favor of one, must it not be made an exception in the favor of every other man? If not, are not personal rights invaded? Are not the office work and power of the Holy Spirit supposed to be in every man? Are they not relegated to the past, and we take our places under the moral code and work out our salvation under that law with fear and trembling? But if it is true, let us go back, and when we sin, let us take our dove or our lamb, our heifer or bullock, and go and place it on the altar and get absolution for our sins under the law. Let us do it.

I see things a great deal different from a good many people, and I know that a great many people see a great many things different from what I do, but please God, I am glad of it, and I will tell you the reason: We are placed under different conditions; we face the world under different organizations, mental and moral organizations. It is utterly impossible for each of us to see like every other man in the body; it is utterly impossible. God never intended it to be so. Why, you may say to me, Are we not admonished to be of one mind? Yes, but in regard to what? To speak the same things in regard to what? Those things upon which God has spoken specifically. That is where we should be all of one mind, but upon this great variety of topics that grow out of our organizations upon which the law of God is either absolutely silent or stated in such way that it is not specific and definite, there we are indebted to our various organizations for the final wisdom that shall crown our action, if we shall only be patient enough and honorable enough to give every man the same privilege that we demand for ourselves, the right of free speech without prejudice. Now this may be illustrated. I will bring it home to you. I do not want to do it in a spirit of unjust criticism, but some things that have transpired in the last six months have been pointing in this direction. You all know the result of the attempt to seat Mr. Roberts in the House of Representatives, without prejudice to the man in any sense, but with reference to the principles—it is like this: The question now comes up in regard to the teaching of President Brigham Young in the days that are past as recorded in the *Journal of Discourses*, himself and his coadjutors, known unto individuals who are listening to my voice, who absolutely heard them and have read them as they were published to the world. Now, one of the principal leading men who has charge of their journal says that President Young uttered those things, but his teachings were not to be taken as an essential unto man's salvation. Now who drove them to that statement? Two of their number, on being excluded from Denmark, if my memory serves me right, made the statement to the Minister of Justice that they are now instructed not to teach plural marriage or emigration, and that they have neither taught, nor do teach, plural marriage nor emigration. How does that comport with the teachings of the past by these same people? The principle lies here, they are facing new conditions, the same as we are, largely; they have come to know that they cannot build upon the teachings of President Young and establish the church, and they are now going before the world and presenting the epitome of 1842 and 1844. They are presenting the teachings of the Book of Covenants and presenting the book to the people, but they forget to tell them that the volume they are carrying is the volume published by them in 1876 from which the marriage law of 1835 and clear down to 1869, so far as the Book of Covenants is concerned, had been eliminated, and that they have introduced that other law, all based upon the teachings of President Brigham Young, all of them.

Now you can see that the principle applied in the one case is good as applied in the other. If applied upon the opposition, it comes back to us, and the reflex action of it is this: You as a body cannot be held by my teachings unless my teachings are in accordance with the word of God, proved to be so upon examination. Is that statement correct? So is it with each and every other individual. All stand alike upon this; and hence, as a body, we have no right, I have no right, you have no right, as individuals, to compromise the church, and to assert that such and such things are the voice of the church, or that they are the teachings of the law, unless the law is specific in its statements.

I have only made these statements to call attention to the application of the principle, that is all; that while we may, as individuals, assert a certain degree of independence of character, and it is necessary that we should, there is not expected of us that we shall so bring ourselves into such subjection in our different organizations that we all look through the same spectacles. I confess that so far as some questions are concerned, I'd like to have every man see as I do, but I had a great deal rather if he differed from me that he would honestly state his difference than that he would surrender his individuality simply because I said so—would think more of him—he would be a better man for the people, a man in whose hands the liberties of the people would be safer.

So as I look out upon the field I see a great variety of minds at work, and it sometimes has seemed to me that the class of minds that we have are peculiar in this respect. I do not know that I ought to say it in just that way, but that the conditions seem to be so ordered that when a representative of this work is called upon to defend it in a specific manner, he seems to have been peculiarly qualified, or peculiarly selected for that particularly spot, at that particular time, for that particular occasion. I have been glad of that. I know some of the men that have met opposition for the past two years that have done in the controversy thrust upon them infinitely better than I could have done under the same conditions—I say infinitely better—I believe it. While I would have

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made shift under such conditions to have done the best I could, their qualifications for that specific time and place were better than mine, as I understand it.

Now under all these conditions, I feel encouraged this morning, and hope, earnestly hope, that every official member of the body, every *ex officio* member, every delegate, every one entitled to voice, every one entitled to vote, will enter into the business of this conference with cheerfulness, with devotion, not to self, to preconceived ideas or notions, but to the benefit of the body, the whole work; and when we do that, we will have very little trouble—at least, it will be of that character that we can easily get along with it. But if any of you have brought hatchets here to grind, I am not going to help turn the grindstone, if I can help it. I have no axes to grind, and I have no tomahawks to be afraid of, that I know of, and I am not going to help anyone to sharpen a tomahawk to hit me with if I can help it—of course I am not. I may be brought into such a condition that I may be compelled to turn the grindstone. If I do, I will make the water fly over the one that is holding the ax. With what I have said I shall leave the matter with you and call upon somebody else to address you.

President Alexander H. Smith was the next speaker. He said:—

As Brother Joseph referred to me, perhaps I may express a thought relative to the principle that was being treated upon. He promised us to try to keep his temper. To me a man who has no temper and does not sometimes manifest it, is not of much force. The beautiful character is a man that has a temper and has it under control; and so far as obstinacy is concerned, individually, in my experience, I believe that the household of God as represented in the church, is filled with men that are obstinate. They are affirmative, largely. There are very few negatives among them, and the battle has been of that character that it has made them aggressive, forced them to be aggressive. They are aggressive men, and where you find an accumulation of men of this character, you may expect, once in a while, flashes of temper. The metal that is the best tempered does not bend easily, does not break easily, and when it is bent will come back to its proper shape again. There is a spring and an elasticity in it, and there ought to be elasticity in every representative in this latter-day work. There ought to be stiffness, firmness, and elasticity. I believe this is being made manifest.

I rejoice in the work, and my brother referred to some things that called to my mind one of the principal things that makes me rejoice in it, that makes me feel firm in it, the positions taken by the Reorganization and the representatives of the church of the present have been of that character that we have not had to go back on any of them. Our advance has been, as remarked by some, slow, seemingly, but it has been sure. We have not had to yield any ground where we have planted ourselves. We have planted ourselves in such shape that there is no power that has been brought against the church yet that has caused us to yield any ground that has been won. Now I like that. The work is of a character that will call out all that there is in a man; and it is in perfect keeping with the thought that God has expressed himself that he will have a proven people, a tried people.

We are not all organized alike. As has been expressed, what may be temptation to one man is no temptation to another man at all. What may be looked upon as a trial by one individual is borne in perfect patience by another. The temptations that come upon us are as different as our organizations. It is proper we should be thus; it is proper that we should be differently organized. And God has promised that he would temper his providences unto his people, and he will not call upon them to endure more than they can bear. If we are forced to bear and prove ourselves faithful, the greater will be our reward. I rejoice in this thought too.

I am conscious just at this present moment that the Latter Day Saints gathered here are anxious to hear something relative to the labor of the Patriarch. It seems to be pressed in upon my mind just now. Two years ago I announced to the church my willingness to move forward in the office and calling of Patriarch. I stated some things that I found in the way, asked some relief, and the question was propounded to me, "What will you do if nothing is done? If you receive no instructions, no further light, will you move forward in your work, anyway?" And I answered, "Yes; I will move forward and follow the direction of the Spirit and do the best I can, and leave the results in the hands of God."

I discovered in my work that it was necessary that I should have some one to take down the blessings. In consultation with President Smith there was one thought that was settled in our minds. I received several communications from abroad, from individuals, some of them sending means to defray expenses, requesting a patriarchal blessing, desiring that I should write out patriarchal blessings and send them. In consultation with President Smith, we agreed that this could hardly be in keeping with the law, and we concluded that the blessings should be given by the laying on of hands. That was what the best record that we had, relative to the work of the Patriarch seemed to signify, that this was the order.

The church provided no means for the procuring of a stenographer. The work required one. The party receiving the blessing wants a copy of that blessing, naturally. It is necessary they should have it. The Patriarch should have a copy, and it is incumbent upon him to record a copy of every blessing given, in writing, in the record book that belongs to the church; hence you will see that there is a work of this kind which is necessary to be done. As your Patriarch I was not able to hire this work done. I had to depend on volunteer labor. In the East, Sister Fisher, Sister Ruth Sheehy, and Mary Mortimer volunteered; and while on my eastern tour I was enabled to give numbers of blessings. Sister Belle James has volunteered her labor and services, and I have been enabled to give many blessings here in this section of the country and at Independence. Sister Rich also assisted and gave her help, and other sisters have given their help. Bro. Leon Gould in the North assisted me there, but this has been voluntary work, and I have been enabled during the past two years to bless quite a number of individuals.

I want to say to you that under the influence of the Spirit my heart has been made to rejoice and I have had the confirmation and the evidence from God of my calling to the position, and I have received evidences from those who have been blessed under my hands, which indicate that they have been blessed, and they rejoice in the work.

As the Patriarch of the church I discover that there is sufficient to keep me busy; and wherever I go I am expected to preach the gospel, and in the preaching of the word I have been wonderfully blessed in the past two years, and I rejoice in it.

It seems to me that the church just at the present time, notwithstanding there are clouds in the horizon, stands in a better position to receive and is calculated to receive greater blessings than she has ever received before. If I may judge of what I have seen and experienced, the ministry are just in a condition to receive an endowment, in a receptive mood, and they have need of this rich endowment of the Spirit. And the work opening, as I believe, God will bless it and bring us out of the shadows of the clouds that are in the horizon, and the church will be brighter, and better, and grander, and move along more rapidly than it ever has in the past. The Spirit is ready to bless and sanctify and help the ministry, and the word comes from the different parts of the world where there have been debates upon the principles of our faith has been universal that the Spirit has aided in the defense of the work. God is recognizing, is ruling and overruling. There are still to be revealed those things that will make more complete the representation of the church as representing the kingdom of God, and he stands ready when his people are ready to receive, and I believe that we are advancing along the line of preparation and readiness until it is near at hand when we shall receive the outpouring of his Spirit and the manifestations of greater power as the days pass and the time is approaching for the coming of the Son of God—near us, when we may see the evidence of God's power manifest more than ever before. One thing we should rejoice in, and that, perhaps, represents the organism of the individual, it is a work of antagonism, and we are forcing the world to recognize us. This church is forcing recognition from the Christian world and the world at large, and it is forcing it in such conditions that it redounds to the honor and glory of God. I rejoice in it.

Elder William H. Kelley, President of the Quorum of Twelve, then spoke:—

We have a great deal to rejoice us this morning. The weather is in our favor and we enjoy bodily health. It is a good time to sing, "Praise God from whom all blessings flow," after a separation of two years, to be privileged to meet under such favorable auspices to engage in our conference work.

This is the first time in the history of the church that we have been absent from each other so long in a conference capacity. It is a new experience, but we meet this morning in the faith; have passed through the trials of the two years of whatever character they may have been, and also good experienced. Both the good and the bad lie along life's pathway. The doctrine of God having a tried people is before us all the time, and the idea of a chosen people, and none of us expect to be chosen without there is some merit attaching to us. Merit indicates things brought to bear to lead one away from the attainment of merit, making true the statement that there needs to be an opposition in all things to develop human character to enable us to perform our work aright in the earth.

It would be too much this morning for one of us to undertake to go over our experience for the last two years, but our presence here indicates that we are in the faith; that notwithstanding the conflicts and the opposition to the various views and ideas that we have had to meet in the world, we meet again this morning in the faith, in the Latter Day Saint faith, in the faith of the angel message that came to the world in this age of the world to enlighten us, to give us a better conception of revealed truth, of religious truth in order to enable a people to occupy a platform religiously upon which they might stand and face the world, giving a reason for their hope, and defying opposition so far as criticism is concerned, and overthrow us so far as relates to argument.

There is where we occupy to-day, and by reason of the safety of that platform it has so inwrought itself into our conditions that we meet to-day strong in that faith, strong in a belief of that message that whatever may be our conflict here in this world, triumph will come to it in the earth.

I was impressed with the speech that was made by the President with reference to our peculiarities, charity, manhood, womanhood, the diversity that is found among us and the world. Evidently God intended it so. It

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gives us an opportunity to learn how to govern ourselves. It is a splendid thing to be self-governing. We all delight in liberty and freedom, but I do not know as we ought to be allowed it without we do learn something about self-government, and I think we can all take that home to ourselves, and perhaps each one needs a little disciplining in that regard.

But meeting here in conference I appreciate the caution given and shall try to be on my guard along with the rest of the brethren. I am a little extreme in my nature sometimes, but will try to keep cool, be deliberate, and act for the best.

I am in the faith this morning. I believe that this gospel is true and all of the prophecies and inspiration that have come to us in the past relative to it inspiring us on, will yet be fulfilled, will be attained by us or by some others, and that this work will win.

That was a true statement made by the brother that it is forcing itself upon the world and forcing recognition. It is really getting to be recognized now in many places, in places where we are best known, that the Reorganized Church of Latter Day Saints is thought of in a better light than it was a few years ago. That cloud, that odium that has been upon us in the past is moving away, and we have never stood better before the world nor before ourselves than we stand this morning, so far as any facts have impressed my mind, and I have the privilege to represent the Eastern Mission where I have bestowed most of my labors and the faith has never stood more fairly before the world. The Saints have never stood together as coworkers with themselves and with God better than they stand to-day.

It shows we are making some progress, we are gravitating into a greater unity, and we are comprehending more perfectly human rights and trying to become assimilated to act as one body to accomplish the work that is committed to us.

Elder F. G. Pitt, recently returned from the English mission, said:—

We certainly have much to be grateful for, and every reason to rejoice in meeting together under such favorable circumstances. It seems to me that never in my life have I enjoyed any experience as I have the last few weeks.

Two years ago when it began to dawn upon my mind that it was just possible that I should have a foreign mission, and that mission might be England, I felt to dread and to almost pray that God might deliver me from that mission. But when the question was asked, Could I go, I replied that I could, so far as I knew, and then all apprehension of evil left me, and not only did I feel willing, but really anxious to go. Quite a remarkable change came over my mind and I felt the spirit of that mission, and all the time I was there felt that I had not only been sent by the body, but that God had a hand in my being sent there.

I wish I could give a glowing account of my work and tell you how greatly we have prospered, but I cannot do that truthfully, and can only report that as I see the work it is only in a moderately good condition. The circumstances under which the missionary is called to labor in that land are quite different from what they are here, the opportunities for spreading the work are not what they are in this land. There are very few chances for schoolhouses and churches in which to occupy as you have them here. Our work in that land is mostly in cities and towns. Very little has been done in the country. Some of our people, I think I may say the most of them, are hard working people. We have difficulties to contend with there that you do not have here. But I think the greatest obstacle that has stood in our way has been the bad work wrought through the apostasy, in other words, Brighamism, and we have had difficulty in getting the ears of the people on account of our name. We found at last that we could only reach the people, that is, the majority there, by outdoor work. I was almost amused amused at the efforts that the brethren took to advertise me and its results. I remember one instance in London when I first went there. I think they got out no less than ten thousand handbills. I thought it was rather extreme and I began to figure how many we might expect out to our little meeting room in London. I figured if each handbill was properly distributed it ought to reach at least five people. If one half the people came that the handbills would reach, we might expect twenty-five thousand people, and I began to talk to the brethren about this, but they did not seem to manifest any alarm, and I found there was no cause for any, as I think not more than five individuals were called out on account of these numerous handbills. People promised to come. A house to house canvass was made, but no sooner do people learn that we are Latter Day Saints than it is sufficient excuse for them to stay away.

Not being successful in reaching the people indoors, we found that we would have to adopt some other methods. They would not come to us, and so, yielding to the invitation of the brethren there, I attempted outdoor preaching. I think I never had a bigger cross in my life than to undertake this kind of work, unless it was when I was first called upon to occupy the desk in preaching in the beginning of my ministry. But I attempted it, and I can say truthfully, that I have never enjoyed more liberty than in standing in the streets of London and other places to tell the people what this work was; and sometimes people would listen from one to two hours at a time, and after the preaching by myself and the local brethren, they would ask questions, and in this way the work has been advertised. How many will come in I do not know, but I have ceased to worry about people entering the church. My duty as I see it is to sow the seed, and leave the reaping to the higher power.

I have rejoiced exceedingly in the work there and have found many good people, both in and out of the church, and I believe that the work there ought to be prosecuted with a kind and a firm hand. There are many Saints who are watching us here and who are anxious to receive help from the people in this land. A few men over there have the idea that we cannot do much in the way of missionary labor, and because they have been heard, some people have the idea that the English people are opposed to American missionaries. This is a mistake. I think Bro. Newton, associated with me there, will bear me out in this, and I know of no more than four or five individuals who are in anywise opposed to American missionaries, and they are not as much so as some suppose, only they are afraid that you might swamp them, like the Brighamite church is said to swamp some of their people over there by the great army of missionaries and take away the rights of the local brethren. I think there is no danger of that, but where there is a little of this feeling on the part of some, there is a great anxiety on the part of others to receive help from this land.

There was one very pleasing feature of our work there that was encouraging. We found that when the servants of God worked, God worked with them; that they did not have to stand alone. In Cardiff we undertook a work in connection with the local brethren and the result was, that quite a number of those that belonged to the Utah Church joined in with us. They were quite opposed to us at first. We went around from house to house, showing them the truth, and some were almost fierce in their opposition toward us. But these very people began to have visions in the night; they came to our meetings, and they heard the voice of prophecy, and the gift of tongues. They asked their ministers, "What does this mean? You have been preaching to us that the gifts and blessings of the gospel were in the church. We never saw them in our church. How is it that these Josephites have the gift of prophecy and tongues?" and while their elders tried to explain these things away, it left its effect, and they began to ask the question, are we right or not?" and many of them have joined in with us and are developing in the latter-day work. This of itself is encouraging. Another thing: I found that we need not be afraid of giving the people all the truth. We simply have to throw it out among them and it will take care of itself. And you would be surprised to see people listening night after night outdoors, standing and waiting for us to come, and they did not go to sleep, either, as some people do in the house. They stood there and listened with the utmost attention.

We have some good workers there; they need encouragement. And those who are sent among them need to be kind; they need to be firm as well. You can hardly expect people over there, brought up under different circumstances and customs from what we are used to, to receive at once whatever new methods we may try to have them adopt, and for that reason those who go there have to carefully study the methods employed there, and the disposition of the people, and many other things.

Then, too, you are called upon to engage in such a variety of work. At one time you have to go among the people, visit their houses, talk to them about the work in a social way. Another time you are called to handle the outside influences. At Nantyglo I was met there with a fierce kind of opposition, and I had almost prided myself that God had so blessed me that I was able to bring about a good work without meeting serious opposition; but in that place I had to undergo something like that which Paul said he had to meet at one time when the people cried out, "Great is the goddess Diana of the Ephesians!" I faced the crowd two nights and the next night I felt when I was through that I would like to go home. I hardly knew whether to give it up or come again. "If you do preach," the brethren said, "you will be worse treated than before, because to-morrow is Saturday night and most of them will be under the influence of liquor and you will fare pretty hard." I tried it once more. I went there after three night's opposition, and then the opposition broke and I spoke under the influence of the divine Spirit, to me, it seemed, better than I had ever been able to speak before; and when I was through, a gentleman came forward and wished to make a few remarks. He proved to be one of the officials of the town, a lawyer, and he bore testimony to those people that what I had told them was true. "I do not know what denomination this man belongs to," he said, "but I know he has taught you the Bible and you can believe in what he has told you." They gathered around in little groups and came to the conclusion that they had treated me badly. So I won the victory. To God be all the praise.

These little incidents will show you what we have to contend with in that country. I rejoice in the work, and while it has not all been sunshine,—there has been some degree of trial,—but like the brother stated before me, we have always felt nearest to the Master when we have been able to suffer with him; and I have never felt more at home in my mission than when I have gone about among those poor people, some of them just out of the mines, and attempted to tell them the simple truth as it is in Christ. As I saw their black faces and their eyes shining with interest it seemed to me as if I was fulfilling in a limited degree a prophecy where the Lord says, "I will send among you hunters and fishers, and fishers, and they will hunt for you among the rocks where you have been driven." I felt that was part of my mission, and while it has not all been sun-

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shine, yet the Lord has stood by me there and I have often felt the Saints were praying for me while I was under trial, and I needed none to tell me that I had an interest in your prayers. The more I see of this latter-day work the more convinced I am of its truth and its ultimate triumph.

May we be enabled to endure unto the end, is my prayer.

Elder G. R. Wells, late of Australia, was the next speaker. He said:—

Brother Pitt told you that the more he saw of this work, the more he was convinced of its final triumph. I believe the sweetest conception that it is possible for the human soul to contemplate is that the great ultimate to which we claim this latter-day movement is tending may and can be reached. It is that which helps us to sacrifice.

Our president this morning stated that we needed in our nature to be firm and elastic. I have found out after seven years of experience that I was too elastic in certain respects when I left here, and not enough in others; and also that if I had stayed there very much longer I would have got too rigid in some other fibers of my character. Therefore, I now feel that it was necessary that I should go; and necessary for the cause and myself that I should return. I believe I accomplished the little that divine wisdom contemplated when I was sent. I have told my brethren of the Twelve that I am now satisfied (I was not just after I landed there) with the wisdom that sent me to Australia, and therefore am willing to trust that same wisdom in the next appointment.

Brother Pitt's experience reminded me much of mine in Australia, which is populated from the home land where he was. I hope I do not need this morning to explain that it is like the United States in regard to source of population—only more English. They have their aboriginal tribes the same as we have here who are fast fading out under the baneful influences of civilization's whisky and other corrosive forces. The Anglo-Saxon race which threatens to capture this world has taken possession of that land, as it has here. We have an area then of within a few square miles the same as these United States, excepting Alaska. While you have seventy-three million people, they have only a little under four million, I believe. I consider that mission is the next best to the United States, because it is so similar in these respects. When I first went over there I learned that Bro. Burton had gone there with a good voice and had left it with a crippled voice, because of having to do this outdoor preaching that Bro. Pitt speaks of. We have heard of the marvelous success of the early Wesleyan movement in England, which was due to the fact that they left the stereotyped ecclesiastical methods and went out unto the people in the fields and parks. It was distinctively an open air movement—a feature that Methodism did not take out of England very far. Later, the Salvation Army took that method all over the world. It has compelled all other churches to break over the barriers between the church and the mass in this one respect, and other churches have been following the example of the Salvation Army. To the Army belongs the credit for having perpetuated this method.

When we went to Australia, we discovered that because of the mildness of the climate, the people nearly lived our of doors. It was just as hard to get people inside to listen in Australia—worse, I am certain than Bro. Pitt says it is in England. In England as also in the northern district of this country the people are compelled to go indoors three or four months of the time at any rate. Here they are accustomed to worshiping in schoolhouses. In my late mission, the schoolhouses are not available; they being under a more strict government control; no one can preach in them.

When we first went there our work in the cities had lately started; Elder Wight had just organized a small branch in the city of Sydney, in New South Wales, worshiping in cottages. Sydney is the commercial metropolis—the mother city of that island continent; and I am pleased as I stand here to say that I left Australia feeling in my heart that I had had a part in planting our work upon a firm and I trust lasting basis in this chief city—the landing and departing place of our missionaries. I have a photo of their new chapel with me. But when I first went there apprehension came unto my heart chiefly because of my voice. When I first began to preach in Southern Missouri the people would say to me, "Why don't you speak louder?" They couldn't hear me half across the room. I thought I spoke loud enough. When I left for that mission I had not voice enough to reach the back end of a room this size. The reason for this was that when I first started out I couldn't speak more than five or eight minutes, and my zeal made me think I must do something extra. I therefore sang too long and too loud. Down near Nevada, Missouri, on one occasion, when rain kept us from dispersing, and I then and there nearly ruined my voice. My vocal cords and my zeal were certainly too elastic, and the latter got badly stretched.

I went to Australia with a crippled voice—could not talk over thirty minutes without feeling a pain in the top of my head, and I said, "Is it possible that the Twelve has sent me over here to ruin my voice?" Elder Burton had come with good voice, had crippled it—the doctors said ruined it—and he left the mission in that condition. I came with a crippled voice—what would become of me? Soon after Elder Wight left, we made an unavailing effort in Sydney and New Castle, and Elder Kaler and I went up the coast awfully discouraged; it seemed impossible to accomplish anything in Sydney. The brethren would get a hall; probably *one* would come out to hear us. They would pay about a dollar and a quarter, perhaps three or four dollars for the hall for one night. Away up in what they called the "bush," in a little locality called the Nambucca, we met the brethren (after having been lost in the bush through mistaking the road and wandering or sleeping out all night, under the dews of heaven,) tired, hungry, and dirty, and we felt as though we had gotten into heaven. Here were the fruits of our predecessors' labors, and they received us with open arms. Here and at other places various brethren and sisters who had never seen us shook hands with us and said: "I have seen you in vision; I know you." A local elder by the name of Loving, at Nambucca, who could not know of the conditions of the work in all Australia, not being in touch with it; yet by the inspiration of God he said to the missionaries, "Your mission for awhile will be hard, and seem vain because of no returns for your labor and persecutions from outsiders; but a brighter time will come before you finish your mission, and you shall return rejoicing." I put that down in my diary at the time (May, '94), and it passed away from my mind; but coming over on the boat I got my diary out and began to go over the incidents of work, and there I came across this prophecy. I was surprised to note how my work could make me so busy that I forgot this. That prophecy was literally fulfilled, beyond our most sanguine expectation. A brighter time did come; but time will not allow me to detail it to you. I went into the work, like the average American, sixty miles an hour. That was a mistake, in a warm climate, which is hard on the liver at any speed, and I got down in physical powers.

In my outdoor work in park and on street I found that my clarinet was a wonderful help in reaching this people. They loved music, and could get large crowds to stop and listen to simple airs, and then I and others would speak. At first I felt it beneath my dignity to go out on the street and preach. That was my traditional education—the result of my environments in the United States. I was not responsible for it; but it was my business to conquer it for Christ's sake. I said "*down* tradition; up necessity!" and went out, as Bro. Wight used to say, feeling as though I had rather not. The knowledge that all denominations went out helped me a little. I banished that idea that everybody that preached on the streets was a fanatic, or crack-brained; and I went out and used my voice, at times, perhaps unwisely, because I never had the advantage of elocutionary training; I did not and do not yet know the proper methods of speaking or singing, but I do know in spite of all of this, and the noise of the streets, the dust that was everywhere present, and all of the harrowing circumstances that would come to distract attention and make the effort more difficult and dangerous to the voice, that my fears were never realized. I preached in the air even more than Bro. Burton did (because I was there longer, and we had better opportunities in the cities), and my voice got stronger every month and year that I was there. If there is anything I am thankful for, it is that my voice is now stronger than when I left seven years ago from conference in this place, when it was, as I consider, crippled. I have heard my brethren, Frank Sheehy and R. C. Evans speak, and others with strong voices, and I have admired their superior endowment of voice power, because I felt that strong thoughts and weighty arguments went better to the hearts of the people if they were carried with a strong voice. I have coveted a good voice, and when I realized that my ordinary voice was about to be ruined, I felt bad about it. God will pardon me for wanting a good voice, and I want to use it in defense of this truth, not so much in the defense of it, either, for I have found myself too aggressive at times, and that I too often had the battle ax in my hand, and not often enough the flag of love. I want to use it in defense when necessary, outdoors, indoors, privately, and publicly, to build up the kingdom of God, and plant in the hearts of lost humanity, the great ideas or promises that have stirred some of our brethren up lately and make them want to hasten it, and the agitation is going out among this people and oppressed of the whole world. The world needs our gospel. I am glad to be back among you.

President Joseph Smith then stated that unless objected to he would appoint the order of meetings, adjournments, speakers, assistants, etc.

The President named as ushers Brn. C. F. Church, Daniel Anderson, C. B. Bergersen, H. W. Smith, W. T. Ross, D. L. Morgan, W. W. Smith, George Beebe, Clement Malcor, and the selections were ratified by the assembly.

The order in which the assembly would be seated for the business sessions was announced by the chairman: The Presidency, Twelve, and Bishopric on the platform; the High Priests and Elders upon the left; the Seventy immediately in front; the delegates upon the right; then the lesser priesthood, members, and visitors.

The order of meetings was also announced: Social meeting at nine a. m., to close in time to allow an intermission of fully twenty minutes; preaching service at 10:45 a m.; business session, two p. m.; preaching service, 7:30 p. m.

Announcements were made, No.

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199 in the Hymnal, "O thou God who hearest prayer," was sung, and President Joseph Smith pronounced the benediction.

Regular business session convened at two p. m. "Awake, ye saints of God, awake," Hymnal No. 34, was sung, and prayer was offered by Bro. M. H. Forscutt.

Minutes of the morning session were approved as read.

Committee on credentials brought in its report. Corrections were offered, and the report was referred back for amendment.

Reports were read from the First Presidency; missionaries in charge William H. Kelley, James Caffall, J. H. Lake, J. R. Lambert, J. W. Wight, and M. M. Turpen; the Secretary of the Church. All reports will appear in full in the minutes, which will be issued in supplement form as heretofore.

Announcements were made, "This God is the God we adore," was sung, and Pres. A. H. Smith dismissed the assembly.

At the evening hour Pres. Wm. H. Kelley was the speaker, assisted by Pres. J. Smith.

SATURDAY, APRIL 7.

The weather continues to be all that could be desired.

The morning social service was in charge of Elders F. G. Pitt and J. D. White.

At 10:35 Elder H. L. Holt was the preacher, assisted by Elder Arthur Allen.

The business session convened promptly at two o'clock. "Hark, listen to the trumpeters," was sung, and prayer was offered by Elder E. A. Blakeslee.

The minutes of last session were corrected and approved.

Matters arising from the reports of missionaries in charge were referred to those making the reports.

An additional report of the credentials committee was adopted and the committee continued.

The Patriarch of the Church reported, as also missionaries in charge Heman C. Smith, Joseph Luff, Gomer T. Griffiths, I. N. White, and R. C. Evans.

The report of Bro. H. A. Stebbins, General Church Recorder, was read. The leading items are: Total membership, 43,824; baptisms, 2,522; received by letter and other evidence of membership, 1,375; deaths, 441; expulsions, 223; net gain, 1,866; ordinations, 248; marriages, 325. Net gains by States: Missouri 282, Iowa 241, Ontario 176, California 127, Michigan 117, Arkansas 115, etc. New branches, 31. The excellent assistance rendered by many branch and district clerks was mentioned. He also renewed his request for the appointment of an assistant with a view to the release of the present Recorder.

"In the light" was sung and the assembly thereby enlivened.

The report of the First Presidency, Twelve, and Bishopric on "the duties of a deacon," as published in HERALD of July 27, 1898, was read. Its adoption was moved, but action upon it was deferred.

The report of the Quorum of Twelve, including their action accepting the resignation of Bro. J. W. Gillen as a member of the Twelve, was received and adopted, including the resignation.

Preambles and resolution from the Board of Publication, recommending that *Autumn Leaves* be transferred to Zion's Religio-Literary Society, was read and its adoption moved. A substitute was offered providing that the management of *Autumn Leaves* be continued by the Board of Publication, and that the Executive Committees of Sunday school and Religio be consulted in the appointment of *Leaves* editor. Action upon the whole matter was deferred and made the special order for Monday afternoon.

The Southern and Northern Michigan districts petitioned for a change in boundary lines, and the Saints of Beardstown and Taylorville, Illinois, asked for the organization of a new district. Both were referred to a committee; viz., R. J. Parker, F. J. Ebeling, and E. A. Stedman.

An appeal of Bro. C. I. Potts from action of the Fall River, Massachusetts, branch, was referred to Brn. G. A. Smith, J. W. Brackenbury, and A. Barr, they to consider the matter and report to this conference.

The appeal of Belleville, Illinois, Saints from an action of St. Louis district was referred to the Quorum of Twelve.

The Daughters of Zion, through its Advisory Committee, asked for the evening session of the following Tuesday in which to present a program explanatory of its object, which was granted.

Various items of business, subject to future action, were received and announcements were made.

After singing, "My times are in thy hand," the assembly adjourned, Bro. Joseph Smith pronouncing the benediction.

At 7:30 p. m. the audience was addressed by Elder R. C. Evans. He was assisted by President Joseph Smith.

SUNDAY APRIL 8.

The Sunday services were as follows: At the Saints' church, regular Sunday school service at 9:30 a. m.; prayer service at nine in charge of Brn. J. A. Robinson and J. H. Peters. Preaching at eleven o'clock by Pres. Joseph Smith assisted by Bro. Charles Derry. Prayer service at 2:30 in in charge Elders John Hawley, J. M. Baker, and John Shippy. Preaching at 7:30 p. m. by Elder J. W. Wight assisted by Brn. Joseph Smith and Joseph Luff.

Overflow meetings were held in the lower auditorium as follows: At eleven a. m., preaching by Bro. J. J. Cornish assisted by Bro. T. J. Sheldon; prayer service at 2:30 p. m., preaching at 7:30 by Bro. W. W. Blanchard, assisted by Bro. U. W. Greene. In the evening at the college at 7:30 preaching by Henry Sparling; at the Saints' Home at the same hour, preaching by Elder Thomas Hougas, of Illinois, assisted by Bro. M. J. Danielson. Eight were baptized and confirmed; seven by Elder A. M. Chase, one by Priest John Harp. A prayer service was also held by the young people at the Mite Society building at 2:30 p. m., Bro. Hubert Case in charge.

MONDAY, APRIL 9.

At 7:30 a. m. a young people's prayer meeting was held, Elders J. M. Baker and G. W. Robley in charge.

The morning social meeting at 9:30 was presided over by Elder W. A. McDowell.

At 10:45 Elder J. W. Gilbert preached, assisted by Bro. John Gilbert.

Promptly at two p. m. the chairman's gravel called the crowded house to order. The assembly sang, "I'm not ashamed to own my Lord," etc., and Elder E. L. Kelley offered prayer. The minutes were corrected and approved.

The question of the transfer of *Autumn Leaves* to the Religio Society, which had been made the special order for this hour, was taken up. The report of the Board of Publication, the motion to adopt, and the substitute were read. The substitute prevailed by a vote of 209 for, 85 against.

Report of a special committee appointed to confer with the brethren of the Church of Christ looking to a better understanding between the two bodies was read. By unanimous vote, the brethren of the Church of Christ were permitted to take part in the deliberations on this question. The report was corrected, received, and spread upon the minutes, subject to future action. In response to an invitation, Elders A. L. Hartley and George Frisbie, of the Church of Christ, addressed the assembly. Bro. Roderick May, as one of the committee of the Reorganized Church, reported his attendance at the conference of the Church of Christ, following which this resolution obtained:—

That this body indorse the appointment by the President of the committee to meet the

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brethren of the Church of Christ at Independence, and that this report be spread upon the minutes, and the committee be continued.

The First Quorum of Seventy reported, recommending that Elders Francis C. Smith, John W. Adams, Arthur Allen, David R. Chambers, and James W. Morgan be ordained to the office of Seventy. It was voted that the report be adopted, the request granted, the ordinations provided for, and the names considered separately. They were so considered, and upon separate motions the first four named were accepted and their ordination ordered provided for, action on the last-named brother being deferred for the present.

The Second Quorum of Seventy recommended that Elders Richard B. Howlett, Benjamin St. John, Wellington D. Ellis, J. R. Beckley, Amos M. Chase, Adam J. Keck, A. E. Mortimer, J. D. Stead, Frank A. Russell, and Fred B. Blair be ordained to the office of Seventy. Brn. Richard Howlett and Benjamin St. John were separately indorsed and their ordination ordered provided for. Action upon the remaining names was deferred pending report of the Presidency.

The chairman announced Elder Heman C. Smith as the speaker of the evening, and Brn. G. R. Wells and F. M. Slover were appointed to look after an overflow meeting in the lower auditorium should it be necessary.

Appointments for Tuesday, the 10th: Brn. F. B. Blair and D. A. Anderson in charge of the young people's prayer meeting at 7:30 a. m.; Brn. J. C. Crabb and William Anderson to preside over the social service at 9:30; Bro. C. Scott the speaker at 10:45, assisted by Bro. A. M. Chase.

Other announcements were made, the Doxology was sung, and President Joseph Smith dismissed the assembly.

WE give letter from Bro. C. Derry and the clipping sent by him. We do not now recollect that we ever saw a denial of the loss of the ship President, though we have seen doubts expressed as to the Seer having made the prediction referred to. Mr. Foster states that the Seer did so predict in a letter written us from Loda, Illinois, February 14, 1874, published by us in HERALD for April 14, 1888:—

WOODBINE, Iowa, March 27.

PRESIDENT JOSEPH SMITH,

Dear Brother:—It is said, "All things come to them that wait," I suppose if they wait long enough. Years ago you published in the *Herald* an account of your father's journey to Washington, from the pen of Mr. R. D. Foster. I cannot now tell you the number of the *Herald*, you will have it undoubtedly. I have long thought of inquiring from some reliable newspaper, if such a ship as the "President" had ever set sail, or had ever returned to this land from England having on board one "George Chigston Cookman;" because in the article from Mr. Foster, Cookman is represented as opposing your father in Washington, Cookman being a popular clergyman there. It also said Joseph Smith prophesied of his voyage for England and the destruction of the vessel, the said paper stated the vessel was never heard of afterward, that is after its departure for England. This morning I find in the *Ladies' Home Journal* for April, 1900, pp. 13, 14, an article entitled "The Mysteries of the Century," and among the rest is the fate of the ship President, which part I clipped out and send to you, it may be useful.

Yours for truth,

C. DERRY.

NEVER HEARD FROM AFTER LEAVING PORT.

Sixty years ago Englishmen and Americans were rejoicing that steamers had succeeded in regularly crossing the Atlantic, that a voyage could be made in a fortnight, and that the first of the Cunarders, the side-wheeler "Britannia," had come into Boston after one of the quickest passages ever known. Steam, it was said, had conquered the terrors of the sea, and men who had gone to London, spent nearly a week in England, and come back, all within thirty-three days, were regarded as wonderful examples of the new celerity in trans-Atlantic travel. One of the vessels which had not long before been launched, and which the English-speaking world hailed with admiration as a steam leviathan, was the "President." The liners which now plow their way across the Atlantic in five days are not more impressive than this ship with her two hundred and sixty-eight feet in length, her sixty-four feet in width, and her twenty-three hundred and sixty tons' register was to the generation which welcomed her into the harbor of New York. The ship was less than a year old when, on March 10, 1841, she left her dock and steamed slowly down the bay, her figurehead, which was a bust of Washington after Canova, pointing proudly along the ocean route to England. In April reports began to come from Liverpool that the "President" was overdue, that nothing had been heard of her, and that great anxiety was rife. The only ray of light that was shed upon the mystery was that a Portuguese brig had sighted a large steamer moving slowly under sail, but she did not hail the brig, nor did she appear to be in a disabled state. Through the spring and far into the summer of 1841 there was agony of suspense in England and the United States. In this country the superstitious fancied strange omens in the coincidence that the first President of the United States who died in the White House — William Henry Harrison — had passed away at the time when the ship which bore the name of his office began to be missed.

Among the passengers were two men who, although they had little in common with each other, had been each an idol in his profession, and who had given delight to multitudes in the United States. One was an actor who for the first time had raised the portrayal of Irish character upon the stage to the level of an art, and whose rich sense of native humor even Dion Boucicault probably failed surpass in later years. Tyrone Power had been hailed in American theaters as the prince of comedians; he had made three tours of the country; he had written a book on his American impressions, and he was now returning to England at the height of popularity, still in middle age.

Even more striking was the personality of George Clugston Cookman, whose eloquence had spread his fame among American Methodists, and to whom even men of the world, like Henry Clay and Daniel Webster, listened admiringly. Indeed, he carried with him when he went on board the "President" the first dispatch which Webster as Secretary of State had written to England. The fate of these men, as well as of a son of the Duke of Devonshire, and a hundred other passengers on the ship, has never been known. Whether the steamer foundered in some tremendous storm, as was thought most likely, or was crushed and sunk by an iceberg, or was destroyed by fire, no man to this day has been able to tell.

THE University of Chicago is groaning under a fresh endowment from John D. Rockefeller and others of four millions of dollars. Graceland College is struggling for an existence, with now and then a donation of a few dollars from a willing but a poor people. Surely, this world loves its own. It will be long before the Saints will be given the dominion of the earth, financially.

EDITORIAL ITEMS.

The HERALD readers are indebted to Bro. F. E. Cochran, of the Herald Office force, for the report of the conventions and General Conference of 1900. The editors were too busy with other duties to report the present year's sessions, hence delegated the work to one of their assistants.

Original Poetry.

DEAD AND RISEN.

When I, by faith, my Lord behold
Upon Mount Calvary,
With dreadful awe my heart grows cold,
The fearful sight to see;
For thou, the Savior of mankind,
Is mocked and slain by man so blind.

Is this the Son of God, Most High?
Where, then, his mighty power?
Will not his Father hear his cry
In this, his darkest hour?
He dies, with none to help or save,
And lowly lies within the grave.

My highest hope has fallen low,
My faith is almost gone;
My soul, submerged in depths of woe,
Seems helpless now, alone.
For he whose life had been my own
Is lifeless now, beneath a stone.

But lo! the stone is rolled away,
The Savior rises now,
The radiant light of Hope's new day
Is beaming on his brow;
Ah, death but laid on him its hand
That he, for us, might break death's band.

Now hope arose as ne'er before,
With Christ ascend on high;
And, Faith, cling close to him, no more
To fear that thou shalt die,
And O, my soul, in him prepare,
That thou his resurrection share.

ADAM J. KECK.

PLANO, Illinois, June 21, 1899.

A newspaper is printed at Jacksonville, Florida, with the aid of acetylene gas as engine fuel.

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Letter Department.

SHEFFIELD, England, March 5.

Editors Herald:—Whilst having a few moments to spare whilst at work in one of the great arsenals of the industrial world, I have been very forcibly struck with the great contrast of things with which I am at present surrounded; on the one hand there is the constant whirl of powerful and complicated machinery, turning out weapons of offense and defense at a rate that would appal the unobservant mind at their cost of production; and from observations made, the rate of production must of necessity be largely increased. On the other hand there are forces silently at work, (and as the mill of God grinds slowly) both day and night, that in the consummation of all things shall stay the mighty efforts of puny man, and cause them to see the futility of their efforts, in their endeavors to civilize the world.

These things of which I write fall into insignificance when the piercing light of the gospel is turned upon them, especially when we consider the saving and likewise the civilizing power of the gospel of Christ. I think St. Paul says truly in his epistle to Timothy that perilous times should come in the last days. How vivid are his portrayals of conditions that would then obtain. What power must his prophetic utterances have had with his colaborers and the church generally of that day could they have seen down the stream of time, and there beheld the mighty handiwork of God in the word spoken in their day and generation. There is one most striking feature in the Lord's work that has always been prominent wherever that work has been first inaugurated; namely, the gifts of the Spirit. In every instance it seems as though their very being has been permeated with that subtle influence, much to their edification. It is evident to my mind that our lives are far below the standard of Christian character; if not, why all this seeming apathy in the church? St. Paul did well to warn his brethren of that spiritual stupor which had overtaken some of the church in that day, and the same may be said of us. I often wonder whether we as servants of the Most High realize our position as stewards. I think not; for had we that perception and holy wisdom that characterized the life of Christ, I am led to think our walk and conversation would be the very beauty of holiness.

O, when shall we have that spiritual awakening to enable us to bring into activity all the latent forces of our nature? Not only could we rise higher on the plane of perfection ourselves, but could and should be the means of helping others to rise from their lost and fallen condition. I for one have been greatly blessed by the faithful ministrations of the missionaries lately returned to America; could there only be more such humble and faithful ministers as our worthy Bro. Pitt. I firmly believe great good would be the results of their labors.

By a perusal of the Church History we learn that the church in this country was established by the true and persistent efforts of men who were willing to sacrifice all that was dear to them for the cause of God and their fellowmen; and they in turn were glad that they had the opportunity of hearing and accepting the gospel that was able to make them wise unto salvation. If so then, *why not now?* Are there not yet many honest of heart who would gladly obey the truth could they but have it presented to them? I hope the coming conference will be led to appoint some for this English mission. I am desirous of seeing the work in this country grow and flourish as in days of yore.

The gathering and consecration question is a matter of interest to the brethren and sisters on this side of the Atlantic; but the greatest question to us should be, Are we ready for them? Then, dear Saints, may we live such lives as will merit for us the promises made by our Savior. I believe the time is drawing very near when, if we have been faithful we shall be called to enter into the marriage supper of the Lamb. Ever praying for the success of God's work, I remain your brother in gospel bonds,

JOSEPH ARBER.

LAMONI, Iowa, April 2.

Editors Herald:—I wish to indorse what has gone before in the *Herald* in favor of Bro. A. Hawes' book on the Sabbath Question. It is a rare fund of information; not too voluminous, yet sufficiently so to enable the reader to grasp and understand the logic and arguments, making his position invulnerable. Fifteen cents, which will purchase the book, will prove a wise and profitable investment. To be had at the Herald Office, Lamoni. A Latter Day Saint library will be incomplete without it. Do you hear that?

In gospel bonds,

JAS. CAFFALL.

ACORN RIDGE, Mo., March 25.

Editors Herald:—I have preached a few sermons at this place, sold two of the Book of Mormon, five Voices of Warning, one Saints' Harp, and baptized two precious souls into the kingdom of God. These brethren baptized are heads of families and are respected citizens of Stoddard County. There are about a half dozen Saints in this county, but they are in different localities. This is the place where Bro. Albert Haws preached some time since; he is well spoken of here, both by the Saints and others. W. T. Hill, who has just been baptized, was born in 1832, and had gone to Illinois three times to be baptized. His zeal in the work is manifested by his request that I order six of the Voice of Warning, that he may give them to his friends to read. May God bless him in his old age. I hope the missionaries will not forget this part of the field. It is quite a change to leave the Ozark mountains and come to this low country, but since my arrival here my health has been fair.

I do not expect to be at General Conference, but hope that wisdom will be used in the counsels of the church, that both those present and those absent may be greatly benefited by the work done. I think the church should fast and pray to that end.

C. J. SPURLOCK.

Miscellaneous Department.

BORN.

HINES.—To Ransom Hines and wife, a daughter. Blessed March 5, 1900, by Elder J. R. Sutton and named Ransa May.

MARRIED.

ANDERSON—GAYLORD.—In Lamoni, Iowa, at the home of the bride's parents, Bro. and Sr. Elijah B. Gaylord, Elder David A. Anderson, late of the Pacific Slope mission, and Sr. Roxanna E. Gaylord, were united in marriage. The ceremony was at five o'clock on Wednesday evening, April 4, 1900, Elder Henry A. Stebbins officiating. Bro. Anderson's purpose is to continue in the field of service for the Master, and Sister Roxanna faces the trial and sacrifice that has been bravely met by so many of her sex, that the word of God may be carried to the world. She will continue her work as a teacher in the Lamoni schools, in charge of the departments on the west side.

DIED.

ROBINSON.—At her home in Oregon, Wisconsin, March 8, 1900, Sr. Serena S., wife of Bro. J. B. Robinson. Born October 8, 1827, at Bristol, New York; baptized August 16, 1895. Funeral sermon in the M. E. church by Elder W. A. McDowell. She was a faithful and devoted Saint, and always made her home a home for the missionaries.

KEIR.—Bro. John S. Keir who has been ill for three months at the home of Albert Blakely, No. 773 Sixty-sixth Street, Englewood, Illinois, has passed into the bosom of sweet rest with his God, March 27, 1900, aged 70 years, 11 months, 4 days. His children were faithful in ministering to the wants of a beloved father. He told us many times his sickness was a blessing to us and a comfort to him. He leaves three sons, one sister, and many friends to mourn. His life has been faithfully spent in the cause of God. His burial took place at Braidwood, Illinois. There was no funeral service, as his request was for Bro. E. C. Briggs to preach a funeral sermon. Through misunderstanding of the time when the remains were to leave the house, Bro. Strange did not get there in time to offer parting words, but by request of the children Albert Blakely offer up prayer.

STITES.—Vincent Bradford Stites was born January 15, 1880; died March 23, 1900; his body was laid away to rest in Plainville, Indiana, cemetery. He leaves a father, mother, three sisters, and four brothers to mourn. He was always kind and obedient to his parents; those who knew him the most loved him the best. Funeral sermon by George Jenkins.

THOMAS.—At his home in Valley County, Nebraska, Isaac L. Thomas, after a lingering illness passed away February 22, 1900, aged 67 years and 11 months. Funeral sermon by Elder C. W. Prettyman.

MADDEN.—Bertha May, daughter of Mr. and Mrs. Madden, died March 11, aged 3 years and 6 months. Funeral sermon by Elder C. W. Prettyman.

NAAB.—Infant daughter of Bro. and Sr. John Naab, aged 6 weeks, died March 25, 1900. Funeral sermon by Elder C. W. Prettyman.

PICKERING.—Near Seiling, Dewey County, Oklahoma, March 25, 1900, Sr. Sarah A., wife of Elder W. P. Pickering. She was born in San Bernardino, California, March 21, 1858; married to W. P. Pickering, July 17, 1879; seven children were born to them, of whom three sons and two daughters survive her. Sr. Pickering was baptized July 31, 1876. She was a true Saint, and died strong in the faith of the latter-day work. Funeral sermon at the hall in Seiling, by Elder H. F. Durfey; a large and attentive congregation present.

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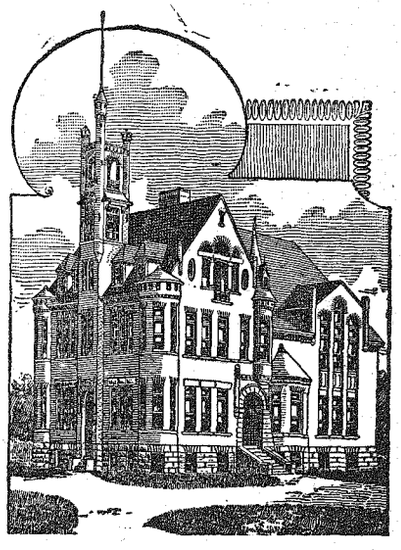

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RS Salvards

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SCIENCE AND PROVIDENCE.

Just as in the early ages of the Church Christianity found itself face to face with Hellenism, and found its energies and life crippled at every turn until through battle and partial compromise the issue was decided, so now, it is believed by many students of religion, Christianity must face Science and come to terms with it. So thinks Dr. D. S. Cairns, who writes in *The Contemporary Review* (March). "The position of Science," he remarks, "is incomparably stronger than the medley of philosophies and beliefs that early Christianity had to encounter. No educated man doubts the solidity and permanence of her contribution to human thought." In the light of the scientific conceptions of the present day, "Christianity seems an exotic," or, as Professor Hermann more bluntly put it, "in our modern world Christianity is an alien." Until this difference has been transcended, says Dr. Cairns, the aggressive force of Christianity will be crippled and hampered at every turn. One of the central problems in this contemplated concordat of Christianity and Science is the reconciliation of the Christian conception of the world, as a realm of Divine Providence, with the scientific conception of it as a Reign of Law:—

"We must recognize that at first sight the demonstration of the Reign of Law in nature seems to conflict with that view of the world which we derive from the Revelation which culminates in Christ. If we take a man who has been living purely in the world of scientific ideas and transport him into the world of thought of revealed religion, we can not wonder if he shows signs of surprise and of revolt. He has changed his 'psychological climate.' He has been living in a world of uniformities, of measured spaces and forces and times, a world of which the central principle seemed to be its own consistent action; and the world into which Revelation would bring him seems to be ruled by radically different principles. For, from start to finish, there can really be no doubt as to the teaching of Revelation. In the clearest and most memorable fashion it proclaims that God's providence controls in their own interest whatsoever happens to His children. If you try to take this faith out of the Old Testament, Hebrew religion becomes a mere ruin. Take the Psalmists: what can shake their conviction that the whole power of God is at the disposal of the solitary faithful Spirit, for protection, discipline, and salvation; what can match their magnificent confidence in God as the Shepherd, the Fortress, and the Refuge of the soul? All the histories in like manner are based on this theory of human life, and the gigantic spiritual achievement of Prophecy is undertaken and carried through in the strength of this faith. And when we come to the climax of Revelation we find this principle expressed with a clearness which cannot be increased. 'Be not anxious for the morrow,' said Jesus, 'for your heavenly Father knoweth that ye have need of these things.' Nor does any one of the Apostles ever dream of moving from this ancient standpoint.

"Some years ago the present writer remembers reading a letter relating to the death of a friend who had perished in the wreck of an ocean liner which had gone ashore on the Spanish coast. The writer of the letter, in referring to this friend, rightly, from the Christian point of view, laid stress on the fact that her death was the will of God, and was therefore best for her. A scientific writer, looking at the same event, might have viewed it as part of an immense context of phenomena. He would have taken the proximate causes—the strong shoreward current in the Bay of Biscay, the mists that at that season envelop sea and land, the deflection of the compass, perhaps, caused by the geological composition of the Finisterre Rocks, and so on. He would have shown that these again had their antecedents, climatic, geological, chemical, and so on, and these again their antecedents, reaching back through the ages. He would have shown further that these proximate causes must also have their consequents, and these again their consequents, and so forward throughout the future. He would have shown us, in short, a great system of things reaching onward from the primordial Fire-Mist to the ultimate Crack of Doom, and maintained that to alter any one part would be to alter the whole, and then would have turned on us triumphantly and asked us if we actually believed that all this vast process was set in motion to drown a particular person on a particular day for her own good. The difficulty certainly seems a serious one, and so long as we stand by the barely Positivist view of Science and the barely Individualistic view of Religion, it would seem to be insoluble so far as the intellect is concerned.

"But in stating these limitations we have already indicated the lines of a solution. It has become impossible for Science to remain at the purely positive standpoint; and Evangelical religion has in like manner outgrown the excessive Individualism which for a long time characterized it.

"Take first the drift in Science. The whole conception of Evolution is teleological. There is an interesting passage in Mr. Darwin's 'Life' in which this point is very clearly brought out by him in a letter to Prof. Asa Gray, thanking him for an article written in *Nature*, June 4, 1874. 'What you say about Teleology,' he writes, 'pleases me especially, and I do not think any one else has ever noticed the point. I have always said you were the man to hit the nail on on the head.' The passage referred to in Professor Gray's paper is thus given: 'Let us recognize Darwin's great service to Natural Science in bringing back to it Teleology, so that, instead of Morphology versus Teleology, we shall have Morphology wedded to Teleology.' In the same strain Professor Huxley wrote: 'Perhaps the most remarkable service which Mr. Darwin has rendered to the philosophy of Biology is the reconciliation of Morphology and Teleology, and the explanation of the facts of both which his views offer. The teleology which supposes that the eye, such as we see it in man or in one of the higher vertebrata, was made in the precise structure it exhibits, for the purpose of enabling the animal which possesses it to see, has undoubtedly received its death-blow.

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Nevertheless, it is necessary to remember that there is a wider teleology, which is not touched by the doctrine of Evolution, but is actually based upon the fundamental proposition of Evolution' ('Darwiniana,' p. 110)."

The vital point, says Dr. Cairns, is that in dealing with the positive or physical standpoint and that of teleology or final causes, we are dealing with two worlds. The Hidden Purpose moves upward through the several strata of the inorganic and organic realms until the central interest of the divine comedy concentrates on the fortunes of human society, the last and highest result of time:—

"If this be so, if there is a real climax to the long history of nature, then it surely must needs be that no part of the long chain of process which leads to this consummation can be without meaning. Logical coherence compels us to suppose that the whole natural order is an immense system of final causes converging at last upon one supreme *Telos* [Final Cause], the 'one far-off Divine Event to which the whole creation moves.' It is toward this end that law must be working, the ocean currents flowing, the mists rising and falling, the strata being piled mountains high, and human life being lavished by land and sea. All roads of Nature at last converge upon some mother city of Man.

"But is this version of the Scientific Conception of the Reign of Law in radical antagonism with the Christian view of the world? If the argument hitherto has been a sound one, it is, on the contrary, in profound harmony with it. If it is true that Science has advanced from the positive to the Teleological standpoint, it is true also that the advance of Biblical Theology has carried religious thought beyond the narrower individualism in which it was bound, and has given it a vaster horizon and a larger hope. The Gospels also teach us that all God's individual providences converge upon a universal end, which is nothing else than the most perfect form of Society, a union of God and Humanity in the 'Kingdom of God.' "—*Literary Digest, April 7, 1900.*

METHODIST STUDENTS PROTEST.

Boston, Mass., Feb. 12.—The movement against the doctrines of Methodism as taught in the Boston University Theological School, which was formerly directed against Professor Hinckley G. Mitchell, alone, has culminated in an organized effort on the part of the disaffected students which may overthrow the whole school. Especially rabid attacks have just been made not only against the other leading professors, Dr. Borden P. Bourne and Dr. Henry C. Sheldon, but against the President of the university, Dr. William F. Warren.

This movement has taken the form of an appeal to the Bishops of the Methodist Episcopal Church in a document containing scathing denunciations of the teachings of the school as being a departure from scriptural and Methodist standards.

The appeal starts in with the question, "Shall Methodism remain Wesleyan in type and evangelical?" and the action is backed up by several conferences in the West, among which are the Des Moines annual conference and the Oklahoma annual conference.

The direct appeal to the Bishops maintains that the teaching of Professor Mitchell embodies divergences from scriptural truth and Methodist doctrine, either by direct assertion of denial, or by a carefully insinuated skepticism that accomplishes practically the same result; and also that the other professors fraternize more or less with him in his destructive views.

They further claim that one of the gravest features of the whole situation is the extent to which Professor Mitchell's views have already permeated the church.—*Ex.*

THE JEWS.

The century which is now drawing to its close has been a most momentous one in the history of Judaism, for during this time it has been put severely to the test whether it contains within itself sufficient elements of universal religion to enable it to live under changed circumstances and under differing conditions. The history of Judaism is, of course, closely intertwined with the history of the Jews, yet, though so closely intertwined, it has often gone ahead for its own sake and disregarded or been in advance of the political conditions under which its votaries lived. It is a singular fact that many years before the political emancipation of the Jews commenced their religious emancipation was well under way, and the Jews were preparing themselves spiritually to enter the promised land of freedom and emancipation. While that political emancipation commenced only at the very end of the last century and took seventy or eighty years in which to work itself out, the movement within the Jewish Church is of a much earlier date.

That movement is connected in its inception with the name of Moses Mendelssohn (1720 to 1786), the sage of Dessau. It was he who by his intimate acquaintance not only with Jewish literature and Jewish history, but also with modern universal history and literature and with the new spirit that had already made itself felt in Europe, laid the first stones of the foundation upon which the inner Jewish movement was afterward built up. His translation of the Pentateuch and the Psalms into classical German in place of the mixed Judeo-German which the Jews in Germany and Poland almost universally used at that time, his philosophical works and his influence with Lessing, brought a new spirit into the great Jewish matters which up till then had been in a state of almost complete stagnation, as a result of their warped life during the Middle Ages. It is true that he and his friends were far in advance of their times. The Jewish salons in Berlin, Koenigsberg and Vienna, which were the direct outcome of the efforts at mental emancipation made by Mendelssohn and his friends, became in later times the hotbeds of apostasy. The break was too severe a one for those who made it to retain that love and respect for their ancestral faith which was necessary to preserve them against the allurements and blandishments of modern culture. Nearly all the descendants of these first reformers found their way into the Christian Church. Yet, despite this fact, the seed which Mendelssohn and his followers had sown fructified also on purely Jewish ground and prepared the revival in Jewish letters and the change in Jewish religious observances which came in Germany during the middle of this century.

The political emancipation of the Jews is due in a large measure to the initiative of France. What Montesquieu and Voltaire had done in preparing the mind of the French people, Mirabeau and Abbe Gregoire carried out in actual fact. The French National Assembly in 1781 granted the Jews of France complete emancipation. In Austria it was done before this, under the liberal regime of Joseph II. The action of the French National Assembly, which was completed by the Synhedrin called by Napoleon I. in 1806, served as an example, which was gradually followed in all the more enlightened states of Europe. Step by step political emancipation made its way, until by 1870 it may be stated to have reached its highest point.

The introduction of the Jews into modern literature and modern scientific investigation prepared the way for the application of these modern methods to the history and literature of the Jews' past.

There is no doubt that the Zionist movement is the answer of the Jews to the attempt of the Anti-Semites to retard their progress and to poison the minds of the people among whom they sojourn, nor can there be any doubt that the great question which now lies before the Jews of the whole world is to be found in Zionism.

GUSTAV GOTTHEIL.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, APRIL 18, 1900.

THE GENERAL CONFERENCE.

MONDAY, APRIL 9.

Elder Heman C. Smith was the speaker at the evening hour, assisted by Elder A. M. Chase.

TUESDAY, APRIL 10.

Elders F. B. Blair and D. A. Anderson were in charge of the young people's prayer meeting at 7:30 a. m.

The social service at 9:30 a. m. was presided over by Elders J. C. Crabb and William Anderson.

At 10:45 Elder C. Scott addressed the Saints. He was assisted by Elder A. M. Chase.

The business session met as usual at two o'clock, President Joseph Smith presiding. "O thou God, who hearest prayer," was sung, and the President offered prayer. The minutes were approved as read.

An additional report of the credentials committee was received and spread upon the minutes.

The committee on petition from Beardstown and Taylorville, Illinois, Saints, reported, recommending that Morgan and Scott counties be taken from the territory of St. Louis district; Adams, Brown, Pike, and Schuyler from Nauvoo district; Christian, Coles, Douglass, Edgar, Macon, Moultrie, and Shelby from the Southeastern Illinois district, and that the above-named counties, together with Cass, Champion, Dewitt, Logan, Mason, Menard, Platt, Sangamon, and Vermillion counties, be made into a new district, to be known as the Central Illinois district. The report was adopted.

Report of the committee appointed to audit the Bishop's books was received and spread upon the minutes. Brn. E. L. Kelley, F. M. Weld, Heman C. Smith, and Robert Winning made statements regarding it, after which, action upon it was made the special order for the afternoon of Thursday, the 12th.

President Joseph Smith named High Priests J. M. Baker, George M. Scott, and Richard Bullard to fill vacancies *pro tem.* in the High Council, and the choice was approved by the assembly.

Request for the organization of a quorum of deacons was referred to the Quorum of Twelve.

Various meetings, etc., were announced, "This God is the God we adore," was sung, and the assembly was dismissed by Elder E. A. Blakeslee.

The Daughters of Zion presented a program at 7:30 p. m. in the upper auditorium. The main features consisted of papers on the following subjects: Opening address, Mrs. M. Walker. "How may we prepare our children to resist the evils of the world?" Mrs. Anna Salyards. "Enlightened Motherhood," Mrs. Audentia Anderson. "Untruthfulness," Mrs. B. C. Smith. "Responsibility of motherhood," Mrs. Eveline Burgess. "Child training," Mrs. C. B. Stebbins. "How to increase love for the sanctuary of home," Mrs. Frances Davis. These were interspersed with a recitation and musical numbers.

At the same hour an overflow meeting was held in the lower auditorium, Elder T. W. Chatburn addressing the audience. He was assisted by Bro. J. D. White.

WEDNESDAY, APRIL 11.

The fine weather continued until Sunday night. Monday and Tuesday the sky was overcast and a chill wind blew from the east, and this morning a light scurry of snow fell.

At 7:30 a. m. Brn. D. A. Anderson and J. D. White were in charge of the young people's social service.

The nine o'clock prayer meeting was presided over by Brn. George A. Smith and F. C. Warnky.

At 10:45 Elder T. W. Williams was the speaker, assisted by Elder M. H. Forscutt.

Business session convened at the usual hour, President E. L. Kelley in the chair. "O reapers of life's harvest," was sung, and Elder H. O. Smith offered prayer. The minutes were read, corrected, and approved.

A motion that Brn. L. R. Devore, Hubert and Oscar Case, and Sr. Alice Case be appointed by the conference to represent the South Sea Islands mission was lost.

Report of the Board of Publication was read. It was followed by an inventory and financial statement of the Business Manager of Herald Office, the summary of which was read. Both were spread upon the minutes subject to future action.

The Board of Trustees, the Treasurer, and the Board of Directors, all serving Graceland College interests, reported. The reports were received and spread on the record, subject to action. The chairman announced that when action was taken on the latter, the proposed amendment to Articles of Incorporation of Graceland College would also be considered.

The committee appointed to consider the petition from Michigan districts for a change of boundary line reported, recommending that Oceana, Newaygo, and Mecosta Counties be taken from Southern Michigan and Northern Indiana district and added to Northern Michigan district. It appearing from the report that both districts desired it, the change was ordered.

The voting list of *ex officio* members present was read and perfected.

The Third Quorum of Elders presented a partial report of labor done: Forty-three elders had reported 3,246 sermons, 1,000 other meetings, 134 baptisms, 146 confirmations, 1,799 administrations to the sick, 96 children blessed, 19 marriages, and 10 ordinations. The quorum, having lost its president by death, Bro. Walter M. Self had been selected president, Brn. John Hawley and O. P. Sutherland counselors. The report was spread upon the record and ordination of the president understood as being referred to the Twelve. The chair in answer to a question, stated that the counselors selected being the same ones who had been ordained as counselors to the deceased president, their reordination was unnecessary.

The Historian of the Church and his assistant presented their report. Questions were asked and answered, and the Historian was given permission to add items to the report, and it was ordered spread upon the record as it should be amended. A motion obtained that "this conference request each of the several quorums and all other departments to prepare a record of their work for the Church Historian for each year's report."

A petition was read from the St. Joseph branch asking General Conference to authorize the Presidency and Bishopric to take such measures, harmonizing with the laws of the church, as, from the contributions of the St. Joseph Saints, would provide for the payment of the debt upon their chapel of about five thousand dollars, and at the same time provide for branch expenses and the poor and needy. The request was granted.

A petition from the Fanning, Kan-

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sas, branch was referred to Brn. M. M. Turpen, T. W. Williams, and T. W. Chatburn.

A request that Bro. Joseph F. Burton be appointed to Nova Scotia was referred to the Quorum of Twelve. A motion that all future petitions of the same kind be so referred without reading was lost.

The Galland's Grove district petitioned that the Hymnal be enlarged, and the request was referred to Brn. F. G. Pitt, A. H. Parsons, and J. W. Gilbert.

A petition from the Independence district asking the establishment of a mission in Kansas City with headquarters in the State of Missouri was referred to the Quorum of Twelve.

Announcements were made, the Doxology was sung, and President Joseph Smith pronounced the benediction.

At the usual evening hour Elder J. H. Lake addressed the conference, assisted by Elder I. N. White.

THURSDAY, APRIL 12.

The early morning prayer meeting for the young people was presided over by Elders J. D. White and D. A. Anderson. One of the brethren in charge reported that during this session twenty-three testimonies and two songs were heard in thirty-two minutes.

The nine o'clock prayer and testimony meeting was in charge of Elders Charles Albertson and Holmes J. Davison.

At 10:45 Elder F. C. Keck preached the discourse, assisted by Brn. J. T. Riley and Noah Karahoo.

At two p. m. business session convened, President Joseph Smith presiding. The assembly sang, "How firm a foundation, ye Saints of the Lord," and Elder M. H. Forscutt offered the opening prayer. Minutes of former sessions were approved.

Statements were heard from Brn. F. M. Weld, J. A. Gunsolley, and E. L. Kelley regarding the auditing committee's report on the Bishop's accounts, following which, Brn. E. A. Blakeslee, Robert Winning, and F. M. Weld were constituted a committee to draft a document looking to the settlement of the question before the body, and requested to report at four o'clock.

Committee on Hymnal enlargement reported that from 125 to 150 tunes could be electrotyped at a probable cost of $225, and that these could be added to the present Hymnal, making an edition that could be sold for seventy-five cents, probably less. They therefore recommended that conference provide for the addition of 150 to 200 tunes to the Hymnal, arranged the same as in the present work, index rearranged to suit. The report was laid on the table.

The Patriarch's report was taken up and its recommendations read. After some discussion, further consideration was deferred.

Third Quorum of Priests reported that the offices of first and second counselor to its president had been made vacant by ordination, and that they had chosen Brn. John Jervis and J. W. Layton to fill the vacancies, requesting that the ordination of Bro. Jervis be provided for at an early date. The request was granted.

Fourth Quorum of Priests asked that the ordination of Bro. William H. Murphy as its president be provided for, which was granted. The report also showed that the quorum has 48 members, and that 40 priests had preached 962 sermons, baptized 24, administered the sacrament 276 times, presided in 452 prayer services, presided over 704 preaching services, made 450 official visits, and solemnized 15 marriages.

The chairman then announced that the ordinations already ordered would be attended to, in charge of the President of Twelve, who selected Apostles Lake, Griffiths, Wight, and Evans to officiate. The assembly then sang No. 199 from the Hymnal, "O thou God who hearest prayer," and remained standing while President Joseph Smith offered a prayer appropriate to the occasion. Elders John W. Adams, David R. Chambers, and Arthur Allen were ordained by the laying on of hands to the office of Seventy by Brn. G. T. Griffiths and J. W. Wight; Bro. Walter M. Self was ordained President of the Third Quorum of Elders, Bro. William H. Murphy President of Fourth Quorum of Priests, and Bro. John Jervis counselor to the President of Third Quorum of Priests.

A petition asking conference to more clearly define the duties of branch officers towards dilatory members was referred to the Presidency with the request that they express their opinion regarding it before close of conference.

Denver, Colorado, Saints presented a petition asking that the next General Conference be held there. The paper was filed, with the understanding that when the matter of adjournment should come up, Denver would be considered.

The report of joint committee on "the duties of a deacon," as published in HERALD of July 27, 1898, was taken up and its adoption moved. An amendment was duly moved, but denied, and the original report was adopted.

At the appointed hour Brn. Blakeslee, Winning, and Weld brought in their report. It was received and spread upon the minutes. Action upon it was deferred until Friday afternoon at three o'clock, and it was ordered that the report be printed and placed in the hands of delegates and ex officio members.

Proposed amendment to Articles of Incorporation, Graceland College, was read. It was moved that the resignations of the members of the Boards of Trustees and Directors be accepted and that the proposed amendment be adopted. By motion, further action was deferred until the report of the college Treasurer was considered.

Formal announcements were made, and adjournment was taken. No. 268 from the Hymnal was sung, and Pres. A. H. Smith dismissed the assembly.

Bro. G. W. Robley was the speaker at the evening service. He was assisted by Bro. C. E. Willey. Preaching at the Saints' Home at the same hour by Bro. J. J. Cornish, assisted by Bro. Roderick May.

FRIDAY, APRIL 13.

The day dawned clear and bright, and the air was just cool enough to be bracing and healthful.

The social service in the upper assembly room at nine a. m. was in charge of Brn. D. J. Powell and J. C. Elvert.

At the same hour a prayer meeting for the young people was held in the lower meeting room, led by Brn. J. B. Wildermuth and A. J. Keck.

At 10:45, preaching by Bro. J. M. Baggerly, assisted by Bro. M. H. Bond.

Business session convened promptly at the usual hour. After singing, "The Lord Jehovah reigns," Bro. John Hawley offered prayer. The minutes were approved.

Bro. J. W. Wight presented an additional report of the Rocky Mountain mission.

The Second Quorum of Teachers reported the offices of President and counselors vacant, asking that the ordination of Bro. G. W. Blair as President and Brn. A. K. Anderson and N. W. Smith as counselors be provided for, which was granted.

The Second Quorum of Elders reported 6 sessions held, 18 members present. An aggregate of reports showed: Sermons 5,220, baptisms 330, confirmations 500, ordinations 62, children blessed 361, administrations 4,248, marriages 105, etc.

Auditors' report on accounts of Herald Publishing House was read and adopted.

At three o'clock the matter made the special order for the hour was taken up, the printed report of the committee was read, and its adoption was moved. A substitute was moved and seconded, following which a motion obtained to defer consideration of the subject matter before the body until Saturday afternoon of the 14th, and that the substitute be printed and

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placed in the hands of members of the conference.

A petition from the Maysville and Fairland branches of Spring River district was referred to Brn. I. N. White, Ellis Short, and A. J. Moore.

The day was warm and the audience weary, hence as a means of refreshment the audience arose and sang, "This world will be blessed by and by."

The report of Treasurer of Graceland College was read and referred to an auditing committee composed of Brn. Robert Winning, W. N. Robinson, and A. J. Keck.

Items from the Presidency's report; viz., request for an assistant, office fixtures, typewriter, etc., were taken up, and a motion that the request be granted was unanimously carried.

That part of the Patriarch's report requesting the employment of a stenographer and purchase of a typewriter was taken up. A motion to grant the request was considered at length, and obtained by a vote of 142 to 99.

It was then moved "that it be declared the sense of this body that such stenographer be placed on a ministerial basis." The motion was carried.

Announcements were made, No. 1080 from the Harp was sung, and Bishop E. L. Kelley pronounced the benediction.

The evening service was in charge of Bro. T. C. Kelley. The speaker, Bro. R. Etzenhouser, lectured upon the main topic of the Book of Mormon. The lecturer, who had visited the place on October 19, 1899, gave a graphic description of the Hill Cumorah, which was illustrated by a large panorama of the hill painted by Bro. Victor Kress of Independence, Missouri.

SATURDAY, APRIL 14.

The regular morning prayer service was in charge of Brn. J. M. Terry and James Moler. The young people's prayer meeting at the same hour was led by Brn. A. B. Phillips and Richard Baldwin.

The speaker at 10:45 was Bro. M. H. Forscutt, assisted by Bro. J. M. Terry.

The business session was opened by singing, "Glorious things are sung of Zion," and Bro. R. May offered prayer. The minutes were corrected and approved.

At this juncture Bro. Joseph Luff rose to a question of privilege, and briefly alluding to the Hill Cumorah, the coming forth of the Book of Mormon, and the recent visit of the speaker of the night before to this historic landmark, in a nicely-worded and feelingly-delivered speech, on behalf of Bro. R. Etzenhouser, Bro. O. H. Riggs and wife, and Bro. and Sr. Yingling, presented President Joseph Smith and Patriarch Alexander H. Smith each with a cane made from timber which grew on the ancient hill.

The President and Patriarch both responded in a feeling manner, recounting briefly their experiences in the work of the church, a noteworthy statement made by both being, that in the very beginning of their church work, they had resolved to so live that no man, judging by their deeds, could say that their father was a bad man. In accepting the souvenirs, thanks were tendered the donors for the tokens of esteem.

The chairman then said that it seemed an opportune time to sing No. 741, and the audience arose and all joined in singing with much spirit,

Book of Mormon, hid for ages,
On Cumorah's lonely hill.

When the audience was again seated, it was resolved and unanimously carried, that the conference tender a vote of thanks to those who had so kindly presented the canes to the President and Patriarch.

The report of the committee appointed to draft resolutions designed to effect a settlement of questions growing out of the Bishop's accounts, together with the substitute therefor, having been made the special order of the day, were taken up. The general question was discussed. A substitute for the substitute was then moved, seconded, and entertained, which was also discussed. Being voted upon, the substitute to the substitute was adopted by a vote of 265 to 34.

A motion that the auditing committee's report, the statement of the expert committee, the Bishop's statement and that of the committee of the Twelve, together with the statement of Miss Leland, be not published, was laid on the table by a vote of 178 to 71.

The auditing committee provided for in the substitute to the substitute was then considered. From the many nominations made, Brn. F. M. Weld, R. M. Elvin, and M. F. Gowell were selected and their choice made unanimous. It was also moved and carried that the one receiving the next highest number of votes (Bro. J. A. Gunsolley) be chosen in case any special providence should prevent any of the committee from acting.

A resolution that the Bishop be instructed to have his books prepared for the auditing committee on or before August 1 was denied by a vote of 154 to 136.

A petition for the organization of a quorum of teachers was referred to the Quorum of Twelve.

The question of place and date of holding next conference was then considered. A motion to act upon place and date separately, obtained. The following named locations were placed in nomination: Independence, Denver, Kirtland, London (Canada), Oklahoma City, Richmond (Virginia), Boston, Chicago, and Lamoni. Independence receiving 217 votes, all others 90, it was declared to be the place of next meeting and its choice made unanimous.

It was resolved that the date of next meeting be April 6, 1901. An amendment to strike out 1901 and insert instead 1902 was lost. The original motion to meet on April 6, 1901, was then carried by a large majority.

Auditing committee on accounts of Treasurer of Graceland reported. The report was received and spread on the minutes subject to further action.

Requests coming from the Twelve, Seventy, High Priests, and Elders therefor, it was unanimously ordered that Sunday, April 15, be set apart as a day of fasting and prayer that God would give light on the important questions before the church.

Usual and incidental announcements were made, "My times are in thy hand," was sung, and President Joseph Smith dismissed the assembly.

The speaker at the evening hour was Bro. F. A. Russell, with Bro. R. M. Maloney assisting.

SUNDAY, APRIL 15.

The morning prayer service was led by Brn. Charles Derry and M. H. Forscutt.

Regular session of the Lamoni Sunday school was held in the lower auditorium at 9:30 a. m. in charge of Bro. G. W. Blair.

The speaker at eleven o'clock was Bro. Joseph Luff, assisted by Bro. A. H. Smith. Bro. M. H. Bond addressed the overflow meeting, Bro. W. H. Kephart assisting.

The services at 2:30 p. m., were devoted to prayer and testimony, in charge of Brn. J. H. Lake and F. G. Pitt. The upper room would not accommodate all the people that gathered, and an overflow social service was held in the room below led by Brn. G. H. Hilliard and J. A. Robinson.

At 7:30 p. m. Bro. G. T. Griffiths addressed the assembly, Bro. W. H. Garrett in charge of the service. The speaker lectured on the subject of the priesthood, and the effort was illustrated with a large and well-executed chart hung on the wall back of the pulpit. At the same hour Bro. A. H. Parsons preached at the Saints' Home.

During the day five were baptized, four of whom were confirmed during the prayer service in the lower meeting room.

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MONDAY, APRIL 16.

Last night the clouds hung low and a warm rain fell nearly all night. In the morning, when the clouds cleared away, the earth looked refreshed.

The regular nine o'clock prayer service was presided over by Brn. R. Bullard and J. W. Waldsmith.

At 10:45 a. m. Bishop G. H. Hilliard addressed the conference. He was assisted by Bro. R. M. Elvin.

The business session was presided over by President Alexander H. Smith. The assembly sang, "Blest be thou, O God of Israel," and Bro. R. C. Evans offered the opening invocation. The minutes were accepted.

Report of Treasurer of Graceland College was read, together with report of auditing committee upon it. The latter was adopted.

The request of the Church Recorder for an assistant, with a view to his being chosen to fill the position permanently, was read. Motion was made that the request be granted. A question called forth the information that some two or three years ago a similar request was made and that the matter had been placed in charge of the President and Bishop, they to appoint when a suitable person was available. The request was therefore referred to them.

The report of Bro. F. G. Pitt, in charge of the European mission, was read. Bro. William Newton also reported.

A motion carried to take up all matters pertaining to Graceland College. Following this, upon separate motions, the resignations of the Board of Directors and Board of Trustees were accepted, said resignations to take effect when their successors were elected and qualified.

The proposed amendment to Articles of Incorporation was read, as published in the HERALD of February 7, 1900, and its adoption moved. Brn. E. L. Kelley, J. H. Hansen, and C. R. Duncan were appointed a committee to compare the Articles of Incorporation and the amendment, make the changes required, and report to the body.

While the committee was conferring, a resolution that at expiration of present term, the college be closed until the debt upon it is paid, was laid on the table subject to call.

The committee on petition from Maysville and Fairland branches, Spring River district, reported, recommending that the thirty-sixth parallel, north latitude, be the south boundary line of Spring River district, in both Indian Territory and Arkansas, and that this be the north line of the Southwestern mission. The recommendation was adopted.

The committee on amendment to Graceland Articles of Incorporation returned and reported that they had compared the items and indicated the required changes in pencil. Upon motion, reading of the Articles was waived. The amendment was adopted, followed by the adoption of the Articles of Incorporation as a whole as amended.

After voting that no delegate be allowed to nominate more than one person, the conference proceeded to nominate members to compose the Board of Trustees of Graceland College. The following named were placed in nomination: William Anderson, Ellis Short (declined), E. A. Blakeslee (declined), R. M. Elvin, G. H. Hilliard (declined), W. R. Pickering (declined), F. G. Pitt (declined), E. L. Kelley, R. S. Salyards (declined), Duncan Campbell (declined), G. W. Blair (declined), F. M. Sheehy (declined), O. H. Riggs (declined), J. L. Goodrich (declined), J. H. Hansen, Heman C. Smith (declined), I. W. Allender, W. A. Hopkins, J. A. Robinson (declined), Joseph Smith, J. R. Lambert (declined), Daniel Anderson, F. E. Cochran (declined), D. F. Lambert (declined), J. W. Wight, Alice E. Cobb (declined), R. May (declined), F. M. Weld (declined), and J. A. Gunsolley. At this juncture it was voted to adjourn business till Tuesday, the 17th, at two p. m.

The chairman then made the following appointments: Tuesday morning prayer meeting, Brn. S. F. Cushman and J. C. Elvert in charge; Bro. F. M. Cooper to address the conference at 10:45, assisted by Bro. John Shields. Various announcements were made, and after singing, "This God is the God we adore," the assembly was dismissed, Pres. A. H. Smith pronouncing the benediction.

At the evening hour Bro. A. C. Barmore addressed the conference, assisted by Bro. H. N. Hansen.

The day was warm and bright, but towards evening intermittent showers fell. Under the influence of the warm sun and showers, the grass is springing, the buds are swelling, the birds singing, and all nature seems to rejoice. Notwithstanding the dampening elements, the Saints are cheerful and earnest, and the ultimate triumph of the cause appears to be the inspiring thought that moves the great majority, that cheers through every dark and trying hour.

THE Royal Academy of Sciences of Amsterdam has paid a delicate compliment to the English-speaking world by ordering that its transactions shall in future be printed in English, instead of the native Dutch, in order that they may be more available to the scientific world at large.

WAS IT AN IMPERTINENCE?

Last year a Bro. Quincy Anderson, of Ozark, Missouri, became skeptical in regard to the Reorganized Church being so far representative of the church of 1830 as to be the one of his choice. After a season of struggle over the situation he wrote a renunciation of the church in its entirety, and published it in two Baptist journals. Not long after this he began to see things in a different light, and, as we understand, fell in with some of the elders from the Utah Church, and was disposed to accept their views. He then wrote a recall of his renunciation and sent us to publish, which for reasons we declined; he then wrote another, which we published.

Some time after this we received a letter from Bro. Sparling, at work in the district where Bro. Anderson lived, containing the letter of C. W. Penrose, to whom as Editor of the Deseret *News*, of Salt Lake City, Bro. Anderson had written, asking concerning Pres. B. Young's teaching on the subject of Adam being God. We were requested to answer or explain, as the correctness of the quotation from the said sermon of President Young by Bro. Etzenhouser in his book was disputed by the elders from Utah.

Our supposition at the time was that Bro. Anderson's letter was written to Mr. Penrose as editor of the *News* and a teacher of the Mormon philosophy, and as editor and elder a public man, his reply to be used in Bro. Anderson's search after light, and in the controversy with us. It was with this understanding that we used the letter, publishing it without comment. We had no thought that it was a private and personal letter, of such a nature that we were treating the writer with discourtesy, or violating a rule governing newspaper correspondents. If the Editor of the *News* feels that we did so treat him discourteously, we hereby apologize. The principle so publicly announced by Pres. B. Young is what we are at variance with, men are but incidents for or against.

We give below what Editor Penrose has to say in the *News* for March 23 about our editorial in our editorial for March 14, on the subject of this, leaving the letter itself out, only:—

A PIECE OF IMPERTINENCE.

A gentleman in Ozark, Missouri, addressed a letter to the editor of the *Deseret News*, a short time ago, asking for information concerning the teachings of President Brigham Young in relation to Adam. A personal letter was written in reply, giving the desired explanation. The Lamoni, Iowa, *Herald*, organ of the "Josephites," prints this private letter and endeavors to make it appear that the writer is taking up a controversy with the author of a work called "Utah Mormonism in Contrast." The *Herald* makes very free with the name of the editor of the *News*, and also strains a point to show that he

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has undertaken to "apologize for the teachings of President Brigham Young" on this subject.

We regard the action of the *Herald* in this affair as contrary to the ethics of respectable journalism and an unwarranted liberty to take with a private communication. We simply addressed a personal letter to a gentleman who made private inquiry on the subject mentioned. And as to the book to which the letter is made to refer, we know nothing. We have never seen the book, or any quotations from it, and never heard about it until the article in the *Herald* was received, headed "Penrose vs. Pres. B. Young." If our correspondent sent the letter to the editor of the *Herald*, he was guilty of a breach of good manners, and if it was obtained surreptitiously, the blame lies with the paper that published it.

To show that there was nothing in the letter of which we are ashamed, or that might not with propriety be given to the public if it was obtained in a proper manner and with the consent of the writer, we here append it in full, as published in the *Herald:* . . .

Anyone who has carefully read the discourse delivered by President Young on this subject, will perceive that our brief statement of its purport is correct, that there is nothing in one that is in conflict with the other; that we have neither "apologized for" nor disputed anything contained in that one sermon, which has been so much misunderstood and perverted by the enemies of our late venerable President. We are familiar with the doctrine he taught, and which he did not attempt fully to explain in the discourse which has been published. And it should be understood that the views entertained by that great leader and inspired servant of the Lord, were not expressed as principles to be accepted by mankind as essential to salvation. Like the Prophet Joseph Smith, his mind was enlightened as to many things which were beyond common understanding, and the declaration of which would bring upon him the opposition of the ignorant.

The Church of Jesus Christ of Latter Day Saints has fundamental principles to present to the world, the reception of which is essential to salvation. They are to be found in the written standards of the church, and are simple and easy to comprehend and obey. There are men in the church who entertain ideas of a more advanced nature, some of which, although they may be expressed in public, either upon the stand or in works that have been written, are not put forth as binding upon any person. This distinction ought to be clear to all who interest themselves in such matters.

That which President Young set forth in the discourse referred to, is not preached either to the Latter Day Saints or to the world as a part of the creed of the church. In answering the letter of our correspondent we simply explained in private that which was asked in private, so that he might understand the tenor of President Young's views, and not with any intention of advocating or denying his doctrine, or of controverting anything that may have been said upon the subject by opponents of his utterances. We do not regard the course of the Lamoni *Herald* in this matter as commendable, or even ordinarily respectable. It is a piece of journalistic impertinence.

Why did not Mr. Penrose publish what we wrote about the subject? Would not his readers have had a better chance to judge of our motive in publishing his letter had he done so?

Elder Louis A. Kelsch, President of the Northern States Mission of the Utah Church, while at Lamoni, and speaking in the church here, gave his audience to distinctly understand that he indorsed and believed the teaching of Pres. Young in the *Journal of Discourses*, the Adam-God theory included. We thought him a little rash at the time; but as it was his voluntary statement, we had no cause to dispute him in it.

We are pleased to note, however, that Editor Penrose states editorially writing of the utterances of Pres. Brigham Young that:—

> And it should be understood that the views entertained by that great leader and inspired servant of the Lord, were not expressed as principles to be accepted by mankind as essential to salvation.

We are pleased to learn this; and if we could know that Elder Penrose now writes for the church of which he is a member, we should be inclined to think it indicative of an intention to put away things unprofitable and dangerous. But how shall we understand, how to read? Pres. Young said:—

> Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner. . . . HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do.*" [Italics and caps as printed in the *Journal of Discourses.*]

Then follows this:—

> Every may upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.*

We have carefully read and reread this sermon, upon the supposition that President Young intended it as a lesson of instruction to all the elders and children of Israel, and the rest of mankind, to be heard and believed.

If the information purported to be given in the sermon from which we quote was not intended to convey and teach principles involved in the Godhead, including the creation, and the nativity of Jesus, why did President Young seek to give them such prominence?

It is taught in the standard works of the church that Jesus Christ was the Messiah, the Savior of mankind. Whatever relates to him, the prophecies concerning him, his birth, his teaching, his history, character, and life, are all proper subjects of inquiry and belief; and, so far as man can know of him, from what is written and revealed concerning him, we are entitled to understand, and it is essential to our salvation that we do know.

Paul wrote a long time ago:—

> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The teachings of Pres. Young, when uttered from the stand and published in the *Journal of Discourses*, necessarily became public property, as it was intended they should be; and when Mr Quincy Anderson wrote to Elder Penrose, editor of the *Deseret News*, it was a letter to a man in the public service and not to a private gentleman; and when Mr. Penrose answered Mr. Anderson's letter and added to his signature the words "*Editor News,*" it was the answer of a gentleman in public life who wrote in his official character as editor of a great newspaper. If not, why should the words "*Editor News*" have been added to the signature? What need for the title if it was but the letter of one private gentleman to another?

Mr. Quincy Anderson can read, and we are inclined to think that he will prefer to read, the record of what Pres. Young said, and credit his own understanding of it, rather than to accept the rendition of the editor of the *News.*

UTAH ELDERS BANISHED FROM DENMARK.

Charles C. Ronnow and Thomas P. Jensen, of the Utah force of the ministry have been ordered to leave Denmark. We quote from the *Millennial Star*, No. 10, vol. 62, pp. 150, 151, for March 8, 1900.

ELDERS BANISHED FROM DENMARK.

President Andreas Peterson writes from Copenhagen under date of March 3, 1900, as follows:—

"Elders Charles C. Ronnow and Thomas P. Jensen, who were laboring in Bornholm, had papers served on them to leave the Kingdom of Denmark at once, because they were American citizens and missionaries from Utah.

"They then applied to the American Minister for protection, as being American citizens. He at once stayed the execution of the decree, until some investigation was made. The Minister soon found out the main reasons, which were emigration from Denmark to Utah and polygamy, hence he advised us to state our views on these questions, which we did as follows:—

"We, the undersigned missionaries of the Church of Jesus Christ of Latter Day Saints, hereby affirm that we have not been instructed or advised by the President of our Church, nor anyone else, to teach or encourage the practice of plural marriage, or polygamy; nor to teach or encourage the emigration from Denmark, or any other country, to the United States; neither have we advised or instructed those who labor with us or under our direction to teach or encourge polygamy or emigration, but to the contrary we are instructed and we do instruct those we labor with not to teach polygamy nor emigration, but to teach the people to live and abide by the Manifesto issued by President Wilford Woodruff, April, 1890, and also approved by his successor President Lorenzo Snow; and to teach the people that they can live Christian lives in their own country as well as elsewhere. We further affirm that we have not at any time taught the people any other doctrine than that contained in Holy Writ.

"ANDREAS PETERSON, President
"of the Scandinavian Mission.
"JACOB CHRISTENSEN, President
"of the Copenhagen Conference.
"CHARLES C. RONNOW,
"THOMAS P. JENSEN,
"A. J. NIELSEN,
"PETER HANSEN,
"OLUF JOHNSEN,
"C. J. PLOWMAN,
"F. CHRISTENSEN,
"A. H. BERGMAN,
"Traveling Missionaries.

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"On the strength of this statement the American Minister demanded that the banishment be revoked, but yesterday the Minister wrote to Charles C. Ronnow as follows:—

"'I am in receipt of a note from the Minister of Foreign Affairs in which he informs me that the Minister of Justice does not find sufficient grounds for revoking the decree of banishment against you and Mr. Thomas P. Jensen. Respectfully yours,

"'L. S. SWENSON.'

"I have had the privilege of interviewing the American Minister thrice, the last time to-day; he is a fine man, and I am satisfied that he has done all that he possibly could for us. He read to me the full statement from the Minister of Justice to him, in which he says, that our points have been well considered and have modified his views in regard to us."

Our object in referring to the banishment of these elders, missionaries of the dominant church in Utah, from Denmark, and quoting from their organ the letter of Pres. Andreas Peterson, is to put their statement on record in the HERALD for the benefit of the eldership who in the prosecution of their several missions may meet other ministers from Utah.

These elders in Denmark, in order to defend themselves against the edict of banishment state that they "are instructed . . . not to teach polygamy nor emigration," and "to abide by the Manifesto issued by President Woodruff."

It might be curious to know just what these men might mean to convey by the term "the practice of plural marriage, or polygamy;" and also, what the authorities of Denmark understand by the term.

We regret to know that there is not to be free speech in Denmark; but are pleased to learn that the men whose names are signed to the statement of affirmation have not "taught the people of Denmark any other doctrine than that contained in Holy Writ." And, as the affirmation was made to men in authority and intended to affect them in favor of the elders, it must be fair to infer that by the instruction given them not to teach plural marriage it is admitted that that tenet is not contained in Holy Writ.

THE Topeka *Capital*, daily, run for a week, finishing on Saturday evening, March 17, was but a redevelopment of men's failure to accomplish large results on a small capital.

Mr. Charles M. Sheldon, a professed minister of an evangelical denomination, so-called, engaged to run a daily newspaper in a typical western city—"as Jesus would do" it.

We subscribed for the paper, but failed to get it as issued, and only got at it last, the whole six issues in a bunch some days after the experiment was finished; for it was an experiment, shrewdly gotten up, or acquiesced in by the owners and business men of the firm of publishers to exploit their paper and coin a few dollars.

The principle involved, that is, conducting the paper "as Jesus would do it," was catching; but how did Mr. Sheldon know how Jesus would conduct such a venture? Jesus drove the money changers from the temple and upbraided the lawyers; but Mr. Sheldon advertised the money lenders, the mortgage seekers, and the lawyers in his paper, and gave notice of the victory of the Acme ball players.

We very much doubt Mr. Sheldon's mental and moral ability to measure or weigh each modern newspaper requirement, or business, or news incident, and determine what Jesus would have done or would do in each case as it occurred. Jesus judged of affairs from divine foresight and tender regard for mankind. He preached for the benefit of the poor, without money, and without price. Mr. Sheldon, while ostensibly taking no pay for his work, permitted the men with the finance rake to gather in the moneys which men paid to see what was Mr. Sheldon's idea of what Jesus would do.

Mr. Sheldon would not print a Sunday issue of the *Capital*, but he would and did issue a Saturday evening issue, one half of it taken up with the "sermon on the mount," and a number of sermonizing articles which he well knew would be read chiefly on the Lord's day. The other half was the regular advertising sheet.

Mr. Sheldon must have been of the opinion that Jesus would not take of the money that the paper might sell for, but he did allow the syndicate to speculate off of his name and celebrity. Jesus had no money, but paid his tribute in the current coin of the realm. Jesus was not an extremist like a Kansas prohibitionist; but when at the marriage feast in Cana of Galilee, he furnished the good wine to the feasters after the regular supply was exhausted.

Mr. Sheldon was against the sensationalism of the newspaper world, but managed to get some sensational pictures on the horrors of famine, war, and the army canteen into his week's issues.

As a whole we were disappointed with Mr. Sheldon's view of how "Jesus would do," as he has expressed them in his conduct of the paper. In the next to the last issue Mr. Sheldon expresses himself that he will not conduct or have connection with the *Capital*, or any other paper as editor or publisher, intending to confine himself to the pulpit and platform in his new project of formulating a new religion and a new church to *unite* all churches.

He will succeed for a time and after a fashion, but at the end will find himself too small for the task he has set himself to do, as Jesus did and as Mr. Sheldon has done are two quite distinct things.

The editor of the Wichita *Eagle*, also a Kansas daily newspaper, a sort of newspaper lay preacher, has the following editorial for March 20, which we give because it seems to express the common conviction regarding Mr. Sheldon's effort. The layman is sometimes a better judge of such effort and its result than the prejudiced occupant of the pulpit.

SHELDON'S DESECRATION AND HOWE'S BLASPHEMY.

Editor Howe having concluded his series of sermons "as Jesus would have preached them," comes no nearer reaching the pattern set for himself than did the Rev. Sheldon. Only one of Howe's sermons is devoted to Sheldon's venture, but that incontestibly shows Sheldon to be a crank. Sheldon's sole creed is "Crucify! Crucify!" Those who read the numbers of his Jesus edition must have been struck with the man's fanaticism on the prohibition question, for instance. For him, wine, the greater intoxicant, is all right at the communion table, because the law says it is. But beer, as a beverage at the social or the family table, is a crime. There is no more sin in the beer than in the wine, even though the law makes the use of the more innocent of the two a crime.

Some of the papers of the country hold the Reverend Sheldon to be but a sensational mountebank, or at best an imitator of a Parkhurst or a Talmage, while the editors who know him personally credit him with being honest. A man can be honest and at the same time a fanatic, can be both earnest and honest, and at the same time unjust. As we view Sheldon, his great lack, as a minister, is charity; and his great need as a public writer is liberality. He has the stuff in him for a witch-burner. Howe, in the sermon alluded to, illustrates this Pharisaical phase of a man who boasts a co-capacity with Christ. When the prohibition fight was on, red-hot, in Topeka, under the leadership of men, some of whom got drunk periodically, this man, Sheldon, bought or otherwise procured four bottles of beer from a worthy old man who was then in the drug business, but who had been a Union soldier, having proffered his life in defense of his country. Sheldon set these four bottles of beer on his pulpit, on a Sunday morning, and proceeded to preach a sensational sermon as a result of which the old soldier was sent to jail. In that act there may have been both honesty and earnestness, but there was nothing of Christ or Christianity, nothing of charity or of liberality, only the fanaticism of the crank who is a stickler for the enforcement of law because it is a law which happens to coincide with his particular convictions.

It may be a sin to eat hog meat, a sin to use tobacco, a sin to eat rich condiments, a sin to drink beer and coffee, that is, a sin from moral, æsthetical, or physical view, and mankind no doubt would be better off without these and a hundred other things. But when the demagogue steps in as a legislator, in response to the cry of fanaticism, and makes a crime of these moral delinquencies or physical deteriorators, such laws, cannot, and will not, be enforced, at least with all the vigor desired by the fanatic.

Howe may have no use for the mission of Christ, may disbelieve in him, and believe that this brief and unsatisfactory existence ends all; and Sheldon may in the name of Jesus call for the rack and screw of a law which makes crimes of mere moral delinquencies, while incidentally making fifty thousand in a week; yet the fact remains that the love, compassion, and the charity of Christ were more than human; they were

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divine. His creed was forgiveness, and only forgiveness. More sacred to him than the edicts of Cæsar, more obligatory than the laws of the Roman empire, under which he was born, were those handed down from heaven at Sinai, through the hands of Moses. But when it came to dealing with the frailties of humanity about him, he rose superior to all written laws, forgiving the very thief on the cross condemned to die under the one, and forgiving the woman who had been taken in an open violation of the other. "Let him that is without sin among you cast the first stone" was more than human wisdom; but under such an invitation Sheldon would conscientiously throw stones all day and, fearing that he hadn't hit some violator of the prohibitory law, would get up in the middle of the night to shy a few more at random in the dark.

Christ's life was love, and love only. He never called for the enforcement of any other law than the law of love. He lived for love and died for love, for his love of humanity, and his pretended followers, who howl for penalties, making a mockery of his infinite spirit of love. And whether, as Howe says, Christ is but mythical, there is no other myth of history, tradition, earth, or heaven, embodying so much of the best in the human heart, so much that is God-like, and so little of that preached by Sheldon in his "Jesus edition."

As for anything else, nothing pertaining to the religion of Jesus, or the morals of mankind; nothing making for earthly contentment, or for the hope of happiness; nothing for the betterment of the dwellers of earth, materially, morally, or spiritually, has been accomplished by the constrained efforts of the editor or the preacher, while, upon the other hand, things and names sacred to the hearts of the many have been belittled and blasphemed, profaned and desecrated.

Original Articles.

MYTHS OF THE NEW WORLD.—NO. I.

BY WILLIAM WOODHEAD.

The new world's people, like almost every other people which has undertaken to relate the story of its own origin, has given us a confused account of supernatural persons,—children of the gods,—which, in the judgment of more enlightened men, is almost uniformly considered fabulous and impossible. And how much of truth is veiled under this mythical dress, and where the line should be drawn between history and pure myth, is difficult to decide, and the line drawn by persons will depend somewhat, of course, on previous training and present convictions.

Two men may look up at a tree from opposite directions, and each will declare that it leans towards him, and if chopped down will fall that way. So in matters of religion and politics, we can readily see that the weight of evidence leans towards us.

A myth may have for its foundation a truth. That truth as it grows older becomes so covered with *debris* and foliage that the fact is hid from view. This point reached, a myth is born, and the imagination has absolute rule.

Modern research in various lines of study is, however, coming to our aid. Ethnology, comparative philology, antiquarian research, and geological antiquities, each bring to us a valuable contribution.

Each race of men can and does trace back its own pedigree as anciently and as honorably as every other. Each one goes back to one creative god or gods, and there it starts. In Babylonian myths Alorus is the first man; this man was produced from the blood of Belus and the dust of the earth. In the tenth generation Xisuthros, with some others, was saved in a vessel when the flood came. The Bible believer will at once here see a man made "out of the dust of the ground," and "Noah saved in the ark."

In Persia it is *Ormuzd* who makes a man and a woman, who live in peace in a garden; *Ahriman*, the evil spirit, plants a fatal tree in their abode, and sends a serpent to persuade them to eat of it. Woe follows. Here in this myth we see Adam and Eve, the garden, the tree, Satan (the serpent), and the fall.

In India, God gave the first men a knowledge of letters, teaching their form and use in an audible voice from the city of God, and also the Vedas to guide him. Later on we see an ocean of death by a flood, and then there remained upon earth only one pious king and seven saints. Here we see God teaching our first parents, and giving them needed instruction, and the eight persons saved from a flood.

In Greece it is Zeus, so Aratus says, who scattered o'er the sky the shining stars and fixed them where they are; man, too, being his offspring. In Zeus we catch a glimpse of God the Father, and in Apollo we see the anticipation God's Son, who will judge our misdeeds and abolish death. So that the Bible believer will go through these myths and find in them a confirmation of his faith.

The new world, too, has a venerable past; its myths and ruins bear witness to it, and long before our fathers found their way across the mighty deep, America had had its babyhood, reached old age, gone into dotage, and died of decay.

The late Henry George said on pre-American civilizations:—

Some estimates give to Peru alone, at the time of the Conquest, a greater population than now exists on the continent of South America, and all the indications are, that previous to the discovery the population had been diminishing. What great nations have run their course, what empires have arisen and fallen in the "new world which is the old," we can only imagine. But fragments of massive ruins yet attest a grander pre-American civilization. Amid the tropical forests of Yucatan and Central America are the remains of great cities *forgotten* ere the Spanish Conquest. Mexico, as Cortez found it, showed the superimposition of barbarism upon a higher social development, while through a great part of what is now the United States, are scattered mounds which prove a once relatively dense population, and here and there, as in the Lake Superior copper mines, are traces of higher arts than were known to the Indians with whom the whites came in contact.—Progress and Poverty, pp. 95, 96.

Says Nadaillic,

At every turn South America presents vestiges of a vanquished race, of a culture now lost.—Prehistoric America, p. 465.

In the primeval forests covering Chiapas, Guatemala, Honduras, and Yucatan; where through the dense undergrowth a passage had often to be forced, axe in hand; statues, columns, hieroglyphics, unoccupied villages, abandoned palaces, and stately ruins rose on every side, mute witnesses of past ages and of vanished races.—Ibid., pp. 10, 11.

To erect the monuments of Mexico and Peru, the yet more ancient ones of Central America, . . . must have required skilled labor, a numerous population, and an established priesthood, such as could have developed only during the lapse of centuries.—Ibid., p. 14.

The first Americans too were contemporary with gigantic animals which, like their conquerors of Europe, have passed away never to return. They had to contend with the Mastodon, the Megatherium, the Mylodon, the Megalonyx, the elephant, with a jaguar larger than that of the present day, and a bear more formidable than that of the caves.—Ibid., p. 15.

Referring to the native documents, Abbé Brasseur de Bourbourg says:—

If I may judge from allusions in the documents that I have been fortunate enough to collect, there were in these regions [Central America], at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved.—Ibid., pp. 16, 17.

So that America, within the human period, has undergone great changes; nations or empires came and disappeared again; gigantic animals passed away never to return, angry nature, too, afflicted its people, changing the face of their country with convulsions and inundations, destroying their homes.

Who and what, then, were the first inhabitants of America? Whence did they come? To what immigration was their arrival due? By what disasters were they destroyed? By what routes did they reach these unknown lands? Must we admit different centres of creation? and were the primeval Americans born on American soil? Could evolution and natural selection, those principles so fully accepted by the modern school, have produced on the shores of the Atlantic and the Pacific a type of man resembling the European and the Asiatic, alike in the structure of his frame and his intellectual development?—Ibid., p. 15.

These questions of Nadaillac's the Book of Mormon undertakes to answer. But, la me! No good can come out of Nazareth! It tells of America's first inhabitants (after the flood), that they were *not* born on American soil! They were not children of the modern school—natural selection. It does not admit different centers of creation. The American is an "immigrant," and that is why he

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is a true type of man, resembling his brothers, "the European and the Asiatic," "in the structure of his frame and in his intellectual development." It tells who they were, and from whence they came; how they arrived here in this "unknown land," and by what means they were led to so distant a country; and by what "disasters" they were destroyed, and how their cities and palaces were left without an occupant; and it points out where dense populations once lived happy, pursuing the arts of civilized life, which cities were afterwards given up to nature's forest, and were, when discovered again, "forgotten." It explains how Mexico and Peru come to show evidences of barbarism resting upon a higher social development, and how that culture became "vanquished"—succumbed to a warlike and savage race. It shows that they had a proud and haughty Babylon which fell and went into decay; a Darius defeated as at Arbela; a Marathon; a Titus as at Jerusalem, and a Herculaneum and Pompeii.

War! war! was the cause why the Mound Builders disappeared from where a dense agricultural population once lived. War, an exterminating war, in which its prisoners were offered up to their dumb idols in Central America; such idols as are represented on the monuments and picture writings to the present day. It is history repeated again; civilizations developed, and passed away. Those civilizations speak to us in their myths, and from their graves and ruins.

The Book of Mormon narrative is plain and simple. In some respects it seems to tell an incredible story. It leaves itself open for attack all along the line. It invites criticism, in which it has a long line of (apparently) weak forts to defend. From how many different points the enemy may make the assault!

It makes two civilizations, — two distinct races of men on this continent,—which start to develop in two different parts of the country; the first one (as the writer understands it) commencing in Central America, reaching to the United States; the second one commencing in South America, south of the equator on the west coast, uniting later on with another related colony in the northern part of South America, the two becoming one. The first civilization had succumbed to civil war, and had become extinct before the second reached its desolated country. In time the second civilization passed on, and reoccupied the deserted country of the first inhabitants.

Here we see, then, a chance for the archæologist. If the myths fail to say anything here; archæology will "whisper from the ground." The second people, too, in time were nearly exterminated by a powerful foe; since which, for centuries, the victors in their descendants (the Indians) have held dominion.

But why should the author of the Book of Mormon go out of his way and tell such incredible stories, and why should he even name such animals as swine, horses, asses, elephants, cureloms, cumoms, and sheep, when there were no such animals on the continent in prehistoric times? Do we not see that there is a chance for the scientist here? Here is a weak fort for its author to defend.

Why did he write about iron, steel, and glass, when they in those distant times were ignorant of such things? Why did he not say that they did "all manner of fine work with copper and stone tools, and when these implements failed to carve the hard granite, they succeeded with their finger nails," and thus be in harmony with the modern school? Did he not know that science would come along by and by and upset his stories, and he would thus be held up to ridicule? Why did he thus carelessly step aside in his narrative and challenge the man of science that would look for him later on? Why did he not remain within the bounds of reason, and adopt the theory of his own day, and not make a "fool of himself?" Ah, dear reader, these are the *earmarks* of either a true narrative or of a very ignorant man! —"an impostor." Why did he talk about Christ before there was a Christ? And Christians before those at Antioch? Why does he teach Christianity in America, when the New Testament has a monopoly on that line? Why should he thus lay snares, traps, and pitfalls all along his frontier, into which his dupes might fall? Does such a people as he describes appear in the myths of the New World? Can they be found?

A great antiquity is sometimes claimed for some of the native races, which, we are told, proves fatal to the Book of Mormon theory. Yes—a great antiquity is also claimed for some of the Bible lands, too, which if true would prove fatal to it.

After the fabulous eras have been purged from Egyptian history by the best writers of our times, we are yet in doubt as to its true age. Böckh gives the date of the origin of Egypt and its first king (M'na) at B. C. 5702; Unger, B. C. 5613; Marriette Bey and Lenormant, 5004; Brugsch Bey, 4455; Bunsen, 3623 or 3059; Reginald Stuart Poole 2717; and Sir John Gardner Wilkinson, 2691 (see Ancient Egypt, by George Rawlinson, vol. 2, p. 1); while Mr. Rawlinson himself makes it about 2400. (See his Egypt and Babylon.)

That is about the same as if one person guessed your weight at 150 pounds, while others run it up to 200 pounds, or 300 pounds, or nearly 400 pounds!

But Bible countries agree with the Bible, not in dates, but in great periods; the first great period is ten generations — then the flood; then the race starts again. So Atlantis has ten kings, then she sinks. In Chaldea, Berosus enumerates ten antediluvian kings. (See Historical Evidences, p. 277, note 68.) These ten kings reigned 432,000 years before the flood came; that, if true, would spoil the Bible narrative. So the legends of the Iranians commence with the reign of ten Peisdadien kings—"men of the ancient law." In India we meet with the nine Brahmadikas, who, with Brahma, their founder, make ten. The Chinese count ten emperors before the dawn of historic times. The Germans believed in the ten ancestors of Odin, and the Arabs in the ten mythical kings of the Adites. (See Atlantis, p. 27.)

THE SABBATH DAY.

A Sabbath well spent,
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow.
—*Sir Matthew Hale.*

Come, let us with our Lord arise,
Our Lord, who made both earth and skies;
Who died to save the world he made,
And rose triumphant from the dead.
He rose, the Prince of Life and Peace,
And stamped the day forever his.
—*Charles Wesley.*

I offer a few remarks on the Sabbath as a day of rest, and give my reasons for believing no work should be done, only that which is absolutely necessary. Ever since I have professed to follow the Lord Jesus, both before and since I have entered the true church, I have always tried to keep the Lord's day holy, and have been particular not to ride on that day, and have found much opposition to such a belief; I am alone in that belief, for I have never met a Saint who holds strictly to that belief, except a sister who lately joined the church. As I understand scripture, it is wrong to ride on Sunday, whether by train, tram, bus, or in any other way, whereby man, woman, or beast has to work. Perhaps some one will point out where I am wrong, or give me more light than I have yet discovered, in my search.

I have found many commandments given to the children of Israel, that are just as applicable to us in these latter days, and whatever our ideas may be, we are bound to admit that God's wisdom is far greater than ours. He commanded the children of Israel, through the Prophet Moses, to do no work on that day. In the 20th

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chapter of Exodus, the ten commandments all acknowledge are applicable to us as well as to those they were given to, except that one, keeping the Sabbath, and that to a certain extent seems to be ignored.

Let us examine passages of scripture, and see what commands were given in the early days; and we believe that God is unchangeable. We read in Malachi 3:6: "I am the Lord, I change not;" and we are to live by every word that proceedeth out of the mouth of God. "The seventh day is the sabbath of the Lord thy God." The keeping of the sabbath day means that I should keep from violating any of the other commands mentioned. In Genesis 2:3, "God blessed the seventh day, and sanctified it;" and when my thoughts are directed to this passage on the sabbath, I look round and see the tram cars, the bus, the cab, and the rattling and lumbering in the streets, methinks it seems but very little different from other days; it does not look to me much like a day God has sanctified. I go in the station, I hear the engine whistle screaming; the people rushing here and there; the porters all as busy as bees; all seems commotion; does it look like a day of rest?

Someone says, "What has all this to do with us." "Well, if we make use of such means to get from one place to another, what difference is there?" "Oh! yes," says one, "if we did not use them, they would go just the same." "True; but if I used such means to go about, I should feel just as guilty as anyone else, that is if the thing is wrong to employ such means to get about; but if it is not wrong, then there will be nothing to answer for; but if it is, I am thinking that it will be but a poor excuse to give at the reckoning day, that others did it, and I thought there would be no harm for me to do the same."

Let us look a little further; in Exodus 23:12: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." See also Deuteronomy 5:12–14: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

If the above was intended for the children of Israel only, then it would appear to me that God is a partial God, for he certainly would be showing more favor to them than to us; for don't our children, our servants, and our cattle require rest in this age just as much as in ages gone by? Where would we find a saint to-day, if asked, that would rather work at his usual employment on the Sabbath than rest? I don't think you would find one. Then if we like to take our rest on the Sabbath, and for pleasure, ease, or convenience, employ the above mentioned in scripture, would that be doing to others as we would they should do to us? Is that loving our neighbor as ourselves?

Again, let us look at Exodus 31:16, 17: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generation, for a perpetual covenant [which means never ending]. It is a sign between me and the children of Israel for ever." Are we not the children of Israel by adoption? We call ourselves latter-day Israel.

Let us now see what the Prophet Isaiah has to say: "If thou . . . call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."—Isaiah 58:13, 14.

"The sons of the stranger, . . . every one that keepeth the sabbath from polluting it, . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer."—Isaiah 56:6, 7.

The Psalmist David, in Psalms 118:19–24, says: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord. . . . This is the day which the Lord hath made; we will rejoice and be glad in it."

Let us now see how Jesus observed the Sabbath. See Mark 1:21: "And straightway on the sabbath day he entered into the synagogue, and taught."

Mark 6:2: "And when the sabbath day was come, he began to teach in the synagogue."

Luke 4:16: "And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Matthew 12:12: "Wherefore it is lawful to do well on the sabbath day."

Jesus is evidently referring to the healing of the sick, saving life, etc., when accused by the Pharisees of doing such things on the sabbath, which was contrary to their traditions. Such things are necessary.

This passage of scripture seems to be one that many of the Saints work upon when talking about this Sabbath question. I have had it put to me in this form: "Suppose someone was taken suddenly ill, and sent for the elders to be administered to, and they lived miles away, so that it would be impossible to get there unless they went by train, tram, or some such way, that your riding caused servants or cattle to help you get there."

Well, my answer is this, that if there is no wrong in employing the above to get there as quick as you can; but if it is wrong to use the above means, I should lay the matter before the Lord, and having left the case in his hands till the Sabbath was over, unless the Spirit directed me otherwise. While it is right to do well on the Sabbath, or any other time, but we should never do wrong to get to the right. Another one says we should use the very best means at our disposal; true, but not to hire servants or cattle to help us use the best means at *our disposal.*

I heard another say, a few Sundays ago, that there was nothing in the Bible from Genesis to Revelation about forbidding us to ride in railway trains. I thought that was rather a poor thing for a Saint to say. To work a train it takes a great number of servants, and we find much in God's word forbidding us to employ such. Now if we could work the train ourselves, the same as we do the cycle, then I can't see where the harm would be to ride a cycle. I see no more harm in that than in using your legs to walk; you only use them a little quicker. It's not the riding part where the harm comes in; but it is the employing servants, cattle, etc.

We may look at a few more passages. Luke 23:56: "And rested the Sabbath day according to the commandment."

Mark 2:27: "The sabbath was made for man." (See also Acts 17:2; 13:14, 44.)

Now let us examine a much later revelation, given in this day and age:—

That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest [let us remember the engine, tram, and bus drivers who require rest as well as we do, and many who would like to go to the house of prayer] from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblation, and thy sacraments, unto the Most High; . . . and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fastings may be perfect; or in other words, that thy joy may be full."—D. C. 59:2, 3.

I would now like to ask, Is there anything in the passages of scripture referred to, that would lead us to believe that the keeping of the Sabbath is not intended for us? Is there anything in God's word anywhere—either Bible, Book of Mormon, or Doctrine and Covenants—to say that we in this age need not keep the above commandments? If so, will some one kindly show. Surely there must be something that I have not seen. All these good Latter Day

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Saints in this country must have some word that they are relying upon. Yet it seems strange they have never yet pointed out to me anything to show me I am wrong in that belief in scripture. Of course I have had many things brought under my notice. One is this, If everybody were to cease from work on Sunday, we should never had the restored gospel brought from America, because at that time it took more than one or two Sundays to come from there, and the sailors have to work to keep the ship right. That to me was a most paltry excuse for believing in Sunday work. I wonder how the brother who made such a statement could see how it was possible that a ship, perhaps thousands of miles from land, because it was Saturday night, could return to land to rest until the Sabbath was over. When a ship is on the wide ocean, work is necessary. Another: If I saw a person drowning, or my cattle, because it was the Sabbath, would I not pull them out or save them? Certainly; they are cases of necessity.

It's surprising how far even Saints will go to uphold their pet theories. Yet another will say that I believe in the subject under consideration because it suits me, and because I am able to walk. It would suit me much better if I could ride. Before I came into this church and since, I have walked many hundreds of miles in all kinds of weather, when I could have rode; but the greatest sacrifice I made was to do without my Sunday dinner. To me it has been a great sacrifice, for I am a working man, and take my dinner to work every day; so it is seldom I get a fresh cooked dinner. My wife nor anyone else will ever be able to say they stopped away from meeting to cook my food. I look after my food myself that day.

Many similar questions have been put to me from time to time. I have been told, and so have others that have come from other bodies, that we should leave our preconceived ideas behind us, yet the church teaches that all the good we can get, no matter where it comes from if it is good, to keep it, because it is good.

The above passages of scripture referred to on the Sabbath, is a specimen of my supposed preconceived ideas; and while I am a strong believer in the above, I allow every one else to believe what they like. I have never said to anyone they were wrong, because they did not believe as I do; neither have I thought so. Yet I have heard — perhaps not directly, but indirectly—that everybody was bad because they did not see as I see. I don't know how such a feeling has got about, certainly not from any word I have spoken about riding on Sunday. If any heart would harbor a thought of that description, I am not fit to be a Saint; but I may here say, that this latter-day work is first and foremost with me. Stinging remarks will never drive me from this work; they are only some of the items that go to form the evil report, and I promised the Lord I would serve him through evil report as well as good.

Now, in conclusion I would again ask, Is there any portion of scripture stating that the above commands, under consideration, are not for us; and as I stated before, I am an unlearned man, and the way I understand those commands, they are intended for us, just as much as they were for the Israelites of old. I don't understand them any other way; and I read in God's holy word that a wayfaring man or a fool need not err therein. So if I don't see or understand them any other way, what am I to do? I can't go to man and ask his opinion about it, for that would be trusting in the arm of flesh. I have prayed over it, but never received any answer to say my way of understanding them were wrong. So I must still believe that God forbids unnecessary work on the Sabbath day, until I see it in God's word to the contrary, or that the Spirit reveals it to me.

W. MADDOCK.

MANCHESTER, England, December 5, 1899.

NOBLE UTTERANCES IN SOCIAL MEETINGS.

I herewith submit some extracts taken from testimonies given in Saints' meetings in the Pittsburg branch, which was handed me by Bro. C. Ed Miller, who has carefully compiled and preserved the same. There are some grand things among them, and thinking that they are worth preserving, and that they will be interesting to most of the readers of the *Herald*, I send them for publication.

I think that the plan of Bro. Miller is a good one, and is an example that others might profitably follow after.

When the Spirit is present in our meetings, the Saints, under the influence thereof, often utter words and present thoughts that are well worth preserving; and if published, they would be both encouraging and edifying to the reader. These are the reasons why I have been prompted to send the following.

UTTERANCES IN SOCIAL MEETINGS.

"I want to so build that I will not have to go back over my work."

"Always try to be on praying terms with God."

"After I have prayed to God I try to answer my own prayers."

"There were many who wished to be present at the inauguration of Grover Cleveland as president of the United States. I want to be present at the crowning of Jesus Christ as king of the earth."

"The world has too much of the golden calf, and not enough of the golden rule."

"Many messages come from God without a 'thus saith the Lord' attached to them."

"Before you draw very heavily on the bank of heaven, be sure you have laid up for yourselves treasures there."

"I'm glad to see the Pope is going to let the public schools alone, because he would have to anyway."

"If I was to have the gift of prophecy, I would want to so predict that it be could be told, without fail, whether the prophecy was true or not."

"I want to be very faithful in little things."

"I want to do what is right."

"To quote a very vulgar but expressive phrase, I am glad that in this work 'every cup stands on its own bottom.'"

"To those who think that when a person dies that is the end of them, I would say: suppose that Mr. Hoe, the inventor of the web perfecting press, which prints over thirty thousand complete newspapers in one hour, after he had created such a machine would place a charge of dynamite underneath it, blow it up, and say that was the object of its creation!"

"Theologically the world to-day is in organized confusion."

"I think that as a people we are too clannish. We do not associate with the world enough. The salt, to preserve, must come in contact with that which it is to save."

"When we are singing the hymns we should pray them."

"Lord, don't take temptations away from me, but help me to overcome them."

"We cannot get too well acquainted with God, but we can become too familiar with him."

"I don't think much of the man that everybody likes. If he stood up firmly for the right he would make enemies."

"It is harder for me to take part in a testimony meeting than it is to preach a sermon."

"Lord give us such testimonies as we can live by."

"Oh, how I do wish that I had obeyed this gospel long ago."

"One of the great things that I want to be able to say is that I have tried to keep the commandments."

"We are not ashamed of the gospel of Christ, but we are ashamed of what some people think is the gospel."

"During the millennium we will not be loafing around picking apples from another man's tree."

"We should take our worst faults,

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one at a time, and try to overcome them."

"O Lord, deliver us from ourselves."

"Energetic people, when they are on the right track, go shooting along with a full head of steam on; but sometimes the Devil comes along in the night, turns the switch, and away they go on the wrong track just as hard."

"Other nations live in monumental history, while the Jew is still amongst us."

"If we are to neglect either household duties or the spiritual education of our children, let us neglect the things that perish."

"I had a dream that there were terrible calamities happening on the earth,—pestilence, tornadoes, etc. I knew they were coming, but did not get ready for them until they were upon me, when it was too late. I hunted for a place of refuge. It reminded me of when I crossed the ocean; the passengers brought books and studied them at the beginning of the voyage, so that when they landed they might be able to speak English. But after a few days they all laid their books aside until the last day of the voyage, when they all tried to learn the English language in one day."

"Some people are like young birds; they open their mouths and gulp down whatever is put in them; they never look to see whether it is a worm or an old rusty nail."

"The American idea is, We don't care what our grandfathers were, we want to know what our grandchildren are going to be."

"When everything goes all right we become independent and don't have very much use for the Lord."

"Love has toppled over as many mountains as faith has."

"When I would do evil, good is present."

"When you are not in a good spiritual condition don't think or speak of other peope's faults."

"We should feel our responsibility, but not our importance."

"Every day pray for some one you have never prayed for before."

"Pray for those you don't like, and for those who don't like you."

"We should promulgate that which we assimilate, which is good."

"When we were children we were troubled with growing pains. We get them in this work sometimes."

H. E. MOLER.

PITTSBURG, Pennsylvania.

"To learn to breathe properly, inflate the lungs and walk for five paces, keeping the mouth shut and breathing through the nose, increasing the five paces to ten, and then to fifteen or more. Follow this up by taking several long breaths after getting up in the morning, and again before retiring."

Selected Articles.

RELIGION.

We are all more or less conscious that both within and without the church we are passing through a great transition of belief. It is not merely a change in the phrasing of creeds; there is a radical change in the substantial point of view. This change in point of view does not involve any overthrow of Christian faith. Rightly understood, it involves a widening, and should involve a deepening, of religious faith.

We can judge of public opinion in a community by the addresses which are made to it by its teachers, partly because they reflect public opinion, partly because they set themselves to correct that public opinion and neutralize the errors which they find in it. Thus if we turn to the Bible to read the addresses made by the prophets we find them inveighing against certain sins and attacking certain errors, and the very fact that they do inveigh against these sins and attack these errors shows them to have been common. If we read the Old Testament through even casually we find one of the commonest of these errors to be one in the popular opinion about God, and we can easily trace in the history a gradual change in that opinion.

We are now coming to see, I think—and I believe it with all my heart—that there is no dividing line of any kind. God cares for all men; he cares for the Jews and he cares for the Gentiles; he cares for the baptized and he cares for the unbaptized; he cares for the elect and he cares for the nonelect; he cares for those who have repented and are trying to live righteous lives and he cares for those who have not repented and have not abandoned their sins, but are living sinful lives. He cares for them all—the good and the bad, the elect and the nonelect, the baptized and the unbaptized, the Jew and the pagan—they are all his children.

We are coming to see that inspiration is a universal fact in human life. God has not made an Old Testament simply for the Jews, nor a New Testament simply for the Christians; God has not selected one nation and talked to them to the exclusion of all others. John says: "The Word was with God and the Word was God." That is, God is always a communicating God. Never was God dumb in any epoch of the world, to any class of people. Everywhere and always has he spoken. In a true sense all good literature is inspired of God. Goodness and God are identical. Wherever there is goodness there is God. Wherever there is truth there is God. Wherever there is illumination and life and a largeness there God has been at work. We are coming to see also that sacrifice is the universal law of love. The sacrifice of Christ is the very heart and center, I believe, of Christian teaching and Christian life. He lived an example which men can follow, he taught truths which we can believe, he manifested to us a God whom we can reverence; but, more than all, he sacrificed himself for us. It is right for the Roman Catholic Church and the Episcopal Church to put the altar in the place of honor in their temples—it illustrates the truth that the sacrifice of Christ is the heart and center of Christianity—but it is there because it is the heart and center of all noble, true living.

Sacrifice did not begin on Calvary, and it certainly did not end there. Before Christ died the legend of Curtius was told, who armed himself from head to foot and rode into the great chasm which threatened to swallow Rome—rode into it that it might close and he save Rome by dying. Before the friendship of Christ for men was ever written the story of Damon and Pythias was written. Patriots had died for their country, martyrs had died for their faith, mothers had died for their children, long before the first century. And wherever a patriot had died for his country or a martyr for his faith or a mother for her child or a friend for his friend, there was manifested in smaller measure that sacrificial spirit of God which makes him the object of our worship.

When General Wood said, "I will not take the commercial place that is offered me and the fortune it will bring. I will not stop here to be feted and feasted. I must hurry back to Santiago—why? Because there is yellow fever there. I run to the place where yellow fever is; I do not run from it," we do not ask whether he is an Episcopalian or Presbyterian or Roman Catholic or Congregationalist or a member of a Christian Church at all; we know that he is showing forth the spirit of Jesus Christ.

When a flagman sees a little toddling infant on the track and runs out at the hazard of his life and catches the child and flings it to one side, to be himself struck down and broken and bruised and killed by the onrushing train, we do not ask whether he is a Protestant or Roman Catholic, a Jew or a Christian; we say that man did a Christian thing.

At The Hague last summer a body of men discussed how the world could be rid of war. That body was made up of Roman Catholics and Protestants and unbelievers. They all worked together to lift one great sin from the human race by providing something that should take the place

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of it. They were doing Christ's work. The Roman Catholic was doing it; the evangelical Protestant was doing it; the unbeliever was doing it. The difference is that some of them knew it and some of them did not.

For centuries God has been lifting ignorance, superstition, and oppression for men. In this redemption of the world he has been working through a thousand instruments that did not understand him any more than the axe understands the woodman who is using it. But they are doing God's work, and through them he is lifting off the sin of the world. When he has finished his work it will not be because a few Jews, or more baptized, or still more elect, or a still larger number of intelligent and consciously repented sinners, are saved from the wreck; it will be because the world will be no wreck, but the kingdom of God will have come, and the will of God will be done on earth as in heaven.—*Rev. Dr. Lyman Abbott, in N. Y. Journal, Nov. 12, 1899.*

Letter Department.

HASTENING, SHAKING, AND COMING UP HIGHER, TIME.

Editors Herald:—As it is generally believed by the church that the hastening, shaking, and coming up higher time is upon us, I therefore want to call not only the attention but deep and careful thought of my brethren and sisters to some of the conditions that will obtain during this time of peril. For they that are forewarned are forearmed, provided practical use is made of the warning, especially when the warning is given by the Son of God, in whom we profess to believe and trust; for it is written, "Who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:2). "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) Also, the parable of the wheat and the tares, when the good seed or children of the kingdom would be sowed by the Son of God, the tares or children of the wicked one would be sowed by the Devil.

I call particular attention to the thought that the two families of children were to be in the church of God and grow together; neither were the servants permitted to pluck up the tares lest they root up the wheat also; but they were to grow and ripen together, until the fruitage or harvest time came, when it would take the wisdom and power of angels or wise and chosen servants, endowed with power from on high to separate the two classes, the one for the burning, the other for the barns. He also says that there will be a virgin church or kingdom, likened unto ten virgins; and that the whole church would slumber and sleep, and at the awakening time only five would be wise and ready to enter into the marriage supper with the bridegroom; the five foolish virgins being unprepared, came too late, therefore failed to obtain an entrance. He has also said, As the days of Noe and Lot were, so shall also the coming of the Son of man be.

These astounding declarations of the Immaculate One, with the following, "And it shall come to pass, that every soul which will not hear that Prophet [Christ], shall be destroyed from among the people" (Acts 2:23, should cause every child of the kingdom to stop, think, compare, and stand him or herself up by the word of God, which will judge us at the last day, and not be leaning on the arm of flesh, nor looking for perfection in any one but self. The arm of flesh will fail us, and to look for perfection in others will not help to perfect but defect us only inasmuch as we shall put into thorough practice their examples.

I again call attention to the fact that the whole ten virgins or church, both high and low, will be slumbering and sleeping spiritually; this condition will tend very largely to ripen, develop, and bring forth full grown fruit from the two kinds of seeds sown. It will also develop the wise and the foolish virgins with those who have true and abiding faith and those that have not.

Now it would be of very little benefit to you, beloved Saints, for me to close this article without giving a detector to both classes, by which every man and woman that was ever truly and lawfully born of water and of the Spirit can detect just where and how he or she stands, and to which family we belong. Now for the detector. I believe that all true Saints will admit that the fruits of the Spirit that come through the preaching of the word are faith, obedience, love, and confidence in the gospel, in Christ, in God, and in the brethren, and when fully born of the Spirit's power after confirmation, all of these fruits were increased to overflowing, when "joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth;" "for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

These are the fruits of a ripe development of the seeds sown by Christ in the virgin children of his church when they were born of water and the Spirit. Brother, sister, if these fruits abound in us, are they not a sure detector, and can we not tell to which family we belong? But for fear that some may be deceived, let us each one turn detective, and carefully examine self and see if the ripe and fully developed fruit from the seeds sown by the Devil are abound in us, bearing in mind that if the fruits of the Spirit of Christ be not in us we are none of his, are not only slumbering and sleeping, but we are also blind. "But he that lacketh these things is blind, and cannot see afar off [to be both blind and asleep is a terrible condition, but worse yet], and hath forgotten that he was purged from his old sins." "Now the works [or seeds of the enemy sown in or] of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings," with faultfinding, backbiting, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

But, says the good brother or sister, I have always thought that all of this class of people would be outside of the church. But it is written, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."

This parable fully and conclusively proves that the conditions above described will prevail in the church during the hastening, shaking, and coming up higher time. And it further proves that all may know self and our exact status, whether we are coming up higher or going down lower. Ye shall know them by their fruits.

So, in conclusion I will say, Brethren and and sisters, let us be honest with ourselves, and search the inmost recesses of our souls prayerfully, and carefully applying both detectors, and if we have not the Spirit of Christ with its manifestations, then most assuredly we shall have to take our places in outer darkness, and there weep and wail over our lost opportunities, and to pay the last farthing. O, why will we not put away self and repent before the night cometh, wherein no man can work! Your brother in the everlasting covenant. A. HAWS.

P. S.—I want to call the attention of the ministry and the Saints in general that my little book on the "Sabbath Question" removes all reasonable doubts on that subject, and when read by an honest sabbatarian, it shakes his faith in their theory, and if he is then properly dealt with, he will obey the gospel. So, brethren and sisters, order the book and get your Advent friends to read it, and thereby do them good. A. HAWS.

YOUNG, N. D., March 12.

Editors Herald:—I enjoy reading the letters from other parts of the world, and would also like to see a letter from my own locality if someone else would take it upon himself to write it. We are a small band of Saints here, five families in all; we live in rather an out of the way place, with no church privileges, and find it rather hard to live a righteous life under such circumstances and amid such surroundings as those with which we have to contend. However, we are looking forward to a better and a brighter time.

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Our hearts are made glad twice a year by the coming of Bro. William Sparling; he always preaches us a few rousing sermons, which awaken us to a sense of duty and causes our hearts to rejoice that we are Latter Day Saints, and make us long to keep him with us all the time. But there are others waiting for him just as we do, so we have to let him go and do the Master's will.

It has been about four years since the Latter Day Saints first came to this field. Elders Swenson and Sparling came and preached to us a couple of weeks; six were baptized, three were baptized the next summer, two the next, and one last summer. I can say that I have never been sorry that I am a Latter Day Saint. I believe it to be the true Church of Christ, and feel that God has blessed me greatly since I became a member. I often feel that I am not worthy of the many blessings he has bestowed upon me, and I realize that I must mend my ways a great deal yet before I will be entitled to an inheritance in Zion. I see many points wherein I am weak, and would like to move to a place where there are church privileges, and hope it will not be long ere I can.

Yours in the one faith,

E. R. DAVIS.

ORTONVILLE, Iowa, April 1.

Editors Herald:—The debate which was held here between Elder T. J. Sheldon and Rev. H. Ford of the Christian Church, has now come to a close. It began March 22, and was to last nine nights; but owing to bad weather they lost one night on the last proposition, but made it up by making the speeches longer. The subjects were the Book of Mormon and the Christian Church. When they got through with the Book of Mormon the Christian preacher wanted it put to vote to see whether he had gained the victory or not. When the vote was taken, the chairman said, There was not so much difference as there might have been.

As I was leaving the church I could hear people halloo for Sheldon, and say, "Hurrah for Sheldon; he's on top yet." One man said he never saw a man bulldose as that Christian preacher did. He said he could hardly keep from throwing him out of the window. Not a voice could be heard for Ford; he did not bring proof, but threw dirt in the eyes of the people, and when the people got tired of it, they saw he was not a man that they thought he was. As we pass Ortonville we could hear the people say the Campbellites are now down. So you can see, dear readers, who has won the day.

When it came time for Ford to prove his church, he did not do it, nor never will. All he said about his church was that he belonged to the Drake College in Des Moines, and that he was sent to preach, and that the Saints could not down his church. Well, they did anyhow. Bro. Sheldon proved that the Christian Church was not of God and that it belonged to Rome, the mother of harlots.

I am glad that our man did not throw dirt nor say things that were not true, for the people seem to see that way with Rev. Ford. The Saints here, I think, have gained a great many more friends, and that our faith is better known, and that they see we do not teach those doctrines that the Utah Church does. They know there is a difference between us and them.

When it came time to take a vote on the Christian faith, to see whether it stood the test, the Christians were not willing to vote upon it, so we let them go. But I tell you people, if they had voted, we would have gotten the best of them, from what I can learn outside of the church. Bro. Sheldon was attacked with such stories as Joseph Smith was married to his wives in 1849. Bro. Sheldon showed that Joseph was killed in 1844, and when Mr. Ford saw his mistake it was too late for him to answer.

Bro. Sheldon is a man that is well thought of here, more so than Ford is, and it is the Saints' request that he be sent back here to labor. I believe he can do a good work here. I have been in the church about three years, and can say the more this latter-day work is opposed the stronger I believe it. They cannot down the work, for it is of God, and he will take care of his kingdom. I am only seventeen years old, and am the only one of my people that is in the church. I was baptized by Bro. Morgan, of Perry, Iowa. It is my desire to help the work along as much as I can. May God bless his people in their work.

I remain your brother in the one hope,

WILLIAM C. MEAD.

LAMONI, Iowa, April 3.

Editors Herald:—I wrote you from Warren County, Pennsylvania, in December last. Owing to the stormy weather I was unable to continue the work in that section of the country, so left for Philadelphia, where I labored among the Saints for a few weeks, and then went to Baldwin, Maryland. While in Maryland I succeeded with the help of Bro. Daniel Carter, in opening a new place for preaching, where I think much good can be done; as there was considerable interest manifested, the meetings being well attended, although the weather was very bad most of the time. The Saints from Baldwin also came out and assisted in singing and prayer. Since I left I hear that the gentleman who so kindly arranged the place for our services, has begun to remodel the room or hall, and will have it all nicely arranged in anticipation of our return. It is certainly a pleasure to meet with great-hearted, noble men in the world, who are not afraid of the truth. I left Maryland to attend the district conference at Philadelphia, where I met Bro. W. H. Kelley. We had a joyful time and felt that there was harmony and love among the Saints.

I think the work looks brighter for the district in the future. I remained in Philadelphia until February 24, and then left to attend the conference at Brooklyn, New York, in company with Bro. and Sr. Atkinson. The Sunday school convention and the conference were successful; perhaps not as successful as they may be sometime, but successful. I left for home the day after conference on the Bay line steamer. A night on the deep, then the morning light reveals the old familiar scenes along Narragansett Bay. Home again! Home; how the letters glisten and glitter and shine and soften with tenderness and love, wet with tears and bright with smiles; ah! well sometime, somewhere.

During March I labored at Fiskville and Providence, leaving home for General Conference last Tuesday. Wednesday morning Bro. John Smith and wife, Brethren Bullard and Blanchard, Sisters Sadie and Flossie Fisher, and the writer left the "Hub" for the great West. We were seven. What a variety of good things are done up in packages of sevens. I don't know whether the road had a special grudge against our car, or that the officials understood we all wished to be forcefully ejected at Buffalo, one thing is certain, the car in which we were trying to get some sleep was kicked and pulled, grabbed and yanked, until we thought it would never end. However, morning dawned at last, and the horrors of the night were lost in the gladness of the day. Another night on the road, and here we are at General Conference. Amen.

GEO. W. ROBLEY.

INDEPENDENCE, Mo., March 27.

Editors Herald:—At time of last communication I was at the pleasant home of Bro. F. Palfrey, at Macon. On leaving there went to Bevier and preached four sermons, and attended the Sabbath school convention and district conference, both of which were of interest from start to finish. It must be gratifying to the church to observe the acquirement of knowledge, and the development to conduct and do business of our young people. Preaching at conference was by the missionaries: Arthur Allen, William E. Summerfield, and R. M. Elvin. The afternoon meeting, at which three young brethren were ordained, will long be remembered on account of the peaceful overshadowing of the Holy Spirit that filled our hearts with thankfulness, and set the seal of God's approval to the sacrifice and faithfulness of his people.

By agreement with Bro. Allen we went to Sullivan County. While on the way in the switch yards at Brookfield, I had a close call of instant death; to my heavenly Father be all the praise for his watchcare.

We arrived at Pollock in a blizzard, and on account of neglect or an oversight of the postal service, we were under the necessity of tramping up hill and down brae, o'er most woeful roads. Bro. A. on all fours climbing up the icy hillside, is no proof that a former condition of the "noblest work of God," was that of the quadruped, as some of the agnostic school would have us believe. For a time it looked as if our visit and efforts would be a failure. Because of continued storms and the impassable state of the roads, we thought it best to quit the church and try cottage meetings in the dwellings of the farmers. At times we were encouraged, and anon were discouraged; upon the whole we have reason to believe the cause was helped and the Saints strengthened in their

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faith. Bro. A. was called home by sickness in his family. I regretted his departure, as I found him to be both a genial and willing workfellow. I held the fort for ten days after Bro. A. left me; and there was a growing interest, until I was compelled to close on account of melting snow and endless mud. At no time in my ministry was I ever blessed with greater freedom of thought or power of utterance; and it was with a degree of reluctance that I left, while outsiders plead with tears for me to abide until the conditions would be favorable to continue the effort, of an assurance the Spirit of God was influencing some.

The closing meetings of my two year field were a joyful seal from on high, and to the Saints in other parts of the field, whom I had expected to visit, but was prevented by the smallpox quarantine.

On leaving the Northeast Missouri district, allow me to say it is not numerically as strong as it was when I began labor there. The cause has not been unfaithfulness upon the part of either missionaries or local officers, but the want of work to earn daily bread scattered many of the flock to the four winds; and notwithstanding that the Devil has been active and led a few into the dark path of sin, I am of the opinion that the moral and the spiritual condition has a more positive and uplifting character for good.

Saints should never, while living and associating with the vain and deceitful world, be satisfied with their surroundings, but ever strive to accept and comply with the Spirit's invitation, "Come up higher." Not only in personal appearance and in the transacting of secular affairs are the Saints to be the "light upon a hill" and the "salt of the earth," but in pure thought and in clean language are they to be examples, that they and their children shall be the *head* and not the *tail* in all things pertaining unto salvation and life eternal, that indeed and of a truth they may be able to say unto all mankind, Come on!

The branch here has been improving the opportunity of listening to the elders from distant fields as they rest for a day or more in the "center spot" of Zion while on their way to headquarters to the General Conference. I was privileged to hear those from Australia, Nova Scotia, and California.

In a prayer meeting, not long since, heard an elder say that it would not be more than twenty-five years to the coming of Christ. He repeated his statement several times. My prayer and desire is that God shall grant unto his Saints wisdom, grace, and strength, that they may be ready against the day of Christ's appearing, whether the time thereof shall be far away or near at hand.

While attending a prayer meeting, only a few miles away from here, I heard a Saint say: I want to so live that when God shall gather his Saints to Zion that I shall be worthy." This sounded very strange to my ear. Zion, the pure in heart, are of first importance, that the true and accepted gathering may take place. As to the territory called Zion, my understanding is, that millions will find ample room to live therein, and those that are thus privileged to dwell in the goodly land are to possess "the fullness of the earth" as a result of their labor, and not as a gift of spontaneity of the soil to induce idleness.

The branch here meets with a loss by the departure of their president for Pennsylvania, that he may increase his income, the call would be quite a temptation to many, even to some of us missionaries, especially when our Sunday best becomes threadbare or ragged.

The change of railway and mail servfce at Lamoni causes many Saints to read the *Herald* twenty-four hours later than before the change was made. Cannot the old time be restored?

Considerable fault is found with the books sent out from the Herald Office. Permit me to whisper a word to the business manager aside from the fault finders, that if indulgent parents would not allow their babies and small children to use their church books as playthings, there would not be so much occasion for fault-finding.

On the 23d I went to Kansas City to attend the funeral of Bro. A. Allen's babe. While we have full trust and confidence in the promised redemption made by the Messiah, yet sadness fills the heart when these darling ones are removed from our care to the land of never-failing flowers.

On the 25th, at request of Bro. W. T. Bozarth, we worshiped with the Saints at Armstrong, and made our first bow from a pulpit in a sunflower State. He whom we seek to serve forgot us not while breaking the bread of life to an attentive audience. If all shall be accomplished at the approaching General Conference that is looked for and expected, it will be without doubt the greatest and grandest gathering of God's people since the memorable day of Pentecost. Whether the cornucopia of Heaven's blessings shall be poured out fully or partially upon the church of God's choice, or for a time withheld, I desire grace to abide.

In bonds,

ROBT. M. ELVIN.

April 1.

Editors Herald:—Brn. I. N. White and J. B. Wildermuth stopped at this place enroute from Viroqua, Wisconsin, to Lamoni the 11th March. We obtained the Methodist Protestant church two evenings, and Bro. White delivered two excellent illustrated lectures, with the aid of a beautiful pictorial chart 24x6 feet, on the "Rise and fall of Christianity," to large and attentive audiences. We regretted exceedingly that Bro. White did not have another evening in which to carry out the subject, as he only just arrived at the point where John the Revelator saw the angel fly in the midst of heaven, etc. But he had to leave Wednesday morning in order to meet with his quorum the 15th. We believe, however, that much prejudice was removed and that good to the work here will ultimately follow. It did the Saints good to have Bro. I. N. with them once more, to hear his voice, which we have listened to in years past (as this was his former home) in admonition and counsel, still declaring this beautiful gospel with so much power and earnestness.

Our young brother, J. B. Wildermuth, remained with us a short time and held services in Elder W. C. Nirk's house, preaching eight sermons here and four or five in the Clear Creek branch, six miles south of Rhodes. Bro. Wildermuth is an earnest, energetic worker, and we believe could do a good work in this (Des Moines) district. He buried three precious souls in the waters of baptism while with us: Mrs. Della Anway, Maudie Pyle, and Charlie Richeson. The latter an estimable young man, son of a well-to-do farmer living three miles from town. Two of these are the result of the labor of others; but we believe while Bro. Wildermuth has had the privilege to reap where others have sown, that if the work is looked after here some one will yet reap precious souls from the seed sown by him in this place, as he left several investigating, some of whom we believe are very near the kingdom. After all it matters little who does the sowing or who the reaping, so that souls are gathered into the fold of Christ.

We believe every one who is putting forth their best effort, time, and talent in the Master's service, seeking to warn the people and win souls to Christ, though they make few converts, will be entitled to an equal reward with those who are instrumental in bringing many into the fold; for the reason than none can be responsible for the barrenness of the field into which they are sent to labor, or the prejudice which exists in the minds of the people in some localities that they will not hear. I was forcibly impressed with this thought while reading Bro. D. MacGregor's letter in *Herald* for March 28, of his experience in British Columbia. Surely such persistent effort and sacrifice to get the gospel before the people merits a rich reward, whether there be any converts made or not.

Many of our experiences in this life we cannot understand, and we vainly question *why* it should be so; but

> "God's purposes will ripen fast,
> Unfolding every hour,"

though we may not be able just now to understand.

> "The bud may have a bitter taste,
> But sweet will be the flower."

I fully expected, up to a few days ago, to attend General Conference; but fear I am destined to disappointment. About ten days ago I contracted a severe cold, which has been steadily growing worse, until at this writing I am scarcely able to sit up. I wished especially to attend the General Sunday School Convention, as we are contemplating making an effort to take up the Sunday school work in this place again, and we feel that the help which we might have obtained at the General Convention is much needed. However, if we do the best we can, God will take care of the results, as the aid of the Holy Spirit is not confined or limited to times, places, or persons.

Praying that the spirit of wisdom and peace may preside over the coming conference and conventions, and that all that may be done may be with an eye single to the glory of God and for the best interest of his work, I am your sister in the gospel,

MISS MATTIE HUGHES.

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Mothers' Home Column.

EDITED BY FRANCES.

SELECT READINGS FOR MAY MEETINGS OF DAUGHTERS OF ZION.

From every family altar there is a ladder to our Father's home on high; as our prayers ascend his angels descend to comfort and strengthen. Never let this ladder be withdrawn or its rounds broken, lest you miss this strength and comfort, and your children lose an influence out of their lives no words can express. "Is this culture of one's home such a trivial matter that it must be neglected to gain a few minutes more for toiling and moiling in the fields of Mammon?" O! our eyes are so often blinded to the real good of life, and we are unconscious of our blindness! Yet we can never be cured till we do realize it. There comes to us an old story from the Orient, of a noble king and his blind daughter. So love-enveloped was her life that she never knew her deprivation; never having seen, she had no desire to see. But the father mourned over her blindness and sought the whole world over for one who could give her sight. At last he found a sage who promised to perform the miracle, but only on one condition—that the maiden should be made conscious of her blindness, and desire the light. Long time they labored with her, telling her of the beauty of the sunlight, of green fields and bright flowers; but she understood them not; patiently they continued their task, painting her word pictures of the majestic forests, the sparkling waterfall, whose music she heard; of the starry heavens; of her mother's face. Slowly, discontent with her blindness awoke in her heart, and grew to longing for the light—and then the miracle was wrought; she saw. Thus to every human heart must come discontent with the lower good, aspirations for the higher before there can come for it the fiat, "Let there be light." When noble aspiration is thus aroused it will lead to its own realization. Orion patiently turning his blind eyes to the sun at length receives his sight. So a blind soul, holding itself to the truth with noble desire, obtains spiritual vision.

Cultivate, in yourself and in your children, noble aspiration; not a mere desire to be great, or famous, but an aspiration for the noblest things in life. Cultivate patience; without it nothing great or noble is ever accomplished. Sometimes we hear of greatness being thrust upon men; but if it be true greatness we shall find that back of it, underlying it, is a long, "patient continuance in well doing." "Patience and the silk-worm," says an Eastern proverb, "transform the mulberry leaf into satin." John Ruskin calls patience the finest and worthiest part of fortitude, and the rarest, too. We spoke of its seed-sowing in Babyhood; all through life it should be cultivated and strengthened.

Cultivate also a thankful spirit; it ennobles and expands life. Sir Moses Montefiore who lately died, bearing on his head a century's crown of years and honors, and in his heart the grateful love of thousands whom his wise beneficence had blessed, had carved over the doorway of his home the motto, "Think and Thank." We have but to think of the many mercies that crown our lives, to fill our hearts with thankfulness. The blessed sunlight coming to us new every morning, the wonderful tracery of beauty with which the fields are covered, the fruitfulness of the earth supplying the body's needs, the sweet companionships that feed the heart, the intellect which delights in grasping all problems, and nature ever presenting new problems to be solved, the myriad mercies coming ever from our Father's hand—if we only think on these we can not help but thank.

Where is the ideal home for the care and culture of children, in city or country? Each has its advantages and its disadvantages, so that of neither can it be said, Here, only, can true manhood and womanhood develop; nor, Here, proper care and culture is impossible. David grew up among the sheep cotes, and Paul in the midst of "no mean city;" yet to each was the grace of God vouchsafed.

Since with most people the location of their home is determined more by necessity than by choice, it is well to study the advantages of each, that wherever we are placed we may learn to be content; we should also consider the disadvantages, as intelligent knowledge is the first step toward overcoming them.

City life develops children more rapidly than country life does. Children in cities are usually "old for their years." The tendency of city life is to make children sharp, precocious. This is especially true of neglected children, as witness the multitude of newsboys and bootblacks in large cities. If you do not believe this, try addressing a mission school in the Five Points of New York, or the Black Hole in Chicago. If you have the slightest inclination to goody-goody talk, we pity you.

There is also a tendency to superficialty in city life; there is such a constant succession of new things attracting attention, children can learn so much by simply keeping their eyes and ears open that it inclines them to think they know more than they do, and disinclines to the hard study necessary if they would know as much as they think they do.

The teaching of the street forms a very important factor in the education of every city child. There is a good element in this; there are also very bad ones. Everywhere, in saloons, gambling houses, and theatres, vice is made attractive; bad associations are ever at hand, and vile literature is thrust upon them at every turn. Another disadvantage is that in many city homes there is lack of fresh air within doors, and lack of opportunity for outdoor play, except on the streets.

As we saw in the chapter on Occupations, the work of fathers in the city is not usually such as their boys can share with them; the same is true, in a less degree, with mothers and daughters. From this comes the danger that children will grow to feel work dishonorable, seeing it done only by servants. Again, most city fathers are too busy to play with their children, and often city mothers find so much to do in response to continual demands of society or philanthropy, they neglect this part of their children's education. Remember, "No one is required by any vows or consecration to keep other men's vineyards so faithfully that he can not keep his own."

On the other hand, city life presents many advantages. Often it affords superior school opportunities, though it must be confessed some of the best schools we know are in the country. It affords advantages in the way of libraries, picture galleries, concerts, and lectures; also the privilege of seeing and hearing noble men and women; and this exerts a great influence upon children. When Washington Irving was five years old George Washington visited New York City. His father carried the child in his arms to Washington, who laid his hand on the little boy's head and spoke pleasant words to him. "The touch of that hand never left my head," said Irving, after he had gained the ear of the world.

As a general thing, we think that more pains are taken to make the inside of city homes attractive. Inexpensive adornments, which brighten up a home wonderfully, are displayed in every shop window, and few homes are without them. Books, papers, and pictures, being so easily attainable, are found in greater profusion than in country homes.

City life gives better training in benevolence. Appeals to our sympathies and purses are so frequent that unless one is more hard-hearted than most children are, charitable instincts will be developed into generous deeds. There are homes for the friendless, orphan asylums, foundlings' homes, and other things appealing directly to childish sympathy. Children can be more easily trained to give with these objects right before them, than they can by simply hearing about them.—*Childhood: its Care and Culture.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

I desire the Saints, and especially the Prayer Union, to pray for me, that if it is God's will, he will heal my eyes. For the past two or three years they have been very weak and painful. I have received aid through administration. I do not know the cause of this affliction, but I know God is able to heal. Pray that all pain and weakness may be removed. BELLE E. LEISE.

Sister Mary S. Fisk, of Guide Rock, Nebraska, asks the prayers of the Prayer Union if it is the Lord's will she may be healed of catarrh and lagrippe.

Sr. Elizabeth Grimmett, of Bloomington, Idaho, earnestly requests your faith and prayers in her behalf that it may please God to restore her to health.

"Nearly $100,000,000 a year is paid by the inhabitants of the United States for coffee."

"Only he who lives a life of his own can help the lives of the other men."

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Conference Minutes.

LITTLE SIOUX.

Conference convened at Magnolia, Iowa, March 3 and 4; A. H. Smith chosen to preside, assisted by J. F. Mintun, Nellie Ballantyne clerk, S. B. Kibler chorister. Branches reporting: Woodbine, Logan, Mondamin, Union Center, Little Sioux, Missouri Valley, Persia, and Magnolia. Bishop's agent's report: On hand last report $91; amount received $955 86; expended $998 60; balance on hand $49.73. Ministerial reports: High Priests George Montague, G. M. Scott, C. Derry; Seventy, J. F. Mintun, H. Case; Elders A. A. Baker, W. Cowlishaw, S. H. McDonald, Frank Seely, D. Palmer, A. M. Fyrando, W. T. Fallon, R. Farmer, S. B. Kibler, J. A. Donaldson, L. Ellison, P. C. Kemmish, J. P. Garner, F. Hansen, F. Watterman; Priests J. E. Gunsolley, Frank Hill, R. Streeter, J. Merchant, T. W. Worsencroft; Teachers George Shearer, A. Hight, R. Kirkwood, D. R. Lytle. A. H. Smith made report of work done in district, and gave instructions relating to Patriarchal blessings. Spiritual condition of branches reported as fair. A collection was ordered to pay expenses of district clerk. $2.56 was so obtained. District Sunday school and Religio report read. A recommendation from the Little Sioux branch for ordaining G. H. Shearer to the office of an elder was read, and by motion his ordination provided for. Tent was left in charge of district president and missionary in charge. The president of each branch was authorized to collect money to defray expenses of tent work during the coming year. Officers chosen for the year: G. M. Scott president, A. M. Fyrando and J. A. Donaldson assistant president, Lenna Strand clerk. A. M. Fyrando was sustained as Bishop's agent. Delegates to General Conference: G. M. Scott, J. F. Mintun, J. A. Donaldson, Sarah Hoffman, S. B. Kibler, Frank Hill, W. T. Fallon, J. C. Crabb, A. M. Fyrando, Joseph Seddon, Maria Scott, D. R. Chambers, W. A. Smith, Oscar Case, Margaret Myers, Geo. Montague, H. Case, Wilma Erickson, G. E. Erickson, Anna Stuart, Sr. Kibler, Sr. Mintun, J. F. McDowell, S. C. Diggle and wife, L. McDowell, and Carrie Hill. Delegates present were empowered to cast full vote of district. The Williams and Ordway resolutions were touched upon, but no action was taken. Preaching by J. F. Mintun, A. H. Smith, and G. M. Scott. One prayer service, during which George H. Shearer was ordained an elder by A. H. Smith and J. F. Mintun.

SPRING RIVER.

Conference convened at Webb City, Missouri, March 9; A. M. Baker presiding, T. S. Hayton clerk, A. P. Free assistant. Branches reporting. Weir City 91, Angola 77, Webb City 174, Pleasant View 127, Fairland 47, Columbus 56, Travers 45. Ministry reporting: Elders F. L. English, Noah Karahoo, W. S. Taylor, W. H. Prewit, John T. Riley, W. H. Smart, J. F. Grimes, O. P. Sutherland, Ellis Short, T. S. Hayton, Z. Decker, J. T. Davis, J. M. Richards, G. W. Hobart, A. M. Baker, F. C. Keck; Priests Wesley B. Hillen, J. I. Young, George W. Bebee, D. N. Tillman; Teachers L. McCall, George M. Hinkle. Bishop's agent, J. M. Richards, reported: Receipts $743 84; disbursements $689.49; balance on hand $53 35. District treasurer reported balance on hand $40 40. Reports audited and found correct. Committee on organization of District Association of Zion's Religio-Literary Society reported they had organized at Webb City, Missouri, with a membership of 146. It was ordered that Tiff City branch be disorganized,—the branch records to be placed in the hands of the district clerk. Delegates to General Conference; W. Kirk, Annie E. Kirk, John T. Riley, W. S. Taylor, A. M. Bebee, F. C. Keck, Noah Karahoo, W. H. Smart, Mary Martin, O. P. Sutherland, R. E. Snider, E. F. Holdsworth, John T. Davis; L. J. Hisle, Albert Richardson, Minnie L. Carr, S. W. Simmons, Evan E. Davis, Z. Decker, F. L. English, Eliza Wilson, M. S. Frick, Isaac Ross, W. S. Macrae. The delegates are instructed to vote for the next General Conference to be at Independence, Missouri. Next conference to be at Weir City, Kansas, Friday before full moon in June.

Sunday School Associations.

LITTLE SIOUX.

Convention met at Magnolia, Iowa, March 2, 1900; J. F. Mintun superintendent, S. B. Kibler assistant, Nellie Ballantyne secretary. Short speeches by T. W. Worsencroft, S. B. Kibler, Margaret Myers, F. J. Seeley, and Sr. Erickson. Report of committee on credentials read and accepted. By motion, delegates present from Logan, Mondamin, Missouri Valley, and West Union Center schools, were permitted to take part in convention, as their credentials were not present. The following schools reported: Bigler's Grove, West Union Center, Missouri Valley, Little Sioux, Woodbine, Pleasant Valley, Mondamin, Magnolia, Union Center, Sunny Glen, Sloan, Onawa, Persia, and Logan. Reports were read from superintendents of schools. District officials reported. Treasurer was authorized to complete her report by including in it all money she may receive up to close of convention, as some had not yet been received by her. Treasurer's report: On hand last report $1.04; received since $9.53; paid out $24; on hand $10.33. Officers chosen for the year: J. F. Mintun superintendent, S. B. Kibler assistant, Lenna Strand secretary, Nellie Ballantyne treasurer, Anna Stuart librarian. Delegates to General Convention: J. F. Mintun, A. M. Fyrando, S. B. Kibler, G. M. Scott, W. T. Fallon, Sarah Hoffman, and Frank Hill. By motion the treasurer was authorized to pay bills presented by district superintendent and secretary. Motion prevailed that the sum of eight dollars be given Sr. Hoffman to pay expenses to General Convention. Motion prevailed that we organize a district association of Religio. The officers of the district Sunday school association were selected to act as officers of Religio until further election was provided for. Adjourned to meet at Little Sioux.

GALLAND'S GROVE.

Galland's Grove district Sunday school association convened at Deloit, Iowa, February 16 to 18; Superintendent William McKim in the chair, Dora Young secretary pro tem. Schools reporting: Dow City, Galland's Grove, Auburn, Pilot Rock, Benan, Deloit, Harlan, and Salem; no report from Coalville. Reports of officers: Superintendent McKim visited four or five schools; assistant superintendent J. M. Baker, visited six schools. Treasurer, Lora Duckett, reported balance of $8 92 on hand. Librarian, Dora Young, reported two libraries in district: one at Auburn and one at Deloit. The following resolution was adopted: "Feeling the need of a general Sunday school missionary, we therefore ask the delegates of this Galland's Grove district convention to present a request to the General Convention to request the church authorities for such missionary, the Sunday school and Religio societies defraying expenses of said missionary." The following officers were elected: J. M. Baker, superintendent; William McKim, assistant superintendent; Fred Shumate, secretary; Lora Duckett, treasurer; Dora Young, librarian; James Pearsall, chorister. Adjourned to Auburn at call of committee.

Miscellaneous Department.

VOTE OF CONDOLENCE.

The ministry and membership of the London branch of the Reorganized Church of Jesus Christ of Latter Day Saints having heard with unfeigned regret of the decease of Bro. Stephen Woods, late of Lamoni, Iowa, North America; who had, during his lifetime, generously assisted in the erection of our chapel building, this branch now, therefore, desires to extend its sincere sympathy and condolence to the widow, in this her heavy trial and bereavement; also to any other survivors dear to our late departed brother who now "resteth from his labors, and his works shall folllow him." —Rev. 14: 13.

Given with the concurrence of the entire branch, this 11th day of March, 1900.

Signed on behalf of the branch.

RICHARD CLIFT, President.
F. R. TUBB, Clerk.

MARRIED.

MALCOR—EVANS. — At the residence of Bro. and Sr. H. A. Stebbins, Lamoni, Iowa, April 12, 1900, Bro. Clement Malcor and Sr. Mary A. Evans were united in marriage. They were present attending conference from Lucas, Iowa, and had arranged beforehand for the ceremony, Bro. Stebbins officiating. The bride is a daughter of Bro. and Sr. Edward R. Evans, of Lucas, and a granddaughter of Elder John T. Phillips, a former missionary to Wales.

DIED.

EVANS.—Sr. Margaret Evans was born at Bevier, Missouri, October 26, 1881; was baptized August 11, 1896; died April 4, 1900. Funeral services in the Saints' church, discourse by Elder J. A. Tanner. She was well respected by all, as was shown by the large attendance of friends. She belonged to the order of Good Templars, who conducted services at the cemetery. Was also a member of Zion's Religio. She leaves father, mother, two brothers, and two sisters, and a number of other relatives. May the Giver of all good comfort them.

HOLT.—Ida May Holt, born September 16, 1899; blessed October 29, 1899, by Elder J. D. Jones; died November 5, 1899. Also, the other twin, Lloyd Charles Holt, born September 16, 1899; blessed October 29, 1899, by Elder John Chisnall; died November 10, 1899. Funeral sermon of both from the house, by Elder S. Alma Whitehouse.

GREENWOOD.—At the Saints' Home, Lamoni, Iowa, on the night of April 9, 1900, Sr. Lydia A. Greenwood, aged 70 years, 1 month, and 7 days. She had a paralytic stroke in 1895, and has been feeble ever since. She was born in Oswego County, New York, and her parents were members of the old organization, and named Cranston. After her marriage she removed to California, and many years later she united with the Reorganized Church, being baptized by Elder Walter Scott, February 4, 1896. She has a son in Utah and a daughter in Nevada. The funeral services were held at the "Home," the sermon being preached by Elder H. A. Stebbins, and Elder John Wahlstrom offered the prayer.

CROWSON.—At Alton, Illinois, March 29, 1900, Charles Crowson, aged 62 years, 2 months, 17 days; born in Wednesbury, England, January 12, 1837. United with the church when a boy. He leaves a wife, five daughters, two sons, and ten grandchildren to mourn. The large gathering at the services and at the grave bespoke the esteem with which Bro. Crowson was held by the citizens of Alton. Funeral conducted by Priest George F. Barraclough.

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The Saints' Herald.

(*Established 1860.*)

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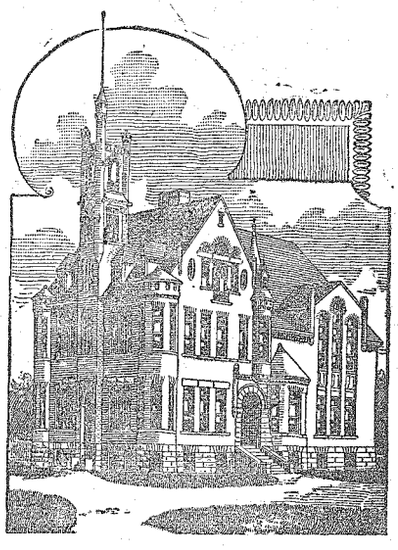

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THE GOLDEN RULE AS A LAW OF LIFE.

REPRESENTATIVE PUBLIC MEN GIVE THEIR VIEWS AS TO ITS APPLICABILITY TO THE EVERYDAY AFFAIRS OF THE WORLD.

"And as ye would that men should do to you, do ye also to them likewise.—Luke 11: 31.

After the lapse of many centuries since the Golden Rule was set forth by Christ as a guide for human conduct, the world is still discussing its applicability to the problems of life as they pertain to the relations of individuals or classes in society, and to those of nations in the broader arena of the world's progress. Those who hope for the dominance of justice rather than of might in the affairs of nations took courage from the deliberations of the peace conference at The Hague, wherein the Golden Rule was referred to as embodying a principle that should maintain in the settlement of international dissensions. Again in the trust conference held last fall in Chicago the precept enunciated by Christ was upheld by many as a rule that should be applied to the perplexing problems that arise concerning the relations between capital and labor, employer and employee.

Soon after that conference Carroll D. Wright, Labor Commissioner of the United States, said in an interview: "It is my opinion that the only permanent solution of the labor problem is to be found in a thorough understanding of the mutual responsibilities and obligations of the employer and employee. In other words, a practical application of the Golden Rule. Arbitration, coöperation, and the various other remedies which have been suggested I regard simply as steps in the right direction."

For the purpose of setting forth their views on the subject the *Tribune* has invited a number of men in public life to answer a list of questions relating to the meaning of the Golden Rule and its applicability to the everyday affairs of men. Some have answered these questions categorically and some in a general way. The questions asked and the answers received are given herewith, and indicate a common approval of the Golden Rule as a guide for men to follow in their dealings with the world and each other.

THE QUESTIONS ASKED.

1. What is your understanding of the exact and full meaning of the Golden Rule.

2. Do you believe that it is a practicable rule to follow at all times, in the home, in society, and in business?

3. Do you believe that its application in all the affairs of the industrial world would put an end to labor discussions and bring about full harmony among all the working forces of mankind?

4. What progress, in your opinion, has been made in the last quarter of a century in this respect?

5. Would you object to having the Golden Rule taught in the public schools?

6. In what way can the Golden Rule best be made popular and its application to daily life a reality?

JOHN SHERMAN'S ANSWER.

In answer to your questions, I say as to No. 1 that in its general terms it is admirable, but there should be added these words: "Under like terms and conditions." Without these words this Golden Rule would demand of us a degree of acquiescence that few if any would give. It could not be and will not be followed in the home, in society, and in business.

Any effort to apply it to labor discussions would be futile among all the working forces of mankind. No doubt the power of labor has greatly advanced, and this is a fortunate result of our schools and the general education of all classes of our people.

I see no use of teaching the Golden Rule in the public schools, as it is more properly taught in the contest between labor and capital in the broad field of competition in the innumerable industries that now occupy our people.

REV. R. A. WHITE.

1. I understand the Golden Rule to mean just what it says. Treat other people in all matters just as you would honestly desire them to treat you in similar matters and under similar circumstances.

2. The Golden Rule is entirely practicable if people will practice it. I see no clear indications that people are willing to adopt it as a rule of life. The difficulty is not in any inherent impracticability of the rule itself, but in the disinclination of the majority of people to make the experiment.

3. No; but it would greatly help in such matters. Industrial evils are the result of lack of knowledge as well as of selfishness. The Golden Rule could only temper, but not end, misunderstandings and troubles resulting from lack of knowledge. But it would end such troubles as result from instances where employer and employee know what ought to be done to be fair and honest, but through greed or selfishness refuse to do it.

4. In legal restrictive measures tending to modify the spirit of selfishness in industry considerable progress has been made. But law is external and repressive. The growth of the spirit of the Golden Rule in the minds and sympathies of employers and employees is another matter. I think there has been some progress in this direction also, but in no sense commensurate with industrial needs. Industry is still in the main a battle where the spoils are to the strong.

5. No. On the contrary, to fail to teach the Golden Rule in the public schools is to fail at a most fundamental point in the child's education.

6. Let a few churches, ministers, newspapers, and reformers generally practice the Golden Rule, just as an object lesson. Let our divinity schools educate ministers in sociology, as well as theology; in economics, as well as exegesis. Let them be educated in social conditions here in this world, then let them apply the Golden Rule to existing social and industrial conditions instead of to conditions in the time of Moses. Let the churches cease fighting imaginary devils with horns and hoofs and turn their attention to devils in dress suits or in homespun. But best of all, let any or all who believe in the Golden Rule put it into practice as best they may.

REV. F. B. O. SMITH.

1. The Golden Rule seems to teach that I shall deal with the other man as though dealing with myself and my own, trying all the time to put myself in his place. Jesus did to others and for them what he would not have them do for him, as the

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mother does for her child. Immediately following the Golden Rule Jesus said: "If ye love them that love you, what thank have ye? For even sinners love those who love them; but love your enemies and do them good, and lend, despairing of no man, and ye shall be the sons of the Most High, for he is kind toward the unthankful and the evil." So self-preservation and selfishness, human nature's first law, is made to interpret and help the other man. This attitude toward individuals is to be our attitude toward society, the business world, and government.

2. This rule is practicable. Truth and duty go hand-in-hand. When the husband and wife, employer and employed, understand and fully sympathize with each other love will find a solution for the problems of the home and business. If it fails, then marriage is a failure, and business is war instead of the peaceful pursuit of happiness. But love never fails; we fail to love.

3. If the Golden Rule is applied to the intricate machineries of the industrial world it will adjust all differences, providing its enforcement is by love rather than law.

4. It would require large space to record and classify the details which indicate the advance the world has made toward harmonizing the working forces of mankind in the last quarter of a century, but the progress has been steady and remarkable.

5. The Golden Rule should be taught the children in the public schools, and this will mean a study of the manifold relations of men that should run through the grades from the primary to the high school. How can the employee put himself in the place of the employer unless he knows something of the trials of his employer's position?

6. The Golden Rule can only be made popular by teaching men that even the most selfish as well as the highest considerations demand its application. Men need information, and they need more. Back of conduct is character, which must be cultivated before the highest application of the rule can be expected, since justice and love without must be the expression of love and justice within. But this is to make men Christians, for men must become Christians in character before they can become Christians in conduct.

JAMES A. MOUNT, GOVERNOR OF INDIANA.

The Golden Rule involves a principle founded upon love. "Let each esteem other better than himself and so fulfill the perfect law." Selfishness and greed are the disturbing elements in the industrial world. We are not likely to reach a plane of ethics until the millennium, when the principles of the Golden Rule will be practiced. Capital and labor, employer and employee, should study their interdependence. This is the foundation upon which the Golden Rule must rest. I would exalt its principles. I would make it the bedrock. All the multiplied industries, callings, pursuits, professions, are so intricately connected, so interwoven, so mutually dependent, that all permanent prosperity must be in common and shared by all. The arbitration of differences between employee and employer, thus settling in a court of reason instead of among impassioned men, their grievances, is an evidence of progress and is calculated to extol the idea of mutual interest and mutual dependence, mutual concession and mutual forbearance. Public speakers instead of arraying class against class should seek to unify, to conciliate, to unite, to minimize difference and magnify dependence. The press should endeavor to mold public sentiment along these lines. This would teach patriotism instead of demagogy. Coupled with the foregoing rules for economic guidance I would add, as a rule for the home and society, forbearance, gentleness, kindness, forgiveness.

PROF. DAVID KINLEY, UNIVERSITY OF ILLINOIS.

1. The Golden Rule is, it seems to me, a rule of personal conduct. It is a command to be just and charitable in all our dealings with one another. Its practice involves, therefore, as many standards of justice and charity as there are individuals.

2. In a sense, yes. What is practicable depends, however, upon conditions which have their origin partly in the minds of individuals. The performance of the full measure of justice to one may make us unable to be helpful to another.

3. There are several reasons why the application of the Golden Rule in the affairs of the industrial world would not produce harmony of economic class interests. In the first place, there are different opinions of what would be equitable in a given set of circumstances. There would still be disputes about the fair rate of wages and the proper recognition of the interest of the workingman in the business. If such disputes were to be avoided, it could be only by one party's yielding to the other. The more charitably inclined would be the one to yield, yet his view might be the just view and the one most advantageous to society. Our social duty may conflict with our duty to particular individuals. The social duty is the higher, yet its performance might cause dispute. It is hard to say whether justice or kindness is, in a given case, the primary duty.

4. I believe that the general level of morals has risen much in the last quarter of a century and that there is a more widespread and earnest desire for the establishment of justice and kindness in industrial relations.

5. I certainly think that the Golden Rule should be taught in the public schools. Our present educational system is behind the times in one important particular. It has not freed itself from the influences of the individualistic philosophy of the last generation. Its aim is still "the harmonious development of the powers of the individual." The social aim in education is almost wholly ignored. Our boys and girls should be educated for social life.

6. It is hard to say how the Golden Rule may best be made popular. It is a matter of the heart. Popularity, which leads to the adoption of a given course of conduct because it is the fashion, would kill the spirit of the rule. We can induce others to obey it only by doing so ourselves.

CHARLES F. THWING, PRESIDENT OF ADELBERT COLLEGE.

1. The interpretation of the exact and full meaning of the Golden Rule is: First, that I should give to the other man justice; second, that I should give unto others such a degree of love and good will as I would desire to receive from them.

2. By all means.

3. I do not think that the application of the rule would put an end to labor discussions and produce full harmony. Does a man ever cease discussing with himself, or does he ever feel in perfect relations with himself? But it is safe to say that the application of this rule would be of great value in ending unworthy discussions and in creating peace.

4. I think that each quarter century is lifting man from his animalism into what may be called a state of humanism. This progress has been more marked in the last twenty-five years than in any other period.

5. I should be glad to see the Golden Rule taught in the public schools, or, indeed, in any school—and of course its essence is now taught in our schools.

6. One of the best methods of teaching the Golden Rule is through example and through story, rather than through the direct presentation of the formal theory. Practical ethics belongs to the lower grades of the school; theoretical ethics only to the higher.

(To be continued.)

ADDRESSES.

Joseph Emmett, 1720 Bellview Ave., Kansas City, Mo.
J. Arthur Davis, Baker, Kansas.
C. R. Duncan, Conifer, Colorado.
George Jenkins, Plainville, Indiana.
M. F. Gowell, Rosendale, Missouri.
Daniel MacGregor, Chilliwack, B. C.
Henry C. Smith, Temple, Lake Co., Ohio.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, APRIL 25, 1900.

THE GENERAL CONFERENCE.

TUESDAY, APRIL 17.

Regular morning prayer service was in charge of Brn. S. F. Cushman and W. M. Self. Bro. F. M. Cooper was the speaker at the forenoon preaching service. He was assisted by Bro. John Shields.

At two p. m. business session convened, Pres. A. H. Smith in the chair. "God is marshaling his army," was sung, after which Bro. J. W. Wight offered prayer. The minutes of previous session were read and approved.

The election of a Board of Trustees for Graceland College was resumed. Of those previously nominated, Bro. W. A. Hopkins declined. The following named were then nominated: Brn. S. V. Bailey, John Smith, F. M. Smith, Sr. W. R. Pickering (declined), and Bro. William Leeka. Being put to rising vote, the result was as follows: William Anderson 233, R. M. Elvin 190, E. L. Kelley 93, J. H. Hansen 188, I. W. Allender 190, Joseph Smith 21, Daniel Anderson 192, J. W. Wight 47, J. A. Gunsolley 192, S. V. Bailey 74, John Smith 48, F. M. Smith 76, William Leeka 130. The chair then declared the choice of the body to be William Anderson, Daniel Anderson, J. A. Gunsolley, R. M. Elvin, I. W. Allender, J. H. Hansen, and William Leeka, and this selection was made unanimous.

Resolution pertaining to closing of the college was then taken from the table. The time of each speaker was limited by vote to five minutes, and a resolution that the previous question should not obtain but by a two-thirds vote was passed. Twenty-two spoke to the question. Near the close of the discussion, by vote, Prof. R. A. Harkness, President of Graceland, was requested to give his views, which he did. The previous question was called, and the vote on the original motion was taken, 51 voting for, 167 against. It was therefore declared lost.

A motion prevailed that so much of the report of the High Priests' Quorum as refers to ordinations be referred to the Quorum of Twelve for examination.

A motion to request Bro. G. T. Griffiths to repeat his lecture on the priesthood was proposed, but the brother offered to appear with his chart before a priesthood meeting and answer questions that might be asked, and the motion was lost. "There is a land immortal," was sung, and President Joseph Smith dismissed the assembly.

At the evening hour President Joseph Smith addressed the conference on the subject of the gathering. He was assisted by Brn. E. L. Kelley and R. M. Elvin.

WEDNESDAY, APRIL 18.

Brn. Andrew Barr and William Summerfield were in charge of the nine a. m. prayer service. At the morning preaching service Bro. W. E. Peak addressed the congregation, assisted by Bro. Swen Swensen.

Business session convened at the usual hour, President Joseph Smith presiding. The assembly sang, "Awake, ye Saints of God, awake," and Bro. J. M. Terry offered prayer. The minutes were received as read.

The First Quorum of Seventy reported that they had held eight joint sessions and six others, in some of which the Bishopric, by invitation, had been present. They had discussed several subjects of deep interest, and reported that deep earnestness, the spirit of peace, and much anxiety to come to a better unity and understanding of duty had characterized all their sessions. The report recommended that the reports of all General Conference appointees be published in the HERALD in tabular form previous to convening of conference, as indicated in the blank appended. The report was received and spread upon the minutes and the recommendations were adopted.

The chair announced that all new business, except that growing out of the regular routine of quorum and committee reports, etc., must be in hand during the present day's session.

A motion to take up that part of the report of the Board of Publication referring to the purchase of *Zion's Ensign* obtained, and it was read. In brief, it stated that on November 7, 1898, the entire plant of *Zion's Ensign* at Independence, Missouri, including building and business, was purchased for $5,500.00. A motion to approve the action of the Board in this matter was moved, discussed at some length, and on being put to vote, the motion obtained. A resolution was also passed that the Board of Publication be instructed and authorized to secure a proper transfer of the *Ensign* property to the church at the earliest practicable moment.

Bro. J. H. Hansen, for the Board of Trustees of Graceland College, made a brief announcement. Some time ago an effort had been made to secure one hundred persons who would purchase five-year scholarship tickets at $25.00 per year, and thus insure the running expenses without further increasing the debt. Thirty-five had been secured, and now the Board desired to find sixty-five more who would take scholarships, and thus provide running expenses for the next year.

The regular order was then proceeded with and the report of Second Quorum of Seventy was read: Total enrollment 46; present 31. Ten joint sessions and 8 others had been held. Forty-two reports showed 11,575 sermons, 761 baptisms, 736 confirmations, 528 children blessed, 79 ordinations, 4,069 administrations, 17 debates, served on 18 elders' courts, organized 2 branches, married 58 couples. It was received and spread on the minutes.

The committee on the communication from Fanning, Kansas, branch reported, recommending that the matter be referred to the missionary in charge of Kansas. The recommendation was adopted.

A resolution was passed that the Board of Publication provide blanks to be sent to the missionaries as early as January 1 of each year, upon which they are to report to Church Secretary not later than March 1 to compile for publication in the HERALD; said blanks to be in accordance with the tabulated form of reporting as previously adopted.

The chair announced that there was one vacancy in the High Council, caused by the death of Bro. David Dancer, and that it was necessary it should be filled. His two counselors concurring, he nominated High Priest J. M. Baker to occupy the place, and the nomination was ratified by conference. It was also voted that the ordination be provided for before the close of the day's session.

The chairman requested the President of the High Priests' Quorum to nominate members pro tem. to fill vacancies in the High Council caused by members being called away.

The committee appointed to consider appeal of C. I. Potts vs. Fall River branch presented a majority

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and a minority report. Separate motions to adopt the minority and majority reports were made, following which the whole matter was referred to the Quorum of Twelve.

The Twelve reported in the matter of appeal from Belleville, Illinois, branch against action of St. Louis district, that in their opinion the action of St. Louis district conference should be sustained. The report was adopted by the body.

The action of conference two years ago, authorizing the Bishopric to make provision for the liquidation of the college debt, was reaffirmed.

The Church Librarian reported, tendering also his resignation. A motion to adopt the report and accept the resignation prevailed. Being authorized by vote, he nominated Bro. F. E. Cochran as his successor, which was approved by the conference.

A quorum of deacons, not yet numbered, reported that they met on the evening of the 13th, Brn. J. H. Lake and G. T. Griffiths of the Twelve present, who organized them into a quorum, with Bro. R. Nelson president, Bro. E. Nelson first counselor, and Bro. W. Bowlby second counselor. The report was approved.

The Third Quorum of Priests reported that four of their number had been ordained elders and six had been dropped for failing to report, making ten vacancies. Ten had been received, and the quorum was now full. Thirty-seven reports showed 862 sermons preached, assisted 503 times; 27 baptisms; administered the sacrament 179 times, assisted 213 times; presided over 509 prayer meetings, assisted 175 times; 5 marriages; assisted to ordain 3; attended 689 other meetings; 572 official visits.

A motion providing a plan for raising funds to pay off the debt on Graceland College was referred to the Bishopric.

The Second Quorum of Priests presented a report. Nine members had been dropped for failure to report, and nine had been received. Summary of 27 reports showed 1,374 sermons, 4 lectures, 41 baptisms, administered sacrament 338 times, presided in 373 meetings, 6 marriages, 1 ordination, assisted in 507 other meetings.

Fifth Quorum of Elders reported 28 members present, six meetings held. They had sustained a loss of 14, and had enrolled 16. An aggregate of the 86 reports received was: Sermons 6,654, assisted 2,344; held 1,897 other meetings; baptized 476; confirmed 456; administered to the sick 4,983 times; blessed 282 children; 58 marriages; ordained 31.

Fourth Quorum of Elders: Twenty members present, 10 sessions; 37 reports showed 3,712 sermons, 170 baptisms, 185 confirmations, children blessed 153, ordinations 38, administrations to sick 2,244, marriages 50, branches organized 5. Five deaths, 2 existing vacancies, and 32 dropped for inactivity and not reporting. Twenty-four new members had been received, leaving 16 vacancies.

First Quorum of Priests: One session held. Twenty-four priests reported for two years, showing 580 sermons, 31 baptisms, administered the sacrament 195 times, presided over 385 meetings, 7 marriages, 2 ordinations. Membership two years ago 31; present membership 48.

A report was presented showing that on April 16, at 7:30 p. m., Brethren Lake and Kelley of the Twelve organized six brethren into a quorum of teachers, ordaining Bro. B. F. Ordway as its president, Bro. J. R. Osborn counselor. The report was approved.

First Quorum of Elders: Five meetings held, 28 members present; 70 had been heard from, 64 of whom reported 3,401 sermons, 210 baptisms, 142 confirmations, 14 ordinations, 223 children blessed, 2,655 administrations, 61 marriages.

The Bishopric presented the following:—

For the purpose of paying off the debt against Graceland College, subscriptions to the number of one thousand shall be taken of $25 each, to be paid when the full number has been obtained. Persons who pay more than this amount shall be counted per amount subscribed on the $25 basis. Parties who cannot pay full amount of one shall be counted as a part in proportion to amount until the full one thousand subscriptions are had.

The resolution was discussed and adopted.

By resolution duly passed, all quorums were instructed, in making reports to General Conference, to include names of members received into or dropped from said quorums.

Reports from Zion's Religio-Literary Society and the General Sunday School Association were read and spread on the minutes.

Brn. J. R. Lambert and Heman C. Smith presented a document regarding the membership of D. H. Bays, which was referred to a committee of Brn. M. H. Bond, W. A. McDowell, and James Craig, they to recommend action in the matter.

The President stated that but seven of the High Council were then present, and nominated the following named high priests to temporarily complete the proper number; viz., Brn. J. W. Waldsmith, F. M. Weld, J. S. Snively, M. H. Forscutt, J. R. Evans. The nominations were approved.

President W. H. Kelley, being requested by the President to provide for the ordination of Bro. J. M. Baker as a councilor in the High Council, made such provision, and the brother was ordained by Presidents Joseph Smith and W. H. Kelley, the former being spokesman.

The Church Librarian made a statement, requesting that the library be remembered by those in a position to make donations to it.

It was moved and adopted that all missionaries and delegates present are requested to remain until the close of conference.

Four brethren presented notice that at next General Conference a resolution would be introduced to change the present system of delegate representation.

Bishop Kelley, on behalf of members of the Aaronic priesthood, read notice of proposed changes in the Rules of Representation, as published in HERALD of January 10, 1900.

A resolution accepting the gift of a beautiful shell picture presented by Bro. H. T. Watson with the request that it be hung in the temple when built, was passed, and a copy of the resolution was ordered sent the brother.

A request from a committee of the Second Seventy to make compilation of apparent discrepancies in church publications was read and included in the minutes.

A request from the Sunday School Improvement Committee was read and included in the minutes.

Announcements were made, among them one providing for a meeting of the priesthood in fasting and prayer in the lower auditorium at 7:30 p. m. Adjournment was then taken, "O for a faith that will not shrink," was sung, and Bro. Joseph Smith pronounced the benediction.

Bro. C. R. Duncan was in charge of the evening preaching service. The speaker, Bro. I. N. White, used a large chart to illustrate his effort. At the same hour a meeting composed of the ministry present, except those engaged in the High Council and in other duties, met in the lower room. Brn. W. H. Kelley and G. H. Hilliard were in charge. The meeting was devoted to prayer and was characterized by a spirit of deep interest and earnestness. One hundred and forty-one were present.

THURSDAY, APRIL 19.

A general meeting of the Daughters of Zion was held at nine a. m. in the lower rooms, Sr. M. E. Hulmes in charge. The work was shown to be in good condition by both written and oral reports from general officers and local organizations. Sisters B. C. Smith, H. H. Robinson, M. E. Hulmes, Clara Frick, and E. Etzenhouser were chosen Advisory Committee for ensuing term, Sr. C. B. Stebbins Recording Secretary, and Sr. Anna Murphy Treasurer. Other business of importance was transacted.

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The morning prayer and testimony service was in charge of Brn. D. Hougas and James Craig. Bro. L. R. Devore addressed the assembly at 10:45, assisted by Bro. W. H. Kephart.

Business session convened at usual hour. Hymn No. 183, Saints' Harp, was sung, and Bro. E. H. Durand offered the opening prayer. The minutes were approved.

The Quorum of Twelve reported the following action in the case of Bro. E. C. Briggs: "Resolved that Bro. Briggs be suspended from quorum privileges until such time as he makes such restitution as the quorum shall decide sufficient to reinstate him." The report was spread upon the minutes.

The committee in case of D. H. Bays reported, recommending that this conference annul the action of General Conference of 1889 (see HERALD, vol. 36, p. 267) in which the Church Secretary was instructed to issue a letter of removal to D. H. Bays, and that the missionary in charge of Galland's Grove district be instructed to regulate this case according to the law contained in Doctrine and Covenants 120: 7. The report, including the recommendations, was adopted.

Resolutions of respect regarding the death of Bro. J. T. Kinnaman were presented by a committee from the Third Quorum of Elders, and included in the minutes.

A resolution providing that the Bishop be authorized to furnish the ministry, free of cost, with a book of blank certificates of baptism and confirmation, was laid on the table.

The officers of the Fourth Quorum of Elders requested that the list of elders proposed for the organization of a new quorum be referred to the Fourth Quorum for enrollment, and it was so ordered.

The High Priests' Quorum reported 35 present at this conference. Fifty-seven had reported. Of these only 41 had kept statistics, the totals of these being, for two years, 4,800 sermons, 341 baptisms, 360 confirmed, 58 ordained, 291 children blessed, 3,033 administrations, 98 marriages. They also recommended what had been concurred in by the Presidency and Twelve, viz., that the following-named brethren be ordained to the office of high priest: M. H. Cook, Henry Kemp, John Midgorden, Robert Winning, J. A. Gunsolley, A. E. Mortimer, Robert McKenzie, M. H. Bond, A. H. Parsons, W. R. Pickering, J. T. Davis, W. H. Pease, G. P. Lambert, F. B. Blair, F. A. Smith, J. A. Tanner, S. B. Kibler, A. M. Fyrando, David Snobeling, I. N. Roberts, A. J. Moore, T. W. Williams, J. F. Burton, J. B. Roush, John Smith, G. A. Smith, C. J. Hunt, M. M. Turpen, C. A. Parkin, J. B. Carmichael, Alonzo Jones. W. A. McDowell, A. V. Closson, F. M. Sheehy, Ellis Short, John Zimermann. It was moved to approve the nominations and provide for the ordinations. Before the vote was taken, those present, viz., Brn. Henry Kemp, J. A. Gunsolley, M. H. Bond, A. H. Parsons, J. T. Davis, F. B. Blair, F. A. Smith, I. N. Roberts, A. J. Moore, T. W. Williams, John Smith, G. A. Smith, M. M. Turpen, W. A. McDowell, A. V. Closson, and F. M. Sheehy, expressed themselves as willing to accept, and those absent were indorsed by the statements of many present. The vote was taken by show of the right hand, and the motion was unanimously adopted.

The report of the Second Seventy, deferred from the 9th, was taken up. Brn. W. D. Ellis, A. M. Chase, J. D. Stead, and F. A. Russell, present, stated their willingness to accept subject to the will of the body. Bro. A. J. Keck, asking that action in his case be deferred, the nomination was referred back to the Second Seventy. The ordination of Bro. J. R. Beckley, not present, to the Second Seventy, and of Bro. J. W. Morgan, not present, to the First Seventy, were approved and their ordinations ordered provided for, subject to their acceptance. Those present and those absent were all indorsed by numbers present, and the ordinations were approved by a unanimous vote taken by showing of right hand.

By motion, provision was made for the ordination of all present selected therefor at 7:30 p. m. in the lower auditorium. The ordinations of all not present were referred to the respective missionaries in charge where such parties reside, upon their acceptance.

Attention was called to the provision made by the conference of 1898 for the ordination of Bro. G. J. Waller as a high priest, and to the fact that said provision still held good.

Brn. T. J. Sheldon, G. J. Whitehead, and J. M. Brown were constituted a committee to consider evidence of the calling of Bro. W. H. Fuller.

Bro. F. G. Pitt asked if an elder in a foreign land, not enrolled in a quorum, could be ordained a Seventy. The chair stated the opinion that unless objected to his name could be presented to the Presidents of Seventy for consideration. Bro. James McKiernan, of the Presidents of Seventy, stated they had considered their safety in such matters lay in adhering strictly to the law.

A resolution providing that in matters involving the expenditure of $5,000 or more, said expenditures should not be made until consent thereto could be had by the various districts of the church at large was moved, discussed, and laid on the table.

Announcements followed, "O watch, and fight, and pray," was sung, and Pres. Joseph Smith dismissed the assembly.

At 7:30 p. m. Bro. I. M. Smith addressed the conference, assisted by Bro. O. B. Thomas. At the same hour Bro. D. M. Rudd spoke at the Saints' Home, assisted by Bro. Frederick Gregory.

Ordination meeting convened in the lower auditorium at 7:45 p. m., in charge of Bro. W. H. Kelley. Hymn No. 156 was sung. Prayer by Bro. T. W. Williams. The following named brethren were then ordained to the office of Seventy: W. D. Ellis by Heman C. Smith and J. W. Wight; A. M. Chase by J. H. Lake and I. N. White; F. A. Russell by G. T. Griffiths and Duncan Campbell; J. D. Stead by R. C. Evans and G. H. Hilliard. G. W. Blair was ordained President of Second Quorum of Teachers by J. W. Wight and Heman C. Smith. A. K. Anderson was ordain First Counselor in the Second Quorum of Teachers by I. N. White and J. H. Lake. N. W. Smith was ordained Second Counselor in the Second Quorum of Teachers by G. H. Hilliard and D. Campbell. The following named were then ordained to the office of high priest: T. W. Williams by J. W. Wight and Heman C. Smith; Henry Kemp by W. H. Kelley and R. May; A. J. Moore by J. H. Lake and I. N. White; J. A. Gunsolley by G. H. Hilliard and R. C. Evans; I. N. Roberts by H. A. Stebbins and G. T. Griffiths; F. A. Smith by Heman C. Smith and J. W. Wight; M. H. Bond by R. May and W. H. Kelley; F. B. Blair by I. N. White and J. H. Lake; A. H. Parsons by R. C. Evans and G. H. Hilliard; J. T. Davis by G. T. Griffiths and H. A. Stebbins; F. M. Sheehy by Heman C. Smith and J. W. Wight; John Smith by G. H. Hilliard and W. H. Kelley; A. V. Closson by J. H. Lake and I. N. White; G. A. Smith by R. C. Evans and W. H. Kelley; W. A. McDowell by J. W. Wight and G. T. Griffiths; M. M. Turpen by W. H. Kelley and G. H. Hilliard. The first named in each instance was the speaker in ordaining. The Doxology was sung, and Bro. W. H. Kelley dismissed the meeting.

FRIDAY, APRIL 20.

The regular morning prayer service was led by Brn. John Brackenbury and M. L. Sory. The forenoon sermon was preached by Bro. William P. Robinson, assisted by Bro. J. B. Wildermuth.

Business session convened at two p. m. Hymnal No. 188 was sung, and Bro. C. Scott offered prayer. The minutes were corrected and approved.

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Committee appointed to consider evidence of the calling of Bro. William H. Fuller (colored) reported, recommending that he be ordained to the office of priest. It was moved to adopt the report and provide for the ordination, but by subsequent motion it was referred to the Quorum of Twelve.

A report from the Presidents of Seventy was presented. It stated that in consequence of the death of Bro. R. J. Anthony and the ordination of Brn. J. T. Davis and F. M. Sheehy to the office of high priest, three vacancies had occurred in the Presidents of Seventy. To fill this, they had nominated Brn. H. O. Smith, J. F. Mintun, and W. E. Peak, who were duly approved in joint session of the Seventy. The report was adopted and the ordinations ordered provided for.

Additional report of the First Seventy urged the early publication of compiled resolutions of General Conference. It also recommended that Brn. B. F. Renfroe, A. L. Whiteaker, J. A. Grant, and E. L. Henson be ordained to the office of seventy. Brn. Renfroe and Whiteaker accepted, subject to the will of the body. Bro. Grant declined, and his name was referred back to the First Quorum of Seventy. Bro. Henson, not present, was recommended by those present as being worthy and qualified. The ordinations of Brn. Renfroe, Whiteaker, and Henson were then unanimously ordered by raising the right hand, that of Bro. Henson being referred to the missionary in charge, to be performed upon acceptance by the brother.

The Second Seventy reported the selection of Bro. H. E. Moler as permanent secretary, with Bro. D. W. Wight as his assistant, to fill the vacancy made by ordination of Bro. T. W. Williams to office of high priest. It also recommended the ordination of Bro. W. C. Marshall as a seventy. Bro. Marshall accepted, the report was adopted, and the ordination unanimously ordered by showing of the right hand.

Additional reports from the Third and First Quorums of Elders, in the order named, were presented and included in the minutes.

The Quorum of Twelve, in matter of C. I. Potts vs. Fall River branch, recommended that the appeal be referred to the missionary in charge with the privilege of calling to his assistance whom he may select. The report was adopted.

The request in the additional report of the First Seventy was taken up and a resolution obtained authorizing the committee on compilation of General Conference resolutions to publish its work when completed.

Committee on examination and revision of Church History reported it had revised so much of the history as had been written.

Brn. E. L. Kelley and F. M. Sheehy of the committee on encyclopedias, school histories, etc., reported some progress. Bro. U. W. Greene, the third member, by reason of location, circumstances, etc., had been unable to accomplish much in this direction, and he presented his resignation, which was accepted and Bro. F. M. Smith chosen to fill the vacancy. Bishop Kelley moved that Bro. Heman C. Smith be appointed in his stead, and the motion obtained. The committee, composed of Brn. F. M. Sheehy, Heman C. Smith, and F. M. Smith, was then continued.

Brn. F. M. Sheehy and W. H. Kelley of the Archæological Committee reported progress. The report was received and the committee continued.

Proposed amendment to Rules of Representation as published in HERALD of January 10, 1900, was read and its adoption moved. It was amended by striking from it all the argumentative portion. Action upon it was then deferred till next General Conference, and made the special order for the fourth day.

Election of the Board of Publication was then taken up. A motion to sustain the Bishop and his counselors was unanimously carried by show of hands. The Bishop then recommended that Brn. Joseph Luff and F. B. Blair be continued as members of the Board, and nominated Bro. John Smith of New Bedford, Massachusetts, to fill vacancy formerly occupied by Bro. Frank Criley; and he nominated Brn. G. H. Hilliard, Ellis Short, A. S. Cochran, E. A. Blakeslee, J. A. Gunsolley, R. May, A. H. Parsons, and Daniel Anderson from which to select members to fill the two remaining vacancies. Brn. Hilliard and Blakeslee moved that the Bishop be placed in nomination, and withdrew their names from the list of nominees. Bro. Luff declined, and the Bishop was permitted to nominate in his stead Bro. J. W. Wight. The vote being called, stood as follows: E. L. Kelley 182, J. W. Wight 172, F. B. Blair 135, John Smith 177, E. Short 115, A. S. Cochran 4, J. A. Gunsolley 193, R. May 100, A. H. Parsons 26, Daniel Anderson 20. Brn. Kelley, Wight, Blair, Smith, and Gunsolley were declared elected, and the choice was made unanimous.

Matter of enrollment into quorums by the Church Secretary was taken up, and a resolution obtained that in view of the enrollment having been before the church two years, the Secretary be authorized to cancel the enrollment and the brethren left free to unite with other quorums.

The Presidency stated that it would report through the HERALD on the request from Pittsburg branch referred to it, also upon a request made during conference for its opinion regarding duties of the Patriarch.

Brn. F. M. Weld, R. M. Elvin, and M. F. Gowell, the committee previously appointed to audit the Bishop's accounts when ready, were also made committeee to audit the Herald Office accounts, also the Bishop's accounts January 1, 1901.

A resolution prevailed that because of time required to audit the Herald Publishing House accounts, a separate committee be selected to audit accounts of Ensign Publishing House, January 2, 1900, and Brn. W. N. Robinson, William Crick, and Ellis Short were chosen as such committee, and their choice made unanimous.

Bro. Joseph Luff asked to be released from the committee to meet with the Church of Christ at Independence. The request was by motion granted and the President authorized to appoint one to fill the vacancy.

A list of the ordinations ordered was read, and by motion the chair was authorized to provide for them. The President referred the matter to the President of Twelve, who made provision therefor. The brethren were requested to come forward, prayer was offered, and they were ordained, as follows: Presidents of Seventy, H. O. Smith by R. C. Evans and W. H. Kelley, J. F. Mintun by J. W. Wight and J. H. Lake, and W. E. Peak by W. H. Kelley and R. C. Evans. To the office of seventy, B. F. Renfroe by G. T. Griffiths and I. N. White, A. L. Whiteaker by J. H. Lake and J. W. Wight, W. C. Marshall by I. N. White and G. T. Griffiths, the first named being spokesman.

The First Presidency then reported on the missions of the Twelve as follows:—

1. W. H. Kelley, Eastern mission; i. e., Nova Scotia, New Brunswick, Eastern and Middle States, District of Columbia, Ohio, the Virginias, and Maryland.
2. R. C. Evans, Canadas.
3. Gomer T. Griffiths, Pacific Slope Mission.
4. I. N. White, Missouri, Kansas, Southern Illinois, and that portion of Indian Territory and Arkansas that is embraced in the Spring River district.
5. Joseph R. Lambert, to travel and labor under the counsel of the First Presidency as his health shall permit.
6. Joseph Luff, Colorado, Eastern Wyoming, and New Mexico.
7. J. W. Wight, Iowa, Minnesota, and Nauvoo district.
8. Heman C. Smith, Northern Illinois and Wisconsin, except Nauvoo district.
9. J. H. Lake, Michigan and Indiana.
10. James Caffall, Nebraska and the Dakotas.

Announcements were made, the Doxology was sung, and Pres. A. H. Smith dismissed the assembly.

At the evening hour, Bro. I. N. White again lectured from his large

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chart. He was assisted by Bro. G. W. Robley.

SATURDAY, APRIL 21.

The nine a. m. prayer and testimony service was in charge of Brn. C. Albertson and T. J. Sheldon. Bro. F. M. Slover addressed the conference at the forenoon hour, assisted by Bro. Swen Swenson.

At two p. m. the assembly sang, "God speed the right," followed by prayer by Pres. A. H. Smith. The minutes were corrected and approved.

The general organization of the Daughters of Zion presented a report of their work. It was read and made part of the record.

The First Seventy presented an additional report, recommending that Bro. R. M. Maloney be chosen and ordained a seventy. Bro. Maloney being present, expressed willingness to accept, and his selection was approved and the ordination ordered by uplifted hand.

The Fourth and Fifth Quorums of Elders presented additional reports. The latter had selected Bro. J. D. White as counselor to their president, and asked that his ordination be provided for. It was ordered, and the brother being absent, he was referred to the missionary in charge of his field for ordination. The reports were included in the minutes.

A committee of three of the Twelve appointed by that body, to whom was referred the question of call of Wm. H. Fuller to the ministry, recommended that the brother be ordained a priest in the Aaronic priesthood. The recommendation was indorsed and the ordination ordered.

The Presidency then offered a report, which had been concurred in by the High Priests and Twelve, recommending that Brn. C. A. Parkin, C. J. Hunt, Ellis Short, R. May, William Anderson, John Zimermann, R. Bullard, William Leeka, G. P. Lambert, and Thomas Taylor be chosen and ordained bishops. A motion prevailed to adopt the report and consider the names separately. Those present; viz., Brn. R. May, William Anderson, and R. Bullard, expressed willingness to serve. Those absent, as well as those present were spoken for and heartily indorsed. The brethren named were, upon separate motions taken by show of hands, all unanimously indorsed. A resolution then obtained that the First Presidency ordain these bishops at their earliest convenience.

The ordinations of those present was then considered and the brethren asked to come forward. The audience then arose while President Joseph Smith offered prayer. Brn. R. May, William Anderson, and R. Bullard were ordained bishops by Presidents Joseph and Alexander Smith; R. M. Maloney a seventy, and W. H. Fuller a priest of the Aaronic order by Brn. I. N. White and J. H. Lake.

The following were, upon separate motions, unanimously sustained by raising of hands: Joseph Smith as President and Prophet of the Church; Alexander H. Smith as Patriarch of the Church; A. H. Smith and E. L. Kelley as Counselors to the President of the Church; the ten members of the Quorum of Twelve who are in good standing, with W. H. Kelley as President; the First and Second Seventy; the Standing High Council; the Quorum of High Priests; the Quorums of Elders, Priests, Teachers, and Deacons; the Church Secretary, Recorder, Historian, Assistant Historian, and Librarian; the Board of Publication; the auxiliary societies, namely, the Sunday School Association, the Religio, the Daughters of Zion, the Prayer Unions, and the Mite Societies. Votes of thanks were separately tendered the following: The Saints and friends who had cared for visitors; the committee on reception; Sr. Belle James, conference stenographer; all press reporters; chorister, organist, and assistants; the ushers and janitor; the railways and Mr. L. F. Siltz, the joint agent, for courtesies extended.

President Joseph Smith then spoke as follows:—

I wish to make a few remarks; I do not know that I will edify you or change your sentiments in any form; but I have been seriously impressed during the last year and especially for the last six months touching this conference and its outcome, and I strove earnestly and continuously that the Lord might in his infinite wisdom give us the instruction that so many seemed to want, to desire.

I do not know that any of you may realize the condition that the position I have occupied has put me into; I do not know whether you may realize the peculiar temptation that would beset a man of whom so much was expected and from whom so much was anticipated in relation to the voice of revelation. The peculiar temptation that must necessarily beset a man who has strong opinions of his own as to church work, as to doctrine, as to theory and practice, to formulate his opinions and add a "Thus saith the Lord" to them. Knowing that under ordinary circumstances a great many would receive those views with a "Thus saith the Lord" attached to them without serious question; realizing also that there was an element in the church —must necessarily be there properly—that would scan anything that bears the impress of revelation closely, especially anything affecting the word as it is written to us and the ideas that have obtained among us upon that word.

Whether the fault is mine that we have not had such recognition at the hands of God, I do not know. If I had known that I was in fault and in what it consisted, and that the amending of that fault would have brought the desired result, I would gladly have made the amendment. I do not know that it is the fault of anybody else. I cannot say. What my impressions are it is not necessary to present. But we have come through the conference. I received no response to my prayers, I have received none to yours. I realize how many have agonized over this topic. I know, I believe, how earnestly many have sought for light; I believe I realize to a very great extent how continuously the Saints have been praying for this approaching conference during the last year, and knowing all this, brethren and delegates, I hope that when you go hence you will go with a kind of an understanding of the position that I was placed in, and if in your opinions I have been in fault, I hope you will be lenient in your judgment; and if you believe that the fault lies anywhere else, also be lenient in your judgment. If satisfied that the conditions we are in as a people have shut up the approaches to us and that we are not heard because we have asked amiss, then let us be patient until we can get into better condition.

Let us not be careless; let us not grow indifferent; let us not forget that God has beforetime watched over the interests of his work and has finally brought it to completion; he has determined that no weapon formed against his work shall flourish, shall be allowed to be successful, and if our faith is not of sufficient character strong and steady in its nature to abide under the cloud, pray, what profit is it and what honor is it to abide in the sunshine? If we cannot be good Saints in adversity, how can we be and be approved of God in his smile, always?

If, in the administration of the office to which I have been called, I have injured anyone and they will kindly make it manifest to me, I will do what I can to repair it. I could do no more than that. And if any of you have just cause to complain of my service as your colaborer while you have been in the field and I at the center, I trust that you will, in your kindness, make it known to me and I will repair that wrong. I believe that I have conscientiously tried to answer every man his inquiry according to the time and opportunity that I had, on any and all important topics touching his mission. I may have done this in some instances where local injury may have arisen or occurred, where my words have been quoted, my letters have been used in local controversies, and I prejudged, perhaps, in the controversy, if it should arise or continue.

I hope that none of the brethren will go hence with the thought in their minds that I have not tried and placed myself in a receptive position before God. I am in no sense what is called a spiritist. I believe that if a man opens the avenues of his soul to the incomings of the evil spirits, he does it to his hurt, and hence I have been careful to avoid the approaches of the spirit of self-exaltation, and also of those spirits that seek to take captive the servants of God and lead them into disorder; willing only to receive ministration from the Spirit of Christ, who is the Master, the only infallible source to which we can look, from which we can expect anything to substantially help us in this conflict.

I have known for years that the church was approaching a crisis in this respect, that there must be a broader charity, there must be a more extended influence of the ministerial force, there must be a more complete welding together of the tenets, if we may use that expression, to signify the principles that we were to teach and to enforce among men. There are many things I do not understand touching the work in its future, but this I feel I can comprehend, that God has intended through Christ to make our ministry effective unto the salvation of men; and while there are a great many things that we do not understand, and which if known would add to our knowledge and in that sense increase our usefulness, if we are but bent on accomplishing the sending of the mission of Jesus Christ abroad, as the angel brought it, the man that does it, the men who do it, will find ample opportunity and may be blessed continually in their so doing.

And I hope that you, who, like myself, may not understand all that there is in store for us, nor comprehend all that may have

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been written, I hope that you with me shall avoid the stumbling and the falling from a failure to comprehend those things we do not understand. Let us wait until such time as God in his infinite mercy will relieve the pressure and give us light; and if I should undertake to answer the voice of inspiration at the present moment, I should predict this for the men who listen to me, that those who keep their vessels clean and who minister in humility of heart in the field where they are called to labor in the office to which they have been ordained, they shall find those places pleasant to them, and there shall open to them light and instruction when it shall be needed by them, when they are called upon to stand in the difficult places and minister for God.

I can say nothing farther than this touching the year that is past, and I hope that the mistakes we have made will be made profitable to us. They can only be profitable to us by the spirit in which we forbear one with each other, and by the spirit of self-abnegation we learn the value of the Master's teaching that we are to esteem every man his brother as himself.

I thought I would say to you before you parted what I have said touching the year and the six months that are past; my earnest and continued endeavor to ask for light upon those topics that have been vexing, upon those points upon which many have thought we ought to have instruction from God, and upon which we have so earnestly sought that he would give us the light that so many desired. Whether I thought it was better for me, it was better for them, whether I was to be benefited by it or whether others were to be benefited by it, it would be to the benefit of the church, the whole church, and as a consequence, while I have been denied, my faith is still as strong as it has ever been. I repeat what I repeated when my brother was taken with what seemed worse than death, and when I realized the condition of it, after I had agonized before God and had passed through a struggle such as I never want to endure again, I arose to my feet and said, looking up to him, "I will trust thee, though thou slay me." And if, in the future, I can discover that the reason of this failure lies with me, I will remove it if I can and place myself before God and ask his blessing, in pardon for my error.

I feel to express to you, also, this afternoon, this: I have been extraordinarily helped in my health during this conference; I have not engaged in the work of a conference so free from physical disturbance for the last ten years as I have this conference. I feel to give praise to God for this and to acknowledge that it may have been in response to the prayer of God's people.

The following was then unanimously adopted:—

Resolved, that parties ordained bishops, and those to be ordained bishops, be authorized to select counselors, to be ordained by direction of the Presidency of the Church.

The President then renewed the advice offered to the ministry at Kirtland, Ohio, some years ago, following which questions were freely asked and answered.

The High Priests' Quorum having previously appointed Brn. William Anderson, A. S. Cochran, and G. M. Scott as their portion of the general committee to whom the auditing committee on Bishop's accounts should report, the Twelve named as their part of that committee Brn. Heman C. Smith, J. R. Lambert, and J. W. Wight.

The report on missions was then read, corrected, and indorsed, as follows:—

Joint report of First Presidency and Twelve of missionaries in charge and High Priests.

SEVENTIES ~~AND ELDERS~~ IN CHARGE.

1. T. C. Kelley, Southeastern mission.
2. Hyrum O. Smith, Southwestern mission.
3. D. W. Wight, Rocky Mountain mission.
4. C. A. Butterworth, Australasia.
5. J. W. Peterson in Society Islands until some one is appointed to succeed him. The First Presidency was authorized to make further provision as soon as practicable.
6. N. C. Enge, Scandinavia.
7. G. J. Waller, Sandwich Islands mission.

APPOINTMENT OF HIGH PRIESTS.

1. Baker, J. M., Little Sioux district.
2. Bond, M. H., Massachusetts district.
3. Bullard, Richard, Massachusetts district.
4. Butterworth, C. E., Galland's Grove district.
5. Closson, A. V., Wisconsin.
6. Crabb, J. C., Kewanee district.
7. Davies, J. T., Southern Illinois.
8. Derry, Charles, Iowa.
9. Elvin, R. M., Kirtland district.
10. Evans, J. R., Nauvoo district.
11. Forscutt, M. H., Nebraska with Nebraska City an objective point.
12. Godbey G. H., West Virginia and Northeast Kentucky.
13. Green, George, Canada.
14. Jeffers, S. J., Ohio district.
15. Kemp, Henry Fremont and Pottawattamie districts.
16. Leverton, Arthur, Canada.
17. Longhurst, R. C., Canada.
18. May, Roderick, Independence district.
19. McDowell, W. A., Wisconsin.
20. Moler, James, Ohio district.
21. Montague, George, Little Sioux district.
22. Moore, A. J., Southwestern mission.
23. Nunley, E. W., Texas.
24. Parsons, A. H., Eastern mission.
25. Pitt, F. G., Pennsylvania, with Philadephia objective point.
26. Roberts, I. N., Minnesota.
27. Sheehy, F. M., New York and Pennsylvania.
28. Smith, John, Kirtland district.
29. Smith, F. A., Nebraska.
30. Smith, G. A., Southern Michigan and Northern Indiana.
31. Snively, J. S., Nauvoo district.
32. Terry, J. M., Chicago.
33. Turpen, M. M., Decatur district.
34. Waldsmith, J. W., Nebraska.
35. Weld, F. M., Decatur district.
36. Williams, T. W., Southern California, Los Angeles objective point.
37. Blair, F. B., Northern California dist.

Respectfully submitted,
HEMAN C. SMITH, Secretary.

REPORT OF THE TWELVE ON MISSIONS.

SEVENTIES.

1. Adams, J. W., Kewanee district, Illinois.
2. Allen, Arthur, St. Louis district, with St. Louis objective point.
3. Anderson, Peter, Rocky Mountain mission.
4. Baggerly, I. P., Southwestern Texas.
5. Barmore, A. C., Indiana.
6. Beatty, T. J., Ohio district.
7. Blanchard, W. W., Maine and Nova Scotia.
8. Burr, C. H., Wisconsin.
9. Burton, J. F., California.
10. Campbell, Duncan, Decatur district.
11. Carpenter, J. A., Northern Michigan.
12. Case, Hubert, Oklahoma and Indian Territory.
13. Chambers, D. R., Pottawattamie district, Iowa.
14. Chase, A. M., Central California.
15. Chatburn, F. J., Northeast Missouri district.
16. Chatburn, T. W., Southern California.
17. Clapp, J. C., Decatur district.
18. Condit, S. D., Rocky Mountain mission.
19. Cooper, F. M., Davenport, Iowa, and Rock Island and Moline, Illinois.
20. Cornish, J. J., Michigan.
21. Daley, Thomas, Nevada.
22. Davies, E. A., Spring River district.
23. Davies, J. Alfred, Northwest Kansas district.
24. Davies, J. Arthur, Nodaway district.
25. Davis, John, Washington.
26. Davis, R. W., Oklahoma.
27. Devore, L. R., West Virginia, Ohio, and Pittsburg districts.
28. Duncan, C. R., Colorado mission.
29. Ebeling, F. J., Kirtland district.
30. Ellis, W. D., Southern Michigan.
31. Etzenhouser, Rudolph, Northern and Central California districts.
32. Foss, J. C., Far West district.
33. Goodrich, J. L., Virginia.
34. Gowell, M. F., Southern Illinois.
35. Greene, U. W., New York district.
36. Gregory, Frederick, Canada.
37. Harris, D. L., Oregon.
38. Holt, H. L., Central California.
39. Hunt, C. J., Galland's Grove district.
40. Jackson, J. W., Arkansas.
41. Jenkins, George, Southern Indiana.
42. Kaler, John, Australasia.
43. Keck, F. C., Spring River district in Missouri, Kansas, Indian Territory, and Arkansas.
44. Kephart, W. H., Des Moines district.
45. Marshall, W. C., Southern Indiana.
46. McDowell, J. F., Pittsburg district.
47. McGregor, Daniel, Canada.
48. McKiernan, James, Nauvoo district.
49. Mintun, J. F., Little Sioux district.
50. Moler, H. E., Northern Illinois.
51. Parker, R. J., Rocky Mountain mission.
52. Payne, S. D, Nebraska.
53. Peak, W. E, Galien, Michigan, and vicinity.
54. Pender, W. S., Rocky Mountain mission.
55. Porter, C. H., Nebraska.
56. Reese, Gomer, Montana.
57. Renfroe, B. F., Texas.
58. Robinson, H. H., Eastern mission and Missouri.
59. Robley, G. W., Eastern mission.
60. Roth, J. S., Iowa.
61. Roush, John B., Colorado.
62. Rudd, D. M., Des Moines district.
63. Rumel, W. M., referred to missionary in charge of Nebraska and Bishopric.
64. Scott, Columbus, Michigan with Detroit objective point.
65. Scott, J. M., Southeastern mission.
66. Scott, M. R., Jr., Colorado and New Mexico.
67. Scott, S. W. L., Michigan and Indiana.
68. Sheppard, T. J., Texas.
69. Shields, John, Canada.
70. Shinn, D. L., West Virginia.
71. Short, M. T., Northeast Kansas district.
72. Simmons, S. W., Indian Territory and Arkansas.
73. Slover, F. M., Southern Illinois.
74. Smith, David, Northern and Eastern Michigan.
75. Smith, I. M., Fremont and Pottawattamie districts.
76. Smith, W. A., Little Sioux district.
77. Snow, C. L., Kentucky and Tennessee.
78. Sparling, Henry, South Missouri.
79. Spurlock, C. J., St. Louis district and Southeast Missouri.
80. Stedman, E. A., Minnesota.
81. Stead, J. D., Northeast Missouri district.
82. Swenson, Swen, Far West district, Missouri.
83. Thomas, O. B., Ohio district.

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84. Tucker, D. E., Southeastern mission.
85. Walters, R. T., South Missouri district.
86. Ward, Joseph. Arkansas.
87. Wells, G. R., Rocky Mountain mission.
88. White, D. C., Nodaway district, Missouri.
89. Whiteaker, A. L., Wisconsin.
90. Wildermuth, E. M., Northern Illinois and Wisconsin.
91. Erwin, J. D., Arkansas and Louisiana.

ELDERS.

1. Allen, S. D., Florida.
2. Albertson, Charles, Rocky Mountain mission.
3. Aylor, W. M., Oklahoma and Indian Territory.
4. Anderson, D. A., Southern California.
5. Bailey, J. J., Eastern Michigan.
6. Baker, A. M., Spring River district.
7. Baldwin, D. R., Arkansas.
8. Baldwin, Richard, Kirtland district.
9. Barr, Andrew, Eastern Michigan.
10. Beckly, J. R., Northern Michigan.
11. Belkham C. F., Southern Texas.
12. Bell, T. J., Southern Indiana.
13. Berve, Amos, Northern Michigan.
14. Bishop, A. N., South England and Wales.
15. Booker, W. J., Southeastern mission.
16. Booker, W. L , Southeastern mission.
17. Broadway, W. H., Australasia.
18. Bryan, J. W., Texas.
19. Case, Oscar, Northern Nebraska.
20. Cather, W. C., Released on his own request.
21. Compton, E. N., Canada.
22. Craig, James, Pittsburg district.
23. Crawley, D. S., Oklahoma.
24. Crumley, C. E., Oregon.
25. Cunningham, S. J., Western Maine district.
26. Cushman, S. F., Missouri.
27. Curtis, J. F., Colorado.
28. Dana, R. R., Rocky Mountain mission.
29. Davis, William, Eastern Michigan.
30. Davison, H. J., Eastern mission.
31. Durand, E. H., Southern Michigan and Northern Indiana.
32. Enge, N. C., Washington until September 1st.
33. Foss, S. O., Nova Scotia.
34. Fyrando, A. M., Little Sioux district.
35. Gamet, Levi, Nebraska.
36. Gibson, William, Southern California.
37. Goodenough, E. J., Eastern Michigan.
38. Goodrich, V. M., Ohio district.
39. Grant, J. A., Canada.
40. Graves, George H., Chicago, Illinois.
41. Hand, C. E., Eastern Iowa district.
42. Hansen, John, Northern Michigan.
43. Haworth, W. J., Australasia.
44. Hay, S. R., Texas.
45. Hayer, Eli, Minnesota.
46. Hensen, E. L., Southwestern Texas.
47. Hills, L. E., Eastern Iowa.
48. Howlett, R. B., Canada.
49. Hudgens, J. W., Northeast Kansas.
50. Hugill, R. W., Northern Michigan.
51. Johnson, L. F., Northwest Kansas district.
52. Karahoo, Noah, Indian Territory.
53. Keck, A. J., Northern Illinois.
54. Keeler, E., Central California.
55. Kelley, W. H., Southern Indiana.
56. Layland, A. J., referred to missionary in charge of Rocky Mountain mission and Bishopric.
57. Love, S. D., Spring River district.
58. Maloney, R. M., Oklahoma.
59. Mannering, W. H., Northwest Kansas district.
60. Macrae, W. S., Southwestern mission.
61. Moore, A. B , Oregon.
62. Morgan, J. W., Des Moines district, Iowa.
63. Mortimer, A. E., Canada.
64. Mortimer, J. L., Canada.
65. Muceus, Peter, Wisconsin.
66. Newton, William, Independence district.
67. Odell, W. R., West Virginia.
68. Phillips, A. B., Northern California.
69. Phillips, T. A., Canada.
70. Prettyman, C. W., Central Nebraska.
71. Quick, Lee, Clinton and Independence districts.
72. Riley, J. T., Indian Territory.
73. Robinson, Bradbury, under direction of First Presidency.
74. Robinson, W. P., Wisconsin.
75. Rushton, J. W., Scotland.
76. Russell, F. A., Kewanee district.
77. St. John, Benjamin, Canada.
78. Sawley, F. L., Wisconsin.
79. Schreur, John, Michigan.
80. Self, W. M., Nebraska.
81. Sheldon, T. J., Eastern Iowa district.
82. Smart, W. H., Indian Territory and Oklahoma.
83. Smith, F. C., Eastern Michigan.
84. Smith, Henry C., Kirtland district.
85. Sory, M. L., Southeastern mission.
86. Southwick, Henry, Northeastern Illinois.
87. Sparling, William, Dakotas to labor nine months in the year.
88. Summerfield, William, Northeast Missouri district.
89. Sutton, J. R., Eastern Iowa district.
90. Tanner, Joseph, Northeast Missouri, district.
91. Thorburn, G. W., Dakotas.
92. Tomlinson, G. C., Canada.
93. Tomlinson, Samuel, Canada.
94. Ullom, L. D., Pittsburg district.
95. Welsh, C. P., Nodaway district, Missouri.
96. White, Alfred, Independence district.
97. White, J. D., Independence district, Kansas City objective point.
98. White, T. R , Clinton district, Missouri.
99. Whiting, W. W., Nebraska.
100. Wight, L. L., Southwestern mission.
101. Wight, Romana, Galland's Grove district.
102. Wildermuth, J. B., Wisconsin.

PRIESTS.

1. Allen, D. L., Kirtland district.
2. Ames, J. N., Eastern mission.
3. Baggerly, J. M., Minnesota.
4. Beebe, G. W., St. Louis district and Southeast Missouri.
5. Belville, H. W., Nebraska.
6. Boswell, J. J., Southern Indiana.
7. Fry, Charles, Fremont and Pottawattamie districts.
8. Fuller, William H., referred to missionary in charge Northern Illinois.
9. Goodwin, E. A., Northern Michigan.
10. Granger, Francis, Southern Michigan and Northern Indiana.
11. Gray, S. N., South Missouri district.
12. Gurwell, L. G., Northwest Kansas district.
13. Haden, W. E., Oklahoma and Indian Territory.
14. Hanson, A. B., Colorado.
15. Hansen, M. P., Scandinavia.
16. Hansen, Paul M., Pottawattamie district.
17. Houghton, Leonard, Dakotas.
18. Omans, F. D., Minnesota.
19. Pierce, F. J., Northeast Kansas district.
20. Rauk, J. R., referred to missionary in charge and Bishop.
21. Rhoads, W. H., Oklahoma.
22. Rich, C. E., Oregon.
23. Roach, W. T., South Missouri district.
24. Silvers, A. C., Clinton district.
25. Smith, E. A., Southern California.
26. Smith, S. S., Oklahoma.
27. Smith, Walter W., Far West district.
28. Sorensen, S. K., Dakotas.
29. Stephenson, J. N., Clinton district, Missouri.
30. Washburn, George D., Northern Michigan.
31. Williams, David D., Kewanee district, Illinois.
32. Wood, Samuel, referred to missionary in care of Nebraska and Bishopric.

Respectfully submitted,
HEMAN C. SMITH, Secretary.

Announcements, etc., were made.

The appointments of the Presidency read yesterday were ratified.

In closing the conference, the chairman said he almost felt to make a present of the gavel to the assembly, as it had been of little use except in calling attention at the opening of business services. He thanked the gathering for their excellent behavior.

Minutes of the session were then read and accepted, and a motion to adjourn prevailed. The audience then sang, "Oh Lord, thy people bless," and President Joseph Smith dismissed the conference.

BRO. HEMAN C. SMITH has received a copy of the Livingston *Herald*, published at Howell, Michigan, for March 30, 1900, containing an obituary notice of his father's brother, William Smith, who was a citizen of Howell Township, who came from Michigan in 1837 and to Howell Township in 1844. He was born at Berkshire, Tioga County, New York, April 21, 1815, and was at his death, March 23, 1900, 84 years, 11 months, and 2 days old; a ripe old age.

The obituary states: "His proverbial honesty in all his dealings won him the title of "Honest William." "He lived a noble, useful life; greed never tainted his nature. His love for liberty and equal rights in his prime of life made him an ardent anti-slavery advocate, and from the birth of the Republican party he was one of its most loyal supporters."

The foregoing from a neighbor of Bro. Heman's uncle evinces the worth of a good man in the society where he lived. In religion he was a Methodist, but according to his light he was a Christian in purpose.

EDITORIAL ITEMS.

General Conference appointees will please take notice that they have been indorsed to General Passenger Associations, as heretofore, by the Church Secretary. See his notice elsewhere.

The permanent home address of Bro. G. T. Griffiths is Temple, Lake County, Ohio.

Sr. F. C. Redman, Cove, Arkansas, asks prayer that she be restored to health. She lives near the Saints' church, but is unable to attend. She commends Brn. Short, Newton, and the Saints in that region of country.

LONGEVITY IN MENTAL WORKERS.

Professor Manterola contributes to a Mexican scientific society a paper on longevity in connection with mental work. The author divides professions into three groups, according to their influence on longevity. In mental workers he states that the general average of life is above sixty eight years, and the average of men of science, lawyers, and historians is more than seventy.

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Original Articles.

MYTHS OF THE NEW WORLD.—NO. 2.

BY WILLIAM WOODHEAD.

ORIGIN OF THE NATIVE RACES.

Mr. Brinton says:—

The most that can be said with certainty is that the general course of migrations in both Americas was from the high latitudes toward the tropics, and from the great western chain of mountains toward the east. No reasonable doubt exists but that the Athapascas, Algonkins, Iroquois, Chahta-Muskokis and Nahuas all migrated from the north or west to the regions they occupied. In South America, curiously enough, the direction is largely reversed. The Caribs, the Arawacks and Tupis, and perhaps we should add the Aymaras and the Quichuas (though their relationship is not wholly sure), according to both linguistic and legendary testimony, wandered forth from the steppes and valleys at the head waters of the Rio de la Plata toward the Gulf of Mexico, where they came face to face with the other wave of migration surging down from high northern latitudes. For the banks of the river Paraguay and the steppes of the Bolivian Cordilleras are unquestionably the earliest traditional homes of all these stocks.—Brinton's Myths of the New World, pp. 47, 48.

Mr. Brinton is A. M., M. D., L L. D., D. Sc., and Professor of American Archæology and Linguistics in the University of Pennsylvania.

That is, the South American races who are scattered through Peru, Chili, part of Brazil, and the Orinoco country came to those regions from the uplands of Bolivia from the west mountains. These Caribs reached to "Cuba and Haiti and . . . the Lesser Antilles."—Ibid., p. 45.

Squier, Gibbs, and numerous other American ethnologists believed in a migration from the west to South America.—Prehistoric America, p. 523.

From the west coast, then, and the west mountains, the South American stock seems to have started, and spread northward and eastward.

Speaking of the Lake Titicaca region, Mr. Brinton says:—

Four personages, companions or sons, were closely connected with him [Viracocha]. They rose together with him from the lake, or else were his first creations. These are the four mythical civilizers of Peru.—Myths of the New World, pp. 211, 212.

That is, four companions, with Viracocha, stand at the beginning of the Peruvian civilization. Who is this Viracocha? Mr. Brinton says that Viracocha "was creator and possessor of all things." (Ibid., p. 210.)

Illatici, Viracocha, and Pachacamac were the highest divinities known to the ancient Inca race. (Ibid., p. 72.)

Middendorf prefers for Pachacamac the simple meaning, "Creator of the World." (See Ibid., p. 210, note 1; compare with the Inca poem, pp. 186, 187.) It is Viracocha that constructed or created the world.

Now the Christian theory is that it was their Christ that did all that work. Christ is the Creator according to the New Testament. The Creator (Christ), then, was known to the mythical civilizers of Peru.

Peru was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance towards the valley of Cuzco, conducted by four brothers, Ayar-Manco-Topa, Ayar-Cachi-Topa, Ayar-Auca-Topa, and Ayar-Uchu-Topa, who were accompanied by their sisters and wives, named Mama-Cora, Hipa-Haucum, Mama-Huacum, and Pilca-Huacum. . . . The youngest of the brothers, according to the tradition, was at the same time most skillful and handy.—Peruvian Antiquities, by Rivero and Tschudi, p. 52.

This myth gives us quite a little colony; namely, the four families and these men's sisters. "Mama," we are told, means "mother." (See Prescott's Conquest of Peru, vol. 1, book 1, chap. 1, p. 31, note 8.)

The first Peruvians, according to Prescott, came from the Titicaca region.

They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge sank into the earth and disappeared forever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Ocllo initiating her own sex in the mysteries of weaving and spinning.—Conquest of Peru, vol. 1, book 1, chap. 1, p. 31.

Another legend speaks of certain white and bearded men, who, advancing from the shores of Lake Titicaca, established an ascendency over the natives, and imparted to them the blessings of civilization.—Ibid., p. 32.

The story of the bearded white men finds its place in most of their legends.—Ibid., p. 32, note 11.

In conformity with nearly every tradition, we may derive this race from the neighborhood of Lake Titicaca.—Ibid., p. 33.

In most, not all, of the traditions, Manco Capac is recognized as the name of the founder of the Peruvian monarchy, though his history and character are related with sufficient discrepancy.—Ibid., p. 33, note 14.

Baldwin quoting Montesinos says that "the youngest" one of the four "brothers" "became the first of a long line of [Peruvian] sovereigns." (Ancient America, p. 264.)

This golden wedge of Prescott's is by other writers sometimes called a golden "rod," and still by others a golden "branch." It is by Viracocha, the *creator*, however, that they are instructed whither to go; the spot to locate (at Cuzco) being pointed out by the miracle. This is what spoils these stories; it is the god Viracocha, and this miracle. Drop them out, then these myths may pass muster.

The explanation of the original names of these four mythical brothers is variously given. Señor Lopez says:—

Ayar . . . means primitive chief; and *manco*, *chaki*, *aucca*, and *uyssu* mean believers, wanderers, soldiers, husbandmen.—Atlantis, p. 391.

But Mr. Brinton says the meaning of the name "manco" is unknown. The other three names signify, he says, in the order given, "Messenger, enemy or traitor, and the little one." (See Myths of the New World, p. 212, note 2.)

Manco is sometimes called Manco-Topa; with other authorities sometimes Manco-Capac. "Capac meant *great* or *powerful*." (See Conquest of Peru, vol. 1, book 1, chap. 1, note 9, p. 31.)

That is, these were *second names* given to these four brothers; they are descriptive of the men's life work. One is "great or powerful," one is a "messenger," one is "an enemy or traitor," one is "the little one." This "*great* or *powerful*" one is the youngest of the four; he is the one who is said to have been "most skillful and handy," the same one who is directed by the creator where to go, etc., and the same one who is said in most of the myths to have been the first ruler in Peru.

Lake regions seem to have been the centers of prehistoric man. In Peru and Bolivia it is Lake Titicaca; in Mexico it is around the lake Tezcuco the myths cluster. This reminds us of the Swiss lakes and ancient Venice, where preadamite people used to live! So the Muyscas of Colombia, South America, locate their earliest myths around Lake Guatavita, not far from Bogota, in the Magdalena country. They were neighbors to the Peruvians on the north. A culture god (Bochica) "taught them in remotest times how to manufacture their clothing, build their houses, cultivate the soil, and reckon time. When he disappeared, he divided the land between four chiefs, and laid down many minute rules of government which ever after were religiously observed."—Myths of the New World, p. 127.

There is a resemblance between this story and the Peruvian story—"four chiefs" in both myths. Bochica divided the land between his chiefs, and Viracocha divided the land between his. (See Ibid., pp. 212, 217.)

The fourfold division of the Muyscas of Bogota was traced back to four chieftains.—Ibid., p. 101, note 1.

The Tupis of Brazil, which race "dwelt on the Atlantic coast from the mouth of the Amazon to the Plate River and along the shore and tributaries of the former almost to the great Cordillera of the west," "claim a descent from four brothers, three of whose names are given by Hans Staden . . . as Krimen, Hermittan, and Coem." (See Ibid., pp. 46, 101, note 1.)

Their southern relatives, the Guaranis of Paraguay, also spoke of the four brothers and gave two of their names as Tupi and Guarani, respectively parents of the tribes called after them.—Ibid., p. 101, note 1.

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The Nahuas of Mexico much more frequently spoke of themselves as descendants of four or eight original families.—Ibid., p. 101, note 1.

The Ottoes, Pawnees, "and other Indians," had a tradition that from eight ancestors all nations [natives] and races were descended.—Ibid., p. 101, note 1.

The Algonkins and Dakotas [of the United States] . . . both traced their lives back to four ancestors.—Ibid., p. 94.

The Creeks were at first divided into four clans, and alleged a descent from four female ancestors.—Ibid., p. 95.

The Haytians trace back their pedigree, like the rest, to four women, and speak of "four brothers." "These brothers in time became the fathers of a nation, and to them they traced their lineage." (Ibid., pp. 95, 96.)

Tupa, highest god and first man of the Tupis of Brazil, . . . is depicted with horns; he was one of four brothers, and only after a desperate struggle did he drive his fraternal rivals from the field.—Ibid., pp. 183, 184.

Did the four brothers quarrel? Why did Tupa drive his rivals away?

Another similar Tupi myth is that of Timondonar and Aricoute. They were brothers, the one of fair complexion, the other dark. They were constantly struggling and Aricoute, which means the cloudy or stormy day, was worsted.—Ibid., pp. 218, 219, note 3.

Says Mr. Brinton,

Hardly a nation on the continent but seems to have had some vague tradition of an origin from four brothers, to have at some time been led by four leaders or princes, or in some manner to have connected the appearance and action of four important personages with its earliest traditional history.—Ibid., p. 94.

Mr. Brinton quotes Brasseur de Bourbourg as saying that

"In all the Aztec and Toltec histories there are four characters who constantly reappear; either as priests or envoys of the gods, or of hidden and disguised majesty; or as guides and chieftains of tribes during their migrations; or as kings and rulers of monarchies after their foundation; and even to the time of the conquest, there are always four princes who compose the supreme government, whether in Guatemala or in Mexico."—Ibid., pp. 96, 97.

Reader, what does this all mean? These native races nearly all tell us about four brothers, or chiefs, or rulers, or priests, or ancestors. Mr. Brinton thinks these four brothers, or chiefs, or rulers, are "the four cardinal points"—"the four winds." But the writer thinks that he can see something more substantial in these myths than the "four winds." Say, Mr. Brinton, when the "four brothers," which you identify as the four winds, were traveling northward from the Titicaca region to Cuzco, which way was the north wind going then? Does the north wind ever blow from the south, eh?

In Peru we notice this myth goes more into detail than at any other place. There the brothers have wives, who appear to be mothers. They have their sisters with them. They are guided by a providence. Manco Capac (or Topa) teaches the more rude people the arts of civilized life. He becomes their first king. He is most skillful and handy. Capac means "great" or "powerful."

The Caribs, Arawacks, Tupis, Aymaras, and the Quichuas all start from the same legendary home; namely, "the head waters of the Rio de la Plata." These myths have been carried with them. They were born before these related stocks separated. The variety or variations are perhaps evidence of great antiquity. Moss-covered with age.

We find myths of the creation, ten generations, the flood, the tower, the confusion, the serpent and the fall, in widely separated families. These myths were born before the people became scattered, and they took them with them. This is evidence of the unity of the race, of the fatherhood of God and the brotherhood of man.

So these native myths point to a common brotherhood; to persons and events that stand away back in their "earliest history," the memory of which is stamped not only in the native mind, but it crops out in their divisions of "four clans" and four divisions of their governments.

But a number of the myths point to "eight ancestors;" and both the Aztecs and Nahuas point to both four and eight, or sometimes to four and sometimes to eight, so that they either contradict themselves, or else they have a double history. (The Chiapanecs and Toltecs speak of seven ancestors; this we will notice later on.)

Clavigero supposes the Aztec tribes came originally from Asia across the Pacific. (See Priest's Antiquities, p. 272.)

"Aztlan," the starting point of the ancestors of the Aztecs, has been looked for by most all the writers on Mexican antiquities. Brasseur de Bourbourg places it in California; Humboldt about 42° north latitude; Foster in New Mexico; Fontaine in the Mississippi valley; Bandelier in Florida; Boturini speaks of the gulf of California. (See Prehistoric America, pp. 284, 285, note 3.)

It is argued by all, I believe, that in starting from Aztlan the original colony traveled southward; that is why they all locate it northward from Mexico.

Again, we are told by those who have made this subject a study, that Aztlan, Huehue-Tlapallan, Tulan-Zuiwa, and Amaquemecan are different names for the same place. (See Prehistoric America, p. 272, with Myths of the New World, pp. 104–106.) Aztlan is the birthplace of the Aztecs, Tlapallan is the birthplace of the Quiches, Tulan is the birthplace of the Toltecs, and Amaquemecan is the birthplace of the Chichimecs.

Mr. Brinton says:—

The Aztec priests never chanted more regretful dirges than when they sang of Tulan, the cradle of their race.—See Myths of the New World, p. 105.

The Cakchiquel MS. says: "Four persons came from Tulan, from the *direction of the rising sun*—that is one Tulan. There is another Tulan in Xibalbay, and another where the sun sets, *and it is there that we came;* and in the direction of the setting sun there is another, where is the god; so that there are four Tulans; and it is where the sun sets that we came to Tulan, *from the other side of the sea*, where this Tulan is; and it is there that we were conceived and begotten by our mothers and fathers."—Atlantis, p. 166.

The birthplace of these races was in the east, then, on the other side of the sea, at a place called Tulan. When they had crossed the sea they made a settlement and called it Tulan also, in remembrance of their old country home; and besides this, there were two other Tulans.

Manco-Capac, and his beautiful wife, Mama-Œllo, had, Squier thinks, "crossed the sea." (Prehistoric America, p. 527.)

The original eight Aztec families are represented in the Aztec picture chart. (See John Delafield's work and Bancroft's Native Races, vol. 2, pp. 548, 549.) Delafield seems to approve of Boturini's and Bullock's reading, the substance of which is that the leader, or emperor, had *four sons.* (See pp. 98, 99.) Here the writer sees an explanation why the Aztecs and Nahuas should sometimes trace back their pedigree to eight ancestors, and then again to four ancestors. The leader had four sons; these four sons were four brothers. Five persons out of the "eight chiefs" belonged to the same family, then. The wives of these eight chiefs are also represented in the chart. Delafield says on page 98 that these women carry as much as the men. These myths in the writer's opinion refer to the distant Orient; on the "other side of the sea," and Aztlan; or this Tulan will be found "over there."

Strange as this may all appear, yet it is a fact that the Book of Mormon relates stories very much like these myths.

In the Lehi colony there were nine men; namely, Lehi and his *four sons,* (beginning at the eldest,) Laman, Lemuel, Sam, and Nephi. (See the headlines for the first chapter.) Besides these five there were Ishmael and his two sons and Zoram. (See 1 Nephi 2:5; 1:42.) Nine "chiefs" altogether. Father Ishmael soon died at Nahom. (1 Nephi 5:15.) This death occurred before the colony had crossed the sea, so that eight only of the first leaders reached the "promised land."

Now the reader can see at once that the Aztec colony that is said to have started from the "*other side of the sea*" looks just like the Lehi colony that started from Jerusalem (not counting Ishmael); namely, eight men with

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their wives. The first leader is Lehi, and he has four sons!

Another coincidence is noticed in the two stories. Delafield says of the Aztez women, that they carry as big loads as the men. Nephi says that their women, "were strong, yea, even like unto the men." (See 1 Nephi 5:17.) See how these myths will dovetail together! These four sons being four brothers, it reconciles the native myths, and accounts for both the eight ancestor and the four ancestor myths, showing that they are pointing to the original colony. Ishmael having died before the colony reached the promised land, he is not counted as one of the new emigrants.

If the men whose names are connected with publishing the Book of Mormon in the 'twenties are the real authors of the book, they certainly made a good start, they laid a good foundation; they bring "eight chiefs," led by a prince, who has "*four sons*," who are "*four brothers*," across the sea!

Now when the Aztec colony started from Aztlan they traveled southward. That is why Aztlan is looked for north of Mexico. So the Lehi colony traveled in the wilderness in a "south, southeast direction." (1 Nephi 5:6.) Is that all accidental harmony?

The Lehi colony reached the promised land. (1 Nephi 5:43.) But where? echoes the author of "Doctrines and Dogmas," page 165.

The Book of Mormon does not come to us as a geography of ancient America. Geography is only incidentally referred to. But it comes as a teacher of religion; to persuade us to believe in the true God, and his Son Jesus Christ. It does not offer to the Christian a new religion; but it comes to confirm his faith in the *divine origin* of the one he professes.

A man, Jesus by name, was crucified; died and was buried, to the great disappointment of his followers. A few days later these men say that they saw him alive again. This was a miracle—a new thing to teach. The Jews denied the miracle, and charged this man's followers with having stolen his dead body; thus making them both "liars" and thieves. Christianity swings on that hinge. Is Jesus still dead? If so, our hope is vain, and Christianity a "fraud."

Now the chief burden of the Book of Mormon is to teach us that this man Jesus did rise from the dead; many Nephites declaring that they saw him alive in America after his crucifixion. So that it comes as a "witness" on a very important case. We now have two witnesses; namely, the New Testament and the Book of Mormon. The philosophy of the two witnesses is the same; namely, that the dead shall live again.

The Nephites and Lamanites are in America for several hundred years before they reach a place which is called "a small neck of land." This small neck (so to speak) is the "link" which is between the land northward and the land southward. (See Alma 13:11.)

This "neck," at one place, is a day and a half's journey across it from sea to sea. (Alma 13:11.) At another place one day's journey across "for a Nephite"—one person. (Helaman 2:8.) It is called a "narrow passage" in Mormon 1:6; "narrow pass" in Alma 22:5; and "narrow pass" in Mormon 1:7.

The Nephites and Lamanites reached this "neck" from the south, and their travels, centers of civilization, wars, and fortifications were in a country they called Nephi, until the "days of Mosiah;" he moved a large body of Nephites into the country of Zarahemla. This country of Zarahemla reached to this small neck of land on the north, and southward to a watershed, or to the head of the river Sidon. The river Sidon was a "great river," and ran from south to north. The "head" of a great river would be at a watershed. Manti is near the head of the river Sidon (Alma 13:11), and in the southwest region, (compare Alma 24:18-22 with 26:2,) so that the head of Sidon would be in the southwest part of the land of Zarahemla.

The line between the land of Nephi and Zarahemla runs by the head of this great river, a summit or watershed would make a natural boundary line,—and this is what appears in the record.

The people of Ammon in traveling from the land of Nephi to the land of Zarahemla "*came over* near the borders of the land." (Alma 15:3.) This "over" the writer believes to be "over" this summit or watershed. This small neck is the Panama Isthmus, and this watershed is the "Cordillera Oriental" range at the head of the Magdalena River. This brings us nearly under the equator. The land of Nephi was southward, and these two great divisions of land were "nearly surrounded by water."

The physical geography of South America answers this description; namely, a "small neck" at the north end, the water basin leaning towards the north, the rivers running towards the north, a natural boundary by a range of mountains across the continent, and a rich country south of this range.

The city of Nephi was away to the south of this division line. And in this country of Nephi, on the west coast, was "their fathers' first inheritance" (Alma 13:11); that is, the Lehi colony landed on the west coast of South America, south from a point where the water basin leans to the north.

In 1 Nephi is the account of their landing (see 5:43). In 5:45 is what appears to be a long journey. These four brothers quarreled (2 Nephi 4:1). Nephi's life was threatened; he took part of the colony and made another long journey, and located the city of Nephi. Thus they became two peoples with two governments. Nephi prepared his people for self-defense, and taught them how to work in wood, iron, copper, brass, steel, gold, silver, and ores, and he built a temple like Solomon's. Says he: "I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things." They sowed, and reaped in abundance, raised flocks and herds, and animals of every kind. Nephi taught his people to be industrious and labor with their hands; he ruled over them and was their king. (2 Nephi 4:2 to 5:1.)

It was now thirty years since Nephi left Jerusalem, and the children born in the wilderness, on the other side of sea, would now be men and women—children of nature—children of the wilderness; sucking the breasts of mothers who in the main lived on "raw meat" (see 1 Nephi 5:17); living by the chase (1 Nephi 5:8). Their clothing at this time likely consisted of the skins of animals—nature's children wrapped in nature'e garments. What a job Nephi had on his hands, teaching these people the arts of civilized life! assisted, no doubt, in this work by his brother Sam and Zoram. We can see here what a man of push and energy this Nephi was. All kinds of animals in the wilderness, a temptation to still live by the chase. But no, he had a higher destiny; he planted the feet of the little colony on the sure foundation of the industrial arts. His people "loved" him "exceedingly." (See Jacob 1:2.)

In this second colony there were four brothers; namely, Sam, Nephi, Jacob, and Joseph; also Zoram, and Nephi's sisters. (See 2 Nephi 4.) Nephi was their king. (2 Nephi 5:1.)

By the year forty they had already had wars with the Lamanites. (2 Nephi 4:6.) They were "white" people. (2 Nephi 4:4.) The brothers were all together again—a family reunion—sword in hand; Nephi fighting with the sword of Laban. (Jacob 1:2.) Laman seems to have had an eternal "hatred" towards Nephi. (2 Nephi 4:3.) He wanted to kill him soon after they left Jerusalem (1 Nephi 5:15); and later on to throw him into the sea (1 Nephi 5:27); and threatened his life in the promised land (2 Nephi 4:1). Nephi prayed, "O Lord, wilt thou make a way for mine escape before mine enemies? . . . and hedge not up my way, but the ways of mine enemy." (2 Nephi 3:6.) The Lamanites became "an idle people," living by the chase. (2 Nephi 4:4.)

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These six brothers are all together in the region of Nephi; namely, Laman, Lemuel, Sam, Nephi, Jacob, and Joseph; yet it is a fact that the first four were married men before the last two were born, and the historic narrative for the first generation clusters around the four eldest. The two youngest being born in the wilderness, they would rank in the colony only like other children born to other parents in like conditions, hence are not counted among the "original" or "first chiefs," between whom the contentions for leadership took place.

The city of Nephi became a permanent place, becoming famous later on; but it was not the first inheritance. The Lamanites were left in possession of it after Nephi moved away from his brethren. The name of the first inheritance is not given. The city of Nephi became a center of population, first for the Nephites and afterwards for the Lamanites, and remained so as long as we can see it.

Now, then, the myths will cluster around that place. It is to that also that the antiquities will point. The sciences will gradually, step by step, march to Nephi, and though they may travel by different routes, they will all meet there.

SERMON BY PRES. JOSEPH SMITH

AT LAMONI, MARCH 25, 1894.

I will read this morning the testimony of St. John, from the Inspired Translation, the first chapter, commencing at the twentieth verse:—

This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou? And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ. And they asked him, saying; How art thou then Elias? And he said; I am not that Elias who was to restore all thing. And they asked him, saying, Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias. And they who were sent were of the Pharisees. And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet. John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not; he it is of whom I bear record. He is the prophet, even Elias, who, coming after me, is preferred before me, whose shoe's latchet I am unworthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost. The next day John seeth Jesus coming unto him, and said; Behold the Lamb of God, who taketh away the sin of the world! And John bare record of him unto the people, saying, This is he of whom I said; After me cometh a man who is preferred before me; for he was before me, and I knew him, and that he should be made manifest to Israel; therefore am I come baptizing with water. And John bare record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.

In this age of many beliefs it is refreshing to us—and I believe it ought to be for all—that we have that upon which we may safely rely with reference to the things which concern man's best welfare. And while I am not here this morning to endeavor to explore any of the mysteries that may surround the coming of Christ, the wonderful things which he might have done for man, it is the purpose of the hour to present some of the faith of the teachings by which man's duty, and the things that he may do first to ingratiate himself into favor with God and place himself in a condition by which he may become a son of God. And my object in doing this this morning is of a two-fold nature. First, we have ministers—a great many gospel ministers—returning from their distant fields, and it may be of interest to them to know whether or not the home preaching or teaching is the same that they have taught abroad; that the testimony of him who is at home and the one that is abroad shall be found to agree. The second reason is that there are individuals here who are enquiring, and upon whose minds the solemn question is resting—acknowledging that there are obligations resting upon the man to obey the Father—In what direction shall I go in order that I may become a child of God? There are so many religions in the world demanding the attention of men, that in their inquiries to know what to do they are bewildered, and many of them are looking toward us to see whether or not we have that which will commend itself to their attention.

While I have quoted from the new translation, or what we call the Inspired Translation of the Holy Scriptures, it does not differ materially from King James' Translation in bearing witness of John and the record which he bore of Christ (and in using the word Christ I mean the man Jesus Christ or Christ Jesus), for it is with the record of his life, his teachings, the promise which God made through him, in which we have interest, and of which he said that he knew whereof he made affirmation; because that God had told him what he should say, and what he should do. And if men do not acknowledge this that has come through the Palmyra Seer, they do acknowledge the validity of that which has been long in the world. And it can do them no harm, and it can do us no harm, while it may do us good if it can be clearly understood that these records agree; for in the claim that we make, it is a part and parcel of our belief that God has promised to restore the gospel, and we assure the people that in the King James Translation it is guaranteed, as well as in the Inspired Translation, and they can apply that which is given them from the word of God, and we assure them that they cannot be deceived; and we freely confess that they have the right to reject that which we present that is not in harmony therewith. I take it for granted—whatever anybody else may do—that in reading this record (Bible), and laying stress upon any portion of it, we assume to lay stress upon that which we believe to be the best acknowledged, the best attested.

We take up this record, or as we have it, the Testimony of St. John, upon the hypothesis that John was a beloved disciple; that he stood very near the Savior; that he not only loved Jesus, but that Christ loved him in return; that he was the daily companion of Jesus; that he studied with him, traveled with him, was a witness of his sufferings with and for the people, and there is no question—so far as I am concerned—that for many years Jesus and John passed many hours together, in which it must be evident that they talked together quietly, peacefully, in the still hours, away in the night. And I doubt not they saw the stars rise in flush of the morning in their loving intercourse. And hence it is encouraging to you and to me, that when this disciple placed his testimony on record he was so bold as to say I know, "I, John, saw and bear record that this is the Son of God." There was that which was given him before he saw the Savior that gave him to understand who the Savior was. And when he saw the Spirit descend upon and abide upon him in the form of a dove, he did not have only the word of him that sent him, but he had the evidence of his own senses. It was immediately impressed upon him that that which was told him was true, and that he carried with him the evidence in himself which he had witnessed, and that God had testified to him that Jesus was the Christ. This was an assurance to this man such as no human being could give him; and yet it was given to a human being in his weakness, through one of the sources of human observation. And if we say the Spirit opened his eyes by which he saw the dove, we have only the evidence of the Christ upon the eyes of his disciples when they saw that which they beheld with their eyes, and which signified to them that he was the Christ; he was the one with whom they walked, and talked, and served while he was living; and after his death,—when he ascended from the mount of Olives, when the clouds

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received him out of their sight,—they saw him and they knew who he was. Now there are some things borne witness of in this record which I desire to present to you. I heard a day or two since a kind of controversy between two men in reference to what obligations man was under to God, by which he became a member of Christ's church. One individual stated that it was given us in the Greek that man was to be baptized, and the other said that a man can be received of God without being baptized. I do not doubt that there are many that believe that; there may be some in this audience who believes that a man can do right without having respect to the ordinances of God. While I may admit that in one sense of the word, I must confess that no man can do right, in the full sense of the word, unless he does that which God commands him to do. Whatever may be the sentiment of man, so long as he keeps himself without the reach of the commandments of God, he is not doing right, however upright otherwise he may be; however upright his intentions and conduct may be among his fellows, he cannot be right.

In presenting before you this morning some of the testimonies found in this word, I may not follow the rule given by a preacher not long since, that we should not preach baptism to an audience who believed in baptism, for we are commanded to teach baptism and let the mysteries go. I have not the brains, nor have I the heart to hunt after the mysteries; I want to keep somewhere near shore, and for this reason I am afraid if I am not careful I will run the prow of my little shallop into water that I have no business to be in.

In Luke's testimony we have an expression that I have always thought to be remarkable. I will read it: "As I am a messenger of Jesus Christ, and knowing that many have taken in hand to set forth in order a declaration of those things which are most surely believed among us; even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

If this language means anything, it means that the historian Luke proposes to state to Theophilus that he must listen to him, because he had been perfectly instructed. That was the secret of his writing; that was the obvious import of the reason why he undertook to set forth the things which were most certainly believed among them. Many had undertaken to set them forth, and now, he says, I propose to write unto thee that thou mightest know of a certainty the things that have been believed among us, having had perfect understanding from the very first. The word or instructions which the Apostle Luke, or the historian had obtained, that he proposed to set in order, we cannot possibly call the law, but we have it here, in the Inspired Translation, called the testimony of St. Luke; and that which comes to us in the law is the word which he testified to as being given to the people to keep as the doctrine of the Lord Jesus Christ for their salvation.

Reading in this same man's testimony, in the third chapter, commencing at the second verse, I find this remarkable statement:—

> Now in this same year, the word of God came unto John, the son of Zacharias, in the wilderness. [Parley P. Pratt records it that John came bounding from the wilderness. I have heard it so quoted by some elders, but it is only the testimony of Parley P. Pratt; but we have it here that the word of God came to John in the wilderness.] And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

This was the burden of his cry; this is what was to him the burden of the word of the Lord, and he went about proclaiming it. John came for the purpose of crying unto the people, Make the way of the Lord straight; make it plain; prepare ye the way of the Lord, make his paths straight.

When the Savior came, he came to this same John, to Jordan, to be baptized of him. One thing this act of Jesus bears record to, and that is this, that this same man (Jesus) being sent by the same power that sent John, recognized the servant, and the servant recognized the Master; and if we take the testimony of the witness who was present, Jesus went down to Jordan and submitted his person to be baptized in water by this very same John, and that John recognized him as the very great lawgiver, and the only one that came from the Father. If this record is true, then in his character as the Redeemer, he fastened upon all the world the necessity of being baptized, not only by his precept, but by his example. And the fact that he came to John and submitted to him, bears record to the occurrence that John had testified to; namely, that he was sent of God; and being the lawgiver, he gave significance to this very fact that he came not to break, but to fulfill the law. If there was nothing more than the validity of this, concerning Jesus and John, to prove the necessity of baptism, it would be sufficient. But I read in the testimony of Mark, the first chapter, this expression:—

> The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

If the prophets certified to anything in the world, they certified this, that in the own due time of the Lord, there was a messenger to be sent out, and the office work of this messenger was to prepare the way of the Lord, and the prophecy concerning the coming of the Lord would be fulfilled.

In the history concerning this same Jesus we have the fulfillment of the prophecy, and the earnest testimony which the prophet bore unto that which would take place in the forerunner, as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

Now there are Mark, Luke, and John all agreed in this respect, concerning the character of John; John being baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins. Unfortunately for us, we have been engaged in an up-hill work, we have been persistently endeavoring to place before the world the gospel, and representing the truth to the children of men, as it is recorded in the Scriptures, concerning the life and teachings of Jesus Christ. How could we go beyond that of teaching and baptizing for the remission of sins?

No matter what may be the views of anybody else; no matter how others may have oppressed us for our belief, when we take the record itself, which was to be the word and our guide, then we have clearly our way placed before us. Now with this understanding of the Scriptures, as I have read it, I would not dare to get up in your midst to preach from the Bible, and leave out baptism for the remission of sins; I would not dare to do it, and I believe I have as much moral courage as any ordinary man. And when a man stands in the sacred desk to preach that which is to be for the eternal welfare of man, if there ever was a time that a man should be understood it is then; and for me to preach that a man should receive the gospel and be saved without baptism, I would not dare to do it. I would expect, if I did, that some one would rise as one did on Bear Creek, Illinois, once—his name was Johnson. He undertook to confound me by showing that he had a Bible in his hand. It was along in 1867, I was preaching on Bear Creek, that this took place; he tried to keep us from getting the schoolhouse, but he did not so happen to do it. And while I was preaching there, instead of sitting down on the seat, he got up on the

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form, so that I could not fail to see him. He showed me that he had the Bible in his hand. I took up this passage on baptism, and I quoted it as I have quoted this morning, and I thought I would get this man to read the evidence which I had quoted, and after he got through he got down from the form.

If I undertook to quote from the word anything that the word would not bear me out in, touching these means of life and salvation, you would be apt to say, Now, Mr. Smith, why not keep the law—we have it right here. The people of that time—at least those that heard this preaching—were not so peculiarly diffident as they are at this day, for the record says, "There went out all the land of Judea, and they of Jerusalem"—and King James' Translation says, they "were all baptized of him;" but this translation says, "Many were baptized of him." Why were they baptized of him? Because they believed his report. They did not stop to cavil because he said he was the voice of one crying in the wilderness; but there had come one sent from God, and it was a sufficient guarantee unto the people in that community; and then there was such a joint testimony between the words of these two men, Jesus and John, they agreed and worked together, and the people gathered together on the banks of the Jordan and were invited by John to be baptized. We have the record of John, the testimony of Mark, and the testimony of Luke—three of the best witnesses of the New Testament—testifying to the teachings of Jesus the Son of God.

We have not a record of all things that were done by him. John said that the world would not contain it. I would not care to have the world filled with the books, because there would be no chance of coming to a conclusion upon anything they contained, and we never could come to the same opinion any more, if we had ten thousand books, than if we only had half a dozen.

We have seen that John came to prepare the way of the Lord, by preaching the baptism of repentance for the remission of sins; and that the people flocked to him in Jordan to be baptized of him; and that Jesus himself submitted to the ordinance, and I have only to submit the language of the Savior to John, when he demurred to his Master's demand for baptism, to make more valid the testimony which I am bearing concerning the necessity of obedience to that command. He says to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He went to the one sent of God, and came to the way that the servant was preparing before him, and submitted himself to the wondrous message that the Father had established for life and salvation.

Then when we add to that the testimony which the Spirit has witnessed that Jesus was the Son of God, and that which he himself has borne witness to that he was sent from the Father, I have done all that is required of me as a minister of the gospel message, so far as making known unto you the means by which you may be brought into relationship with God. You may characterize it as you will, call it what you please; call it a milk and water gospel—it so happens that milk contains all the elements for the human life, and the gospel contains all the elements for life here and life hereafter. The gospel embraces not only the baptism of repentance for the remission of sins and the baptism of the Holy Spirit, but it embraces love to God and love to our neighbor, and Jesus himself testified that on these two commandments hung all the law and the prophets. He also declared, "Whatsoever ye would that men should do unto you, do ye even so unto them."

There is no difference here between the pulpit and the pew. It reaches to the highest as well as the lowest; it reaches to the noble and the ignoble; it reaches to the wise and the unwise, to the learned and the unlearned; it reaches to the entire family of Adam—none are exempt. I used to think I would like to be exempt from some things that I found in the New Testament Scriptures; but in reading in the Old Testament of Jonah, who tried to flee away from his duty to God, I was convinced it could not be done; he realized, like David, that if he should take the wings of the morning and fly to the uttermost parts of the earth, he could not escape from his duty to God; if he should descend to the depths of hell he could not do it. At length he was compelled to do the will of God, and preach repentance unto the Ninevites. And when he had done that, he got angry because the people repented, and the Lord did not destroy the city. I think Jonah made a mistake there,—he made two; one in trying to escape from God, and the other in finding fault with him. God knew better concerning the life and salvation of that people than Jonah did.

I am reminded now of a saying, in the decision rendered by Judge Philips in reference to his opinion on the Temple Lot suit, he says, "If there is one righteous left in Sodom, to be saved, the promise of the covenant would save him;" and he makes this application to our own time, though in this case there was more than one righteous. And so this morning, I bear witness touching this gospel of life and salvation, that we stand face to face with the record itself, and side by side with those who bore testimony formerly, and our testimony is that the gospel is the same now as in olden times. And I believe it is given us to understand, that by our testimony we shall overcome the world; and I don't know but by our patient endurance we shall overcome the flesh, and wear out the Devil,—and hence we will overcome the world, the flesh, and the Devil. I never was afraid, in the dark, of meeting with the Devil. When I was a boy my mother never allowed anyone to scare her children by telling of the Devil with his hoofs and horns; and I never knew any of her children to be afraid to go to bed in the dark. I don't know that I would miss it very far, if I should say that there were grown-up people that would not go down cellar without a light; I have known some that would not. We still have to contend with all our forces against the world, the flesh, and the adversary of our souls, for he has not changed in those things which he feels sure will destroy that which is good amongst men; and just so far as he can, if he perceives an opening in our armor, he will be sure to avail himself of it; if you will open the door for the enemy to get in, you may be sure that he will enter, and when once in he will never leave till he is compelled to.

Never, in any sense, open the portals of your souls, brethren, to that which will take you away from your integrity and uprightness amongst the children of men. This counsel is good for us all. Many years ago I prophesied—and I am sorry to say that in the prediction I was a true prophet—I predicted that the adversary would not again attempt to overthrow the church by the evil doctrine which had obtained among those out West; but that he would resort to some new tactics to destroy confidence among fellow workers in the ministry, and he has been busily at work to do it. And he will do it if you will let him. We must not let him. Remember the integrity of John in that record which he bore; and if John could abide in his life, bearing the contradiction of sinners; how much more ought you and me to take courage, under the influence that has come to us in the sacred testimony in the record which we have received, which has confirmed the testimony of this man which we find in the New Testament scriptures. Why ought we not to take courage to proceed to the end. It is nearer now than it was then. If we could be permitted to look beyond the confines of this world, into the next, and see how good it will be to be found among the pure and the good, to be entitled to dwell with the merciful and just Redeemer of men, we would take courage. Let us take

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heed to that which has been witnessed unto us, not only the witness of the Spirit itself to us, but to that of men that have gone before us, as John declared, "I John bear record." May peace abide with us.

Reported by E. Stafford.

Letter Department.

A CORRECTION.

Whereas, Elder R. R. Dana, in *Herald* of April 4, has seen fit to make an attack on the missionaries laboring in California last year, calling us "stalwarts," in a reflective sense, and charging us with "nestling in the cities and towns, enjoying all the comforts which that kind of surroundings bring," and "constantly in the society and company of the Saints," while the "two old men were plodding over hill and dale, much of the time in search of truth-loving, honest hearts," and who were denominated by these "stalwarts" as "cranks, fogies, or back numbers," we take this opportunity of entering our protest to these statements as being unwarranted. The charges are not true and ill becomes one brother to make towards his fellows. We further think it ill-advised for the church papers to publish such communications to the detriment of elders in the field without just investigation.

GOMER T. GRIFFITHS.
T. W. CHATBURN.
F. M. SHEEHY.
T. W. WILLIAMS.
D. A. ANDERSON.
F. B. BLAIR.

WALLSEND, N. S. W., Feb. 26.

Dear Brother Wells:—Things are much the same as before your departure. I am kept quite busy—visiting, preaching, and attending social meetings and Bible classes. We had our missionary in charge with us about a fortnight after you left. After he left I discovered that a number of the Hamilton branch were slightly doubting the divinity of the Book of Mormon, and, per consequence, the whole work, by reason of Evangelist Lawson's persistent reading of Bays' book from house to house. One certain brother had serious doubts, was absenting himself from meetings and when he did come "felt that he could not bear testimony."

Seeing this state of things, I thought the occasion demanded a series of lectures in answer to the main points of said book. In the effort, I put the Book of Mormon *on trial for its life.* The charge was "Fraud!" "Imposition!" Each allegation found in Bays' book against the divinity of the work was treated as a witness for the prosecution, and some of the many evidences of its divinity as witnesses for the defense. The summing up disclosed the fact that, first twelve witnesses, and then tens of thousands had borne unimpeachable testimony of its divinity. God had, from the evidence, shown that he was in the "conspiracy" (if such it was)—insomuch that thousands testify that he has *"confirmed* the message with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." The prophets also had foretold the coming forth of the book. Archæology also substantiated its claims. The defense had impeached the testimony of all witnesses for the prosecution; while the prosecution *in one of its best efforts—Bays' book*—had signally failed to impeach the testimony of one witness for the defense.

The Saints were strengthened—and notably those for whom the effort had been made. That certain brother *can* and *has* borne testimony since, and several outsiders were favorably impressed. I tell you this so you may know what came out of the Lawson affair. I think we have lost nothing. Seeing in the *Ensign* invitations for the ministry to forward articles, etc., for publication, and desiring to preserve the subject matter of the above for future reference, I think I will write up the effort for the *Ensign.* I do not see why I should write for my own benefit only, if benefit there is.

I am trying to get the local forces in the New Castle district to work with me in a systematic way. We now have a preaching plan, in which each of them take their turn at certain points. I expect to start a weekly mission at Islington soon.

WALTER J. HAWORTH.

Mothers' Home Column.

EDITED BY FRANCES.

"For the one stray soul that must walk apart,
Leave greatness and sadness and fame,
Perchance to die of a broken heart,
That the world may remember its name.
But we, who are only the rank and file,
Whose fame is a life-span long,
We may leave to earth the gift of a smile
As sweet as the poet's song."

HOW TO MAKE HOME HAPPY.

We are defeated in our attempts to make home cheerful and happy because we play too much and we work too hard. We task and weary ourselves so much in the endeavor to collect the materials for enjoyment that they can give us little pleasure when they are collected. It does not take much to make children contented and happy in their own home provided parents take the lead in simple habits, gentle manners, and cheerful dispositions. It takes very little to make grown people love their homes provided they look for its chief ornaments and greatest charm in themselves and not in things that can be bought or borrowed. The rare and costly ornaments of our houses give us most care and least pleasure. But our peace and comfort and joy come from the most simple and common blessings of life.

The first lesson to learn in the happy art of making home happy is to be content with simple and common things. The farther you go from the everyday paths of life in search of happiness the less likely you are to find it. A thankful heart makes the best dinner, a pleasant voice is the best music, a kind look is a more beautiful picture than was ever painted by any masters, old or new. These are things that all can command. They can be had for the humblest home without money and without price. If you make the happiness of the family depend upon things rare and costly, you will only multiply wants without increasing your capacity to supply them. It is impossible to satisfy the heart with getting and giving. If it ever finds rest it must be satisfied from itself. To be happy with much or little we must be content with such things as we have. The enjoyments of life do not depend upon the amount of possessions, but upon the disposition to receive everything with thankfulness, and give everything with love. The ornaments which make the loneliest dwelling beautiful and the poorest family rich, are kind looks, pleasant voices, gentle manners, cheerful hearts, simple affections.

The best clock has the fewest wheels and makes the least noise. And the more simple the order of our domestic life, the better and happier it will be. Let there be no idle hands and no wasted hours. Neatness and order are excellent virtues in the family, but they may be carried to such an excess as to be a daily torment to everybody in the house. Some excellent people spend the best of their days in keeping a few articles of furniture arranged with painful propriety.

When children grow up in such a family and go out into the world, they are apt to fly to the other extreme and become very indifferent about the disorder which have been denounced and fought against with anxious and angry zeal in their own homes.

If you wait to get more money before you begin to make home happy you will be like travelers in the desert, looking for showers where it never rains. Seek your happiness now from the grateful improvement of present blessings and a cheerful submission to present trials, and then whatever change the future may bring. It will find you the possessor of a happy home.

Let all work and diversion, speech and silence, be chastened and purified with the feeling and the thought of the heavenly Father's presence. Be not slow to believe that he loves to see his children happy. Lie down to repose at night with the prayer that he will give you sleep as he gives to his beloved. Rise up in the morning with thankfulness for the new gift of time fresh from our Father's hand. Eat not the bread of cares and sorrows, but receive gratefully what your Father gives, and rejoice as if fed on angel's food. So shall the lowliest earthly home be made the entrance chamber to God's great home in heaven. MAY HORTON.

[We do not clearly understand from the letter of Sr. Horton whether the above excellent article is original or a selection. If the former, we feel sure that many of our readers will join us in our regrets that she has so long covered her light with a bushel, as well as to hope with us that she will not do this in the future. And just here and now, let us speak to the sisters a few earnest words in regard to the Home Column. It is not being sustained by you as it should be, and we hope you will realize this fact, and acting upon it, prepare now those long con-

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templated letters and articles which you firmly intended sending, but never have sent to the editor, and when they are prepared forward them to us. "Give and it shall be given unto you," is as true of the helpfulness we endeavor to extend to each other as it is of anything to which it can be applied. Pass on to others that which has proven helpful to you is an excellent way in which to test its virtue.—ED.]

DAUGHTERS OF ZION.

MINUTES OF GENERAL MEETING OF THE DAUGHTERS OF ZION ORGANIZATION.

The Daughters of Zion met in the primary rooms of Saints' church at Lamoni, Iowa, Thursday, April 19, 1900. Meeting was called to order by Sr. M. E. Hulmes, chairman of the advisory committee. Hymn No. 475, "My faith looks up to Thee" was sung, and prayer offered by Sr. M. Walker. Owing to the absence (because of illness) of the recording secretary, Sr. C. B. Stebbins, Sr. Audentia Anderson was appointed to act as secretary for the present session, and Sr. Viola Blair was chosen to assist her. Minutes of last meeting (1898) read and approved.

Report of Sr. Hulmes, as president, was read and accepted, as also was report of corresponding secretary, Sr. H. H. Robinson. Treasurer's report read, also the president's financial report. Corresponding secretary's financial report was read, and by motion all three of these reports were referred to an auditing committee appointed by the chair. This committee, composed of Srs. Schmutz, Fisher, and Kelley, retired.

Reports from the following locals were read: Lamoni; Independence; Nebraska City, Nebraska; Kansas City, Kansas; Pleasant Hill branch, Alabama; Garland, Alabama; Wheeling, West Virginia; Kansas City, Missouri; San Francisco, California; Stratford, Canada; Chilliwack, British Columbia.

Auditing committee's report read, accepted, and the committee released with thanks for their service.

Verbal report from the Denver branch was given by Sr. Schmutz. Chairman reported a new local organized at Persia, Iowa, by Sr. M. J. Atkinson.

Sr. Davis talked concerning the idea of sending a delegate to the National Congress of Mothers, and moved to refer consideration of the matter to a committee composed of Srs. Hulmes and B. C. Smith, with power to act as their judgment shall direct, favoring the sending of such a delegate if found practicable. This was seconded and prevailed. Chairman called upon Srs. Walker and Greer for remarks, and both responded with helpful and encouraging talks. Sr. Greer spoke in favor of the good the little leaflets, "A Father's Advice," and a "Mother's Advice," had done.

It was resolved to amend Article IV., section headed "advisory committee," by striking out the word "chairman" in the fourth line and inserting the word "president," so that the part should read, "The chairman (of the advisory committee) shall also be president of the organization." In harmony with this change, Article VI. (under officers) was amended by changing the word "chairman" (second line) to "president."

Sr. Schmutz, of Denver, spoke of the work there; suggested that the programs be published in the first issue of *Herald* each month. Asked what could be done to interest the young mothers, and spoke of the desire they had to have the memory verses of the Prayer Union resumed. She endorsed what Sr. Greer said about mothers instructing their daughters upon personal subjects.

By motion, election of officers was taken up. Sr. Walker suggested that the advisory committee be chosen from among sisters residing in the same place, and advanced the idea that the sisters at Independence should be given a chance. The names of Srs. Eli Etzenhouser, B. C. Smith, M. E. Hulmes, H. H. Robinson, Goodwin, Frick, A. A. Horton, and Anna Murphy were placed in nomination. Votes resulted in the choice of Srs. Eli Etzenhouser, B. C. Smith, M. E. Hulmes, Clara Frick, and H. H. Robinson.

By motion, Sr. C. B. Stebbins was unanimously sustained as recording secretary. By motion Sr. Anna Murphy was chosen as treasurer.

Sr. Hulmes answered some of the questions asked in regard to programs and work in locals. Sr. Nicholson suggested that programs and select readings appear each month in the same issue of *Herald*.

By motion, the meeting was adjourned, dismissal prayer being offered by Sr. Schmutz.

AUDENTIA ANDERSON, Sec. pro tem.
VIOLA BLAIR, Assistant.

Conference Minutes.

WESTERN WALES.

Conference was held at the Saints' chapel, Island Place, Llanelly, January 27 and 28; Elder John G. Jenkins, district president, presiding; E. A. Lloyd, assistant secretary. Official reports: Elders John G. Jenkins, Evan Lewis, John Roper, J. D. Jenkins, Gwilym Davies; Teacher W. P. Cox; Deacon Howell Jones. Treasurer's report was referred to an auditing committee and found correct. Bishop's agents accounts were audited and found correct. Resolved that all members of this district not enrolled in organized branches are hereby requested to unite themselves to the nearest branch, and that the district secretary be authorized to issue letters of removal to members of disorganized branches for this purpose. Resolved further, that the president of the district be instructed to furnish the branches with blank reports, with which the several branches shall report at next conference; said reports to be forwarded to the General Church Recorder as soon as accepted by the conference. Resolved that Sister Pitt represent this district as delegate at General Conference: also that Elder F. G. Pitt be recommended to return to the European mission as at present; also that Elder J. D. Jenkins be recommended as missionary for Wales. Officers were elected as follows: Elder David Lewis, district president; Elder David Thomas reëlected vice president; Elder Evan Lewis reëlected treasurer; Sr. Catharine Treharne reëlected secretary; Sr. E. A. Lloyd reëlected assistant secretary. Bro. Pitt preached his farewell sermon on Sunday evening which was enjoyed by all, but all were sorry to part with Bro. Pitt. Resoved that we adjourn to meet at Porth, the first Saturday and Sunday in August at six p. m., or subject to change of president.

Sunday School Associations.

SUNDAY SCHOOL IMPROVEMENT COMMITTEE'S NOTICE.

It has been decided by the committee on improvements for Sunday schools that all communications upon improvements to be suggested, to the Executive Committee to assist them in carrying out the work the convention has authorized to be done, or any instructions as to amendments to Constitution and By-Laws, or such as should be considered by the next General Convention should be sent to the chairman of this committee, J. F. Mintun, Box A, Magnolia, Iowa. Send such suggestions as soon as they occur to your mind, and not wait till you forget them, or just before next convention. We are instructed to have our report perfected and published at least two months before next convention.

J. F. MINTUN,
in Behalf of Committee.

CONVENTION NOTICES.

The Philadelphia district association will convene at Baldwin, Maryland, May 12 and 13. It is requested that any of the ministry coming east who can make it convenient will stop and meet with us at this time. Preparations are being made to have a good time.

O. T. CHRISTY, Supt.
E. B. HULL, Sec.

Massachusetts district Sunday school association will convene in Saints' chapel, North Plymouth, Massachusetts, May 12 and 13. Business session 7:30 p. m., May 12. We trust every school in the district will be represented, also a report from every school in hands of secretary one week in advance of convention. Ora V. Holmes, secretary, No. 123 Sutton Street, Providence, Rhode Island.

Sunday school association will convene on Friday, May 11 and 12, at Nebraska City. Brethren and Sisters, let us have a full report of all the schools in the district; let us all attend that can, and bring something for the advancement of the Sunday school work, and those who cannot attend, please send something for our Sunday school paper to Nebraska City.

W. M. SELF.

Convention of Galland's Grove district Sunday school will meet at Auburn, Iowa, June 1. Please send your reports to Fred Shumate, Dunlap, Iowa, not later than May 28; and as I have been appointed to labor in Little Sioux district, please send your delegates so as to elect a district superintendent.

J. M. BAKER, Supt.

CORRECTION.

I wish to make a slight alteration in the report of the Manchester and Sheffield district Sunday school association of England: Clay Cross is reported as *not* having paid to the association. I wish to report them as having paid five shillings. This will alter the income of the association to £1. 12s. 6d., and make the balance in hand £2 4s. ½d. I also wish to state that Bro. Thomas Taylor, of Bradford, Yorkshire, holds a Sunday school in his own house, with the members of his own family, as there are no other saints in the town. Wishing the convention every success, I remain your brother in bonds,

JOHN W. TAYLOR, Sec.

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Miscellaneous Department.

RAILWAY CLERGY PERMITS.

Notice is given to all General Conference appointees, that lists of names of all said appointees have been sent and indorsed to the Passenger Associations by the Church Secretary. Those making applications will therefore find their applications duly covered by necessary indorsement.

All other than general appointees making application should apply to their respective missionaries in charge for indorsement, in harmony with established rule.

R S. SALYARDS, Church Secretary.

LAMONI, Iowa, April 23, 1900

COMMITTEE ON HISTORIES AND ENCYCLOPEDIAS.

The above committee met at the Historian's Office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman, and Frederick Madison Smith secretary.

We are trying to systematize our work, and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. However, we will need the active coöperation of all who are interested in this work, and hence we earnestly solicit the aid of Saints and friends.

We shall be glad to have information of any works mentioning the latter-day work, issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to any one of the committee will receive prompt attention. Copies of books should be sent to the secretary.

HEMAN C. SMITH,
Box 329, Lamoni, Iowa.
F. M. SHEEHY,
5 Montgomery Ave., Somerville, Mass.
FREDERICK MADISON SMITH,
17-3 Box 352, Lamoni, Iowa.

PASTORAL.

Appointments for Southern Nebraska district, J. W. Waldsmith. W. Self, so far as wisdom may direct, will coöperate with J. W. Waldsmith.

M. H. Forscutt; Nebraska, Nebraska City objective point.

C. H. Porter, former field.

Northern Nebraska district, F. A. Smith in charge; Brn. Oscar Case, H. W. Belville under his direction.

Central Nebraska district; L. Gamet; W. W. Whiting, former field, extending his labors into Bonesteel, South Dakota. These brethren will coöperate when wisdom directs and the interest of the work seems to demand such coöperation.

C. W. Prettyman will continue his labor in the district, conferring with Bro. L. Gamet, president of the district, touching his labors.

North and South Dakotas, Elder W. Sparling in charge; L. Houghton, G. W. Thorburn will confer with Bro. Wm. Sparling, Clifford, who will direct their labor.

South Dakota, S. K. Sorensen.

JAMES CAFFALL.

IOWA AND MINNESOTA MISSION.

To the ministry and Saints of the above mission, greeting: Having been appointed in charge, I wish to say that the work will be divided as follows:—

The Decatur district will be controlled, as a "mission field," by Duncan Campbell: Fremont and Pottawattamie districts by Henry Kemp; Little Sioux district by J. M. Baker; Galland's Grove district by C. E. Butterworth; Des Moines district by D. M Rudd; Eastern Iowa district by J. R. Sutton; Nauvoo district by James McKiernan; Minnesota by I. N. Roberts. All others of the ministry will please report to the above-named, each reporting to the one presiding over the field in which labor is performed, on the *first* days of July, October, January, and March, giving all the items of (1) services attended, (2) times preached, (3) times assisted, (4) other services held, (5) baptisms, (6) confirmed, (7) assisted in confirming, (8) total ordinations and to what office, (9) organizations effected, (10) marriages, (11) blessed, (12) administered to, (13) new openings. Those in charge will in turn report to me as soon after above dates as possible, at Lamoni, Iowa.

N. B.—Will the ministry note in their memoranda, *just as soon as reading this*, the different items to be reported and the dates of reporting. Will the local ministry also keep and make a *full* report of their labors. Saints and ministry, please report to me requirements of and wishes relating to the resident localities. Before entering into debate, please confer with the missionary in charge. J. W. WIGHT.

LAMONI, Iowa, April 23.

RESOLUTION OF RESPECT.

Whereas, it has pleased our heavenly Father in his wisdom to call from our midst by the hand of death the following named brethren: Nelson Brown, J. M. Calkins, J. B. Jarvis, Daniel Garner, and E. N. Webster: and whereas, we are thus deprived of their efficient labor, helpful counsel, and pleasant association; therefore, be it resolved: That we, the Fourth Quorum of Elders, do hereby express our sorrow at the loss we have thus sustained, and our sympathy for the bereaved relatives and friends; and be it further resolved: that these resolutions be sent for publication to the *Saints' Herald* and *Zion's Ensign*.

Respectfully submitted,
M. H. COOK,
T. J. SHELDON,
E. J. GOODENOUGH, } Committee.

CONFERENCE NOTICES.

A regular conference of Southern district of Nebraska will convene at Nebraska City, Nebraska, Sunday and Monday, May 13 and 14. We hope to have all branches and all the ministry to report. Come and bring the good Spirit with you, and let us have a good refreshing time.

J. W. WALDSMITH, Pres.

Alabama district conference will convene May 12, at 9:30 a. m., at Lone Star branch. Come, Saints, bring the Spirit of the Lord, and help make the conference a success.

M. K. HARP, Pres.

BORN.

GEESON.—At St. Louis, Missouri, February 28, 1900, to Mr. Henry and Sr. Theodosia Geeson a son, and named Arthur Betram; blessed March 11, by Elder M. H. Bond.

BOHN.—To D. C. Bohn and wife, a daughter; born January 25, 1900, blessed April 15, by Elder George Green, and named Minnie Julia.

MARRIED.

CATON—HOOLE.—At St. Mary's church, Walkley, Sheffield, England, December 9, 1899, by the Rev. Hugh Smith, Elder Charles Henry Caton, Sen., of Birmingham, to Sr. Sarah Ann Hoole, of Sheffield. Home address: No. 189 Oldfield Road, Sparkbrook, Birmingham, England.

DIED.

BUTTERWORTH.—Angel Darling, daughter of Bro. and Sr. Charles E. Butterworth, died at their home in Dow City, Iowa, April 3, 1900, aged 3 years, 4 months, and 26 days. Her last words were: "I want to do good." Funeral services were conducted at the Saints' chapel by Elders William McKim and Alfred Jackson.

STUDLEY.—At Dennisport, Massachusetts, March 24, 1900, Bro. George W. Studley, aged 72 years. Born at South Dartmouth, Massachusetts, February 22, 1828; baptized at South Yarmouth, Massachusetts, May 30, 1882. Funeral services conducted by Bro. George W. Young, at his home. A very large number of Saints and friends present.

EARLY.—On Friday morning, April 6, 1900, Sr. Catharine Early passed away after a brief illness; she was born at Niagara, Lincoln County, Ontario, October 15, 1816; was baptized July 31, 1887, at Louisville, Ontario. She was also a member of the Lindsley branch, and bore a faithful testimony to the truthfulness of the restored gospel. May she come forth in the first resurrection.

VAN WHY.—Bro. Jefferson Van Why was born February 25, 1861, in Smithfield, Pennsylvania; died March 24, 1900, in Dunmore. He leaves a wife, two sons, and four girls. He became acquainted with this latter-day gospel eleven years ago, and felt satisfied with its principles and doctrine, and was born with Christ in baptism at Dickson City, and has been a faithful member every since. He was assistant superintendent in the Sunday school at time of death. Just before his departure he offered a most beautiful prayer. Funeral at the house; Elder Tallie T. Jones discoursed to a large gathering. The Saints carried him to his last resting place in the Dunmore cemetery. Bro. John J. Morgan made a few appropriate remarks at the grave.

BIGLOW.—April 3, 1900, at his home in Chilicothe, Illinois, Ethan C. Biglow; born September 12, 1834, at Halifax, Vermont; baptized September 3, 1899, by Elder J. W. Adams. He loved to bear his testimony of the gospel; he a wife and four children to mourn their loss. He died firm in the faith. Funeral sermon by Elder D. C. Smith.

ROCKWELL.—Maggie, daughter of Elder T. J. and Sr. M. J. Beatty, was born December 17, 1868; baptized January 27, 1884; married to Ezra Rockwell December 7, 1886; died at her home in Limerick, Ohio, April 7, 1900, aged 31 years, 3 months, and 20 days. She had one daughter, who preceded her to the spirit land. She leaves a husband, one little son, parents, seven brothers and sisters, and many friends to mourn her early departure. Funeral from the Saints' church, in charge of Elders S. J. Jeffers, V. M. Goodrich, and A. B. Kirkendall, the latter preaching the sermon. Interment in Limerick cemetery, where she awaits the resurrection of the just.

ANDERSON.—Bro. Christian Anderson was born in Denmark, September 25, 1825, and was converted and went to Salt Lake City in the early 60's; he became dissatisfied with that church and returned to Nebraska in 1866; was married to Mrs. Katie Marie Jensen, October 28, 1876, she having two daughters at the time of her marriage, and the widow and one daughter, Mrs. J. P. Ogard, survive him to mourn the loss of a kind husband and loving father. Bro. Anderson united with the Reorganized Church in 1877, and was ordained a priest in 1878, and has been a consistent and an exemplary member of the church to the time of his death, April 3, 1900, at his home in Fremont, Nebraska. Funeral from the Saints' church, sermon by Elder James Huff, assisted by Elder E. H. Boulson.

WILLIAMS.—Sister Phebe Williams departed this life April 14, 1900, at Lucas, Iowa, aged 50 years and 10 months. She was born May 29, 1849, in Lancashire, England; was married to Mr. John Williams, January 3, 1870, at St. Louis, Missouri. She united with the church in 1894, I believe. She leaves a husband and many relatives to mourn her departure. Funeral sermon by Elder W. E. Williams, assisted by Elder T. A. John. Blessed are the dead that die in the Lord.

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(*Established 1860.*)

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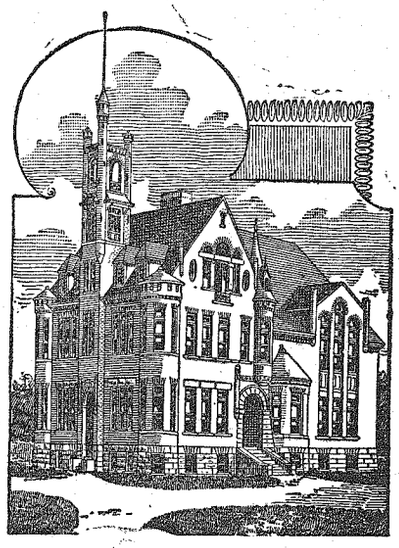

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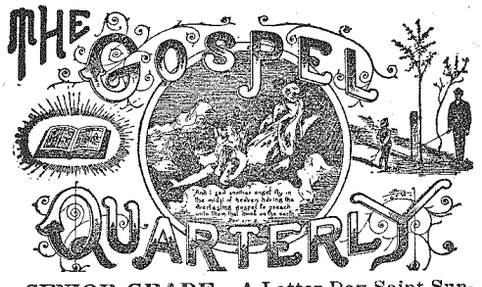

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THE GOLDEN RULE AS A LAW OF LIFE.

REPRESENTATIVE PUBLIC MEN GIVE THEIR VIEWS AS TO ITS APPLICABILITY TO THE EVERYDAY AFFAIRS OF THE WORLD.

And as ye would that men should do to you, do ye also to them likewise.—Luke 11: 31.

(Continued from last week.)

CHARLES S. THOMAS, GOVERNOR OF COLORADO.

1. My understanding of the exact and full meaning of the Golden Rule is conveyed by the language used to express it. It requires no explanation to any man who desires to make it a rule of conduct and to apply it to all transactions and intercourse with his fellow-beings. The difficulty with the application of the Golden Rule to the affairs of men does not arise from any failure to understand the rule itself, but from the infirmities of human nature. In other words, it expresses a perfect line of conduct, but, as human nature is imperfect, we can only endeavor to follow it, conscious of the fact that our short comings do not permit us to literally do so at all times.

2. I believe the rule is a practical one to follow at all times, in the home, in society, and in business. The man who will not follow it at all times in all the departments you mention, cannot be depended upon to recognize it at all times in any of them.

3. If its literal and constant application to all the affairs of the industrial world were possible, I think it would terminate labor discussions and bring about full harmony among all the working forces of mankind. But until human nature changes, I believe this is impossible.

4. The progress, in my opinion, which has been made in the last quarter of a century in this respect, has been backward. There is less of human sympathy and recognition of obligations between employer and employee in the industrial world in the period you mention than in any similar period in modern times. The employer and employee seldom come in contact with each other, and while the relations are close industrially, they do not otherwise exist at all.

5. I certainly would not object to having the Golden Rule taught in all public schools; indeed, I should be surprised to learn that the precept was not generally inculcated in these institutions.

6. This rule can be best made popular by the resolve of each individual to act upon it as far as possible; to make duty instead of selfishness the principal end and aim of life.

G. W. ATKINSON, GOVERNOR OF WEST VIRGINIA.

1. The "Golden Rule" means that every man shall deal honestly with every other man. If every citizen will gauge his conduct in life by the plumb line of truth and honesty, the golden age will have been ushered in.

2. I most emphatically say that the Golden Rule should be followed and practiced at all times in the home, in society and in business. If this were done all troubles of every kind would pass away.

3. If the teachings of the Golden Rule were practiced by all classes there certainly could be nothing but harmony among all the working forces of mankind.

4. I believe great progress has been made along the lines of arbitration, coöperation, and mutual responsibility between capital and labor during the last quarter of a century. I confidently believe that these will be the lines that will be generally and universally adopted for the adjustment of all controversies and difficulties between capital on the one hand and labor on the other.

5. Under no circumstances would I object to having the Golden Rule taught in the public schools. On the contrary, I would insist that it should be taught in all schools of every grade and character, and in the home life as well.

6. The best way that I can think of popularizing the Golden Rule is: First, by teaching it to the children in our public schools; and, second, by men in high places and in all business practicing it in their daily walks and conversations.

HARRY P. ROBINSON, EDITOR OF THE RAILWAY AGE.

1. The meaning of the Golden Rule is that "ye should do unto others as ye would that they should do unto you," supposing your relations to each other to be reversed. You are to pay tribute to Cæsar, but not at all expecting Cæsar to pay tribute to you. You are to pay it to him as you would wish that he would pay it to you if you were Cæsar and he were you. If you are a workman you must give to your employer such faithful and zealous work as you would wish him to give to you if you paid his wages. If you are an employer you must pay such wages and give your workmen such treatment as you would wish them to pay and give you if you worked for them. He who laid down the Golden Rule never preached a doctrine of disregard for constituted authority. Those who would read into the scriptures any encouragement of a propaganda of discontent or any countenance for the visionary doctrine, common in all ages, of financial and social equality—those, I say, would corrupt the essence of his teachings. The Golden Rule was intended to be applied then, and can only be applied now, subject to the general social conditions.

2. I believe it to be entirely practicable for the individual to follow the rule, thus understood, at all times—at home, in society, and in business.

3. Its universal application in all industrial affairs, however, will only be possible in a much higher stage of education and intelligence than prevails among the masses of mankind to-day, and only in such higher conditions could it, or anything else, put an end to labor discussions.

4. More progress has been made in the last quarter, or certainly half, century than in all the eighteen centuries that went before.

5. If there is any teacher in any public or private school who does not now teach the rule both by precept and example, that teacher is unworthy of his or her place.

6. The rule is one of the few great realities—is one of the most powerful working forces—in the social and industrial life of all civilized peoples to-day. We are not forever proclaiming the rule. Somebody has well said that "it is only by the strength of its silent virtue that the world exists."

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The Golden Rule well deserves its name. It is a rule of purest gold in the realm of action. It does not spring from a dreamy, unsubstantial idealism or transcendentalism, but from an eternal principle of righteousness and beneficence. It is the divine Savior's Golden Rule, because he presented it on its positive and not on its negative side, as other teachers had done before him. It puts one in another's place. It is applicable to all men at all times. It should be the very soul of all business relations and transactions. It conserves a true selfness, but eliminates all selfishness. It will end all antagonism between the so-called classes of society. Capital and labor it will unite in firmest concord. It will make wars to cease unto the ends of the earth.

We must not be misled in our view of truth and duty by miserable and mischievous parodies, like that one presented in a popular book, which is full of slang and not elevating in its whole moral tone. We may smile at its rendering of the Golden Rule, and think it striking and witty—"Do unto the other fellow what he would do to you, and do it quick"—but never was a rule of action more heartily to be condemned than that. If the other fellow is going to cheat you cheat him quick. It is the rule of vindictiveness and unrighteousness in every form, which the Golden Rule came to supplant. "Love one another, even as I have loved you." Such a love worketh no ill to his neighbor, for it is the essence of the Golden Rule.

REV. W. W. WILSON.

The Golden Rule is a Christian precept expressing in positive form and with divine authority what men had before expressed in negative terms and on the plane of human expediency. It gathers into a brief and pungent statement the mutual relations of men, and emphasizes a principle of moral conduct which, if followed, will promote the highest welfare of mankind.

It was given as a practical rule of conduct and is capable of application to all social relations. In proportion as it is held up as a standard and is adhered to as a working principle, the various interests in domestic, social, and commercial affairs will be satisfactorily adjusted. The growing conviction, greatly accelerated by the experience of the last few years, that the true welfare of society is promoted through conciliation and not through cruel strife is developing this rule and making it more and more apparent as the principle to solve all difficulties and harmonize all differences.

It should be emphasized anywhere and in every way opportunity offers. It should be taught in every school and at every fireside, by constant repetition and continual illustration. Its success, however, will not be advanced merely by an intelligent understanding of it. Many noble precepts are well understood and widely acknowledged, but are flagrantly disregarded.

The Golden Rule finds its greatest opposition in the inherent selfishness that afflicts humanity. There must be an authority back of the rule that will secure its enforcement and move men to fulfill it as a matter of duty. The rule can be made popular and effective only through the recognition of its divine origin and divine authority.

PROF. WILLIAM W. FOLWELL, UNIVERSITY OF MINNESOTA.

1. The Christ proposed the Golden Rule to "the salt of the earth," the children of the kingdom of heaven, exhorting them to be "perfect," even as the father in heaven is perfect. The qualities of such children he named as poverty of spirit, sobriety, meekness, a hunger and thirst after righteousness, mercifulness, purity of heart, peacemaking. He commanded them to love their enemies and to do good to those who hated them, that they might be children of the heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. The Golden Rule binds all who desire to "qualify" as children of the kingdom, and binds them to apply its principle to all men, including the evil and the unjust.

2. The Golden Rule is practicable just so far as men comprehend it, and are liberated from conceit, anger, and selfishness. In society and in business there may be occasions when obedience will be followed by loss, but the rule can still be obeyed if there be grace enough in the man.

3. If all men were "qualified" as children of the kingdom perfect harmony would follow universal righteousness. I doubt whether that harmony would render "discussions" unnecessary. The right is not always self-evident, but perfectly just men could reconcile differences of interest and opinion.

4. It seems to me that there has been some improvement in the course of the last generation in social amenity, in business honor, and even in politics.

5. No.

6. By the foolishness of preaching; by the efforts—also foolish—of teachers; by the practice of parents; but, perhaps, most effectively, by the example of public men.

PROF. ALBION W. SMALL, UNIVERSITY OF CHICAGO.

1. I understand the Golden Rule to mean: "Assuming that you only want what is fair for yourself, always remember that others have the same claim to the fair thing that you have, and act accordingly."

2. Yes, as a motive, but not strictly as a program. Will any one confess that he follows a different motive? We are all supposed to believe in strict justice, and that is the ground course of the conduct demanded by the Golden Rule. In trying to apply the Golden Rule when we are dealing with people who either have no desire to follow it or who have vicious notions of fairness we have to choose between less than justice for ourselves and more than justice for them. Nobody can lay down a rule that will fit all such cases.

3. Yes, if it were actually carried out as a program; no, if it were merely professed alike by our whole population, with the present differences in points of view. Until the human race is closer to the angels than is likely for a number of centuries to come laws and disinterested tribunals will be needed to settle differences between litigants who are equally sure that there is no other side to the case but their own.

4. Twenty-five years ago the chief officer of a large manufacturing company in New England told me that he would not demean himself by admitting a committee of employees to a conference. For fifteen years conferences between employers and employees have been matters of course in that city. In some cases the reverse of this has occurred, but a large book could be filled with evidences that the men who have power in business are, as a rule, more disposed to use it fairly if others leave them half a chance, than men with like power have ever before.

5. If it is not taught in all our schools the people ought to serve notice on the Board of Education that its claims to benefits under the Golden Rule are outlawed.

6. It is popular enough now, whenever we find some one practice it toward ourselves. The only way to increase its popularity is for more of us to fall into line in practicing it. I would suggest that people who want the Golden Rule observed would do well to keep out of the company of those who have nothing good to say of the churches. Whatever faults the churches may have, they are honestly trying to fill the world with the spirit of the Golden Rule. . . . —*Chicago Tribune, February 11, 1900.*

"Father Ignatius of the Anglican Church announces his intention to retire into "lay communion," because "the Archbishops and Bishops, while they will tolerate any species of heresy or unbelief, are energetic in suppressing Catholic worship to gratify ignorant, godless bigots; and even forbid incense to be used during the eucharistic offering, though God himself commands it."

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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

LAMONI, IOWA, MAY 2, 1900.

"A QUESTION OF THEOLOGY."

The Deseret *News* for Saturday, March 24, 1900, has a short review of a late article in the HERALD, which we give place to, because of the good thoughts expressed and positions taken in regard to man's possible knowledge of the Godhead. We give this review the same as we gave the article it reviews, each to stand on its own merits, we not being responsible for either.

A QUESTION OF THEOLOGY.

A contributor to the *Saints' Herald* writing on the subject of the Godhead, argues against the theology that takes its position on the written inspired word. He endeavors to reduce to absurdity the philosophy which holds that life springs only from life, and that every design must have a designer.

His argument runs in this vein: Space and matter had no progenitors. The infinite is also revealed in energy. Energy is not the product of so-called creation. There is an undesigned design in shapeless matter. Only the Infinite One knows of the possibilities wrapped up in a clod of clay. God is no more a product of law than is space. Only one God because the infinite is not divisible. Only one infinite space, one infinite universe, one infinite God, without the possibility of beginning or end, creation or extermination.

On these rather incoherent premises, the writer in the HERALD seems to conclude that God is synonymous with intelligence. He quotes: "Intelligence, or the light of truth, was not created or made, neither indeed can be," and concludes: "Why not a personal God, with a body of an undesigned design, with a mind that is the uncaused cause of the designed designs that environ us?" Undesigned design and uncaused cause! How much more intelligence do those terms convey to the human mind than the more familiar, "Three and yet one;" "everywhere and nowhere;" "without body, parts, and passions," yet having hands, eyes, feet, etc., and being capable of love, hatred, jealousy? How much more intelligible is the expression "undesigned design," than "square circle?"

The failure of the writer to convey any light upon the subject reminds us of the fact that all efforts at explaining philosophically the mysteries of the Godhead have failed. Philosophy has not been able to penetrate except through imagination beyond a very limited space of the tangible universe. Every attempt at explaining the origin of God, the mystery of his Being, his qualities and attributes, by human reason has finally resulted in some absurdity. Were salvation dependent upon a philosophical understanding of the Godhead, the greatest of sages would have but little chance—in fact no more than the most ignorant.

It is natural that it should be so. A little child, though fully capable of enjoying happiness, would not be able to comprehend the origin of its parents, their labors and aspirations. A little child would at an early age admire the architectural drawings of his father; but it would be futile to make him comprehend the meaning of each line, the process of construction, the cost of labor, and the ultimate object in view. But man, frail, finite man, presumes in this stage of knowledge to discuss the nature, the attributes, the essence, and even the origin of God, as if all these questions were no more than a complicated problem in geometry, or algebra.

Locke, in his essay on Human Understanding, long ago pointed out that the finite mind is necessarily incapable of measuring the depths of some subjects. That, in other words there are objects beyond the reach of the human understanding, just as there are objects beyond the reach of our seeing, hearing, and other natural faculties. He thought it would save much idle discussion, if it were commonly agreed that such is the case, but mankind has not profited to any considerable degree by the hint of the English philosopher. Discussions continue every day about subjects which are much further beyond the ken of philosophy, than are the actual conditions at the South Pole.

With regard to the Godhead, all a man on this earth can know for certain is that which is written in the word of God, or that which is revealed by God from time to time. The only question in this connection is: "What is revealed on that subject?" There is ample room for discussion as to the genuineness of the written word, its correct interpretation, and the harmony of one set of passages with another; but when the correct meaning of the word has been ascertained, that ends discussion. The question then is: "How do you read? What has been revealed?" Is the God of the Bible the being without parts, without passions, without compassion, pictured by modern orthodoxy? We think not. We believe every student of the Bible who will read without prearranged ideas will at once discard that fictitious being.

There may seem to be discrepancies in the written revelations, but it is safe to conclude that these are but apparent and depending on our imperfect knowledge. The time will come when our knowledge shall become more perfect, and then we will understand, and know as we are known. In the meantime our greatest wisdom is to believe God's word.

Abraham became the friend of God and a pattern to God's children in all ages, because he had faith in the Almighty. Through faith he lived as a child under its father's care, and through faith he was perfected until he became fully accepted of the Almighty. It is the philosophy of faith the world to-day stands in need of, more than speculation beyond the boundaries of the world in which we live.

BRO. JOHN SMITH, BUSINESS MANAGER.

Bro. John Smith, the new Business Manager and Treasurer of the Herald Office, has a card in the present issue of the HERALD, to which we call the attention of its readers.

We have only this to say in behalf of Bro. Smith: He has for years been in the service of the church as an elder, missionary, branch and district president, Bishop's agent, etc., in all of which he has acquitted himself creditably to the satisfaction of the church. He has been successful as a business man in his home city, New Bedford, Massachusetts, where he stands well in the confidence of the people.

We believe Bro. Smith deserves the support of the Herald Office patrons, and we trust he shall have the due coöperation of all interested.

We introduce him through the editorial columns, and say of him what we believe to be true of every man, in every department, Let his work speak for him.

THE FIRST CHURCH BUILDING BY THE REORGANIZED CHURCH.

The first building built as a worshiping place by the Reorganized Church was erected in 1862–3 in Miller Township, LaSalle County, Illinois, at a point usually called Mission, by the Mission branch.

The first four members of this branch were Levi Lightfoot, Yance Jacobs, Andrew Hayer and Thomas Hougas. Of these four, only the latter is left. There are now one hundred and thirty members left in the locality. A great number of those once members of the branch are now scattered into other localities and have been absorbed into other branches, and are to the credit of the mother branch usually good members of church and society. Bro. Thomas Hougas is still acting president of the branch after thirty-six years spent in the pastoral charge.

Our object in noticing this branch is that the original building had long ago become too small for the use of the congregation, and is being torn down and removed to give place to a larger and more suitable edifice. The new one to occupy the site of the old one is to be 36x60, the size of the one at Plano, which we are almost persuaded will be found much too small; either at the start, or soon after.

The building committee are Lorenzo Hayer, G. L. Hayer, and John Midgorden, all capable men, who expect to have the new building ready by June. We wish them the best of success in their new venture.

LATTER DAY SAINTS not alone in financial trouble; note the following:—

A great deal of unrest obtains among Congregationalists. It is occasioned by the condition of their benevolent societies. Criticism is heard, especially among Congregational

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ists of Chicago, Detroit, St. Paul, and throughout the West, that there are too many societies, too many officials, and too little work.

Since reform must come slowly, a step toward it is to be, if possible, the holding of the annual meetings of all six Congregational benevolences at the same time and place. To the outsider this does not seem to be a radical reform, but to bring it about in 1901 active work is now under way.

The Church Mission boards, whose fiscal years are now closing, claim they have not felt the effect of improved times. The American Baptist Home Mission society, which, with the Missionary union, the foreign organization of the same denomination, was helped out of debt two or three years ago through the assistance of John D. Rockefeller, falls into debt this year $32,000. It has, however, added $170,000 to its permanent and annuity funds, and feels that it has had a good year. The Missionary union fell behind $80,000 last year, and adds $40,000 more to it this year, all in spite of the fact that estimates for expenditures were limited to the receipts of the year last preceding. Baptist boards South have done better and, while they have made no gains, they have managed to keep out of debt.

BRO. I. N. WHITE hands us the following which shows the mercenary side of some of the attacks made upon the faith. We republish that it may be placed with other object lessons of a similar character:—

LECTURE.

The Book of Mormon. Is it of divine origin? By Rev. S. J. Moore. Three years study of the Mormon system. Has had three public discussions with champions of the Mormon faith.

"In any section where Mormons are troubling Israel, Bro. Moore is the man to send for. He can do a neat job in showing them up, and he does it with dispatch and thoroughness."—W. P. Throgmorton, D. D., Editor *Baptist News*, Du Quoin, Illinois.

Come and hear a full investigation of the arguments for and against this strange book at the Baptist church, Jackson Grove, Thursday evening, March 22, 1900. Admission 15 cents. Children under 12 years of age admitted free. One third to go to the work of gospel missions, as pastor and deacons of the church may direct. Lecture to begin at the hour of 7:30 p. m. Tickets for sale by Pyle and Otterson, at Bessie, Illinois.

WHY HE RESIGNED.

The Wichita *Eagle* has the following in its issue of April 4:—

WHY DR. HILLIS RESIGNED.

Rev. Newton Dwight Hillis, the great Presbyterian divine of Brooklyn, has sent in his resignation to the Chicago Presbytery to which he belongs, asking for a demit, to the end that he may attach himself to some other orthodox church. His letter of resignation is so carefully worded and written in such a Christian spirit that it stumped the Presbytery, which referred it to a committee, which committee asks two weeks' time to report. He was charged with heresy and the intention was to formally excommunicate him. He has been of late filling the pulpit of Lyman Abbott, and what he said in the course of a sermon last Sunday week was promptly wired the Presbytery at Chicago. He attacked the Presbyterian confession of faith, and this is what he said:—

"The confession of faith says that certain men and angels are foreordained to everlasting death, being particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished, and every young man who enters the Presbyterian church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain that doctrine.

"It would seem as if a man would prefer to be burned at the stake rather than hold or assert or charge such infinite cruelty upon the all-merciful and all-loving God. The day the scholastics wrote that chapter in the confession of faith they got the Devil confused with God.

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward his stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it."

EXTRACTS FROM LETTERS.

Elder John Kaler, Sydney, N. S. W., March 27:—

Saints all well. The bubonic plague is spreading every day in spite of all efforts to keep it down. Many are in great fear, but the Saints seem content to abide the will of the Lord and trust in him. Love to all the dear Saints in Zion.

EDITORIAL ITEMS.

Bro. Joseph Luff, who was appointed to have the work in Colorado, Eastern Wyoming, and New Mexico, in charge, will take the watchcare of it; but cannot at present be in the field in person, conditions and work necessary to be attended to requiring his attention elsewhere for a period of time. Address him at Independence, Missouri, where it will reach him in person, or be sent to his temporary address abroad.

The *Prophetic News*, Vol. 1, No. 1, for April, 1900, published at Providence, Rhode Island, reaches us this month. The *News* is an independent religious journal, published by John P. Brown, No. 121 Federal Street, Providence. From the familiar names we see in it we conjecture that it is some sort of a Latter Day Saint effort to disseminate the Christ idea among the people. We welcome it to our exchange list.

We have received two letters replying to, or criticising the letter of Bro. G. H. Graves. But, as Bro. Graves' strictures were rather good-natured than otherwise, we see no harm to result from them if left as they are. If they are magnified, or replied to as if they were ill-natured and intended to be personally offensive, considerable wrong might result, and trouble ensue. We prefer therefore not to insert these replies.

Sr. Emma J. Kling, of 424 East Center Street, Akron, Ohio, wishes to purchase a copy of Bro. J. J. Cornish's synopsis. Anyone having one that he will spare please correspond with her, naming price, etc.

Dow City, Iowa, has responded to the vote of the Woodbine Reunion to meet in that town next fall by holding a meeting at their hall Tuesday evening April 3, last, and appointing a citizens' committee to act with the reunion committee, consisting of Messrs. Willis Wiggins, H. S. Green, T. P. Black, B. F. Bigelow, and F. S. Stone. It is said that the meeting was very enthusiastic.

Original Articles.

MYTHS OF THE NEW WORLD.—NO. 3.

BY WILLIAM WOODHEAD.

TRADITION ABOUT THE FOUR BROTHERS.

About four hundred years after the colony had located at Nephi, and after the Nephites had left that southern country, we see that the tradition concerning the disputes between these four eldest brothers was fresh in the minds of the Lamanites. Lamoni's father (the king of the Lamanites, who lived at the city of Nephi) referred to Nephi as a "liar," and that he "robbed our fathers." (Alma 12:25.)

And Limhi relates that the Lamanites believed "that they were wronged in the wilderness," and "also wronged, while crossing the sea," and "wronged" again while in their "first inheritance." They were "wroth" with Nephi because, as they said, "he had taken the ruling of the people out of their hands," and because he took the sacred records. (See Mosiah 6:12.)

This represents the tradition as fresh and clear at a time when the principal actors of it had been dead perhaps four hundred years; and it clearly relates to Lehi's four eldest sons, the ones that formed a part of the "original colony," and between whom the disputes arose.

Now the first inheritance was on the west side of the land (country) of Nephi, in the borders by the seashore (Alma 13:11), the Nephites moving northward to Zarahemla, via Lehi-Nephi, the Lamanites spreading north, east, south, and west.

From the foregoing we see that the Book of Mormon is in harmony with scientists with reference to that southern country.

Squier thinks that Manco Capac and his wife had crossed the sea. Gibbs and others think that the southern civilization was developed by a colony that had crossed the sea. Clavigero thinks that the Aztec forefathers came originally from Asia, across the Pacific; and Mr. Brinton catches sight of those southern people in the great western mountains, at the head waters of the Plata, and at the Titicaca Lake. These conclusions are reached by these men after great

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care and long studies on various lines of modern research.

The Book of Mormon says that the people of South America started from the west seashore, in the land of Nephi, which land was the southern division of South America; its northern line being near or at a great watershed which runs across the continent. We identify the city of Nephi with Cuzco. The four white brothers were there. In the myths it is Cuzco; in the Book of Mormon it is Nephi. These men's sisters were there.

In the myths it was Manco Capac, the youngest one of four brothers, who became the first one of a long line of Peruvian sovereigns. In the Book of Mormon it was Nephi who became the first king at Nephi, and he was succeeded by a long line of Nephite and Lamanite kings. In the myths it was Manco Capac who became great at Cuzco, teaching the rude people the arts of civilized life. In the Book of Mormon this work was done by Nephi. He caused them to work with their hands, teaching them how to farm, and how to work in wood, iron, etc. In the myths it was Manco Capac who had the miraculous golden wedge. In the Book of Mormon it was Nephi who had the miraculous directors. In the myths Manco Capac had for a companion-guide, Viracocha, the Peruvian creator. In the Book of Mormon Nephi had for a companion-guide the Lord, the Christian Creator. In the myths of Peru, one of those four brothers was an enemy. The Book of Mormon points to Laman as the one who wanted to kill Nephi. In the four brother myths of Brazil, it was Tupa, one of the four brothers, who drove his fraternal rivals from the field. In the Book of Mormon it was Laman who was determined to "rule this people," and who drove his brother away into the wilderness. In the myths, Manco Capac was most skillful and handy. In the Book of Mormon Nephi was skillful and handy. He made a ship in which to cross the sea; some of his brothers thought he could not do it. He made the tools to do the work with; some of the colony thought he was a "fool," and wanted to throw him into the sea. Nephi was a genius.

What good hindsight the man had who wrote the Book of Mormon. Could you have done that well? We see that he made his story fit both the Aztec and Peruvian myths! Who would have thought of fixing up a colony of eight men and making the relationship of those men such that they would fit both sets of myths?

In the Aztec colony were eight chiefs; "the Prince" or leader had four sons. They came from Aztlan or Tulan; from the other side of the sea. In the Lehi colony (after the death of Ishmael) were eight men; four of them were the leader's sons. They came from Jerusalem across the sea to South America.

The Aztecs traveled southward from Aztlan. The Lehi colony traveled southward from Jerusalem. The Aztec women carried big loads like the men. The women in the Lehi colony were strong like the men.

The Peruvian myths fit to a dot with the Book of Mormon story. Are there any truths in these myths? If so, the Book of Mormon stands ready to bear witness to them. Is the Book of Mormon a fraud? If so, both the Aztec and Peruvian myths are willing to bear witness to the fraud, and should be held responsible for bearing false witness and the damage done. The very soul of the myths and the Book of Mormon story are the same. If that book is a fraud, what are the myths?

MAYA MYTHS.

The Mayas of Central America have some myths of their own; they tell their story in their own way.

Professor Le Plongeon says that according to his reading of the Troano (a Maya book), their ancient nation or empire was symbolized by a tree, which was planted in the northern part of South America. This nation or empire is symbolized by the serpent also. The serpent's head reaches into the Yucatan peninsula; its long body is streched out at full length through Central America, and eastward down and through the Panama Isthmus, with its tail resting in the northern part of South America.

From these myths we can see that the *beginning* of that ancient people commenced in the northern part of South America, moving northward until it reached Yucatan, these countries occupied by this serpent becoming the ancient dominions of the Maya Empire.

These Mayas seem to trace their pedigree to the people of Zarahemla —Mulokites. (See Book of Omni.) The people of Zarahemla had occupied the northern part of South America perhaps four hundred years before the Nephites—under the leadership of Mosiah — discovered them; and even after the union of the two peoples each retained its separate tribal name.

The Lamanites were Lemuelites, Ishmaelites, and Lamanites. These peoples united were Lamanites. The Nephites were Samites, Zoramites, Jacobites, and Josephites. These united were Nephites. Dissenters from either side, who went over to the other confederacy, became adopted into their new relationship. Hence Nephites became Lamanites, and Lamanites became Nephites; but still retaining their tribal lineage. So the people of Zarahemla became Nephites in this sense, but still retained their tribal name, and kept up like the rest their tribal separation. Now at the time of the breaking up of the Nephite government, in the fourth century, we can see that in the absence of a central government which kept the tribes together in one organization, they would fall back to tribal rule; and after the destruction of the Nephite government, the Mayas would still retain a knowledge of their ancient dominion while forming a part of the Nephite confederacy; and they being the original founders of the city of Zarahemla and of the civilization that started in that region of South America, the Nephites but sharing with them in that ancient dominion, it would be but natural for them to relate in their myths what had happened in their joint history with the Nephites.

In myths a tribe will relate what happened to it or its ancestors, some events which took place hundreds of years before the tribe was born. For instance, the Fiji Noah was a Fijian, and the seven persons saved with him in his canoe were all Fijians. So with the Mexican Noah; he was an Aztec, of course. So the tower of Babel and confusion, it was Fijians that built the tower, and when the foundation of the tower broke asunder it flung the people far and wide over all the islands of Fiji!

So with the Mayas. They represent their ancient nation as occupying the northern part of South America, the isthmus, Central America, and into Yucatan, when at the same time it was but their joint rule with the Nephites which is described in their serpent chart; their ancestors forming a part of that confederation.

At the time the Nephites were destroyed, many of the Zarahemlaites likely submitted to Lamanite rule, and thus escaped destruction, and retained possession of their own country, having moved northward like many others did.

This view will explain why the Maya myths make it appear that they were a separate and older people than other tribes in that region.

What confirms the writer in this view is: 1. The Maya Empire commenced where the Book of Mormon locates the people of Zarahemla in their earliest history; namely, the northern part of South America. 2. This Maya Empire, Le Plongeon says, at one time became universal in its influence and power, and reached out to all the land. This condition of things we see in the Book of Mormon at the time that all were converted to God. Thus the governmental system (all things common) and church influence were felt in all the land both north and south. 3. This very Maya

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Empire, Le Plongeon says, at one time had a southern limit at the Isthmus of Darien, thus showing that they had a rival for dominion in South America that was pushing this ancient people northward.

The boundary line at the isthmus is pointed at in Mormon 1 : 6, where he says that "we made a treaty with the Lamanites and the robbers of Gadianton, in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward; yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward."

Thus we see both stories agree, both as to origin of an ancient nation, its influence, and the division line of this ancient people, Central America having at this time a dense population of civilized people, "covered with buildings, and the people were as numerous almost, as it were the sand of the sea." (See Mormon 1:1.)

SEVEN FAMILIES FROM THE TOWER OF BABEL.

Clavigero, explaining a Chiapense myth, says:—

There was a Votan who was the grandson of the man who built the ark to save himself and family from the Deluge; he was one of those who undertook to build the tower that should reach to heaven. The Lord ordered him to people America. "He came *from the East.*" He brought seven families with him. He had been preceded in America by two others, Igh and Imox. He built a great city in America called "Nachan."—Atlantis, p. 313.

This Nachan is supposed by De Bourbourg to be Palenque, in Central America. Palenque (the ruins) is about fifteen miles from a modern town by that name, and is located in the northeastern part of the state of Chiapas, about one hundred sixty miles eastward of the Tehuantepec Isthmus. Priest, quoting from a letter of C. S. Rafinesque, says:—

This account describes partly the ruins of a *stone* city, of no less dimensions than seventy-five miles in circuit; length thirty-two, and breadth twelve miles, full of palaces, monuments, statues, and *inscriptions*; one of the earliest seats of American civilization, about equal to Thebes of ancient Egypt. —American Antiquities, p. 241.

This explanation of this myth would make it appear that a colony came from the tower of Babel and made a settlement in Central America.

The oldest people in this region are called the Colhuas, and Donnelly says:—

The Mayas succeeded to the Colhuas, whose era terminated one thousand years before the time of Christ.—Atlantis, p. 217.

This Colhuan kingdom embraced in its ancient dominions, Baldwin says, Honduras, Guatemala, Yucatan, Tabasco, Tehuantepec, Chiapa, and other districts in Central America. (See Ancient America, p. 199.)

The earliest civilization was in the forest region. (Ibid., p. 95.) "Quirigua is older than Copan," says Baldwin, "and Copan is older than Palenque. The old monuments in Yucatan represent several distinct epochs in the ancient history of that peninsula." (Ibid., 155, 152, 159, 156, 122–128.)

"At Palenque, as at Mitla, the oldest work is the most artistic and admirable" — "Evidence of repeated reconstructions." "'It is as impossible to attribite them all to the same people as to believe they were all built at the same epoch. . . . The substructions at Mayapan, some of those at Tulha, and a great part of those at Palenque,' are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built, in part, upon the foundations of cities much more ancient." (Ancient America, p. 156)

Some scientists think that the ruins of "Copan, Mitla, and Palenque antedate every thing else in the human period of our globe." (Ibid., p. 161.)

The Colhuas' "first settlements," Baldwin thinks, were "on the Gulf coast in Tabasco." (Ibid., p. 200.)

In Central America and Mexico we read of stone, cement, and stucco "hard as marble." (Ibid., p. 157.)

Making due allowance for exaggeration, it is safe to say that in the ruins of Quirigua, Copan, Mitla, and Palenque are found the footprints of one of the earliest civilizations of our race this side the flood. But the exact time when the Colhuas era ceased, or the exact time when the Toltecs were nearly exterminated, is mere guesswork. The writers differ on this point, and they rest more or less on legendary documents, which are but scanty at that.

The native historian puts the Chichimec victory over the Toltecs at 962 A. D. to 1015 A. D. (See Prehistoric America, p. 282.) Other writers fix other dates. And still others will have it that the fall of the Toltec league preceded the Chichimec invasion. They differ as much about the facts as about the dates." (Ibid., 283.)

We can see, however, that in Central America and Mexico it has been conquest after conquest, nation succeeding nation; or, in other words, empires rose there, ran their race, went unto decay, and died. It is sufficient for the writer's purpose to show that there have been several waves of migration or civilization in Mexico and Central America. The earliest was the Colhuas; contemporary with them was the Chichimec, and, strange yet true, we read of Chichimecs from the remotest times down till after the Conquest, so that in prehistoric times America was never without Chichimecs. They occupy about the same place in the new world myths that the Turanians do in the old. Turanian means "outside," or "barbarian." So the Chichimecs seem as a rule "outside," or "barbarian." The name Chichimec became "a general term to designate the unconquered tribes of New Spain." (Ibid., p. 12.)

Bancroft says:—

Of the tribes that are known to have possessed no civilization, . . . I will only mention the people denominated *Chichimecs*, under which general name were designated a multitude of tribes inhabiting the mountains north of the valley of Mexico, all of which were prominently dependent on the result of the chase for their subsistence.—Native Races of the Pacific States, vol. 1, p. 617.

From this we see what the historians mean by Chichimecs. Yet this is the kind of people that put an end to the "golden age" in Mexico and Central America. (Prehistoric America, pp. 274, 275.)

These days it is the most civilized that crush out the semicivilized governments, and teach them something better. But in Central America and Mexico it was the nomadic tribes that put an end to the Toltec era. Those nomads had no use for the cities that are found in the dense forests in ruins; they did not want to live in that way.

There were three distinct periods in the Nahuatl rule: that of the Toltecs, that of the Chichimecs, and that of the Aztecs.—Prehistoric America, p. 271.

Seven families from the tower of Babel ordered by God "to people America." That sounds so much like the Jaredite story found in the Book of Mormon. They too came from the tower at the confusion of tongues. The Lord led them to America. Ah! that is what spoils these stories; the Lord is in them.

The number of families in the Jaredite colony is not given; but there were Jared and his brother, and their families, and their friends. These friends consisted of twenty-two persons (see Ether 3:4); so that the number in the Jaredite colony would be about the number as found in the myths.

LATTER-DAY EVENTS.—NO. I.

SERMON PREACHED BY PRESIDENT W. W. BLAIR, AT LAMONI, DECEMBER 30, 1894.

The preacher read for the morning lesson the 52d chapter of Isaiah, and then said: We suggest that this is a prophecy in regard to the period in which we live and is of the utmost importance not only to the Jewish race, and to the Saints, but to the entire world—for all the nations of the earth are to see the salvation of our God. In connection with this we propose to talk in regard to latter-day events. We believe that we are living in the

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latter days, and that that period known as the latter days was projected upon the world within the last hundred years, and more especially within the last sixty odd years. We are called Latter Day Saints. We believe in the original doctrines of Christianity, and if we practice them we are worthy to be called saints, to bear the same honored title that adorned the people of God 1800 years ago. And it is worthy of note here, that God's people in every age of the world bore the denominative title saints. We find the Psalmist prophesying that in the future from his time, God's worthy people would be known by the title of saints. The Prophet Daniel expresses the same sentiment. In the days of Jesus and the early Christians the denominative title had by God's children was that of saints. The common theory, in the past, has been that all saints were in heaven, saint Peter, saint Paul, and all the rest of the saints were all in heaven, and that earth is not a suitable place for the saints of God. But history records that from the earliest period to the days of John upon Patmos God's people were called saints. Paul—who was a scholar, a precise man in word and work—always directed his epistles to the saints at Rome, at Corinth, and elsewhere, wherever he addressed his epistles. And when we turn aside from history to prophecy we have abundant testimony that the Lord's people would be called saints after the establishment of the kingdom of God under the preaching of the gospel in the latter days, for we read in Revelation 14:12:—

> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

A very significant expression, showing that God's people in that age would be known as saints; that their patience would be tried, and that, too, in a most imminent manner.

In the 16th chapter of the Revelation is revealed a power that will "shed the blood of saints and prophets;" and in the 18th chapter and the 24th verse is a prophecy that God's people in the last days will be known as "saints."

It is a matter of importance that we, as a religious body, understand and be prepared to give a reason for the hope that is within us in this matter, so that none need blush at being called a latter-day saint, but rather rejoice in it. If any has sorrow, let it be because he is not worthy to bear that holy title, that honored name.

We are called Latter Day Saints, and this suggests, at once, to every reflective mind, that the people that bear that title believe that they are living in the latter days. I believe it with all my heart, and I dare say that a large proportion of my hearers believe it. Others have a different understanding as to whether these are the latter days, and it is for the enlightenment of those that we thus teach this morning. These texts, when they are fulfilled, become signs to us. They should be signs to the world. They give the clearest evidence that God is at work; that he has foreshown the days in which we live, and the important events that are transpiring.

God declared to Abraham, when he called him to go out from his father's house to a land that he would show him, that he would make of him a great nation; that his seed should be a stranger in a land that was not theirs and should be afflicted four hundred years. Time passed on; Isaac was born; afterwards Jacob was born who begat the twelve patriarchs who, in the providence of God, went with their families down into the land of Egypt, to a strange nation, and there they sojourned and multiplied rapidly. Years passed on until the closing of the prophetic period had come—the ending of the four hundred years which should mark the captivity of that people. This was a sign to that people,—and ought to be to all who have regard to the fulfillment of prophecy—a sign of what? a sign that God would deliver them from their bondage and bring them into the promised land,—a land of milk and honey. In due time the Lord appeared to Moses on the plains of Midian and revealed the condition of his people in the land of Egypt; and God sent that man as their deliverer, as a mighty prophet and law giver, to lead Israel out of the land of bondage, with a stretched out arm. All the predicted events connected with it were signs—evidences—that the hand of God was extended for their deliverance.

To illustrate this point still further: God declared by the Prophet Jeremiah that Judah should go into captivity for "seventy years;" and in the days of Zedekiah, Nebuchadnezzar came into Judea, besieged Jerusalem in all its gates, and finally took the people and led them down into the land of the Chaldeans, and there they continued until the seventy years expired. Now there was a man among the children of the captivity who believed God's word, a man inspired by the Holy Spirit, Daniel by name, and he "understood by books" that the seventy-year period was expired, and as a consequence he looked forward for the deliverance of God's people from their captivity. This man fasted and prayed for "three full weeks" that he might have divine guidance with regard to this longed for event—the deliverance of Judah from Babylon. The angel of God instructed him not only with regard to that deliverance, but revealed to him wonderful events clear down to the closing scenes of time. The going down to Chaldea, and the length of time that Judah was to remain captive there, were events recognized by Daniel, the man of God, as signs, sure and certain, therefore he sought the Lord and set his heart to know concerning the closing of that captivity and the deliverance of his people.

Again: With regard to Jesus our Lord, the Jewish world were looking for the Messiah, and the position of the world at that time was in keeping with prophecy that had reference to Judah and the surrounding nations of the earth, and hence that period was one of expectation. When John the Baptist came preaching repentance, the Jews inquired, Art thou the Messiah? who art thou? that we may give an answer to those who have sent us. The Jews looking for the Messiah because prophecy had revealed the time of his coming, and had indicated what the state of the Jewish world would be at that time. They were aware that prophetic periods were then terminating.

And now in regard to this latter-day work, and that we are living in the latter days, God has given clear evidences to enable his people to understand the times in which they are living, and to enable the watchmen to see eye to eye in these important matters and teach the people in the ways of God have them built up in the knowledge of God and be prepared for the events that are transpiring around them. That is consistent, it harmonizes with the dealings of God in the days that are past. We believe that in the Old and New Testaments there is abundant evidence to prove that we are living in the latter days and, identifying these days as the very time that God will carry forward the work of redemption, ushering in of the millennial age and the promised reign of Christ. We believe that; we teach that; and to my mind it is an important thing that the Saints of God should be instructed in these evidences.

Now we pass to the 12th chapter of Daniel. There we find an important prophecy relating to matters that are transpiring in these days. It reads: "But thou, O, Daniel shut up the words, and seal the book, even to *the time of the end:* many shall run to and fro, and *knowledge* shall be increased." We live in that period when this prophecy is having its most complete fulfillment. No period in the world's history has so abounded with evidences in proof of the accomplishment of this prophecy as the present century. Of course we recognize the fact that God has been working dur-

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ing the centuries past, and notably since the 15th century. God has been turning and overturning rapidly, and more rapidly, and the increase of knowledge has greater speed and is being extended to far greater limits as the years pass by, so that on this the 30th day of December, 1894, we are standing in the midst of greater manifestations of God's work, standing in the midst of conditions favoring the complete fulfillment of this prophecy, than any other period you can point to in the past. In the future, as the days, weeks, and months accumulate, the work will gain in importance until the final occasion when the opening heavens shall reveal the Son of God.

"But thou, O, Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." When we compare the time in which we live, with respect to knowledge, with the periods of the past, we see it is a contrast—we can hardly say it is a comparison, the difference is so great. Now we, as the children of God, believe that the Bible contains the word of God. In the days of the ancients but few people had the word of God to read; in the nature of things they could not have it, because it was lying in manuscript form and continued so along down to the fifteenth century, until we touch the times of John Guttenburg when printing became established, and then God's word was printed. It was among the first books printed, and from that time printing and circulating the Bible has gone on very rapidly. Bible societies are established all over the Christian world and the Bible is sold very cheaply, so that no family need be without it. Large amounts of money have been given to send it not only to those who are Christians, but to the heathen world likewise, so that there is not a people or nation of any importance but what has the Bible. Upon this point you can see how it is that this promise of God is having its accomplishment—"Many shall run to and fro, and knowledge shall be increased." The most important knowledge that man can have is in regard to God and his government, touching the life that now is, and the life which is to come. That knowledge is contained in the Bible; and we repeat it that, in the time in which we now live the Bible, in millions of volumes, is going out into all lands, and the Christian, the Jewish, and the Pagan world are receiving the Bible with its important evidences. This was made manifest in the late "Parliament of Religions," held at Chicago in 1893, where were assembled delegates from China, and Japan, and from all the nations of the world, some of whom appeared to be well acquainted with the Bible and notably the teachings of Jesus Christ. There has been improvement in every department of knowledge, but we believe that Bible knowledge should be placed in the foreground, in the prophecy, and, as we take it, in regard to the word of God and his Christ, and also in regard to individuals called to preach the gospel. What wonderful improvement has been made in these departments alone.

Then in respect to navigation. In reading ancient history we discover that along up to the 15th century the world that was known to the eastern continent, was just a body of land that comprised the continents of Africa and Europe, a large portion of Asia and the islands contiguous. The rest of the world they knew nothing about. God put it in the heart of Christopher Columbus that there was a country on the other side of the world, and he led him to discover a new continent. From that time on navigation has been a very important factor in carrying out this work of distributing "knowledge" upon all the face of the earth; since that time the work of discovery has been progressing in various parts of the New World, and during the last three hundred years the work of discovery has been going on rapidly in various portions of the Eastern continent.

In North and South America, in Africa and Asia, and in the islands of the sea, what wonderful discoveries have been made preparatory to God's carrying out his marvelous work and a wonder.

Then again, wondrous progress has been made in the fine arts and in the sciences. The science of astronomy, of geology, chemistry, and of almost every other class of scientific knowledge, there has been astonishing progress made; so in telegraphy, then again in respect to railway systems, forming parts of one great chain that has been brought into requisition to carry forth the knowledge of God and to make complete fulfillment of this great prophecy of Daniel at "the time of the end," when many shall run to and fro, and knowledge shall be increased. Reflect, for a moment, on the facility with which people travel now, as compared with what they did in the days when this prophecy was uttered. Then the most speedy way of travel by land was by camel. Going by sea they had to travel in slow sailing vessels, and these were an ordinary class in comparison to those now used. And when we consider our railway systems for transportation, that travel has greatly increased in point of cheapness, facility, and rapidity, many, many fold we can see that the age in which we now live has contributed prominently to the fulfillment of this wonderful prophecy. "Many shall run to and fro, and knowledge shall be increased," in "the time of the end."

There has also been a wonderful increase of knowledge in regard to surgery, and in regard to medicine, all of which is very valuable in its place. Skillful men will take an individual now, his eyes gone, his limbs gone, or other parts of his body gone, and if there is in him any vitality left they will patch him up, even taking parts of animals and patch on to a human body. How do they do it? It is done by the late increase of knowledge in surgery. It is wonderful the height to which they have attained in this matter of surgery. It would furnish an instructive theme for us to study.

In regard to medicine I have just been talking with a brother who has been to the sick bed of his daughter—and I remember, in my boyhood days that physicians would give a drink of milk to a patient who had a fever no sooner than they would give arsenic—but he tells me his daughter was supplied freely with milk to drink through a long period of typhoid fever. So in regard to many other things in medicine, wonderful discoveries have been made. I remember in my younger days, they would bleed, blister, and sweat a person, until, if he had the constitution of an ox, he would live and come out of it. Now they have more knowledge than to treat a man in that way. Then it was almost like suffering a living death to pass through a treatment, in the hands of what was called capable physicians. I believe in using medicine when properly applied, if needed, and we can do no better. I believe that God has placed in nature a remedy for every curable disease. There has been a vast increase of knowledge in this direction, and it helps to fill up the sum total of the knowledge that was to come to the world "at the time of the end."

Again; take it in regard to mining, a very important department. The world is full of mineral wealth. Our forefathers knew little in that line in comparison to what the people do today. You take the iron, lead, coal, zinc, copper, gold, silver, and then come to the various valuable stones, and a wonderful thing is mining. There has been wonderful growth of knowledge in this direction within the present century.

Coming to farm machinery,—I guess I could point out people here who once used the crooked instrument called a sickle, and then the turkey wing cradle and we thought then improvement had come to an end. After that we got the grapevine cradle, and thought it could not be improved upon; but by and by there came the reaper, and after that the self raking

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and self-binding harvester, all illustrating the rapid increase of knowledge in that line in this century.

Some of the young people are not aware how the older ones used to make their hay. I have had some experience in that. When I was a young man grass was cut with a scythe, and then turned and then spread and then raked up with hand rakes, and sometimes there would come a rain on it and spoil the whole thing. But now you take your rapid mower, cut down the grass, and in a few hours it is cured and ready to be put in the barn. Again; in the household the women used to sit and sew early and late to make needed garments; men tailors used to go from house to house working at their trades; but now we have the splendid sewing machine that lightens labor in providing things for the household. In a thousand things knowledge is being increased on these lines.

Another most important thing that marks this epoch as the latter days: We are told in Revelation 14:6-8 that, before the coming of Jesus Christ an angel would restore the everlasting gospel to be preached to every nation, kindred, tongue, and people. Do you find a people in all the land that is preaching precisely as Jesus preached? as John his forerunner preached? as Paul and Peter preached it? and as others of the early saints preached it? If you do you will find a people enjoying the same spiritual blessings also. Have you such a people in your midst? These old Latter Day Saints say, "Yes; we have been acquainted with them many years." In this you have an evidence that is divine—a remarkable evidence that you are living in "the time of the end," for Paul said in 1st chapter of Galatians: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." As I said before, Do you find anyone who teaches strictly in harmony with the divine, Bible pattern? If you do, you have therein an evidence that the gospel of Jesus Christ has been restored, and that this is "the time of the end."

Speaking of the restoration of the gospel and of the rapid increase of knowledge, it is proper that we should mention a fact that is patent to everybody that will inform themselves, and that is, that iniquity abounds all over the world. This is not a necessary result of the increase of knowledge, but it is a perversion—it is knowledge put to bad purposes that results in iniquity. Some parties in our own town, a short time ago, got into a bank, and by their skill, their knowledge of appliances, and the like, they opened the doors of the building and forced upon the safe, because they had a knowledge of means and of methods by which to attain that end. The knowledge of itself was a good thing, but it was put to a bad use, a criminal use. What is true in regard to knowledge in robbing banks is true of everything that comes within the domain of perverted knowledge. In military matters, in diplomacy, in medicine, in surgery, in the mechanic arts, men will pervert and continue to pervert, until they make the knowledge they possess a curse instead of a blessing. Jesus, in the 24th chapter of Matthew says that in the last days there would be great iniquity, it would be *very* prominent, otherwise the Savior would not have mentioned it as one of the signs of the latter times—and to-day iniquity abounds and is on the increase. In Great Britain, in America, and in all the world at large, iniquity abounds, and is brought about largely by the knowledge that individuals possess. They use means and methods that our forefathers knew nothing about. Iniquity requires great skill, as well as sagacity and brutality, and all these abound in the land. The increase of knowledge in the latter days renders possible an increase of villainy and all manner of wickedness.

We see a great influx of light lighting up and blessing the world where men and women use the knowledge they possess for righteous purposes. We see it everywhere. God blesses them, and we ought to recognize that fact. The wonderful work of God in developing the race is being carried out by the knowledge that has come to the world. The people of God should stand side by side in the great work intrusted to them, knowing that we are engaged in that which redounds to the good of society. We should not forget but recognize these things.

Another important matter indicates that we are living in the latter-days, and that is this: You have heard it very often said that God is blessing the Jewish world—I am not specially in love with the Jew. I have thought all the contemptible practices that ever cursed man have been found with the Jew. But that is neither here nor there,—they have been driven to it by the bad conduct of those professing Christianity. But it is a fact that the Jewish world is being lifted up upon a higher plane than they have occupied since the days when the land of Judea drank from murderous hands the blood of the Son of God. In the age in which we are living, the prejudices that have been held against the Jews are being removed everywhere. They are coming to the front in the affairs of civilized life in fulfillment of predictions concerning the race that was to occur in the days when God would—in the latter days, in the days preceding the coming of the Son of man—remove the curse that had been placed upon them and upon their land.

Jesus said: "Behold, your house is left unto you desolate, and you shall not see me henceforth, until you shall say, Blessed is he that cometh in the name of the Lord." He said Jerusalem should be overthrown and be under the feet of the Gentiles until the times of the Gentiles should be fulfilled. It is no longer—in a sense—under the feet of the Gentiles. Its inhabitants now are chiefly Jews. The faces of the Jewish world are turned towards Jerusalem. Ways and means are being provided to establish the Jews in their own land. The nations are being educated in the thought that the Jews should be gathered to their own land. There is increase in knowledge in regard to the Jews. The Christian world is becoming possessed of it, and they are ashamed—many of them—of the conduct of their forefathers in their treatment of the Jews in ages past. This is the case with many of the liberty-loving people among the nations of the earth. They are ashamed of the treatment received by the Jews from their governments in centuries past. The fact is that many of that despised race are now holding high positions of trust, both in the civil and military departments of the nations of the earth, and among them are to be found the leading financiers of the world. All this helps to furnish evidence that we are living in the latter days. This amelioration of the condition of the Jewish world is produced largely by the increase of the knowledge of prophecy, and of history, in regard to the past. Thank God, the Jewish world are feeling that they are standing nearer to their Gentile fellowmen. They are more than ever feeling that they belong to the great brotherhood of the human family. These things, together with the gospel of Jesus Christ, will be preached to them ere long, and they will listen to the arguments in favor of the Messiah that they rejected 1800 years ago. For more than seventeen centuries past, it is a well-known fact, the former and the latter rains have been withheld from the land of Judea, in fulfillment of prophecy; but God also decreed that in the latter days the rain should return to the land, and it is a fact that within the nineteenth century God has sent both the former and the latter rain, and as a consequence the land is sending forth its foundations of waters and is yielding its strength; it is being "prepared," as prophets said it would, for that covenant people of God to dwell therein. These are strong evidences that these are the latter days—that this is "the time of the end." God is working among the

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nations with respect to the restoration of the true Israel. Israel is scattered throughout the whole earth. You take the books of Esdras, and the history of Josephus and then we trace the nine and a half tribes down into Assyria, afterwards going north and out west among the nations and becoming scattered and absorbed among them, where they lost their distinctive Israelitish identity and tribal character. But when the gospel of Jesus Christ came in the last days, the first man selected was an Israelite, of the seed of Joseph and the tribe of Ephraim; and the second man selected was an Israelite, of the seed of Joseph, for God was to begin his work among the Israel of God. And he was to take the true Israel and graft them back into the true olive tree; for God has not cast away his people only for a time, and that time has come. Paul called the attention of the Gentile world to the fact that the time would come when God would restore Israel, and the literal seed would be grafted into their own olive tree. "For this is my covenant with them when I take away their sins."—Rom. 11:24-27. In the promises of the Bible it is repeated time and again, that God would restore Israel; for the Lord has declared in Jeremiah 31:9: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn." The work had to begin with Ephraim, and the Palmyra Seer was the first one that ever made that claim.

The Lord by David said in Psalms 80:1-3:—

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved.

Who? Israel, beginning with Ephraim. God has already commenced his work to restore Israel, and began by calling Ephraim first.

I am only part way through with my subject. I must close for want of time. I wanted to show you that these latter days were to be days of angelic ministrations; that God would reveal himself from heaven to his people, that he would lead and guide his people, as he did in ancient days. God did, in a marvelous manner, by his word, by angelic ministrations, and by direct revelation from heaven, prepare the way for the coming of Jesus Christ when he came with the words of peace and love upon his lips, with the word of life everlasting to be preached to all nations. When he comes in the latter days, shall not God prepare the way as amply, as prominently and as clearly as he prepared the way for his first advent, shall he not? God's word in the Bible says he will. And if we had time we could show you that he said he would. It becomes us therefore as Latter Day Saints to be well acquainted with these these things, so that we can give solid reasons for what we believe. "When the Lord shall bring again Zion, her watchmen shall see eye to eye." These are the days when they that bear the gospel of God's dear Son, their feet shall be "beautiful upon the mountains." The world is perishing for that knowledge to-day; they need the enlightenment of heaven; they need confirmation in their own souls by the testimony of God's word and the testimony of God's Spirit, that the gospel is what it professes to be; they need the testimony that God's purposes and work moving forward gloriously. God bless you, and finally crown you with everlasting life in Jesus' name. Amen.

Selected Articles.

MOVE FOR REVISED CREED.

CHICAGO PRESBYTERY OVERTURES THE GENERAL ASSEMBLY.

The Chicago Presbytery yesterday decided to overture the Presbyterian General Assembly to appoint a committee to consider the desirability of revising the Westminster Confession of Faith. Charges were made that some of the doctrines of the church were expressed in archaic forms, conducive to misunderstanding and misrepresentation. As regarded by the ministers the overture was the result of the stand for a new faith taken by Dr. Newell Dwight Hillis and Dr. Charles H. Parkhurst. The resignation of Dr. Hillis was accepted by the presbytery.

TEXT OF THE OVERTURE.

The overture to the General Assembly read:—

In view of the widespread misunderstanding of what the things are that are most sacredly believed by our beloved Presbyterian Church, and in view of the archaic forms in which some of the doctrines of our church have expression in the historic confession of faith, and in view of the gross misrepresentations of our faith that claim to find their justification in these existing forms;

We, the Presbytery of Chicago, do overture the General Assembly to appoint a committee to take into consideration this whole matter of a statement of our doctrinal standard and to report to the next General Assembly what in their judgment should be the action of our church on this subject—whether we should issue an authoritative explanatory statement, or undertake again a revision of our doctrinal standards, or draw up a short creed to be appended to existing standards, or devise a substitute for our present confession of faith, or in any other way secure a revision of our doctrinal belief that would embrace the essentials of those things most firmly believed by us and for which the Presbyterian Church has stood through the centuries.

Dr. W. C. Gray, Editor of the *Interior*, offered the use of his paper to advocate the position taken by the presbytery.

The overture was presented by Dr. Herrick Johnson of McCormick Theological Seminary.

"It simply asks the assembly to take the present agitation into consideration for a year," he said. "The general feeling is that the present doctrine should be simplified."

The Rev. E. T. Fleming, pastor of Calvary Presbyterian Church, offered an amendment, which failed to receive a second, that the assembly report on the question at once and present the matter before the various presbyteries for a vote.

"I believe four-fifths of the Presbyterian ministers believe sections 3 and 4 of chapter 3 of the confession should be expurgated," he said. "Dr. Johnson's resolution will be reported on and the report will be pigeon-holed. These sections caused Dr. Hillis to resign and are causing disaffection in all parts of the country."

REPORT ON HILLIS CASE.

When Dr. Hillis' resignation was taken up Dr. J. G. K. McClure explained that efforts had been made to induce Dr. Hillis to withdraw his resignation, and also that the committee had been tempted to report that it be not accepted. The committee had attempted to hold a conference with Dr. Hillis, but arrangements could not be made.

"Another letter from Dr. Hillis, however, compelled us to accept his resignation," said Dr. McClure. "Dr. Hillis says he has renounced the jurisdiction of the church and quotes the discipline to the effect that we can do nothing but erase his name from the roll."

The report of the committee recommending that Dr. Hillis' resignation be accepted, which was adopted, was as follows:—

The presbytery expresses its high appreciation of the attractive personality and the brilliant intellectual gifts and useful ministry of Dr. Hillis, assuring him that he is held in affectionate esteem by his brethren of the presbytery, who will continue to pray that upon his heart and home and labors the richest blessings of God may rest.

The presbytery admits that the words of chapter 3, sections 3 and 4, of the confession of faith, as quoted by Dr. Hillis, are to certain minds a source of misunderstanding and embarrassment. But it also calls attention to the fact that subscription to them is simply a subscription to the "system of doctrine as taught in the scriptures." It also admits that the words as quoted by Dr. Hillis are not deemed necessary and essential to the integrity of the creed. Neither the church nor the committee appointed on revision of the creed by the General Assembly in 1892 regarded these words as necessary and essen-

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tial to the integrity and form of the Calvinistic doctrine.

Inasmuch as the letter of Dr. Hillis in which he announces his demission from the ministry was presented to the presbytery under chapter 7, section 53, reading as follows: "If a minister, not otherwise chargeable with an offense, renounces the jurisdiction of this church by abandoning the ministry or becoming independent or joins another denomination not heretical without regular demission, the presbytery shall take no other action than to record the same and erase his name from the rolls."

And inasmuch as Dr. Hillis has made formal alterations in his letter so as to state his request in the language of the provisions of the discipline, the presbytery now makes record of the fact that Dr. Hillis has renounced its jurisdiction, and with affection, but agreeable to his wish, erases his name from the rolls.

The report was signed by Dr. J. G. K. McClure, Dr. W. R. Notman, and Dr. W. J. Chichester, composing the committee.

The Rev. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian Church, cast the only vote against the adoption of the report. He wanted the case decided on Dr. Hillis' repudiation of the Calvinistic doctrine.

METHODIST MINISTERS MEET.

The Methodist ministers, at their weekly meeting, had a warm debate over whether the rules of the church against card-playing, dancing, and theater-going should be abolished. The general opinion was that the rules should be done away with, because they tend to induce hypocrisy and keep many from joining the church. —*Chicago Tribune, April 17, 1900.*

HAS THEOLOGY STANDING AS A SCIENCE?

A singular controversy on the status of theology as a science is attracting general attention in Germany, and has called forth articles by leading theological professors, such as Harnack of Berlin, Loofe of Halle, Jülicher of Marburg, Cremer of Greifswald, and Seeberg of Berlin. The occasion for this controversy is the radical work of Professor Häckel, of Jena, the leading Darwinian of Germany, entitled "Weltratsel," and the series of books being published by the veteran Tübingen law professor, Thudichum, entitled "Kirliche Falschungen" (see *The Literary Digest*, January 20). In these works all the canons of the theological scholars are defied, and credence is given to such stories as that Christ was the illegitimate child of Mary and a Roman soldier, and that the four gospels were adopted as canonical by the Council at Nice out of fifty and more apocryphal records of the life of Christ, because these four, in answer to the prayer of the bishops, sprang from the floor upon a table in the presence of the assembled ecclesiastics.

These works were a challenge to theologians that demanded a reply, and this was not long forthcoming. The first to reply was Professor Loofe, who in the *Christliche Welt* (No. 45) gave Häckel a vigorous lashing, denouncing his methods as utterly unworthy of a scholar. Professor Harnack, in the same journal, (No. 49) asks why it is that outsiders can, without fear of making themselves contemptible in the eyes of the whole learned world, venture into the domain of theology as Häckel and Thudichum have done. Harnack says in substance:—

On all matters of theology, the most foolish things can be represented as facts, and things may be called into question and the best of authoritative evidence be pushed aside and all that scientific theological investigation has taught can be ignored, and yet the perpetrator can continue to enjoy the reputation of a learned professor. Why has not theology been able to vindicate itself as a science equal in standing to other sciences? Is it not because there is a general suspicion that it has certain secrets to hide, that it is not perfectly honest and open, and therefore not pursued on the same principles that control scientific research in other lines? Is it not for this reason that theology as a science does not enjoy the respect in the eyes of the learned world that by common consent is accorded to other sciences? Here a great work is still to be done by the advocates of genuine theological science.

This view of the case, however, is not shared by other equally prominent theologians, least of all by the more conservative. Further discussion has ensued. In the Berlin *Kreuzzeitung* (No. 593) Professor Cremer writes in substance as follows:—

It must be acknowledged that theology is looked at askance by many scholars, and that attacks of the most silly kind can be made by non-theologians upon the teachings of theology without their losing caste; but this will continue to be the case as long as theology must deal with matters that belong to a sphere beyond and above the natural. As long as the fundamentals of Christianity are not accepted, with the great supernatural verities concerning the person and work of Christ, the Trinity, the Atonement, and the like, theology must despair of a recognition by outsiders as a science of the same kind with those that deal with secular matters. Nor can theology afford to secure for itself a wider recognition on the part of non-Christian science by the sacrifice of any of the cardinal principles that belong to its very life, but which are not the objects of scientific analysis. The story of the birth of Christ, of the resurrection, of the ascension, must be maintained as historical truths absolutely essential to theology and to the church; and if these are the things that theology is suspected of hiding and not treating in the light of day, as Harnack seems to suppose, the reply must be that it would be fatal to secure, by a compromise of such essentials, recognition as a science.

Seeberg, the new conservative member of the Berlin faculty, in the same periodical (No. 601) expresses his full agreement with these views of Cremer, but adds the following considerations:—

It must not be forgotten that theologians themselves are to a great extent responsible for the fact that theology is looked upon with contempt in many scientific circles. There are controversies in every department of science, but in none is the personal bitterness so pronounced as in theology. Disagreement in principles becomes personal animosity. This old *odium theologicum* which Melanchthon so keenly deplored is largely responsible for the relatively low status of theological science.

In the meanwhile, Häckel has not been silent. In a newly established Leipsic monthly, called *Kritik und Anti-Kritik* (No. 2), he has endeavored to fortify his position. From this reply, it appears that he based his charges against early Christianity on information derived from the Talmud, on statements of the anti-Christian writers of the first centuries, and on other similar hostile sources. Thudichum has not replied; but he continues to publish his little books, in the latest of which he practically makes Christianity the manufactured product of a priest party of the fourth and fifth centuries.—*Translations made for the Literary Digest.*

Letter Department.

WATERLOO, Neb., April 1.

Editors Herald:—In the year 1872, if my memory serves me right, I first heard the gospel; on the 6th day of April of the next year I obeyed it, and in July of this year I was blessed with the knowledge of Jesus being the Christ and the Savior of the world, and that he would come to this earth again, and many should run to and fro up and down the earth, and that there would be famine and pestilence and wars and bloodshed upon the earth, and the world of mankind would be in perplexity and commotion.

This was I believe the Spirit of God, and it seemed to work in this manner: I had been baptized and had hands laid upon my head. I know this was in answer to the promise, for I had been praying within when there seemed to be a light around me, and this Spirit seemed to speak within me to my spirit and testify of the things I have written, if my memory serves me right. This blessing took place whilst I was working upon a hedge row in Missouri, July, 1873, in company with a man by the name of R. P. Hare.

Now I will give you the evidence how I know this to be a blessing from God. On the Sabbath day following, we were at another man's place, and I picked up the Bible that lay on the stand, and it opened at the 24th chapter of St. Matthew; and when I commenced to read I was caused to see the evidence of the Spirit that had testified to my spirit, and by this I know this is the gospel of the Lord Jesus Christ, and that Joseph Smith was a prophet of God, for the blessing is given according to the promise, as it was given to the ancients, and it imparts a knowledge to us that he is the one spoken of by Isaiah twenty-ninth, and others of the prophets; and that wicked men killed him because they are deceived and are in the condition spoken of by the prophets. But O, the weakness and unfaithfulness of man, and

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the suffering he has to endure, both spiritually and physically, if unfaithful, by bringing reproach upon the cause of Christ, for I have been caused to suffer greatly on account of besetting sins unrepented of, or in other words, being young in those days, and not staying with brethren, or a body of the church. I am caused to regret for lost time that could have been valuable; and although God may bless mankind, when he strives with full purpose of heart to serve him; but if he gives way, Satan seeks him with greater power than before. Now I know that I have certain besetting sins, and I do humbly ask an interest in your prayers that if it be God's will that my mind may be unchained from the conditions of sin, and if God has a work for me to do, I desire to serve him the true and living God to the end, and that I may be able to overcome all sins, and have a part in the first resurrection to dwell with his blessed upon this earth a thousand years, and to enjoy the advancement promised in his word.

Please remember me in the conference assembled, to pray for my spiritual condition; and if it be God's will that I may recover from the effect of broken bones and broken ligaments of joints. And I here ask the forgiveness of my brethren and sisters and all mankind, and by the help of God I hope to overcome the besetting sins and serve God faithfully from this time until the end of my life. Believing that it is God's will to forgive, and that all mankind might be saved. I have felt a desire in my heart to pay my tithing. I have a mortgage on one of my little farms, and I have the money to pay it off and I thought I would pay the mortgage, although it is not due yet, and I have this farm listed for sale, and if I succeed in selling it, I intend to pay my tithing out of this money.

Ever trusting and praying that I may succeed in all good efforts for the welfare of the souls of humanity, I subscribe myself your weak brother, WM. C. FEAGINS.

WELLAND, Ont., April 20.

Editors Herald:—Having a little time this morning, I write a few lines to the *Herald*. It is some time since I did this, not that I am silent along these lines, for my whereabouts and labors have been made known through the *Glad Tidings;* but as I was sending to you on business, I thought a few lines as to this mission field would not be out of place. While there are many who seem to oppose this work, yet it is like the metal, the more it is rubbed the brighter it gets, and brings to the honest investigator the facts that it is the brightest gift ever offered the children of men, being restored by the angel in these the last days.

Since my leaving home, January 2, I have labored in Toronto, Humber Bay, Hamilton, and Welland, and can say of a truth, at each of these places the power of God was felt, both with the people and the writer. It was my privilege to see the Saints built up in this God-given work. I find in my short experience that much of a missionary's time has to be spent in this direction, that they (the Saints) may hold fast to the end. God has put those officers spoken of in the three books for the edifying of the Saints. I can say this part of the work was down, both in Humber Bay and Toronto, and before I left those two places, it was my privilege to have our beloved president, Apostle R. C. Evans, and before he left, there was the gift of tongues, prophecy, calling to the ministry, and the two branches now enjoy full branch authority, and the work is onward; though it was cold weather, yet before I left, four more were added to the Toronto branch by baptism, and one a few days after by Priest C. Heltey, priest of the branch. Bro. Charles Neal was ordained an elder, and made president of the branch, while Elder R. C. Evans was there, and a Bro. Robert Wilkins to the office of teacher, who was elected teacher of Humber Bay branch.

We received a letter from Sr. Adia Pycock the other day, together with five large bundles of late *Heralds*, *Ensigns*, and *Hopes*, telling me that the said brother preached for them and did well. The brother is not a year old in the gospel till the 4th of June, and I trust that both branches will strive to live that God may continue to bless them.

The time came that wisdom directed me to go to Hamilton, so leaving Toronto, I came and labored, but I could only stay a few days, with a promise to return as wisdom would direct, after giving Welland a turn.

I am pleased to report good news. I came here March 16, and since that time the little handful of young Saints have got a neat little hall rented that will hold about one hundred fifty, good seating, with backs on seats, and neatly fitted up. I put out two hundred fifty bills, and advertised the meetings in the two papers. At times we had a fairly good turnout; some were opposed, but truth prevailed, and on the 16th of April I was permitted to baptize two more; this makes twelve in all, and two that Elder Dickhout baptized, and with Bro. and Sr. Bird from St. Thomas makes sixteen, fourteen of them not a year in the gospel. There is no priesthood here yet, but things are looking bright, though not without the struggles.

I expect to remain here till the 23d, then to Hamilton, with the expectation of seeing more added to the church. After this visit to Hamilton, I expect to reach London, and see the loved ones of home, and attend to spring duties, that the earth may bring forth its increase, that those of home may eat of the fruit in the season thereof, and those of home be made glad with the presence of father, husband, and truest friend. I will close lest it becomes wearysome.

From your brother in gospel work,

R. B. HOWLETT.

ANACONDA, Col., April 17.

Editors Herald; Lamoni, Iowa:—In a cover article of a recent number of the *Herald*, a minister alleges certain changes should be made in the translation, according to the original, in regard to the burial of our Lord, given in the Gospels. The article is in about the March 28 *Herald*. The minister made out a strong case quoting from the Greek. The changes, however, do not appear in the Inspired Translation. Not doubting the Inspired Translation, why is the minister so mistaken?

My wife and I are very anxious to hear about Elder R. Etzenhouser's visit to the Hill Cumorah. Very respectfully,

H. E. MERRYMAN.

MALAD CITY, Idaho, April 8.

Editors Herald:—As I see so little in your valuable columns from Idaho, I thought I would let your readers know that I am one among them. Dear Saints, although our branch does not number as many as I would like to see, still I am proud to be one among them, as it is not the quantity but quality we should look to. I believe we should examine ourselves and see whether we are in harmony with the law that Christ has laid down, and if we are not, I believe that we should try and get in line, for I believe that it is too precious a work to lose a moment. We have some noble members here. Our branch president is quite a wide-awake man, and is always found ready to defend the cause against any opposition that might come. We have had some good assistance rendered us during the past fall and winter, up to the latter part of January, when D. W. Wight left for Utah; but we are in hopes that he will be returned again to Idaho. I ask an interest in the prayers of the Saints, and hope that I may always be found striving to come up higher, is the desire of your brother in Christ, ELIAS E. RICHARDS.

MOLINE, ILL., April 22.

Editors Herald:—Notwithstanding the adversary has been striving to darken my mind by bringing his evil temptations and influences to bear against me, to overcome me and lead me away from the blessed light that the gospel has shed upon my life, I am still strong in the faith, and feel very grateful for the comfort and peace of mind it brings me. I cannot call to mind a time when I experienced a stronger desire to serve my Master than at the present time. I feel drawn nearer to God by the peaceful influence of the Holy Spirit, and O that I and you, dear reader, may put forth our best and most earnest efforts to make ourselves fully worthy of God's love and mercy. O how weak and foolish I have been in the past! God forgive me, and also each and all my brethren and sisters who have likewise been overcome in the hour of trial and temptation. But it must be so; that is, we must expect to be tempted and tried, and if we become careless and neglectful at times, we should not give up in despair and think there is no hope for us; for as long as there is the slightest desire within us to repent and turn away from our sins, just so long there is hope for us; for our God is a God of love and long-suffering patience. I know it is true, for notwithstanding my weakness and unworthiness at times, yet in his infinite mercy and goodness God has admonished me through at least three of his servants to be faithful, to repent of my follies and come up higher. Ah! what we need to do, dear Saints, is to draw away

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from the world and its allurements and learn to find our greatest joy, peace, and profit in the contemplation of the blessed gospel and in rendering complete obedience thereto. May the Father give us strength so to do.

There are many things of a temporal nature that trouble me and make me very sad at times, but I am striving to be patient, hoping that I shall eventually be able to overcome them.

I hear that some of the Presbyterian people here are still complaining because we are allowed to hold meetings in the art gallery. This seemed very strange to me, so much so that I called upon Mr. J. N. Hardy, one of the owners of the building, and asked him for what reasons those people object to our occupying the building—seeing that our meetings do not in any way interfere with theirs. The answer was, "They believe there is an undercurrent of evil in your church which you keep hidden from the public." And another reason was, "They object to the name of your church. If your faith and belief is not the same as that in the Utah Church, why do you have the same name?"

Well, we were able to make the matter clear to Mr. Hardy, and he seemed fully satisfied, but he said the Presbyterian people would not accept the mere statement that we were not affiliated with the Utah Church, but demand the proof. Well, it is the same old story—obstinate, self-imposed blindness.

Not long since an article made its appearance in one of Moline's daily papers, which was directed against us and our occupancy of the art gallery. Bro. H. E Moler was here at the time and made answer to the article through the same paper, and also announced two meetings to be held at the gallery, at which time our true position with reference to the Utah Church would be clearly explained. Aside from Bro. Moler's announcement published with his article, the meetings were again announced in the three daily papers and also in several of the local churches. So you see our Presbyterian friends had ample opportunity to learn of the meetings, so that there is no excuse for their continued ignorance in regard to the name of our church and all that it implies. However, "None are so blind as those who will not see."

Mr. Hardy assured me that we need not worry about the matter, as he thought it would be amicably settled soon, and nothing more has been heard since.

Brethren Alma Whitehouse and William Norris have returned to their homes at Kewanee, Illinois, and, as one of our number put it, we feel rather all alone since they departed, but our Father is ever near us and ready to help us when we are faithful. So we will still strive to do our duty and leave the result with God. We trust we shall be remembered in the prayers of the Saints, that God will help us to triumph over all obstacles, that his work may be firmly established here.

That we may all become earnest workers for Christ, ever alert to our duty and ever humble before God, is my prayer. We trust we have not been forgotten in the appointment of missionaries, and that we may soon be cheered by the presence and counsel of some good servant assigned to this place. May the Holy Spirit visit you all, and may it abide in you, a light unto your feet and a joy unto your souls. In bonds,

L. M. PRUDEN.

ELLIJAY, Ga., April 8.

Editors Herald:—This part of the vineyard seems to have received little, if any, attention as yet from the church workers. My acquaintance here has been in the northern part of the State, once the home of the Cherokee Nation. The country is a beautiful one: low mountains covered with many varieties of deciduous trees, with pines and laurels intermixed. Between the hills are long narrow valleys, which frequently widen out, covered with rich soil. Streams and springs of clear pure water everywhere abound. The climate is free from extremes summer and winter. The red man must have looked back in longing, many times from his new western home, to the beautiful hills of the old hunting grounds. The typical North Georgian home consists of the old-fashioned log cabin, with its great wide fireplace built of rough unhewn stones. The furniture is homemade, conspicuous because of scarcity. The spinning wheel and hand loom of the revolutionary days are to be found in nearly every house. The diet of the people, in the mountain section, consists principally of hog meat, coarse corn bread, homemade sorghum, and coffee. In the homes of the "better off," vegetables and fruit in season. The people are not so energetic as those of the northern and western states. Farming is carried on in a primitive manner. Corn the principal crop. Tobacco is raised for home use, and is used by men, women, and many children, chewing the natural leaf or "dipping" snuff. The people are generous and warm-hearted, as a rule; their doors being always open to the wayfarer. Their homes and lives are plain and simple. In home life they appear very affectionate. I have seen none of those miserable jealousies nor petty quarrels among the children here, so noticeable in the homes of many other localities I have visited. The majority of the people are religious; a stranger being asked whether he belongs to the Methodist or the Baptist Church, these being the prevailing systems with party lines closely drawn and individuals very "sot" in their opinions. A few Christians (Campbellites) can be found here and there, but the rule is the man you may meet on the roads is either a Methodist or a Baptist. Mormon missionaries have been through the country nearly everywhere, and the people are generally very bitter against anything bearing a semblance of Mormonism, more because of the warnings of their respective churches than of any knowledge of the doctrine. Our people are classed as "Mormons," nothing being known of the difference. This will be a hard missionary field, and those who shall be sent to prune it will require a special amount of the Spirit of wisdom, strength, and loving forbearance, and be possessed with a genuine desire to benefit humanity.

As I sit alone to-night, far from home and dear ones, and isolated from "the friends of my Master," my mind is filled with thoughts of Zion and the redemption of God's people. Thoughts of that body of earnest men and women now gathered at a humble village on the western plain, representatives of those destined in the near future to be builders of that city wherein the temple of the most high God shall be erected; and, as in fancy I see them bowing together before our Father in the sweet unison of the Spirit, pleading with him to hasten his work, seeking wisdom and strength for all of God's children, that the work may not be retarded by willing but clumsy hands, but speedily carried to all nations by those strong in Jehovah's strength and gentle under love's guidance, my soul looks upward to heaven in heartfelt thanks to God for the blessed privilege of being one of those called "Saints" in these latter days; of being permitted, if truly humble and faithful, to receive a portion of that blessed Comforter promised to the children of Christ, and enabled to carry assistance and light to precious souls struggling through the gross darkness of error's realm.

May conference now in session mark the beginning of a steady, rapid advance to higher, sun-crowned heights all along the line. May the sweet spirit of love so thrill each attendant, and thence to the waiting ones of the farthest outpost and scattered family, that all malice and envy, worldly pride and listlessness shall shrink back into the darkness abashed, and the work of redemption roll forth unchecked by those most retarding influences that have hitherto been permitted more or less space in the "house of my friends." May the absolute necessity of thorough and complete consecration of body, mind, and resources by all who would take part in Zion's redemption be so plainly indicated to each member of the body that the complete subjugation of self may speedily follow. A warning of danger delayed, when often referred to, falls upon increasingly unheeding ears, so the dangers attendant upon the near approach of that day "that shall come as a snare upon all them that dwell on the face of the whole earth" ceases to cause mankind, including many Saints, immediate concern. "They shall say Christ delayeth his coming," and the warning cry of "prepare ye" falls on partially dulled comprehensions. Earthly plans and preparations engross the mind and consume the time which should be applied *earnestly* seeking "first the kingdom of God and its righteousness." The day of peril at length arrives, preparation for which has been incomplete, and disaster ensues. Those for whom so much has been endured, for whom the Master suffered that they might share his glory,—because of lack of the spirit, lack of complete consecration of self,—find themselves weak in the faith, unable to look upward and benefit through the gospel blessings—their hands full of "nothing but leaves" instead of "precious sheaves"—to be finally left in the darkness without oil in their lamps or opportunity to acquire it.

What better time for God's children to take inventory of their spiritual wealth and

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value to the cause than now? the commencement of a new conference year. The past, with its pitiable weaknesses and miserable mistakes, as well as its times consecrated by prayer, and its hallowed moments when our feet were permitted to stand upon holy ground, is behind us. Let it remain so, save for the prayers we may offer for the growth of the few seeds of love, hope, and faith, we managed to scatter along our pathway. The future is fast pressing forward to meet us with its multitudes of trials and duties. The ever present *now* is here. Let us up and be doing what we can for the eternal betterment of humanity, as faithful men and women in Christ, retaining sweet humility and pure love as ever present companions, with God's Spirit for our guide, and Zion shall soon be ready to arise in her strength and beauty, "a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there." The word of the Lord declares (D. C. 45: 4) "And there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved." "That generation" the time of the gospel's restoration. How much longer can the times of that generation last? Look over the world and convince yourself whether or no the signs of the times do not testify of the speedy fulfillment of the foregoing prophecy. "The Saints also shall hardly escape!" Can we afford to run any risk? Can we hope to escape if we pause in our work to utter a word of complaint because of fancied or real slights? Have we time to murmur when the good ship of Zion is not trimmed just as *we* think proper? Dare we risk putting forth our arm of flesh to steady the ark of God because it does not appear to be riding as smoothly as we may fancy or desire it should? Or are we, individually, in condition to attempt the hastening process that God assures us *he* will attend to in its time? No! no! dear Saints; our part is to consecrate ourselves and all we have and are to the service of God, possessing our souls in patience meanwhile, and remembering that "*all* have not *every* gift given unto them," but that "to *every* man is given *a* gift by the Spirit of God . . . that all may be profited thereby," and that the command is for all to "labor together with God for the accomplishment of the work that God has entrusted to all," and when all is not just as we deem it should be, or when the unskillful hand of a brother or a sister shall slight or wound us, or when sickness, danger, or any other thing shall threaten to destroy our peace or usefulness, we can go to God in confidence, and placing the matter before him, leave it in his hands, and return again in all faith and earnestness to *our* part of the great work, continuing in quiet patience and steady zeal to perform the part allotted us with thankful hearts, knowing that he who "seeth in secret" and "rewardeth openly" loves both the work and ourselves with far greater love than we can measure, and that his hand is at the helm. No, we cannot hope to escape if we pause, nor can we afford to assert our individuality. Time is too precious for the one, and humanity too fallible and weak to allow of the other. We must be found doing all that our strength, talent, and means render possible; laboring in harmony with the law, and conjointly with those God has set in the church, consecrating all we have and are to the upbuilding of Christ's kingdom until he shall say, "Well done."

Then, dear Saints, as we stand upon the threshold of the new conference year, with the profit and loss account of the past transferred and closed, what are our assets? What have we in hand to offer in exchange for the coin of heaven's realm? Is it a long list of successes from the past; so that as we stand ready to commence the conflict again, the light of victory flashes from our eager eyes, and the commendations of well-earned achievements sound in our ears, causing us to step forth in boldness and confidence? It is well! Let us bow in grateful praise to him through whose grace we conquered, and as we bow let us remember the words of the Psalmist, "In my prosperity I said I shall never be moved," together with the advice of the Savior, "Let him that standeth take heed lest he fall," and casting all at his feet, let us reconsecrate self and all it possesses anew to his service, going forth to greater victories in his name. Is it with empty hands because of lack of effort or wisdom, so that we stand listless and purposeless before the Master? If this be so, let us hesitate no longer, but know there is work for *all* to do while it is yet day, and *soon* the night cometh when none can work. Then let us hasten to bow before him, pleading forgiveness for wasted opportunities and time in the past, and at once consecrate ourselves fully and unreservedly to his service, remembering to seek to utilize each moment of the future as his Spirit shall indicate, not forgetting to keep our efforts sanctified and in harmony with divine wisdom through continuous prayer. Or do we find ourselves bankrupt, because of sorrows or weakness when we would have done so much? Have our feet just left the open grave? Or have we been face to face with cruel disaster? Or has unrelenting disease weakened those faculties we would otherwise gladly have used in the Master's cause? Then let us, of all people, look up, and in our weakness and sorrow be strong and glad; for if we will search closely we shall find that his feet have pressed the pathway of sorrow. We shall discover lonely places where he has fallen to the ground, and in agony of spirit besought the Father the cup might pass; then as we with wondering love bow our heads in gratitude and worship, *we* can, in all consistency and fervor of Spirit, consecrate ourselves and our sorrows to his service, for we will have discovered that sorrow and weakness are the portals through which humanity can be led into the very presence of their great Redeemer, and as we receive the promised Comforter from his loving hands, we shall realize that *there are none* so weak or poor, or so full of woe *but can through perfect consecration* be of service to heaven's king, and by the close of the present conference year we shall understand, if faithful, that through much sorrow and many tribulations come the greatest successes.

May we "trim up" all along the line, and see to it that we each and all are found truly "working together with God for the accomplishment of the work entrusted to all," praying while we work, and working as we pray.

Humbly, in bonds,

G. EDGAR WARD.

NEBRASKA CITY, Neb., April 24.

Editors Herald:—I arrived home Saturday eve, April 21, from Lamoni, Iowa, where I had been since the eve of the 5th, attending General Conference. There was a large delegation present to represent the church from all parts of America, also from England, Honolulu, Australia, and Canada. The Sunday school was also largely represented by both young and old. The conference all through was of a medium character. I was glad I was there, as I met many of the Saints I had first learned to know soon after I joined this church in 1872, and all seemed to have yet within them the same desire as before, to remain faithful to their gospel covenant. I too, had that same desire, and so expressed myself in their testimony meetings. I was glad the church authorities were mutually sustained by the conference, as I honor them all as the servants of God, capable to rule and govern the church in all righteousness on this earth, and as such I sustain them all alike.

I visited the Saints' Home for the first time, as it was not finished inside when I attended General Conference three years ago. I was surprised to find the inside so nice and beautiful and so well furnished. Truly it can be properly named the Saints' Home. It looked like a palace to me as I went from basement to tower. Our worthy Bishop, E. L. Kelley, has surely exhibited wisdom and good judgment in getting such a large building together for the comfort and enjoyment of the Saints that occupy the building as their home. I am unable to describe it better than to state the whole interior is finished up as if it was meant for a palace. So now I have lived to see the Saints' Home, and Graceland College.

The institution ought to be well patronized by the Saints who are able to send their children away to give them a first-class education. Graceland College has professors and teachers qualified to teach the different branches of learning that will fit all for the different positions they may choose to follow in life. The college and grounds are all one could wish for health and beauty. 'Tis the handsomest location in all Lamoni; is higher up than any ground I saw there. All the rooms are large and airy, with plenty of light, in the shape of large windows. Both ladies and gentlemen can learn to sing, and play all kinds of instruments, so none need to go to New York for education or musical training. Graceland is fully equipped to furnish all the best of education, so all you have to do is to send your sons and daughters and the cash, then the college will do the rest, and turn out the best educated and pol-

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ished ladies and gentlemen you ever wish to behold, when their terms are finished.

The preaching and testimony meetings during conference were good. I heard the prophet, apostles, high priests, seventies, and elders preach in their turn; none declined and none failed, all did their share assigned.

I talked with Elder J. M. Terry and wife of Chicago. Elder Terry preached here and was superintendent of our Sabbath school till they moved away in 1886, and this was the first time I had seen Sr. Terry since 1886. They were held in high esteem here by the Saints, and we liked them, and I felt glad to hear her talk in meeting, and that she felt as cheerful as she did, after burying her only son last month. The gospel gives all strength to bear all things with resignation, and I hope the Lord will be with them both to the end of their lives.

While at conference I had a nice boarding place close to the church with Sr. Cave and daughter. I got good attention, so I could not wish it any better or handier; so I was fortunate in getting in there the two weeks I stayed.

I attended two funerals: one at the Saints' Home, of a Sr. Greenwood, aged 70 years. Sr. E. L. Kelley led the singing, and Elder H. A. Stebbins preached the funeral discourse. He is a nice man in his talk, kind and gentle in expression. The other was a little boy about three years old. A white casket was provided for him, and four girls were his pall bearers. Elder J. A. Gunsolley performed the sad rite at burial services.

Desiring the welfare of all God's people, and the final triumph of this gospel, I am as ever, your sister, ANNA NIELSEN.

BEAVER, Mo., April 22.

Editors Herald:—Thinking it possible that some might wonder what had become of J. C., he having done little ministerial labor during the past six months in the district, will simply say that I am still unshaken in the faith and as firm as ever in this great and grand latter-day work. Having taken up a homestead among towering mountains of the great Ozarks in Douglas County—the land of big red apples and clover, I have been compelled by force of circumstances to leave the field of active labor spiritually, and turn my attention to said home and dear ones. Through the kindness of Bro. G. W. Bootman I and others of my family secured carpenter work on a new railroad in Southern Arkansas, where I have labored from October till the latter part of March, when by the request of my son George, I returned home to attend district and General Conference, and later to build and improve our home, while he remained to make means to help us financially, that I might soon enter the field again. I had been home only a few days when his as well as my plans were in a measure handicapped by him getting his right leg broken, through the carelessness of the foreman under whom he was working. Will the Saints please remember him in the hour of prayer, as he is over two hundred miles from home, among strangers, and not able to return, having been compelled to have his limb reset. In the midst of trials we will put our trust in God, and submit to his will, knowing that all will work for good to them that love the Lord and will continue to look for the silver lining along the clouds.

My trials during the past six months or a year have been almost unbearable; but for the truth's sake, or the love of the gospel, I will bear and forbear patiently, knowing that it's a long road that has no end, and be as cheerful as possible under existing circumstances, and the truth will make us free.

Am hopeful that more elders will move into the district, as the calls are many and the laborers few. We need a competent man to take charge of the district, one that will and can spend his whole time in the field; much good could be done by one that is in possession of push, wisdom, zeal, and humility,—as well as being self-sustaining. Nevertheless, many of the noble-hearted Saints in the district will do the best they can to keep the wheel rolling, and others are just as willing that they should, and fill the bill as per James 2:15, 16, with a God bless you.

Hope the district will pardon me for my inability to labor. On January 3 I united in holy bonds of matrimony Mr. J. A. Graham and our noble young sister, Mary Ettie Brooner, both of Pomona, where Mr. Graham had provided a nice little farm home for them. May the Lord's blessings attend them and that she may be the means of bringing him into gospel fold, to secure a home hereafter.

I attended one late conference at Johns Mills, which was one of peace; but O how sad the thought that the Sunday school work was not represented. Will the Saints and young people of the district make full preparations to meet on the 6th day of July at ten a. m., at the new Saints' chapel five miles east of Ava (Douglas County, Missouri) for Sunday school convention and entertainment at seven p. m. Come prepared to take an active part. On the 7th the conference convenes, and we shall look for a large delegation of big and little speakers.

I was called to Springfield to preach on Easter Sunday, and while there Bro. and Sr. Nelson lost their only daughter, Sr. Carrie May. About nine a. m. on that passover day she passed over the line, and in so doing she turned gray, while her mother was weeping over the loss; but what was their loss was Sidney N. Gray's gain, having passed over into his hand, and they were both to blame. Bro. Gray gave me a few dollars, thinking perhaps I would keep still about it, but I will not do it. I must say that both made a splendid choice, both being noble workers in the church. May the blessings of God attend them all along life's uneven journey. They will make their home with her parents, hence the lost is found, and the gainer of a son. The writer relished the splendid wedding dinner provided for the host of Saints and friends present. Among the latter were Bro. D. W. Thomas and wife, whom I had not met for nearly twenty years, when we were neighbors near where Lamoni now stands. Truly it was a happy meeting, and with tears mingled with joy we spent a profitable day together, talking, preaching, and singing. They have located at Springfield, and I must congratulate the Springfield branch and Sunday school on being able to secure such noble help. Wish Elder Thomas could have located here, as there are many good openings and chances for him or any one else that may wish to locate in the land southward in Zion, and on receipt of a two cent stamp will gladly give all needful information and descriptions, together with the facts as they are.

In gospel bonds,

J. C. CHRESTENSEN.

LEWISTON, Ill., April 13.

Editors Herald:—I read in my last *Herald* an article from the pen of Bro. Charles Derry concerning the steamship President. She was captured by a pirate and burned; all slain but four men and five young women. One of the men was a Doctor M. Lorner; the four men agreed to unite with the pirates, thereby saving their lives, hoping Providence would open a way of escape.

The writer of this — with his father, mother, and three other children, and a brother Latter Day Saint—sailed out of Liverpool on the 28th of April, 1841. About the third Sunday out we were becalmed all day. About noon we were surrounded with wreckage of a vessel that had been destroyed by fire. Then in the evening about five o'clock our captain espied a vessel through his glass, and made out she was pirate; and she had a boat out, full of men, rowing towards us with a line attached to the pirate, so as to gain so much on us. None but the men were aware of what she was. There came a storm about sundown, such as I never saw. The passengers were all fastened below. I being in the sailors' quarters by permission from them, learned the character of the vessel in chase; but she lost us, God having an eye on the few Saints on board, and of a prophecy that had been made in England concerning us.

Doctor Lorner published a book in Liverpool; in it he described exactly the calm and the pirate warping their ship toward us, and the storm, and how the pirates raved and swore when they lost us. They then made for their rendezvous; and all were drunk on one day. He then with his companions, determined to escape; but before they escaped two of his companions were murdered and the third died of his wounds, but the doctor carried him in the dark to the only boat the pirates had to go to and from their ship. The ship was anchored out quite a distance, so that the doctor left them without means of escape. His remaining companion died out at sea from his wound. The doctor was out in the open boat several days, and was finally picked up by a Dutch ship and taken to Amsterdam, then on to Liverpool, where he reported the loss of the President, and the last chase they made, which by the blessing of God was a failure, or this would have never been written.

Our captain made the report in New York. The name of the ship were on was Orpheus. The pirate's ship was the Flying Maria; so

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said Dr. Lorner. I know we sailed in the midst of wreckage, nearly all of it charred. I know we were in the fiercest storm I ever saw, and the doctor told the truth when he wrote that they lost us, and he and his companions were happy. The five young women they took from the President they murdered, on account of a mutiny that was on because of the women.

I know that some say there were no pirates as late as 1841, but I know better. The brother's name that was on the same vessel was Elijah Cheatham. If some brother in Liverpool would search some of the oldest bookstores, or in New York, they might find Doctor Lorner's account of the steamship President and her destruction.

I am very nervous, but hope you can read this; it is the truth about what became of the lost ship. Your brother,

T. F. STAFFORD.

LAMONI, Iowa, April 28.

Editors Herald:—We now expect to be in in our field of labor (Northern California district) about May 15, and desire to visit as many members of our district this year as we can find. With this in view I would be glad to hear from the Saints living outside of the branches, and will try and call on them sometime during the year. There is a large and grand work before us, and we hope that all the local priesthood will be about their "Father's business." My address for the present will be No. 3010 Sixteenth Street, San Francisco, California. In bonds,

FRED B. BLAIR.

Mothers' Home Column.

EDITED BY FRANCES.

Dear Saints:—I am led to ask myself what am I doing for the building up of Zion? Surely we will all have to do a part. I for one desire to do what I can. When, O when, we ask, will Zion be redeemed? Not until all have done their part. God has done his part, and is now waiting for us. I often think of our missionaries how they leave their homes and loved ones to go out into the world to preach the gospel to a people who are ready at all times to turn their backs on anything in the line of religion and truth. How little we realize what some are enduring while we are at home living as it were in peace and plenty.

I feel thankful to my heavenly Father for for the gospel and for the gift of his dear Son. I want to worship and adore him as long as I have breath. How many, O how many are my mistakes. I desire to render the covenant that I made when nine years old to serve the Lord. I want to walk nearer to him day by day, and make sacrifices for the cause which I love so well. When I think that possibly we might have to be shut out from his presence on account of selfishness, I don't know what else to call it. We want to have something to wear as nice as our neighbor in the world, so we let the church wait awhile until we get our new clothes, then we will help to build up Zion. O, how foolish we are; we the children of God, and can't give up these lustful desires. I am ashamed when I think of it. I sometimes fear that God will be ashamed of us. When, O when, will we be willing to give up this world and its sinful pleasures and serve God with sincerity of heart that we might be an example to the world? My hope and prayer is that I may improve my talent and go on in the good-begun work, growing day by day, ever watching and praying and learning, here a little and there a little, as we are commanded. Let us go on striving to overcome until the Master comes. Ever praying and waiting for the building up of God's kingdom upon earth, I am your sister in the gospel,

HATTIE GENEVA NICKERSON.

TRUSTING.

Are you trusting Jesus only,
He who bore your weight of sin?
Are you striving e'er to serve him,
Casting all your care on him?

Sister, brother, can you doubt him—
He who ever pleads for you?
Pause to thank him in your gladness,
He through trials brought you through.

Ah! 'Tis sweet to trust in Jesus,
Knowing he our sorrow shares;
That in dangers seen and unseen,
We've been guarded from the snares.

May we e'er press onward, upward,
Keep our Savior's path in view,
And when ended are earth's trials,
May we dwell among the true.

ALICE M. JOSLYN.

February 14, 1900.

GREENBUSH, Mich., Feb. 4.

Dear Sisters:—Having just read the letters from the sisters in the Home Column for the past week, I also feel to write, as I have before been led to do so, yet neglected. I have been encouraged and cheered by helpful thoughts in the letters many times, and have been interested also in this department since taking the *Herald*.

My mother having died ten years ago, when I was sixteen, I promised to keep my younger sisters and brothers together, and have tried to do as well as I could, though I realize many mistakes have been made by me, yet God is merciful and knows all our weaknesses. I realized the responsibility resting on me, and tried to be guided as he wished to lead me. From the time I was a child my desire was to be a Christian, yet I never united with any church until I heard the gospel proclaimed in its fullness nearly eight years ago; and looking back now over the years, I can see that God led me and has known all my desires and helped me always. "Those who hunger and thirst after righteousness shall be filled."

The responsibility I was under seemed to make me feel more than ever the need of God's guiding, and before I came into this work, my prayers were many times answered, which led me to a stronger faith in God. "Example is greater than precept," it is said, and I early felt that I could lead the younger ones placed in my care, either right or wrong, to a great extent, and determined to lead them as nearly right as I could. Have so often seen those who have children to care for, thoughtlessly saying or doing something (and realize I've made such mistakes myself) which may not seem to amount to anything, yet influences those around them far more than they think. No one can be too careful, and "as the twig is bent, so the tree is inclined," we find it difficult to eradicate evil seed that has been sown in the minds of the young, and they allowed to grow up, untrained for good.

We sometimes hear that when some evil is hereditary there is an excuse for the one who inherits it; but I believe God will help such a one to overcome just as well as others, even though the evil may follow through generations. True, it may be more difficult to overcome what seems to be one's very nanature, for often a fault is overcome, and seemingly it will trouble no more, when shortly a failure follows that just about discourages, and the thought comes, "What is the use, I never can overcome that;" but that is just when the gospel of Christ comes to our aid, and we should ask God in secret to give us strength. We must watch and pray unceasingly. To be accepted as God's children is to be one of the happiest of people, for even though trials seem to be on every hand, we have his Spirit to guide when we do his will, and we know that all will work for the best, even though we cannot see it at the time. My greatest desire is to so live that I may be one of God's accepted children and inherit eternal life—the greatest gift of God.

I sincerely echo the hope of a sister (and doubtless many sisters), that Sister Emma Burton's life story be published in book form. I have been encouraged from reading her writings in *Autumn Leaves*, though I had the privilege of reading only part two. The Spirit bore witness of her testimonies and experiences when in Australia, and I can also say that it didn't seem ridiculous to me (when she wrote perhaps it did to some) that the Lord, or the Spirit, would show anyone how to do dressmaking, for her experiences in that line seem to have been almost my own; for I have been shown ways of doing such work that I knew not before.

Oh, when I think of God's great goodness to me, and then that I have not been more deserving of it, I feel so unworthy and yet more determined to press onward and upward, and never in any way bring reproach on the work we love so well!

I enjoy reading the letters in Home Column, and would like to tell the writers so. Perhaps I may write again, if this don't find its way to the waste basket. May we ever strive to live by every word that God has spoken, and then we will have nothing to regret, is the humble prayer of

Your sister in Christ,

ALICE M. JOSLYN.

PROGRAM FOR MAY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp No. 31. Prayer. Scripture reading, Psalm 121. Discussion of select reading in Home Column. Roll call. Closing hymn, Saints' Harp 115. Dismissal prayer.

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Sunday School Associations.

CONVENTION NOTICES.

Massachusetts district Sunday school association will convene Saturday evening, 7: 30, May 12, at Saints' chapel, North Plymouth, Massachusetts. Branch secretaries will please see that reports are in early to Ora V. Holmes, No. 123 Sutton Street, Providence, Rhode Island. We expect many of the missionaries from General Conference to be present, as Sheehy, Bond, Robley, Phillips, and U. W. Greene lately from Hawaiian mission, etc. An interesting program is provided. We need your presence; you need our help. Come. M. C. FISHER, Supt.

Sunday school convention of Northern Nebraska district will meet at Columbus, May 26, at two p. m. It is to be hoped that each school in the district will be represented by one or more delegates, and a report from each school is desired.

ALICE C. SCHWARTZ, Supt.

Miscellaneous Department.

TO THE PATRONS OF THE HERALD OFFICE.

Having been appointed Business Manager and Treasurer of the Herald Office, by the Board of Publication, I wish to say to the Saints and friends that I desire their earnest coöperation in my endeavors to serve the best interests of all concerned. I accept the trust as one of responsibility, realizing that the interests of the publishing department have an important bearing upon the development of the church in the branches and the progress of the work abroad. It will therefore be my endeavor to meet demands upon this department by prompt and faithful service in every feature of its work.

So far as in our power to avoid it there will be no reasonable ground for dissatisfaction with the office. The Publishing Department is the servant of the body, owned by it, and subject to its control, that it may contribute to its needs and faithfully meet all just demands upon it. Recognizing its legitimate sphere, we shall endeavor to see that it is made a contributor to the general good by frank and fair dealing with the people.

In the conduct of business the same general rules published in the Herald Office catalogue will be observed until new rules are found necessary.

Mistakes, if any have been made, will be rectified as soon as possible to correct them. Write us plainly your wants and we shall endeavor to supply them.

The traveling ministry, Bishop's agents, branch and district officers, and all Saints are asked to remember the interests of the Herald Office. It is to the interests of the church and the Saints everywhere to be in touch with the progress of the work by reading the *Saints' Herald*, *Autumn Leaves*, *Zion's Hope*, *Gospel Quarterlies*, the standard books, and other church publications.

Address all orders and remittances to the undersiged. JOHN SMITH,

Business Manager Herald Office.

Lock box E, LAMONI, Iowa, April 25, 1900.

BEFORE THE HIGH COUNCIL.

The High Council was convened Wednesday, April 11, 1900, at ten a. m. There were present: F. G. Pitt, Calvin Beebe, James C. Crabb, James H. Peters, Asa S. Cochran, William Anderson, Charles Derry, Robert M. Elvin, John Chisnall, and John A. Robinson. Vacancies having occurred by the death of David Dancer, and the absence of Charles E. Butterworth, James M. Baker was chosen to fill the vacancy caused by the death of David Dancer; and George M. Scott to act in place of C. E. Butterworth.

There were two causes heard by the council. The Valley branch vs. R. E. Grant, on appeal.

R. E. Grant appellant.

In this case R. E. Grant was charged with adultery and unchristianlike conduct. The charges were heard before an elders' court at Grand Rapids, Michigan, August 8, 1899, and a verdict of guilty rendered. From this, R. E. Grant appealed to the High Council.

J. A. Grant and F. M. Cooper appeared for the Valley branch, and R. E. Grant in his own behalf.

The decision of the council was that the decision of the elders' court be affirmed; and that the defendant, R. E. Grant, be adjudged guilty of adultery and unchristianlike conduct.

Done at Lamoni, Iowa, April 16, 1900.

JOSEPH SMITH,
President of Council.
R. M. ELVIN,
Secretary of Council.

A second council was convened to hear a cause in which J. A. Grant and F. M. Cooper were complainants and E. C. Briggs defendant. Charges: Falsehood and self-contradiction.

There were present of the council: J. C. Crabb, J. M. Baker, Charles Derry, J. H. Peters, William Anderson, Asa S. Cochran, R. M. Elvin, and F. G. Pitt. J. W. Waldsmith, J. S. Snively, M. H. Forscutt, and F. M. Weld were chosen to fill vacancies.

J. A. Grant and F. M. Cooper appeared for the one side, E. C. Briggs with T. W. Chatburn as counselor for the defense.

Upon the assembling of the council at an adjourned meeting held Monday, April 23, 1900, the following action was had and ordered placed on the record:—

We, F. M. Cooper for John A. Grant, and F. M. Cooper of the prosecution, and E. C. Briggs in his own behalf, hereby agree, that this cause shall be dismissed by mutual agreement; and that the Council Docket of the case shall show, that the evidence was not heard, the charges not proved, and the defendant freed from further liabilities to answer to the charges in this case.

Done at Lamoni, this the 23d day of April, 1900.

Witness our hands,

F. M. COOPER,
for Prosecution.
E. C. BRIGGS.

Attest, T. W. CHATBURN,
Counsel for Defendant.

Whereupon the cause was dismissed by the agreement of the parties.

JOSEPH SMITH,
President of Council.
R. M. ELVIN,
Secretary of Council.

PASTORAL.

MISSOURI, KANSAS, AND SOUTHERN ILLINOIS MISSION.

To All the Saints and Ministers in the Above Mission, Greeting:—Each district will be considered a "mission field" of its own, without dividing, except the St. Louis district, and controlled so far as I can determine at this date, as follows: The Northwest Kansas district by John Alfred Davis; Northeast district by M. T. Short; Nodaway, Missouri, district by D. C. White; Northeast district by F. J. Chatburn, assistant Joseph A. Tanner; Far West district by J. C. Foss, assistant Swen Swenson; Clinton district by T. R. White, assistant Lee Quick; Spring River district by F. C. Keck; South Missouri district by Henry Sparling, assistant R. T. Walters; St. Louis district in Illinois, and the city of St. Louis and suburbs by Arthur Allen; that part of the St. Louis district situated in Missouri (except the city of St. Louis and suburbs) and all of that part of Missouri south of the St. Louis district and east of the South Missouri district by C. J. Spurlock; Southern Illinois district by F. M. Slover.

The Central Illinois district will be provided for sometime in the near future, if possible. The Independence district will be under my own charge for the time being. Those placed in charge will instruct the ministry to report all items to them, on the first day of July, October, January, and March. Those in charge should report to me by the tenth of each respective month named.

Nothing need be considered in this pastoral letter to debar any or all to write me in regard to their trials or blessings, and the special needs of the work here and there, in order to secure my advice and assistance when they feel it is absolutely necessary for the good of themselves and the work that they love so well.

Praying God that we may all labor without friction, and when the conference year shall have passed, we can look back over our work and truthfully say, we have done what we could to advance the good of the latter-day work, without murmur or complaint.

Yours in gospel bonds,

I. N. WHITE,
Minister in General Charge.

INDEPENDENCE, Mo., April 27.

To Whom it May Concern:—By arrangement with Bro. I. N. White the counties of Worth, Harrison, and Mercer in Missouri, will be considered as belonging to the Iowa and Minnesota mission, as they are in the Decatur district. The counties of Schuyler, Scotland, and Clark, in Missouri, will be also a part of the above mission as they form a part of the Nauvoo district. Labor done in these counties may be reported to Duncan Campbell and James McKiernan, respectively,

J. W. WIGHT.

LAMONI, Iowa, April 27.

ROCKY MOUNTAIN MISSION.

To the Ministry and Saints of Above Mission:—Having been placed in charge, the following arrangement for ministerial labor have been made, subject to such change as the necessities of the work may demand:—

Brethren Gomer Wells and Gomer Reese, Montana.

W. S. Pender and Peter Anderson, Central and Southern Utah.

R. J. Parker and S. D. Condit, Northern Utah and Southern Idaho.

Charles Albertson, Western Idaho.

R. R. Dana, Ogden and vicinity.

Arrangements for tent work will be made in due time.

I earnestly ask the support and coöperation of all, that our united efforts for good may result in honor to the Master's cause.

Brethren of the missionary force will please report promptly to the missionary in charge July 1, October 1, January 1, and March 1, under the following heads: 1. Services attended. 2. Times preached. 3. Times assisted. 4 Other services held. 5. Baptisms. 6. Confirmations. 7. Assisted in confirming. 8. Total ordinations and to what office. 9. Organizations effected. 10. Marriages. 11. Children blessed. 12. Administrations. 13. New openings. My permanent home address is Lamoni, Iowa; will give mission address later. D. W. WIGHT.

To the Ministry and Saints in Northern Illinois and Wisconsin, Greeting:—Having been appointed at the late General Conference in charge of the above-named field of labor, and desiring to secure the hearty coöperation of all who labor for Zion's weal in unity and good feeling, I hereby address you this greeting, trusting that our future labor may be performed in love, and confidence, and with divine approval. I will be detained at Lamoni for a few weeks, on account of the issuing of the third volume of Church His-

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tory, which demands my attention. Some changes have taken place and complications arisen which may require consideration in making permanent appointments, but as I am unacquainted with the men and field, I will make as few changes as possible until I have time and opportunity to become more acquainted.

Bro. F. M. Cooper has been removed from Northern Illinois district by appointment elsewhere, hence it will be necessary to fill his place. I hereby appoint Elder H. E. Moler in charge of Northern Illinois district, except the city of Chicago.

Other appointments will remain for the present as made by my predecessor, subject to such changes as conditions may warrant, of which due notice will be given.

Elder J. M. Terry will continue in charge in the city of Chicago.

Elder J. C. Crabb, will continue in charge in Kewanee district.

Elder W. A. McDowell will continue in charge in the State of Wisconsin.

Those who labor in any of these fields will please take notice and report accordingly, according to the rules governing. Please be prompt in reporting as to date, and particular as to necessary details. The times for reporting to your several missionaries in charge are the first of July, October, January, and March. Please make it a specialty to report to those in charge on the *first day* of each of the above months, in order that they may report to me on the 10th, and thus make our work regular and systematic. In bonds of peace and hope, your coworker in Zion's cause, HEMAN C. SMITH.

EPISTLE.

To the Officers and Members of Pacific Slope Mission, Greeting:—Having been continued in charge another year, I herewith solicit your coöperation and hearty support for my colaborers and self. The following ministers have been associated with me in gospel work, and will occupy as follows until further notice:—

Northern district: R. Etzenhouser and Calvin Rich will operate the tent. F. B. Blair will look after the work of the district. Bro. A. B. Phillips to labor in Modoc County and surrounding country.

Central district: H L Holt and A. M. Chase with the tent. E. Keeler to labor in the southern portion of district.

Southern district: T. W. Williams in Los Angeles. T. W. Chatburn and D. A. Anderson with the tent. J. F. Burton and Elbert Smith to labor as the way opens up before them. Bro. William Gibson in San Bernardino and vicinity.

Oregon: D. L. Harris in sub-charge; Charles Crumley and A. B. Moore.

Washington: John Davies in charge; Bro. N. C. Enge until September 1.

Nevada: Thomas Daley in charge.

In this connection I wish to emphasize the fact that a report will be expected every three months, from each minister, in order that the missionary in charge may be able to make an accurate report to the First Presidency of the true condition of the work in the field.

In order to make the tent work a success, we think it necessary that a special fund be created in the respective districts to meet the current expenses of tent work. Will the district presidents please see to this matter as soon as possible? The Saints throughout the mission have done remarkably well in obeying the temporal law in times past, and we have every reason to believe that you will continue your efforts along that line in the future. The maxim, "In unity there is strength," should be kept well in mind by the workers in Israel. Therefore, let us labor together in unison and ever strive to be in possession of the true charity which characterizes a faithful follower of Christ. We sincerely trust that the local officers will continue to supplement our efforts as willingly as heretofore.

It is desired that those of the Seventy, and such Elders and Priests who are doing missionary work, devote their time in opening up new places, thus leaving the High Priests and Elders, upon whom the Lord has placed the responsibility of feeding and caring for the Saints, attend to local affairs as far as practicable.

That success may crown our labors for the Master, that the sick among us may be blessed and the weak be made strong spiritually, I suggest that we set apart the first Sunday in June (the third) as a day for fasting and prayer. I hope that the presidents of the branches will call the members' attention to this request. I shall enter upon my mission as soon as circumstances will permit. My address until June 1 will be Temple, Lake County, Ohio. After that time 3010 Sixteenth Street, San Francisco, California, will be my mission address. Praying that success may result from our labors, and that the peace of God may abide with us all, I remain your colaborer in the Master's cause,

G. T. GRIFFITHS,
Missionary in Charge.

TEMPLE, Lake County, Ohio, April 25.

APPOINTED.

Bro. R. C. Evans, of London, Ontario, has been appointed on the committee to meet the brethren of the Church of Christ, in place of Bro. Joseph Luff, resigned, in pursuance of action of conference just past.

JOSEPH SMITH,
President of Conference.

RESOLUTIONS OF RESPECT.

Whereas, the great and Supreme Ruler of the universe has in his infinite wisdom removed from among us our worthy and esteemed sister, Mary C. Nelson; and whereas, the intimate acquaintance with her relatives in this branch makes it eminently befitting that we record our appreciation of her; therefore, be it resolved, that the sudden removal of such a life leaves a vacancy and a shadow that will be deeply realized by all the members of this branch, and will prove a serious loss to the community in which she lived; resolved, that with deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well; be it further resolved, that a copy of these resolutions be sent to the *Saints' Herald* for publication, and a copy be forwarded to the bereaved husband and mother.

Adopted by the Three Rivers branch, April 13, 1900.

JOHN MIZELL, President.

Whereas, it has pleased our heavenly Father to call our president and brother, John Fish, up higher, and by his death our society has lost a faithful and consistent member; therefore, be it resolved, that we offer the bereaved relatives our sincere sympathy in this their dark hour of trial, and commend them to the wisdom of Him who doeth all things well. That a copy of these resolutions be sent to the *Herald* and *Autumn Leaves* for publication.

G. W. FEASTER, President.

COMMITTEE ON HISTORIES AND ENCYCLOPEDIAS.

The above committee met at the Historian's Office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman, and Frederick Madison Smith secretary.

We are trying to systematize our work, and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. However, we will need the active coöperation of all who are interested in this work, and hence we earnestly solicit the aid of Saints and friends.

We shall be glad to have information of any works mentioning the latter-day work, issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to any one of the committee will receive prompt attention. Copies of books should be sent to the secretary.

HEMAN C. SMITH,
Box 329, Lamoni, Iowa.
F. M. SHEEHY,
5 Montgomery Ave., Somerville, Mass.
FREDERICK MADISON SMITH,
17-3 Box 352, Lamoni, Iowa.

NOTICE OF REINSTATEMENT.

The trouble surrounding the silencing of Bro. William Jacques of Belleville, Illinois, having been adjusted, this is to notify all concerned that he is again reinstated as an elder. J. C. HITCHCOCK, Dist. Pres.

ST. LOUIS, Mo., April 30, 1900.

CONFERENCE NOTICES.

Conference of the Northern Nebraska district will meet with the Saints at Columbus, Nebraska, on May 25, at 7:30 p. m. A good attendance is requested, as it is the election of officers for the ensuing year. As there is some expense attached to the conference meetings, it is requested that the several branches will send the finances due for the past year in accordance with the conference minutes. J. E. BUTTS, Pres.
JAMES HUFF, Sec.

BORN.

GRIFFITHS.—At Lydney, Gloucestershire, England, March 1, 1900, to Bro. and Sr. Griffiths, a daughter. Blessed in Lydney church, April 1, 1900, by Elders A. N. Bishop and H. Ellis, and named Aileen Jessie.

DIED.

CHATBURN.—Sr. Mary Burton Chatburn was born in Wiswell, Lancashire, England, July 26, 1821; died March 12, 1900, at her home, Harlan, Iowa. She was married to Jonas W. Chatburn in 1839; they came to America in 1845; to Iowa in 1850, and settled near Council Bluffs. Joined the old church in 1846, and the Reorganization in 1869, and has been a consistent and devoted follower of Jesus her Lord, a faithful wife, loving mother, kind friend; she was noted for her kindness to the poor, and to those in distress a friend indeed. Loved by all who knew her, both great and small. She leaves an aged companion after sixty years of wedded life, and six children to mourn her departure. A Saint indeed gone to her rest. Funeral from Saints' chapel, Harlan, Iowa, sermon by F. A. Smith.

MATHEWS.—Mead Burton Mathews was killed on the evening of March 6, 1900. He was nearly seven years old; was the oldest child of Bro. Reuben and Sr. Adrienne Mathews, and grandson of Bro. and Sr. J. F. Burton, and great grandson of Sr. Davison of Independence. Mead was a bright ambitious lad, and was delighted to lead the old gentle horse from the pasture to the barn. He evidently had tied the rope around his wrist; just how it happened no one knows, but his mother who was watching for him, saw the horse stop suddenly and then circle around, and then run around the pasture twice, dragging the boy by the wrist. When they reached him he was dead. Services from the East Garden Grove chapel, Elder P. M. Betts officiating. The grief-stricken parents have the sympathy of the entire community.

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(*Established 1860*)

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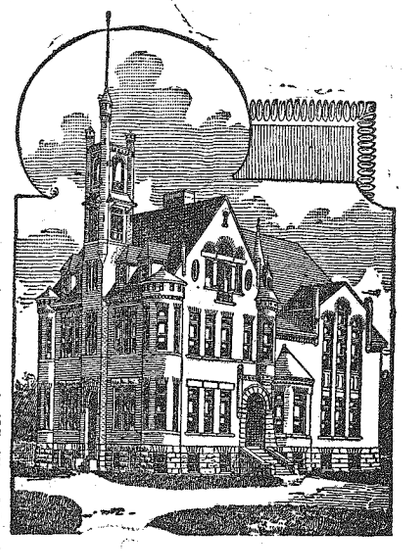

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Vol. 47. **Lamoni, Iowa, May 9, 1900.** **No. 19.**

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FINDS FRAUD IN FLOUR.

Less than one year ago a new Bureau of Inspection was attached to the treasury department at Washington. Joseph Leiter's famous wheat deal had advanced the price of flour until adulterations of the product in hundreds of milling plants led to the passage of Representative Tawney's bill, which put a special tax upon such blended flours and provided for the present system of flour inspection. To-day, however, these department inspectors are unable to detect a 5 per cent adulteration of corn flour, while with wheat flour at $3.50 a barrel and corn flour at $2 this 5 per cent adulteration would mean a clear profit of seven a half cents a barrel to any miller who might be disposed to evade the law. According to market evidences there are no blended flours coming under the stamp tax of the Tawney law, and government inspectors every day are visiting mills and taking samples of flour, in which they would be unable to detect a profitable percentage of corn flour adulterant.

Thus, officially by the card, no one may speak of flour adulterations of 5 per cent and under, but if such adulterations are in progress the millers so offending are menaced by the discovery of a Chicago chemist whose determinations point to one tenth of 1 per cent corn flour in any mixture.

PROFESSOR WESENER'S NEW PROCESS.

Professor J. A. Wesener of the food department of the Columbus Medical Laboratory has perfected this combined physical and chemical process and has proved it to the satisfaction of some of the greatest milling establishments in the West.

"Under the circumstances, of course, my process is secret," said Professor Wesener, speaking of his discovery. "I may say that until the microscopic test was supplemented by the chemical treatment we failed to discover even a 15 per cent adulteration. Now I am prepared to discover one-tenth of 1 per cent corn flour more easily than even 5 per cent adulterations. Knowing that the government's chemists are having trouble with determinations under the Tawney law, you will see the importance of these results should the wheat market take such a turn as it did a year ago."

Competition in the flour trade with wheat at $1.05 a bushel led to the blending of flours. This enabled many milling plants to cut 40 cents a barrel under the prices of the pure wheat product. With the milling business of the United States standing out as the largest single industry in the country, it was estimated 15,000 plants were "doctoring" flour in ways more or less detrimental to public health before Tawney's resolution came before the fifty-fifth session of Congress.

CLAY AND ROCK USED.

Circular letters from a North Carolina manufacturing company first brought the subject to notice. A white clay found near Greensboro had been ground into the physical counterpart of a first-class patent flour. This substance, 96 per cent of which is insoluble in hydrochloric acid, was put on the market. For a high-grade, patent flour the manufacturers advised a 15 per cent adulteration; for medium grades 12 per cent; and for feed stuffs 18 per cent. Its use was advocated as paying $400 to $1,600 a car in clear profits to the miller. A white rock was also ground into a flour adulterant and extensively used for a short time. Finally, however, the law of gravity displaced these, figuratively and literally. After shipment the adulterant would be found settled at the bottom of bags and barrels.

A by-product of the glucose factory, containing 89 per cent of pure starch, with a detrimental percentage of sulphuric acid, was used widely and successfully. How widely may be shown by the fact that in the fall of 1897 this article was a slow moving commodity at $1.22 a hundred, while in May, 1898, the demand exceeded the supply at $1.50 a bag. As an injurious element, its chief evil was shown to be its taint of sulphuric acid. As a food element, however, it was worthless, as a man would have to consume 150 pounds of it every day in order to derive sufficient nutriment to enable him to work. At one time flour was on the general market containing 40 per cent of this starchy commodity.

Corn flour, the starch element milled from Indian corn, was and is the most perfect adulterant for wheat flour, and the one most difficult to detect. In milling it processes have been perfected until almost the last feeling of grittiness has been taken from it. It is essentially wholesome, so far as starch food is necessary to man, and its mixture with wheat flour tends to improve it in the eye of the public. In its raw state the blended flour is much whiter, and in the high grades of rolled flour it produces a beautiful white loaf. Where the corn flour is used in large quantities, however, its displacement of the wheat gluten causes it to produce a smaller loaf. A housewife, in kneading it, too, would notice the lack of springy resistance in the dough. Such a loaf would have a tendency to dry more quickly than would a loaf of pure wheat bread, and distinctly it would be lacking in nutrition, just to the extent that the corn flour had produced an excess of starch in the loaf.

CORN FLOUR SOOTHES HIS CONSCIENCE.

As a wheat flour adulterant the use of corn flour has soothed the conscience of the miller. Feeling that he has been putting a pure corn product into his finished flour, the measure of his guilt at the deception never has been greater than the margin of his profits. He has given the trade a fancy flour that has caught its eye, and, until it shall react on its unwitting stomach, he feels to have been conducting his business to the advantage of all concerned.

"I don't know to what extent flour adulterations are made at the present," said Professor Wesener. "Every little while, however, a sample of suspected flour comes to us. Only a week ago I found 10 per cent of corn in a package of rye flour. Most of these tests are made for millers who have reason to suspect the products of

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other plants. We simply report on the flour, knowing nothing of its manufacture or of the uses to which our report is put. As compared to analyses asked for a year ago, the number now received is small. To me, the great question is, 'If the government experts cannot detect 5 per cent of corn flour in the wheat product; and if a wheat scarcity or a wheat deal ever should make flour adulteration the object it was in 1898, of what use is the machinery of government inspection?'

SMALL MILLERS WORST OFFENDERS.

"I do not think any big milling concern to-day is using corn in its flour, or that it would do so even under stress of a Leiter deal. But thousands of the smaller concerns in every part of the country would do so, and to the full limit of the government's inability to detect them."

One of the managers of one of the largest mills in Chicago refused to be quoted in his views of the general subject, but he expressed them freely. When investigations of adulterations were so prominently before the people his miller made some corn flour blendings, starting with 5 per cent adulterations. City Hall chemists pronounced this blend as pure, likewise accepting 10 and even 15 per cent mixtures as of pure wheat. Many other chemists failed to discover the 15 per cent of corn flour.

"The subject never had interested us save as one of the sharp practices of some of our competitors," he said. "Our miller could detect corn flour in excess of 5 per cent, but from my experience with chemists at large I doubt if the Washington bureau can do so well."

The average wheat crop of the United States is in excess of 500,000,000 bushels. A 5 per cent adulteration of this flour product would mean the displacement of 25,000,000 bushels of the staple. In the fifty-fifth Congress a bill to prevent this passed both House and Senate almost without question. If it has an organic weakness Professor Wesener's discovery at least may prove a deterrent to dishonest milling methods of the future. —*Chicago Tribune, September 25, 1899.*

HOME FOR ALL JEWS.

DR. HERZL TALKS OF PALESTINE.

London, April 29.—Dr. Theodore Herzl, originator of the scheme to establish a Jewish state in Palestine, is now in London, perfecting the details of his great movement. Dr. Herzl is a tall, broad man, with a heavy black beard, black hair, finely cut features and luminous brown eyes. He is full of his subject, which he discusses lucidly, earnestly and eloquently. He is apparently inspired with a real and vivid expectation of seeing the Jewish race, in the not-distant future, redeemed from homelessness and persecution and firmly planted on soil of its own.

DREAM THAT HINGES ON THE SULTAN.

Dr. Herzl took time from his multifarious duties to say to the *Record* correspondent to-day: "Although I have practically inexhaustible means at my command to apply to the colonizing of Jews in Palestine, some men still declare that the project is a dream. So it is, perhaps, but only recently German unity was a dream, and so to-day is British imperial federation a dream, yet it is not impossible of accomplishment.

"The scheme to translate the Jews of the world to their ancestral home hinges, not upon surrounding inherent differences, but merely upon the willingness of the Sultan to grant such a charter as we require. When he grants that, in the course of time, in my opinion, will this colonizing movement begin. The Sultan may not exactly be in love with the idea; but he does love money, and we are prepared to pay what he wants."

OBJECT IS TO GIVE JEWS PEACE.

Concerning the character and purpose of the movement, Dr. Herzl said: "The Jews are without a government, without national independence, without a home. Their political, social, and economic condition in many countries, including Russia, Roumania, and Austria, is most unfortunate. They cannot escape from these degrading discriminations, because they have no place to go. Even the United States would not welcome an extraordinary influx of poor Jews from Eastern Europe, Africa, and the East. The social conditions of the great cities of the earth already are aggravated by the presence of large numbers of Jewish people among whom standards of living are low. The supreme demand to which this situation gives rise is for a place to which these people may go to live in peace.

AIDS THE OPPRESSED AND THE WORLD.

"The scheme I propose—colonizing them in the Holy Land—is not wholly egotistic. I will admit that primarily it is for the benefit of the unhappy members of a persecuted race, but secondarily it will confer a blessing on the human family, without distinction of creed, color or country. The governments of the world would get rid of the dangerous passion of anti-Semitism, and that would help them internally. The large centers of population would find themselves freed from a considerable proportion of the evils of the sweating system.

"These would be of the nature of negative boons, but what of the positive benediction a Jewish state in Palestine would confer on the world?

WOULD MAKE PALESTINE BLOSSOM.

"At present Palestine is a dead country, completely barren, in the modern idea. The Jews would breathe into it the breath of life. They would teach the ignorant and backward Turk, they would build harbors and railways, and would rapidly construct the material elements of a splendid civilization. Palestine now is closed to the world and nobody can get the land without war. The Jews would neutralize the land and open it on equal terms to all races of men. They would immensely shorten the distance between Europe and Asia by building a railway from the bay of Acre to the Persian gulf. Over this all peoples could pass. Nobody would be jealous or fearful of the Jews, a weak people, without a government, desirous only of winning happiness and prosperity for themselves and of promoting the general progress of mankind.

HOLY PLACES TO BE KEPT SACRED.

"The holy places would remain the common property of the world. We should traterritorialize them and treat them as sacred places. Emperor William told me as we stood together near the gates of Jerusalem, 'Palestine is the country of the future.' I think he spoke as a prophet.

"Dr. Hirsch thought that the fertile plains of Argentina would be better for Jewish colonies than the more barren land of Palestine. I told him he was wrong, and time has proved him so. The Jewish colonies in Argentina are now in a bad way, while those in Palestine are flourishing. That the holy land is the Jews' country is written not only in the Bible but in the hearts of the Jewish race." —*Chicago Record.*

In the *Review of Reviews* for May, there is editorial comment on Admiral Dewey's candidacy; on the government of Puerto Rico under the law recently passed by Congress; on the proposed government of Alaska, and on the developments of the month in financial and industrial circles. Other topics treated in "The Progress of the World" are the rush to Cape Nome, fox-breeding in Alaska, the April elections, the epidemic of strikes, the opening of the Paris fair, the military operations in South Africa, and the Delagoa Bay award.

It is impossible to foresee the results of the peace conference at The Hague, and it is as yet too early to predict that the next century will be called the century of disarmament. But in the last few months we have had a foretaste of this era of felicity and universal peace, for never until just recently have we seen the conclusion of so many agreements in so short a time. Are they the precursors of one great perfect agreement?—La Tribuna, Rome.

J. R. Sutton, submissionary in charge Eastern Iowa district, Fulton, Jackson Co., Iowa.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MAY 9, 1900. NO. 19.

The Saints' Herald.

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

LAMONI, IOWA, MAY 9, 1900.

FACTS STUBBORN THINGS.

The *Deseret News* for April 21 has a column editorial explanatory of some of the teaching credited to Pres. Brigham Young in the *Journal of Discourses*. *The News* does this to set straight some statements said to have been made by the "Reorganized Church, or Josephites," to the discredit of President Young. After giving two of the quotations which have been used by some of the "Josephite" elders, which seem to have peculiar significance as teaching, the *News* says:—

Take these sentences isolated from the full text of the discourse, and those who desire to misrepresent can make a point against the people of these valleys. But President Young made those remarks in illustration of the saying of the Savior, that "the kingdom of heaven is like unto a net that is cast into the sea and gathers of every kind." But afterwards the good were to be gathered into vessels, and the bad to be cast away.

The two quotations are as follows:—

Some of these Elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce Elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

If it be true that President Young was illustrating the "net cast into the sea," why should he have added the next paragraph, which if the whole context is to be taken, as the *News* states should be done, gives the reason for their being such extraordinarily expert men among the elders? and why did not the *News* quote it? It reads thus:—

We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood, and hold the keys of the kingdom of God. But you may go through the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two edged swords, and I will turn out the Elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them.—Journal of Discourses, vol. 4, p. 77.

A man who reads might be willing to take the explanatory statement of the *News* in extenuation of these boastful teachings of President Young on the occasion referred to, were it not for the statement of the reason why they could do all the smart things stated that they could do, "because [for the reason] we have men right here that live in the light of the Lord, that have the Holy Priesthood, and hold the keys of the kingdom of God."

Honest-minded men are hardly willing to believe that God by his Holy Priesthood qualifies men to become adroit thieves, successful gamblers, smooth liars, and characters of like ilk. And when the language used by President Young is such that it bears the impress of teaching such an idea, there must be a better explanation offered than the one the *News* gives.

The "Josephites" have no disposition to misrepresent Pres. Brigham Young; he has long been dead, and it is wise to hope that the evil he did, if any, might die with him; but the conditions are such that the axiom, "The king is dead; long live the king," is forced upon attention. President Young was a man placed by fortuitous circumstances at the head of a people whom he led to the founding of a State; a man who shared a large part of the nation's attention in connection with the church organized in 1830. His teachings have been held to be but a continuation of work begun by Joseph Smith, the prophet; and hence have been given value and importance.

The Reorganized Church has held that President Young overstepped the bounds of correct teaching, thereby leading many astray. Such teaching as is given above is among the things held to be incorrect.

THE FAMINE IN INDIA.

It may be that we in this favored land, blessed by the things put forth by the sun and moon, and the earth so bountifully, do not prize our condition as we ought; but by comparison we may perhaps estimate it.

According to Lord Curzon, Viceroy of India, there are 61,000,000, of people in the famine-stricken portion of India. Of these 30,000,000, are at starvation's limit, and 5,000,000, are receiving governmental help.

If Great Britain would turn the revenues it is costing her to subdue the Boers and expend them in feeding her starving subjects in India, it would doubtless save thousands of lives; but it is not likely that she will do this under present conditions. In the meantime the poor people are helpless; their condition being made worse by the visitation of the plague.

Lady Curzon, formerly Miss Mary Leiter of Chicago, has cabled the Chicago committee, as follows:—

UMBALLA, April 8, 1900.

Your generous letter received. My husband and I will be rejoiced to receive any help that Chicago may be willing to give toward our terrible India Famine. The government is relieving nearly 5,000,000 persons and the worst has not yet come.

We guarantee that every dollar subscribed will go to the relief of genuine human suffering. MARY CURZON.

We have received from Mr. C. C. Bonney, the Chairman of the Chicago Relief Committee, the following, showing the situation in India, and asking that we as a people help in the relief needed:—

BOSTON, Mass., April 16.—The Rev. Rockwell Clancy, a missionary at Allahabad, who is visiting his brother in Medford, said last night:—

"The condition of famine-stricken India to-day is something perfectly awful to contemplate. I cannot tell anything about the number dying, but when I left Bombay last February there were some 60,000,000 people suffering and over 30,000,000 were in dire distress, and of these but 5,000,000 were receiving government aid.

"It is not the cities, but the country places, which are stricken, and when you know that it is mostly among the agricultural classes, and that 80 per cent of the population of India is made up of tillers of the soil, you may be able to grasp in some slight manner the extent of the suffering at the present time.

"When the famine set in the people began to sell everying they had that they might get a little grain for food. They took the doors from their houses and sold them; sold their furniture and farming utensils; and then, when they had no longer anything to sell, they sold their children. The boys don't sell well, and the traffic is largely in girls.

"I saw girls in one town just before I came away being sold for thirty cents apiece. They were bought up by Mohammedans. But they won't buy the boys, so when the parents can no longer support their children they abandon them and henceforth they must get on as best they can. These cast-offs congregate about the doors of the grain merchants' shops, and the only way the proprietors can get rid of them is to throw out handfuls of grain, scattering it wide.

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The children pick and pick all day, and at night perhaps are rewarded by having collected a single handful."

Rev. Rockwell Clancy is the missionary whom Julian Hawthorne commended in the *Cosmopolitan Magazine*, during the famine of 1897, as one of the very ablest missionaries in India and a perfect specimen of American manhood.

CHICAGO, April 25, 1900.

To the Editor:—Inclosed we beg to hand you copies of news items in regard to the India famine. Similar items have been published in the Chicago papers and commented upon editorially. We would be glad to have you insert as much of the matter as you may be able.

It is our purpose to solicit from your people as much as they may be inclined to give to relieve this great distress.

Will you kindly act as our agent in this matter to receive such contributions and at the end of each week report to us and send the funds by check or post office order, to our treasurer, Mr. Keith?

In behalf of the distressed people of India, I am, Yours very respectfully,

C. C. BONNEY, Chairman.

Anyone who may desire to help the Chicago committee can do so by sending their contributions to the Editor of HERALD, who will forward to the Treasurer, E. G. Keith, 629 The Temple, Chicago; or if they prefer, they may send to Mr. Keith direct.

READ the letter in this issue signed, "A Gray-Haired Elder," and take note of the significance of it.

It is said that "To grow old gracefully is one of the hardest things to learn and to do." Latter Day Saints, however, should be able, if anyone is, to learn the difficult lesson.

A man who by earnest devotion to his work and unfailing steadfastness has won a place and honors in the Master's work can have no fear as to the final reception to be accorded to him. If he has outlived his strength of body and mind he should feel no spiritual disgrace at the filling his place by another at the will of the Master.

We welcome the phalanx of young workers. May the Lord give them greater increase.

BANISHED FROM HANOVER.

Spencer Clawson, son of Hon. Spencer Clawson, and Clarence Cannon, son of Angus M. Cannon, elders of the Utah Church, on a mission to Germany, have been ordered out of Hanover, as persons whose presence in that part of the Kaiser's realm is not grateful to the powers that be. At first but forty-eight hours were given them to leave, afterward two weeks were allowed. A stay after that involved a fine of from fifty to one hundred marks, or two weeks' imprisonment.

A third, Elder Burton, was also included in the order to "get out."

As in the case of those ordered away from Denmark, an appeal to the American Consul was of no avail.

Elders Clawson and Cannon have letters in Deseret *News* for April 7, giving an account of their arraignment and banishment because they were "Mormons."

The spirit of proscription for religious opinion's sake is not yet sufficiently exorcised to permit Utah's elders to compare notes with the Catholic and Lutheran faiths of Germany. Truly, great is the Diana of modern Protestantism and the rule of church and state. However, Messrs. Burton, Clawson, and Cannon are not the first who have faced fine and imprisonment for the sake of faith in the angel's message.

EXPEDITION TO SOUTH AMERICA.

We learn from Utah publications that a party of twenty-two, under the auspices of the "Brigham Young Academy," left Provo, Utah, April 17, 1900, on an exploring expedition to South America. We are glad that men who accept the divine authenticity of the Book of Mormon will have opportunity to visit the country where many of the stirring events related therein transpired, and from their standpoint make deductions from what has been or may be brought to light.

The *personnel* of the party is as follows: President B. Cluff, Provo; Prof. W. M. Woolfe, Provo; Gordon S. Beckstead, South Jordan; Prof. J. B. Fairbanks, Ogden; W. S. Tolton, Warren Shepherd, Beaver; H. E. Giles, Jr., George Q. Cannon (son of John Q. Cannon), Salt Lake; Eugene Roberts, Provo; Masher Pack, Kamas; W. M. Hughes, Spanish Fork; A. C. Kienke, Nephi; Lafayette Rees, Wales; Christian Olsen, Ephraim; Heber Magleby, Parley Nelson, Monroe; Royal Woolley, Kanab; W. R. Adams, Joseph Adams, Parowan; B. F. Higgs, Jr., Chester Van Buren; Orangeville, and Soren Hansen, Castle Dale.

We wish this party success. Though seemingly insurmountable differences exist between us and the people with whom this party is connected, we shall watch their progress with interest, and consider their discoveries and conclusions with the same care that we have ever given to others upon the important subject of American antiquities.

THE vacancy in the apostolic Quorum of Twelve, of the Utah Church, caused by the death of F. D. Richards, was at the late session of their conference filled by the choosing of Reed Smoot, son of Bishop Abraham O. Smoot, of Provo, Utah. So states the *Deseret News* of April 9.

UNITY AMONG SAINTS.

A recent number of the *Searchlight*, published by the Church of Christ, commonly known as "Hedrickites," has an appeal for unity among those who believe in the Book of Mormon and the divine mission of the Prophet Joseph. The appeal says in part:—

"It is quite certain that a great and glorious work is ahead of some part, or perhaps all, of the believers in the restored gospel. If the work is to be performed by all, then it behooves the different fragments to get closer together and attain a condition in which God may use them. If the work is reserved for one or two of the fragments to accomplish, then those who desire to engage in the work of the Lord should put forth an effort to discover who are the favored ones, that they get in line and harmony with the chosen."

The *Saints' Herald*, the organ of the Reorganized Church, copies the entire article with this comment:—

"We are prepared to say with our brethren of the Church of Christ, 'Let us have peace.' We have been of that mind for a long time. We are quite willing, nay, anxious for peace."

But the *Herald* finds that each of the three divisions is possessed of certain elements of faith, doctrine, and practice, which it believes to be essential. They include a code of belief, a system of practice, and a claim to authority to administer, and as long as there is not a sufficient unity of belief, there can be no unity of effort. The *Herald*, however, is willing to "welcome the evangel that will bring to pass this unity, no matter whence he may come."

We refer to this as one of the encouraging signs of the times. When the need of unity is felt by the followers of the Nazarene, a great work is about to be accomplished.

A common ground to stand on is undoubtedly the first consideration, but this must not be one prepared by human wisdom, for the accommodation of ambition. It should be no compromise for the sake of gaining a point. The ground must be pointed out by the divine Master, and all must bow in humility to his will. Only so can a lasting union be consummated.

The Apostle's plea for union among the Corinthians is applicable to the present case. When he heard that there were divisions in that branch of the church, he besought the brethren, "by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions." He pointed out that there was no cause for contention, because no flesh has anything to glory in, in the presence of the Almighty, except "he that glorieth, let him glory in the Lord." There can be no strife about that. He that takes pleasure in divisions, the apostle declares, is yet "carnal," and unfit for the spiritual food that becomes a mature person. Having thus characterized the condition of "fragments," he points out the common ground on which all can unite. "For other foundation," he says, "can no man lay than that is laid." All that can be done is to build upon that foundation, and the day cometh when the value of that work shall be revealed. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss."

This gives a key to the present situation, as well as to the past. The foundation has been laid by the Lord himself, and it has been dedicated by the blood of as noble martyrs as ever received an imperishable crown of glory. It is for us to build on that foundation in the fear of the Lord and under the guidance of his Spirit. To the extent that this is done, there will be unity. To the extent that selfish, "carnal" motives inspire the work, there will be contention.

The key that was given to the prophet, when he was anxious to know the will of the Father, is still available: "If any of you lack wisdom, let him ask of God." If the

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subject of unity is studied with a prayerful heart, God will certainly point out the way and grant power to follow it until the desired goal is reached.

The foregoing is from the *Deseret News* for April 7, and is undoubtedly an expression of sentiment held by all genuine believers in and lovers of the angel's message and the mission of the Seer of Palmyra.

The difficulty in the way will likely be an agreement as to the "common ground;" such common understanding as to the scope of the apostle's words to the Corinthians; "that ye all speak the same thing and that there be no divisions."

Divisions now exist. How shall they be reconciled? What common denominator shall be used to bring the differing fragments into a unit as a whole?

We suggest the standards of faith, belief, and practice as found in the Bible, Holy Scriptures, Book of Mormon, and the Doctrine and Covenants as published by believers from 1835 to 1869 inclusive; and as stated in the declaration of belief published from the pen of Joseph Smith the Seer in 1842 and 1844.

A NEW BOOK ON COLORADO.

By the kindness of P. S. Eustis, General Passenger Agent of the Chicago, Burlington, and Quincy Railroad, we are in possession of a new book on Colorado, just off the press, which is unusually interesting and artistic. It is on the subject of Colorado, fascinatingly written by James W. Steele, a descriptive writer of great force. The book is lavishly illustrated by engravings of a high order, and the printer's art has not been handicapped by an effort to save expense. To anyone interested in the grandeur of Colorado scenery and particularly to one contemplating a visit to the country described, the book will be indispensable. Copies can be had by sending a letter of request accompanied by six cents in postage stamps to Mr. Eustis, at his Chicago address, 209 Adams Street.

COLONEL BAKER'S FUNERAL.

The funeral of the late Col. Robert Hoapili Baker was held yesterday afternoon at four o'clock from Mililani Hall. The services were conducted by Gilbert J. Waller, according to the rites of the Reorganized Church of Jesus Christ of Latter Day Saints, of which the deceased was a member. The body lay in state from two o'clock to four, and during this time many hundreds took a last look at the face of the departed. As an Hawaiian alii, descended from the line of Liloa, King of Hawaii, the deceased in his burial received royal Hawaiian honors. The coffin was draped under a purple velvet pall, on which were arranged the many decorations he had received during life. Large kahilis were placed at the head and foot of the coffin. Black clad kahili bearers waved kahilis over the coffin during the time the body lay in state. On the coffin were a number of rare Oo and mamo feather leis.

The pallbearers were E. K. Lilikalani, Samuel Nowlein, James H. Boyd, Samuel Parker, George C. Beckley, H. F. Bertleman, Robert Parker, and John D. Holt.

The Government Band and a detachment of police acted as escort. The interment was in Kawaiahao cemetery.—*The Hawaiian Star, April 9.*

QUESTIONS AND ANSWERS.

What is the teaching of the church in respect to universal salvation?

The church as a body has not passed upon the question of universal salvation. But the consensus of belief of the eldership is to this effect; that the books of the church warrant the belief that through the atonement of Christ *all* men will be resurrected, he having won the victory of Death, Hell, and the Grave, saving men from the consequences of original sin, and permitting them to answer upon their own responsibility for their own belief, words, and deeds.

The Book of Mormon clearly teaches that all will be resurrected; so does the Bible and the Doctrine and Covenants; but all are not raised to glory, honor, life, and power. Paul teaches the three glories in 1 Corinthians 15; Jesus, in Matthew 25; the Doctrine and Covenants in the vision.

There is the resurrection of the Saints, the honorable men of the earth, the heathen, and the wicked. The universal salvation attaches to the gospel scheme because of the intervention of Christ in man's favor; but does not mean, or imply that all are saved unto the fulness of glory, this remains to those who are obedient to the commands of Jesus.

Jude called it the "common salvation;" and Paul writing of the other calls it the "better resurrection."

Does the church think it right for an elder to teach universal baptism for the dead?

The church knows nothing of such a theory that we are aware of. It is not taught by any of the elders to our knowledge.

We suppose a man would have the right to state his opinion on the subject; but would not be entitled to teach such a theory as the faith of the church, for it is not.

Is it proper for an elder to preach and to give testimony as to his knowing his wife in the resurrection? Or, if so, in what sense do you think he is right to teach it?

A man may hold such view and state it as his opinion on the subject of the resurrection, and the life which is beyond.

Paul stated, "It doth not now appear what we shall be, but this we do know that when he appears we shall be like him." It is therefore a matter of some latitude of belief as to the conditions which shall obtain on the other side of the vail.

The church cannot suppress men's thoughts and opinions to the destroying their right to think and right to speak. Hence we must permit men the expression of their beliefs in proper times and places.

Is it sufficient ground for a charge of apostasy, or unchristianlike conduct, for a member to be averse to Sunday school work, and always talking against it and finding fault with the Quarterlies?

No, we think not. Such a person is, however, a disturber of the public peace of the church, if he thus exhibits his objection to Sunday school work at improper time and in improper places. His views are his own, and he may express them in proper time and place.

What shall we do with a member who insists on having his name taken from church record when he is not guilty of unchristianlike conduct, and still claims that he believes the doctrine is true?

The conference decided that such continued demand should be taken as evidence of apostasy, and the one so demanding name removed labored with and dealt with as provided. We think, however, it would be better to let the party go his way quietly and leave time and the Spirit to work a cure. We do not believe in compelling a man to commit a constructive crime. If he be dealt with at all, comply with the rule.

Is it right for a lay member to superintend or teach a Sunday school?

Yes; if the one so acting has the qualifications to superintend and teach.

Is it right for a lay member to call to order and open and close a prayer meeting when there is no minister present.

Yes; there is no reason why not.

CONFERENCE.

The conference which has just passed was one of great interest. Whether the work done shall be productive of good remains to be told by the passing of time.

It had been looked forward to in great anticipation by the most of those attending it, and doubtless many went from it disappointed. However, the philosophic Saint (and what Saint is not a philosopher?) will not be willing to concede that he was not prepared for the issue, be it good or ill. For each carried with him from conference the assurance that the consciousness that the motives which underlie human action were with the representatives assembled good, and no man wrought for himself alone, the desire to be found doing for the Master being the paramount incentive to thought and labor.

Much of the work done, though unpleasant at the time it was taking the attention of the body, will result in permanent good to the church; like some things bitter to the tase, it will leave a sense of sweetness on the palate at the last.

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The preaching was of an educational nature characteristic of the men who taught, calculated to lead the thoughts to the better side of life and its issues; to create steadiness of mind in them who heard, and to show the unchangeable goodness of God, and give a better appreciation of the "law and the testimony."

Having been permitted to attend all the business sessions, we were struck with the unflagging attention of the conference membership, from those who were members by virtue of office to those who were delegates only by being chosen by branch and district. Many from the opening to the close showed an absorbed interest in every measure and topic presented and discussed, and we believe that those who voted did so with an unusually good understanding of the questions submitted for decision.

We call attention to the fact that the affairs of Graceland College are in the hands of a new Board of Trustees, who will act in the united capacities of the two boards of trustees and directors, heretofore existing. The men who were chosen as this new board are men of sterling character, and worthy of confidence, who have the interests of the college at heart, and will do all that can be done under the conditions which exist to bring success to the movement. We certainly ask for them that moral and financial support requisite to enable them to do what they were appointed to do.

A measure was set on foot during the session to raise the college debt by popular subscription, by securing the names of one thousand who will give $25.00 each. We learned that names to the amount of over $3,000.00 were at once secured. A list was printed and handed to many who will continue the effort at their homes. It is a feasible scheme and should meet with universal favor. There should be no hesitancy in pushing the matter to a success. Of course anyone may sign for more than one share of $25.00, —several did this three or four or more times over, and it is to be hoped there will be hundreds who will do the same. Two or more may, also, join in one share, thus bringing the matter home to the abilities of those who may be willing but not able to do more than a little. *Give it a push, brethren! Don't let it fail!*

The Board of Publication has also changed complexion, there being but two of the old members on the new board. Bishop Kelley is president of the Board, while Bro. John Smith, of New Bedford, Massachusetts, is business manager, and will look after the business part of the Herald Office with zeal and fidelity.

A larger number of missionaries than usual has been appointed, and from the spirited manner in which they take hold of the work, we gather that they fully intend an excellent year's fruitage shall follow their labor. May God give the increase, should be every man's prayer.

The aggregate of baptisms the last year is gratifying, and shows that the Lord still has a people scattered among the nations, waiting for the voice of the Good Shepherd, whose voice they know and whom they will follow. Strive that the next report of the Recorder will show a still greater increase.

While much is being said about the gathering and more or less anxiety felt about the conditions under which our work is being done, there is a quiet, steady ingathering into the "regions round about," by what we are fain to believe is a good, earnest, helpful class of Saints who will be able to be of service when greater demands are made upon the faithful than have hitherto been demanded. We do not hesitate to advise those who wish to get nearer to the center and who can do so without wasteful sacrifice to gather into the regions once occupied by the Saints, purchasing their lands and homes in honesty of purpose, and living as becomes honest men and women, much more Saints who look for a coming Lord and Redeemer.

In doing this adopt whatever shade of political faith may seem best to your judgment; but avoid the political wrangles, remembering that while there are good men and good citizens in all parties, there are also bad men, unscrupulous and ambitious in these parties, and that politicians as such are largely after the places of power and emolument in the interest of self, and all too frequently forget the good of the people in their greed.

It is our duty and business to preach the peaceable things of the church and the kingdom to come; which, if the principles thereof can but obtain will make men and women good citizens of the state, because they are good men and good women.

Zion in its best sense is the "pure in heart," in its applied sense it is the enrolled host of the members of the body of Christ, the church; but in a restricted sense it is the land of Zion, the place where the pure in heart may dwell if they will so to do. Whoever, then, proposes to move into Zion should do so with the full purpose to live a true, devoted life in Christ, to be carefully industrious, economical, living within their means, keeping out of debt to their enemies, or those not of the faith, because of the trouble possible to ensue in case of failure to pay; and to those in the faith, because of the trouble and scandal to both, in case of failure to pay, and for the sake of the peace that the man has who can in honesty say, "I owe no man anything but my good will."

Debt is a burden, an incubus, a canker that hurts the mind and spoils the peace of an honest man and should be avoided by all, irrespective of class, or difference in faith.

He who lives in Zion must conform to the laws of the land, for two reasons; one, for the sake of a peaceful and contented life among his fellow citizens; the other, that he may keep the commands of God free and untrammeled. "He that keepeth the laws of God hath no need to break the laws of the land," and he that keeps the laws of the land may without question keep the law of God.

The conference was remarkably well attended. The room was too small. Not all who came could have access to the floor on which the sessions were held. By this we are admonished that there will be an effort made at the April session for 1901 to secure right *ex officio* for all of the lesser priesthood. Should this prevail it may be as well that the conference take the matter of a place to hold the yearly assembly in which a house large enough to hold all who may come, including all lay as well as official members may find place, and do away with the delegate system altogether, thus making all who might be present members of the assembly, entitled to voice and vote. We suggest that this be taken into consideration by those who may be chosen to attend the session for 1901.

APOLOGY.

The *Deseret News* for April 30 publishes a letter from Quincy Anderson, Ozark, Missouri, in which Mr. Anderson states:—

> I will say that I never authorized this elder friend of mine to let anyone else read this letter; neither did I authorize him to send it to the editors of the *Saints' Herald* to comment on.

This is in reference to the letter written by the editor of the *Deseret News* to Mr. Anderson which was published in the HERALD with comments.

Accepting the statement of Mr. Quincy Anderson showing that we were in error in using said letter, we hereby apologize to Mr. Anderson and the editor of the *News* for that error.

EXTRACTS FROM LETTERS.

Bro. E. F. Shupe wrote from Denver, Colorado, thus:—

> The weather for April has been the worst in the history of the country; rain and snow till there have been about eight inches of water, something unprecedented in the history of April for Colorado. The Platte River has almost reached the danger line, and it is still raining and snowing. No services at the church yesterday on account of the storm. This is the second Sunday this month that it

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has stormed the entire day, thus hindering church work. Our meetings at Lakewood are quite well attended and the people seem interested.

EDITORIAL ITEMS.

"A decided sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour mill lately started there. The building in which the light has been introduced is near to the supposed site of Calvary, and close to the Damascus gate. It need hardly be said that the Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil; and up to the present time, while gazing with wonder, have been keeping at a respectable distance."

"Dr. Hillis, the pastor of Plymouth church, Brooklyn, in a letter to the presbytery of Chicago, declares that he 'became convinced that the grounds of the old theological system had been destroyed, and that a new basis must be found.' After several years of mental doubt and distress, he says, 'I found a new basis in science, interpreted from the point of view of theistic evolution.'"

Subscriptions for the SAINTS' HERALD and other church publications are always in order.

Original Articles.

LATTER-DAY EVENTS.—NO. 2.

SERMON PREACHED BY PRESIDENT W. W. BLAIR, AT LAMONI, JANUARY 6, 1895.

The preacher said: By request of the president, I continue the subject that we had under consideration last Sabbath, of latter-day events in the light of prophecy. I don't expect to exhaust the subject, or anything like it, to-day, but to proceed with it as far as we can.

I read, first of all, some portions of Holy Scripture suggestive of the all-important fact that, God manifests beforehand, by the voice of his prophets and revelators, important events that are to transpire in respect to his people, and in respect to the nations and of things of heaven and of earth.

There is nothing, I apprehend, unless it should be the full, personal inspiration of the Holy Spirit, that goes so far to beget intelligent faith, and to confirm that faith, as the recorded revelations of God when supported by their fulfillment in subsequent events. This has ever been held, by eminent teachers, to be one of the very strongest evidences supportive of Christianity.

I read here a portion of the 41st chapter of Isaiah, commencing at the 21st verse, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that they may consider them, and know the latter end of them; or declare us things for to come." God is here reasoning with Israel, as to the evil of trusting in idolatry, as to their trusting in teachers who are not divinely inspired. In verse 23 is a proper challenge; it has come down to our day, and we would do well to profit by it: "Shew all things that are to come hereafter, that we may know that ye are gods." I read another verse or two in chapter 42, containing the same sentiment: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass [that is, what God had declared], and new things do I declare; *before* they spring forth I tell you of them." And so we might appeal to various other portions of scripture suggesting the foreknowledge of God.

You will find in the words of Jesus Christ where, in speaking in reference to his crucifixion, the period of his humiliation, Jesus foretold his disciples, repeatedly, that such an event as that would come, and he tells them of these things so that when they are come to pass then they might believe; it should be a means of confirmation, a source of strength, to establish and to confirm them in the divinity of the work intrusted to them. I read now a portion of the words of our Savior as recorded in the 21st chapter of Luke, and would respectfully suggest a careful reading of this chapter in the light of recorded history and of events transpiring in our own day. I have had occasion to do this in days that are past and gone, in seasons of great trial, in the midst of doubts, to see whether I had indeed placed my feet upon the everlasting Rock. I went into an examination of the word of God in connection with authentic history, and I found it a source of support of great value to me. I will commence at verse 24—(the preceding verses relating to events that would transpire with the disciples, and with the Jews, up to the time of the scattering of the Jews from the city of Jerusalem), and speaking of that time and the scattering of the Jews, he says: "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations, [how true that has proved to be], and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." How remarkably, truly, this has had its fulfillment, first under the feet of the Romans, then of the Saracens, afterwards the Crusaders, then again under the feet of the Turks, where it remains to-day. But Jerusalem is passing rapidly out of this condition, and it is now essentially under the feet of the Jews, one of the most remarkable events that could occur in the nineteenth century to prove the divinity of Christ Jesus our Lord. Eighteen hundred years ago he made this prophecy, and its fulfillment is one of the most important, leading events now occurring. According to history, that land for eighteen centuries has been under the feet of Gentile nations, has been barren and waste in the eyes of all that have passed by, and God is now blessing it, and it is passing from its thraldom to Gentile power. It is prophetic, indeed, that the literal seed of Israel shall return from their captivity, but "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles shall be fulfilled."

We assume that what is now occurring in respect to Jerusalem and the Jewish world, is in itself an unfailing evidence that we are living in the time when "the times of the Gentiles" are being "fulfilled." Jesus said then, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity: the sea and the waves roaring." These conditions have begun to obtain in this nineteenth century,—signs in the sun, and in the moon, and in the stars, of great importance, have been seen, and are attracting the attention of the civilized, and enlightened world, filling the mind of all with awe and astonishment. Not only would signs be seen in the sun, and in the moon, and in the stars, but upon earth would be "distress of nations with perplexity." Turn whithersoever you will, in the land of America, North, South, or Central, or whether you turn to Europe, to Asia, to Africa, or the islands of the sea, and you see that this prophecy of Jesus Christ is having its literal fulfillment, namely, "upon the earth distress of nations with perplexity."

It is said by the ablest minds of to-day that all Europe, large portions of Asia, and portions of Africa, are in such a state of ferment, that at any moment the most populous parts of earth will be involved in war and commotion, and that of such a sanguinary character that it will change the entire political geography of the world,—one of the most dreadful periods of time the world has ever known. And when I state that now, in the western part of Asia, and in Europe and northern Africa, there are more than twelve millions of men under arms, and that more than twenty-four millions, could speedily be summoned

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you can comprehend, to some degree, the dreadful situation of the world as it exists to-day. And it is by reason of this formidable armament that there are such perplexities existing in the land. Consider for a moment the amount of labor and of wealth it takes to sustain this wonderful military force, and you discover one of the means of bringing about this state of perplexity.

With regard to the condition of the world, the people, largely, instead of being patriotic and desiring to benefit the entire race are looking to their own honor, their own gain, little respect to their neighbor, and this adds to the perplexing conditions of to-day.

Again the Master says, "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Of these important events predicted by our Savior, we have not time now to speak at length. Suffice it to say that, you have books and papers published by the church which will furnish you statistics concerning earthquakes abounding by sea and by land, of tidal waves upon the sea, the storms and tempests sweeping over the ocean, and these conditions are evidences that we are living in the latter days. "Why," says one, "there have always been storms at sea—the sea and the waves roaring." Yes; but the Master called attention to the fact that these events would be more prominent in the last days, and be signs of the near approach of his coming. These occurrences have been more frequent and notable since 1860 than ever before.

Again: "Men's hearts failing them for fear of that which is coming on the earth." Probably no time since man has been upon our planet has the race been more actuated by fear in respect to future conditions of the world than in the times in which we are now living. This in itself is a remarkable evidence of the fulfillment of the prophecy of the Savior; we see it having its accomplishment in our our own times. Again the Master says, "The powers of heaven shall be shaken." Mark you, after this, "then shall appear the sign of the Son of man in heaven, and then shall they see the Son of man coming in a cloud with power and great glory;" when we see these events transpire, we may know that the coming of the Master is nigh at hand—not five hundred, nor a hundred years off, but that it is near at hand. For "the Lord Jesus shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." These are latter-day events, and hence it is that all the Saints nowadays are certainly Latter Day Saints.

I read you another passage but can only give you some of the outlines,—cannot enter into any lengthy discussion on this important point. Upon last Sabbath I made brief mention of the late rapid increase of crime, its universality, and made a few comments upon it. We have not time to-day to give you very lengthy statistics upon it, but to invite your attention to it. I have here a statement Prof. Andrew D. White. He says crime is greatly on the increase. He is giving his attention to these matters, looking up statistics of the past, and of the present. He discovers that crime is rapidly moving in power, iniquity is sweeping out like a great flood. In 1892 Prof. Geo. P. Upham, of the Chicago *Tribune* said that murder, suicide, lynching, and everything of that kind, in the United States alone, in ten years from 1882 to 1892 had increased "more than four hundred per cent." President Brinkerhoff in his address last year before the National Prison Congress, said, "The tide of criminality is growing stronger; it is rising with a continuing swell." All this is remarkable, and very notable from the fact that the claim has been put forth for more than half a century, and perhaps for a full century, that the world was coming into vastly better conditions than it ever had been before, and that by the means of Bible and tract societies, and various other agencies the civilized, and even heathen world will become converted, and in this way the reign of Christ would be ushered in. But the Bible does not teach us that this will be; it teaches on the other hand, in speaking of the latter days that "iniquity will abound," and that just prior to Christ's second advent, as in Matthew 24: 12, etc. The same is set forth in the Book of Mormon, and in the Doctrine and Covenants, that iniquity prior to the coming of Jesus Christ will abound. One cause for its abounding in these last days, "the time of the end," is the increase of human knowledge and increased opportunities by which to perpetrate crime, — these are greater than in preceding centuries. Crime in the United States, from 1882 to 1892, increased as we have seen more than four hundred per cent. This is simply dreadful! It disappoints the hope, it refutes the claims and the teachings of the religious world for the last two centuries at least, while it confirms and establishes the teachings of the Latter Day Saints. For, from the very first, when the angel first appeared to the Seer in 1827, and even before that, the announcement was made that spiritual darkness and sin would sweep out upon the world; there would be a great increase of abominations among the sons of men, nevertheless the gospel of Jesus Christ would go forth conquering and to conquer, to prepare a people who would be prepared for his coming. This confirms the teaching of the Latter Day Saints from the very first, and, as we have said, refutes the claims made by religious teachers and ministers for the last two centuries at least. In the Doctrine and Covenants, section 45, paragraph 4, is a statement with regard to the rapid increase of iniquity in these latter days, and in the book are many more of the same kind.

I introduce to you now another class of evidences to demonstrate the fact that we are living in the latter days. The Bible clearly informs us in the Revelation of St. John, and notably in the 16th chapter, 13th and 14th verses, that in the latter days, at a certain time, "three unclean spirits like frogs" would "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;" and the revelator declares that

> They are the spirits of devils, working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The mouth is that which speaks; that which receives; that which communicates. I have not time to enter into an examination of this scripture in all its bearings, but simply to tell you what the prophecy declares, that in the latter times, —prior to the overthrow of "Mystery Babylon,"—that three unclean spirits would go out of the mouth of the dragon (Pagan Rome), out of the mouth of the beast (Papal Rome), and out of the mouth of the false prophet (Mohammedanism); and I suggest right here, that all these organizations have been and are largely actuated by demon spirits, spirits that are not of God. In the morning of time, in the garden of Eden, Satanic power was manifested to mother Eve and influenced her to disobey the commandment of God. In holy writ we see how nations were finally overthrown by this same power, and we are told in the 18th chapter of Deuteronomy, that God commanded that Israel should not have any necromancers among them, or a wizard, or a consulter with familiar spirits, or enchanters, or a witch, or a user of divination, or anything of the like, for, the Lord says, "because of these abominations the Lord thy God doth drive them [the Canaanites] out from before thee." These seemed to be the crowning sins, for by reason of them they forgot God. When they submitted to these workings of Satanic spirits, they surrendered their personal agency in these matters, and they were liable to be led wherever these spirits would lead them, being subject to the

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seductive, perverse influence of spirits that were not of God. Ahab, king of Israel, was led to degradation and ruin by evil spirits. They were permitted to enter into his "four hundred" prophets, and they prophesied to him a lie. He led his army to battle against Ramoth Gilead, being influenced by what these prophets said, and was slain. His death was foretold by Micaiah, a prophet of God, who, when interrogated by the king as to his going up to the battle, prophesied and said, "Behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—1 Kings 22:23. This one prophet stood there in the presence of the king, his life in his hand, and boldly, faithfully predicted what would come to pass, and it transpired as he said.

We don't say it in hurtful reference to any person, or any party, that we recognize modern spiritualism as being in a preëminent sense this deceptive power that would go forth from these three classes of spirits proceeding in these days "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Suffice it to say that much of my information on that point came from more than human source, and that it began to be given me many years ago. Spiritualism had its rise in 1848 (in its extraordinary and widespread manifestations), in the State of New York, in the month of March. And notice, if you please, that it was but a few years after the gospel had been restored, and was being promulgated to the sons of men. It was only a few years after God had inspired Joseph the Seer to lay the foundation of this wonderful work, wherein we rejoice, that these marvelous manifestations of spiritualistic power were exhibited, (satanic craft and power follow close upon the work of God,) and we are told that in about 1882 the Spiritualists among the civilized nations numbered more than thirty millions. One of the leading lights of that order, a man of influence, a great writer, a very prominent man, Robert Dale Owen, says it was not their work to organize societies, or anything of that kind; but that the genius of the work of Spiritualism was one of reform, a work of enlightenment, as he phrases it. It has gathered among its members some of the most prominent minds of America. Judge Edmunds, of New York, did much in the advocacy and defense of Spiritualism. So did Professor Hare. In Great Britain, we find that many of the leading minds there embraced it. Professor Wm. Cookes, one of the most learned scientists of his time embraced it, advocated and defended it. Spiritualist writers and lecturers usually endeavor to establish it as being in harmony with primitive Christianity. In Great Britain, Mr. Owen says, Spiritualism had its greatest success with the gentry, and the nobility. It also obtained the attention and favor of the crowned heads of the world. It entered the Cabinet at Washington as early as in 1864-5-6. I was laboring in Pennsylvania at the time. Some of the leading men of Spiritualism were consulted as mediums with respect to our national affairs. It has accomplished its greatest work by its insidious movements in the churches, and in the departments of government. It is still going to the crowned heads of Europe. The prophecy declares that these "three unclean spirits" would go forth "unto the kings of the earth and of the whole world." It was to be a universal work. Its closing work was to occur just prior to the second advent of Jesus Christ our Lord. We have proof that its work is fulfilled in our own times, hence these times are the ones predicted—these are the latter days.

We trace the manifestations of spiritualistic power from the morn of creation to the Caananitish nations, to the days of the kings of Israel, and now we come to the days of Jesus of Nazareth, and there it was manifested in a person possessed of a power so that he could not be bound even with chains. When Jesus passed near the demon spirit said to him, "We know who thou art, thou Son of God; hast thou come to torment us before the time?" That spirit had knowledge that the Jewish world with all their enlightenment did not possess,—they did not know Jesus the Son of God. The tabernacle of that poor man was possessed with Satanic power—a demon spirit—and Jesus commanded it to come out of him, and the man was found clothed and in his right mind.

At Philippi Spiritualistic work manifested itself thus:—

> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the Spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.—Acts 16: 16, 17, 18.

Paul and Silas suffered it until they saw that the church was likely to be compromised by it, then Paul turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And when her masters saw that the hope of their gains were gone, they caused the arrest of the disciples, and they being placed in the Philippian jail, the Lord made use of the opportunity, for when they were in prison and their feet in the stocks, they prayed and sang praises to God, and by and by an earthquake took place, they were released, the jailor took them to his house, and a wonderful work of conversion came from it. I mention these instances to show that these manifestations of satanic power had away back in the days of the Canaanites, were manifest also among the children of Israel, and in the days of the Savior, and in the time of the apostles. This power was also manifested in the days of Justin Martyr, and of the early Christians. By virtue of the power that the church had, in the name of Jesus Christ they cast out those evil spirits by their prayer and faith. These evil spirits were to be made manifest in the latter days. I read the 16th chapter of Revelation:—

> And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. [As when Moses delivered the children of Israel out of the land of Egypt.] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, [notice the fact that, in that period when this prophecy should have its accomplishment, the people of God would be known as "Saints," and there would be "prophets," and that their blood should be shed—some of them—bear it in mind,] and thou hast given them blood to drink; for they are worthy. And I heard another [angel who came] out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. [Whoever will study the history of modern Rome, and especially since 1870, will conclude that a vial has been poured out upon the seat of the beast.] And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [That was to be preceded by the killing of saints and prophets, in the order of the prophecy.] And I saw three unclean spirits like frogs [perhaps from their being so numerous] come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. [Note what follows.] Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments,

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lest he walk naked, and they see his shame. —Rev. 16: 1-15.

In regard to the operation of these evil spirits, there are many ways by which they work miracles to deceive mankind. One is by electro-magnetism. By this means, this natural force, skilled men can operate on certain temperaments, gain control over them, and influence them, so far as can be possible, to do all that the operater wills them to do. The question, Is it possible that these intelligent demon spirits, known as the "spirits of devils," can be brought into union with people through electro-magnetic force and inspire them to do—so far as in the power of human to do—wonderful miracles and deceive the people? A man in Kansas has been recently convicted of murder in the first degree because he used hypnotic power over a man and inspired him to go and kill his neighbor. A similar case is being tried in Minneapolis, where it is claimed Hayward hypnotized Blitz and influenced him to kill Miss Ging. In a large hall in Washington I saw a number of individuals brought upon the platform by Prof. Carpenter, a hypnotic operator, who in five or ten minutes had them under hypnotic control, and they would do whatever he willed them to do. At one time they were professedly stealing peaches. He bade them be careful and not make any noise and disturb the old farmer and his dog. In an unguarded moment he said, "Look out! the old man's coming! there comes the dog!" One of them started, leaped and climbed up the window casing, clinging to the framework, went up and up and never stopped until he perched on the top of the window cornice watching for the dog. How the man ever got there was a wonder to me. They had to get a ladder to get him down. Here is a manifestation of hypnotic, mesmeric, or magnetic control over the minds and persons of individuals. Now if skillful men—embodied spirits—can do all that, it is no wonder that "spirits of devils"—unembodied spirits—can do all that, and more, and cause the evils mentioned in history concerning their work, and what is predicted of them in the latter days; and I state it as a possible, probable fact that this satanic work is one of the leading causes of the present rapid increase of crime. It is caused by satanic power; it is influenced by satanic spirits that have gone forth to all nations, and even to the kings of the earth. These are important matters. The prophet predicted that such an event would transpire, and that it would be just before Christ Jesus should "come as a thief." We are living in the very time when this flood of satanic power is sweeping out upon the nations; it is the same power that was manifested in the garden of Eden, also in the days of the Caananites, in the days of Jesus of Nazareth, in the days of the Apostle Paul and other Christian ministers of his time. God has declared by his prophets that in the last days Satan would "come down among men, having great wrath, because he knows he hath but a short time." Go to the Book of Covenants, also to the Book of Mormon, and there it is plainly revealed, and the time identified, when many evil spirits would go forth in great power to the world.

I shall now have to say as I did last Sunday, We have only got into the merits of the case, but will have to quit. Sometime hereafter I may take up some other prophecies pertaining to the latter days. Latter Day Saints should be posted with regard to them. I can only say in conclusion, that prophecy clearly indicates the overthrow of spiritual Babylon. The same year in which spiritualism was manifested in the United States, namely 1848, all Europe was politically convulsed, the effects of which are seen to-day. Spiritualism soon spread throughout all Europe. The hearts of the inhabitants there were touched by the insidious enemy of the race of mankind. The result was seen in its great turmoil. Spiritualism has affected the world in a religious, political, and social way ever since.

The Bible says in effect, that in the latter times, prior to the coming of Jesus Christ, there would come the overthrow of kingcraft. How true the prophecy! And again, that priestcraft would be overthrown; there would be greater liberty, on the part of the people, to live and think and act for themselves. There were times when mankind must think along in the same grooves with the preacher; you must talk in express harmony with the priest; but, thank God, that time has passed away. Since the opening of this latter-day dispensation the fetters have been stricken off; mankind are thinking for themselves and act for themselves. Then in regard to human slavery, the nations of the world, with one or two exceptions, looked upon it, until of late years, with favor; but now they denounce it as a horrible institution and rejoice that it is passing away. The shackles of the slave have fallen at his feet! Liberty is on the march! Freedom is in the ascendancy. In the Bible we find prophecies concerning whirlwinds that should go forth in the latter days; one in particular is in Jeremiah, 23: 19, 20, where it is said:—

Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, until he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

There has never been, in all the history of the past, before this century, such frequent terrible tempests, cyclones, and tornadoes, causing such destruction of life and property. The people are living in continual fear and dread of these things. This is true of all parts of the world. None are exempt from them. The first great cyclone of these latter days had its start in Jones County, Iowa, in June, 1860, and these whirlwinds have swept out to all the world. The Master said that before his second advent "the powers of heaven shall be shaken." These are the electro magnetic powers pervading the atmosphere. These powers of heaven are being shaken; they are being greatly disturbed in accordance with the prediction.

Again, the Bible reveals that angels will minister unto men in the latter days. The Bible reveals that prophets will be restored in the latter days. The Bible reveals that revelations from God to man will be had in these days, and that the kingdom of God will be organized as foretold by Daniel 2: 44. The Bible reveals all these leading latter-day events, and more. We are living in the times when these things are transpiring. It is beyond the possibility of reasonable question that these are the last days. God bless you and inspire your hearts to think of these things, and be prepared to make the sacrifice that our heavenly Father requires, in the name of Jesus. Amen.

MYTHS OF THE NEW WORLD.—NO. 4.

BY WILLIAM WOODHEAD.

THE JAREDITE, OR COLHUAS ERA.

According to the myths the Colhuas and Chichimecs were the first people in Central America and Mexico. According to the Book of Mormon it was the Jaredites divided into two factions. (See Ether 1: 1; 3: 7; 4: 1; 6: 4.)

The Colhuas era terminated, it is said, about nine or ten centuries B. C. The Jaredite era, according to the Book of Mormon, ended about 600 B. C.

The seven families in the myths and the Jaredite colony came from the tower of Babel; both were directed by Providence, and both located in Central America. The Colhuas were succeeded by the Mayas, and the Jaredites were succeeded by the Nephites. The Mayas came from the northern part of South America, according to Le Plongeon's reading of the Troano and his serpent chart; and the Nephites moved up into the north country (Desolation) from the land of Zarahemla (northern part of South America) before the Christian era.

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(Compare Alma 13:12 with 21:8, 9; 23:9; 30:2.)

The "land northward" was the country which the Jaredites occupied. (See Omni 1:10; Alma 21:9.) Moroni called the Jaredite country "this north country." (See Ether 1:1.)

"This north country," or the "land northward," or the "land of Desolation," always commenced at the "neck," or at the "pass," or "narrow passage." (See Alma 13:11; 22:5; Mormon 1:6.)

The Nephites sometimes divided America into but two lands; namely, the "land northward" and the "land southward." This Mormon does in Mormon 1:6; but then these two great countries were divided up into other lands or states, and ruled over by local judges, or kings, or chiefs, something like a governor of a State.

Now the distance from sea to sea, where the Jaredite country commenced at the south end, was only a day and a half's journey for a Nephite. "A Nephite" was *one* person. The local land which joined Desolation at this narrow place was Bountiful. Bountiful, in the later Nephite history, occupied the "neck," and was a local land or state, and lay between the land Desolation and the land of Zarahemla. In this land Bountiful was a very narrow place "from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country."—Helaman 2:8.

The Jaredite country then must have commenced at or near the line between Costa Rica and Columbia.

They built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.—Ether 4:7.

Thus we see that the man who made the Book of Mormon was on the lookout again. In fact he is never caught asleep, unlike the Roman guard, who took a short nap, and while doing so, a few timid and weak, downcast disciples rolled away the stone, broke the Roman seal, and ran off with the dead body of Jesus, and left the guard still sleeping.

The man who wrote the Book of Mormon must have been wide awake, up to date; no back number will do. He had one eye on the myths, the other on the substructure of ruins that lay hidden in the dense forests of Central America. He could see through the forests, the underbrush too. He could see that the ruins "stood upon older," "much older foundations." He could see that "it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch."

The author of "Doctrines and Dogmas" says that it was Oliver Cowdery who was in the "woods" with Joseph Smith. Were they down in Central America, in these "tropical forests," looking at the ruins which stood upon the older, "much older foundations," and there reach the conclusion that "it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch," eh?

If the Book of Mormon is true, then the authority of the Mormon Church is all right. But if it is *false*, then Mormonism may justly be branded as the most stupendous fraud of the ages, and its advocates are left without even the shadow of truth upon which to base their claim to divine authority.—Doctrines and Dogmas of Mormonism, p. 26.

Again he says:—

The Spalding story is a failure. Do not attempt to rely upon it—it will let you down.—Ibid., p. 25.

Glad of it; we won't have to thrash that old straw any more!

"If the book is true." Well, why not put the "book" on trial, instead of Elder Jason W. Briggs et al.? What if Elder Briggs did repudiate his own revelation? Peter said that Jesus was the Christ; but when conditions changed he didn't even know Jesus at all! What if Julian, the Roman Emperor, did go back to his idols? Did that prove Christianity either true or false? What if Arius of Alexandria and Brigham Young of Salt Lake did teach that Jesus was the natural son of Joseph? They could not measure the power of an infinite God.

How cunning the author of the Book of Mormon is! He locates the Jaredites in Central America and northward to our great lakes; and then he has the Nephites to reoccupy the Jared country, thus rebuilding their dilapidated structures. (Compare Book of Nephi 3:2 and Book of Nephi son of Nephi 1:3 with the antiquities above quoted.) Thus we have another witness—archæology—which comes along nearly a half century after the book is published, bearing witness to the biggest fraud of the ages! How does it come that a very bad man can have so many disinterested persons to bear witness to his veracity? We showed before that both legendary and linguistic science confirmed the Book of Mormon story in a very remarkable way; and now archæology comes and joins hands with other sciences confirming the "strange" story of the ancient nation.

Is this all accidental harmony again? Are we willing to let archæology go on the witness stand in this case and testify to the truth, the whole truth, and nothing but the truth? How it "whispers from the dust" that the antiquities of Central America are older than those of Mexico or Peru! How it whispers again that these cities were rebuilt by another people, thus confirming the "fraud" on these two main points!

BOOK OF MORMON DOCTRINES.

We will now turn to another line of evidences quite different from those above noticed, and in doing so we are met with the query, Could such a people as the book describes have lived and taught such doctrines on the American continent? Is God the Father of all, or only the few people that we read about in the Bible? "Of a truth," said Peter, "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Is it so that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"? If so, all stand in the same relationship to God, and may obtain his favors, because "he be not far from every one of us."

THE RESURRECTION OF THE BODY.

Nephi, like Job, knew that his redeemer lived; for, said he, "I have seen him." (2 Nephi 8:2.) Nephi taught the doctrine of the "fall," and an "infinite atonement," and the resurrection of the body." (2 Nephi 6:2; 1:6; 6:6.)

Mr. Brinton says:—

The traveler on our western prairies often notices the buffalo skulls, countless numbers of which bleach on those vast plains, arranged in circles and symmetrical piles by the careful hands of the native hunters. The explanation they offer for this custom gives the key to the whole theory and practice of preserving the osseous relics of the dead, as well human as brute. They say that "the bones contain the spirits of the slain animals, and that some time in the future they will rise from the earth, re-clothe themselves with flesh, and stock the prairies anew."

This explanation, which comes to us from indisputable authority, sets forth in its true light the belief of the red race in a resurrection. It is not possible to trace it out in the subtleties with which theologians have surrounded as a dogma. The very attempt would be absurd. They never occurred to the Indian. He thought that the soul now enjoying the delights of the happy hunting grounds would some time return to the bones, take on flesh, and live again.

Such is precisely the much discussed statement that Garcilasso de la Vega says he often heard from the native Peruvians. He adds that so careful were they lest any of the body should be lost that they preserved even the parings of their nails and clippings of the hair. In contradiction to this the writer Acosta has been quoted, who says that the Peruvians embalmed their dead because they "had no knowledge that the bodies should rise with the soul." But, rightly understood, this is a confirmation of La Vega's account. Acosta means that the Christian doctrine of the body rising from the dust being unknown to the Peruvians (which is perfectly true), they preserved the body just as it was, so that the soul when it returned to earth, as all expected, might not be at a loss for a house of flesh.—Myths of the New World, pp. 301, 302.

Mr. Prescott says:—

On the decease of an Inca, his palaces were abandoned; all his treasures, except what were

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employed in his obsequies, his furniture and apparel, were suffered to remain as he left them, and his mansions, save one, were closed up for ever. The new sovereign was to provide himself with every thing new for his royal state. The reason of this was the popular belief, that the soul of the departed monarch would return after a time to reanimate his body on earth; and they wished he should find every thing to which he had been used in life prepared for his reception.—Conquest of Peru, vol. 1, book 1, chap. 1, p. 46.

Their ideas in respect to a future state of being deserve more attention. They admitted the existence of the soul hereafter, and connected with this a belief in the resurrection of the body. They assigned two distinct places for the residence of the good and of the wicked, the latter of which they fixed in the centre of the earth. The good they supposed were to pass a luxurious life of tranquillity and ease, which comprehended their highest notions of happiness. The wicked were to expiate their crimes by ages of wearisome labor. They associated with these ideas a belief in an evil principle or spirit, bearing the name of Cupay, whom they did not attempt to propitiate by sacrifices, and who seems to have been only a shadowy personification of sin, that exercised little influence over their conduct. It was this belief in the resurrection of the body, which led them to preserve the body with so much solicitude.—Conquest of Peru, vol. 1, book 1, chap. 3, p. 84.

Mr. Josiah Priest says:—

A cross made of fine marble, beautifully polished, about three feet high, and three fingers in width and thickness, was found in an Indian temple. This, it appears, was kept as *sacred*, in a palace of one of the Incas, and held in great veneration by the natives of South America. When the Spaniards conquered that country they enriched this cross with gold jewels, and placed it in the cathedral of Cuzco. But how came this emblem of Christianity in America? — American Antiquities, p. 273.

Yes; "how came this emblem of Christianity in America"? that is what the writer is trying to find out.

Mr. Brinton says:—

It is true that a writer whose personal veracity is above all doubt, Mr. Adam Hodgson, relates an ancient tradition of the Choctaws, to the effect that the present world will be consumed by a general conflagration, after which it will be reformed pleasanter than it now is, and that then the spirits of the dead will return to the bones in the bone mounds, flesh will knit together their loose joints, and they shall again inhabit their ancient territory.—Myths of the New World, p. 302.

The Eskimos have a similar myth. They say:—

Then will He above blow once on the bones of the men and twice on those of the women, whereupon they will at once start into life, and lead thereafter a joyous existence.—Ibid., p. 303.

This is to take place when the earth is purified. (See Tales and Traditions of the Eskimo, p. 32, and the Central Eskimo, pp. 588, 589.)

The following is the form of a Peruvian prayer, as given by De Ore, a native of Peru, who held the position of Professor of Theology in Cuzco in the latter half of the sixteenth century:—

O Pachacamac, thou who hast existed from the beginning and shalt exist unto the end, powerful and pitiful; who createdst man by saying, let man be; who defendest us from evil and preservest our life and health; art thou in the sky or in the earth, in the clouds or in the depths? Hear the voice of him who implores thee, and grant him his petitions. Give us life everlasting, preserve us, and accept this our sacrifice.—See Myths, etc., p. 341.

WATER BAPTISM.

At appointed seasons the Tupi priests [of Brazil] assembled the people, filled large jars with water, spake certain words of power over them, and dipping in palm branches sprinkled their hearers. In the elaborate ritual of the Mayan priests the aspergillum, with which to asperge the sacred objects and the votaries, was an indespensable adjunct. The sacred fluid should be the dew gathered at dawn from the leaves, or that which flowed from a well of which no woman had ever tasted.

The use of such "holy water" astonished the Romanist missionaries, and they at once detected Satan parodying the Scriptures. But their astonishment rose to horror when they discovered among various nations a rite of baptism of appalling similarity to their own, connected with the imposing of a name, done avowedly for the purpose of freeing from inherent sin, believed to produce a regeneration of the spiritual nature, nay, in more than one instance called by an indigenous word signifying "to be born again."

Such a rite was of immemorial antiquity among the Cherokees, Aztecs, Mayas, and Peruvians.—Myths of the New World pp. 147, 148.

When an ancient Peruvian had laid bare his guilt by confession, he bathed himself in a neighboring river and repeated this formula: "O thou River, receive the sins I have this day confessed unto the Sun, carry them down to the sea, and let them never more appear." . . .

The order of baptism among the Aztecs commenced, "O child, receive the water of the Lord of the world, which is our life; it is to wash and to purify; may these drops remove the sin which was given to thee before the creation of the world, since all of us are under its power;" and concluded, "Now he liveth anew and is born anew, now is he purified and cleansed, now our mother the Water again bringeth him into the world." . . .

In Peru the child was immersed in the fluid, the priest exorcised the evil and bade it enter the water, which was then buried in the ground. In either country sprinkling could take the place of immersion.—Ibid., pp. 149, 150.

If we formulize these feelings we have at once the doctrine of "original sin" and that of "spiritual regeneration."

At the festival of Raymi at Cuzco and other places in Peru, the Virgins of the Sun would prepare "a fine bread or cake" from "maize flour," a fermented liquor of the country being prepared for the occasion, which was distributed among the people at the feast.

In the distribution of bread and wine at this high festival, the orthodox Spaniards, who first came into the country, saw a striking resemblance to the Christian communion; as in the practice of confession and penance, which, in a most irregular form, indeed, seems to have been used by the Peruvians, they discerned a coincidence with another of the sacraments of the Church. The good fathers were fond of tracing such coincidences, which they considered as the contrivance of Satan, who thus endeavored to delude his victims by counterfeiting the blessed rites of Christianity. — Conquest of Peru, vol. 1, book 1, chap. 3, pp. 96, 97.

What does this all mean? A future life in two states; "one for the good," and "one for the bad." The "resurrection of the body," "original sin," "spiritual regeneration," "born again," "water baptism," and the "Lord's communion" of "bread and wine." The Roman priests could see nothing in all of this but "the contrivance of Satan."

Prescott says:—

Cieza de Leon, not content with many marvelous accounts of the influence and real apparition of Satan in the Indian ceremonies, has garnished his volume with numerous wood-cuts representing the Prince of Evil in bodily presence with the usual accompaniments of tail, claws, etc., as if to reinforce the homilies in his text! The Peruvian saw in his idol a god. His Christian conqueror saw in it the Devil. One may be puzzled to decide which of the two might lay claim to the grossest superstition.—Conquest of Peru, vol. 1, book 1, chap. 3, p. 97, note 35.

Some of the Roman priests who first visited Mexico and Central America tried to account for the Christian doctrines there on the theory that St. Thomas had crossed over from India to this continent on his mission work, while others were like De Leon, who could see nothing but a bogus Christianity from the Devil to destroy their souls!

Mr. Brinton has another way of explaining these things:—

Had the missionaries remembered that it [water baptism] was practiced in Asia with all these meanings [regeneration, etc.] long before it was chosen as the sign of the new covenant, they need have invoked neither Satan nor St. Thomas to explain its presence in America.—Myths of the New World, p. 148.

So that we can take our choice and select the explanation for the appearance of these Christian doctrines in America that suits our fancy.

But will Mr. Brinton tell us when and where baptism "was chosen as the sign of the new covenant"? Jesus said, "My doctrine is not mine, but his that sent me." I understand by this that the gospel covenant was not made at Jerusalem, nor at Rome; it has no human pedigree, hence we cannot tell just when baptism "was chosen" as the sign of the new covenant. We read that Jesus was the Lamb slain from the foundation of the world. If the "Lamb" is that old, don't we see that the plan of redemption is that old too? because baptism is a part of that divine plan. (See Hebrews 6: 2.)

It is true that heathen nations, as Mr. Brinton says, taught baptism from the very remotest times. It was to them a new birth, spiritual regeneration. Does Mr. Brinton mean to say that after the heathen had found out what would be a good symbol for the new birth that Christ and the church adopted it as a suitable "sign of the new covenant"?

Mr. Ingersoll says that "the Eucharist, the most solemn rite of the church, is older than the church,"—how old is the church?—thus making

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the doctrine older than Christianity, and Jesus as a repeater of heathen philosophy.

How came the heathen to find out that the souls would return to the dead mummies in Peru? How came they to teach that the souls would return to the bones in the bone mounds, and that they would live again? We can see that that would be good Christian doctrine if it was only in the Bible; but being found with the poor heathen, we detect "Satan parodying the Scriptures;" "a contrivance;" "counterfeiting the blessed rites of Christianity."

Is it so that Christ has the keys of death and the grave, and all are to be made alive in him? Thus the hope of immortality centers in him. Without him we are prisoners without hope; death would retain its sting and the grave its victory. But the hope of the red race took comfort in the belief that the bones would live again—they would be ransomed from the land of the enemy. Death to them was not "an eternal sleep."

If the doctrine of the resurrection is "Christian," how came the red race to anticipate it? Could they find that out of themselves? Ah; these things confirm their myths, in which they claim that their ancestors in Peru had a "divine original" for their empire and religious system. Their laws all rested on a "divine sanction."—Conquest of Peru, vol. 1, book 1, chap, 3, p. 83.

Cannot we see something divine in all of this? We would if these evidences were found in a Bible country; but found so far from home, our astonishment drifts to horror, that Satan would be so mean as to teach these people Christianity "to destroy their souls."

Many of the great gods of the race, as Quetzalcoatl, Manibozho, Viracocha, and Ioskeha, were said to have been born of a virgin. Even among the low Indians of Paraguay the early missionaries were startled to find this tradition of the maiden mother of the god, so similar to that which they had come to tell.—Myths of the New World, p.172.

Here we are again; their great culture-gods born of a virgin. Isn't that what we Christians say, namely, that Christ was born of a virgin?

Quetzalcoatl was the Toltec god, Viracocha was a Peruvian god, Manibozho was the Algonkin god, and Ioskeha was the god of the Iroquois. Thus we see this myth of a god born of a virgin mother believed in from our northern lakes to Paraguay. Is this all accidental harmony with the Bible teaching, or had Satan been at work again?

The author of the Book of Mormon relates a vision in which Nephi beheld the virgin of Nazareth, the mother of the Son of God, so that here again the myths confirm "the biggest fraud of the ages."

Letter Department.

April 27, 1900.

Editors Herald:—We read with interest the letter of our California brother, of a few days ago, wherein he suggested the possibility of undue praise being given the young men of the church, at the same time ignoring the noble work already accomplished and being wrought by some of the older ones. If the letter to which we refer was written with any especial spirit of animosity behind it, we misjudged it; as it was understood by us as an effort to see justice and right prevail, so far as this part of it was concerned. It is hoped that no other motive will prompt anything that may be said herein.

It is true many of us have been a little profuse in congratulating the praiseworthy efforts and excellent results wrought on the part of the young of our church. While this is doubtless entirely correct, if properly administered, yet to do so to the forgetting of the great sacrifice and masterly effort of the older men in the church would be a gross injustice and a decided wrong.

The rapid advancement along the proper line made by our young people during the past few years, assisted by means of Religio and Sunday school, has justly attracted attention and much favorable comment, and if in our heartfelt thankfulness our zeal has led to excessive commendable expression regarding them, there is an element of excuse for it. However, this does not warrant our doing so to the exclusion of all others. Inasmuch as this question has now been raised, is it not an opportune time to mention what appears to be some very pertinent points in this connection? Most certainly it ought to be the aim of every true son and daughter of Zion, whether old or young, to seek to weld our interests and workings more closely together all the time. Perhaps nothing could be more fitting here than the old and somewhat time-worn motto, "United we stand, divided we fall." This being true, we mention what follows, that possible errors may be corrected and our mutual interests advanced.

No matter how distasteful it may be to us, the inevitable decree of nature is, in case we run our full course in life, "Once a man and twice a child." The church needs good substantial men and women, and that badly, too; but in our judgment it does not need them bad enough to force those who have made a noble and glorious record already, to stay in the harness when verging onto and passing through their last estate on earth, thereby causing them to undo much of the good they have done. It seems that some of us cannot quietly see the positions we have held for some time taken by others without a feeling of jealousy. How pertinent were the remarks of our President on this point at the close of the General Conference just past. Beware of jealousies. The Devil has used this means very effectively in the past, and your humble servant has by no means been free from its bitter pangs. An inconsistent faith, however, that pleads with Deity to heal the physical wounds of his fellows, and see the desired results follow, that would not lead him to his closet and there seek help to overcome jealousy. We are all good winners, poor losers.

Because I see young men coming up in the church now, having the harness of activity placed upon them, who are going to far outstrip my efforts, will that lessen in the sight of God the work I have tried to do? Some of us, yes, many of us, did not have the advantages of the Sunday school and Religio as our young men now have. Our young people today are slowly but surely unraveling the beauties of the Book of Mormon and Bible through these mediums. The faithful work and good counsel of the older ones have made this possible, and they should thank God for such a favorable condition.

Again; it is just possible some of us did not take advantage of all the opportunities offered us. Take for example the Word of Wisdom. One of the greatest promises in connection with this is that wisdom shall be given its observers. Not so many years ago advocates of the Word of Wisdom were looked upon with much disfavor. To-day the young man or woman in the church who drinks tea or coffee is considered way behind the times, in other words, out of date, belonging to another generation of our people. True, some few of them do, but they are comparatively very few, and we believe it to be a matter of a very few years until its observance will be practically universal. God is true to his promise, and the other parts of the law being observed as they are, they are entitled to the blessing promised. The expeditious businesslike manner in which our young people transact their business in business meetings, conventions, etc., is a splendid place to detect improvement.

If our children don't make better or more efficient workers in church affairs than we, they ought to be ashamed of themselves. Their opportunities should enable them to do so, and we have every reason to believe they will.

The lessons of life are never all learned until we die. We should never be afraid of proper criticism, and as we once told the people in our early ministry, if you see me make a mistake in the pulpit or elsewhere, don't be afraid to mention it to me at the proper time and place, for I don't want to go all through my life making the same mistake over and over again. I have never as yet changed that desire. No matter how much or how little work there may be before me, I hope to learn a little something daily. If some of our elders make some little mistake, is it not better to in a quiet way call their attention to it, than to allow their work to be hindered, and the cause suffer by allowing the mistake to be repeated? For example, how often and often, more a few years ago than now, we are happy to say, did we see men who would get up and preach a good sermon, and then hang on trying to fill out the hour, until they had spoiled all they said, and the people go home disgusted. When explaining the gospel to a strange audience, this of course does not hold good, for if they are really interested, the story of an hour and perhaps longer might be ap-

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preciated; but reference is made particularly to work among ourselves. Some of our good old sisters have faithfully and patiently undergone enough along this line to entitle them to a harp at least, in the world to come, if our ideas of rewards and punishments are correctly poised. May the good Lord help our young men to have sufficient wisdom to stop at the proper time and not make the terrible mistake that some of us older ones have made along this line.

Again; because I was fitted for a Sunday school superintendent ten, fifteen, or twenty years ago, does not of necessity mean that I am to-day. That I was a good branch president in my younger days does not mean that I am to-day. Two years ago the suggestion was dropped by Bro. Alexander Smith at the time of the General Conference, "Old men for counsel, young men for war." Some of us, in our zeal want to be warriors and counselors, regardless of our age.

Now this is not written with a view to asking or expecting the old men to lay down their arms altogether, but more that we should give the young men a chance. Not to think because we have been president of the branch for fifteen years that we must of necessity be for the next fifteen. That because we have preached every sermon that has been preached in our little chapel for the past ten years that we must for the next ten. Every young man must have a start. Sit in the audience and note his mistakes, then quietly tell him of them. There is work for all; how smoothly can it all be done, too, if "every man in his own order." How illy can we afford to make the awful mistake of thinking and talking that the work is sure to go to wreck and ruin the minute some young man may be elected to our position as branch or district president, or something of that sort. We ought to be proud that the church has young men so well equipped to take our places. Lend them our very best efforts, and be good and wise counselors to them. It is God we are worshiping, not the good brothers and sisters with whom we are associating. Their association but lends happiness to our labor, brightens our life, and helps to smooth many of the rough places in our journey. If called to serve them, let us serve wisely and well. When called upon by them to let another serve them officially, let us be just as brave. It is not our purpose to here discuss wise or unwise changes. Our people ought, as we view it, always to ask the Lord to direct them, especially in choosing their officers. When we have fasted and prayed before our election of officers, perhaps God will have a better opportunity to work with us.

When I say that I have never had the pleasure of meeting the good brother in California, nor do I know anything about him whatever, save what I may have gleaned from his article in the *Herald*, he will know this in no way refers to him personally, more than what might be gathered from his article.

May the Lord help us to be good and true *old* soldiers, as well as when young, is our prayer.

Yours hopefully,

A GRAY-HAIRED ELDER.

PERRY, Iowa, April 29.

Editors Herald:—During the last month I have been quite busy arranging affairs at home preparatory to entering into the summer's campaign. During this time have done some calling and visiting in line of duty. Called on the Saints of Madison County, and, assisted by Bro. H. A. McCoy, ordained Bro. C. J. Peters to the office of priest according to previous arrangements. He started right out and preached his first sermon the next Sunday, thus showing confidence in the call, and also showing the belief that God's calls are for service and not idleness. Bro. McCoy organized a Sunday school at this place, and after a few days of labor and rejoicing we returned home.

Next we called on the Saints of Boone, from which place we have just returned. I spoke twice to a little band of Saints assembled at their chapel on the Lord's day and enjoyed the good Spirit in my endeavor to teach them the law that relates to making our calling and election sure. I notice one distressing feature in my conversation with Saints. They place great stress on the declaration of the Savior in John 3:5 and charge the disobedient as being very great sinners, and express wonder and surprise because of their disobedience, when they themselves too often refuse obedience to the law that should govern them as citizens of God's kingdom, the "born again." And it seems to be as great a sin or greater for a Saint to refuse the law that should govern him or her as such, as the one that refuses the law, that gives him the name. Now it is written, "As God so loved us, we ought to love one another;" and, "He that loveth not, knoweth not God;" also, "Put on charity, which is the bond of perfectness."

Now, dear Saints, does this exist when you cannot or do not speak to your brother when before God in his house? or when circumstances throw you together? or does God hold you guiltless when you will not go to the place of prayer because some one attends there who you consider has wronged you. And I hear it said, by deed, that, "I am afraid to meet them," or, "I cannot bear to be in their company." Again, I read that perfect love casteth out fear, and that we are to love our enemies. I am forced to the conclusion, sad as it may be, that if people in such conditions continue so, that they have not God, and will come far short of the mark of the high calling in Christ Jesus. "He that transgresseth and abideth not in the doctrine of Christ, hath not God," says John. Now this firstly applies to the people who call themselves Saints of God. So let us get into, and abide in, the doctrine of love.

Once more we have a change in our ministerial force as provided for us by conference, our former missionary in charge, Bro. C. Scott, being succeeded by Bro. D. M. Rudd, whom we welcome in our district. I can say for one that I hope and believe that the association, company, and labor of our new missionary will supply the wants and needs of our district, if such can be, and that the feeling of sorrow and sadness occasioned by the loss of one who has labored earnestly and interestedly for a long term, may find solace in the administration of his successor.

Saints of the Des Moines district, remember that our district conference convenes June 9 at or with the Saints of Richland Creek branch in Tama County, Iowa, and be present, every one who can. It is our annual election of officers, and we hope to have a pleasant and profitable season.

I go to Boonesboro the 10th of May; expect to meet Bro. Rudd at that place, and all Saints of branches will please communicate your wants and desires to me. Address, Perry, Iowa. In bonds,

J. W. MORGAN.

COVE, Ark., April 30.

Editors Herald:—This leaves me well and in my field of labor. I have been laboring at Wilburton, Indian Territory, for the last month. The Saints there need to come up higher. I am truly glad another man was put over this field this year. Surely a change was badly needed. I have many calls for preaching ahead of me. I hope to be able to reach many of them. The work at Cove is onward. Fine Sunday school. A. L. Newton and wife are of sterling worth to the work in this field. All Saints in Arkansas and Louisiana, that need my labor can address me Cove, Arkansas, which will be my address during the year 1900.

In bonds,

J. D. ERWIN.

Mothers' Home Column.

EDITED BY FRANCES.

Keep on praying—
In thy distress he waits to bless,
To him reveal all thou dost feel.

A CASE OF HEALING THROUGH FAITH AND PRAYER.

Many years ago a niece of mine lay at the point of death. The doctor had told all of us, and the neighbors as well, that she could not live. She believed the gospel, but like many others was too proud to obey. As I sat watching her, expecting to see the change, it came. Her eyes were set, and that pale grey hue came over her face. She was too weak to speak, but whispered, "I am going, Pine." It came to me to say to her, "No, Annie, you will *not* die, but will get well if you make a covenant with God that you will obey his gospel if he will spare your life."

I raised her up and held her in my arms, and O, such a prayer fell from her lips, I never heard before! With pleading and promises if God would only spare her life. While she was yet praying the doctor came in with her husband, and they both stood at the foot of her bed looking in amazement. When she got through praying she looked at the doctor and said, "Doctor, I am going to get well, but you did not do it. It is God that has done it."

All the doctor could say was, "I know it; for I thought you *could not* live."

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She was baptized just as soon as she was able to be. Her husband was not a believer, but did not dare to refuse to let her be baptized. She is still living and has a family of children. A SISTER.

HOW OFTEN, dear *Herald*, you cheer my lonely heart, coming as you do the only saintly visitor to our home. My husband and self are the only Saints living in this part of the State. We are over two hundred miles from the nearest Latter Day Saint church, and one hundred and fifty miles from the closest Saints that we know of, and we truly feel among the isolated ones. When I read the dear letters of the Saints in the *Herald* and see how others are enjoying church privileges, how much I long to be among you, and sometimes I wonder if those who live in towns where there is a church and elders truly appreciate the privilege of hearing the word of God every Sabbath? My husband and self are striving to get our property in such a condition that we can go and live among the Saints in Iowa or Missouri, for we feel the need of church privileges and associates. It is very hard indeed to grow in grace when one never hears the word preached or talk to one of God's Saints. When I read Sr. Mary Leavins' letter, I thought how much she is like myself. God has abundantly blessed us, and we are very grateful to him for the same; our prayers have been answered so many times. How loving a father we have; when we are weak he strengthens us; sick and in trouble he hears us and heals us.

We are living among Brighamites. Some are good-hearted, but all are more or less prejudiced and make us feel that we are not of them, so we stay away from them. On Sundays we read the *Saints' Herald* and the Inspired Translation of the Bible, also the Book of Mormon and Doctrine and Covenants. How they strengthen us! Without the word of God life would not be worth living.

Dear saints who are living in towns where nearly all belong to your faith, visit those who do not, and give them a word of comfort and encourage them to go with you to your meeting. Do not slight them because they do not see as you do, for if you do you can never get them into the kingdom. It is only through love some can be gathered. Dear isolated sisters and brothers, I believe we were placed so for a wise and glorious purpose, either for our own good or the good of others. Let us be cheerful, humble, and prayerful, and God will bless our efforts; and remember we are an example for good or bad, and our every action is watched. Let it never be said of us that we were a stumbling block to some weak one. I believe we ought to be very careful of our dress, not strive to see how elegantly we can dress, but how plain and neat. Some are too poor to get even common decent clothes. It is not right for us to be puffed up in pride, for that is one of the greatest stumbling blocks to the poor, and I believe one of the hardest sins to overcome. We want to be like the world, that is human; but Jesus said, "Follow me, for I am meek and lowly." We must become like him, then our hearts will be full of love, and we will lay up treasures in heaven. How true the saying, "Where your treasure is, there will your heart be also."

Dear Saints, let us help and pray for the young of God's church, for they have many temptations. Yours for the love of Christ.

MARY LARSON.

Lawndale, CHICAGO, Ill.

Dear Sr. Frances:—Enclosed you will find an article, which you will please use as you see fit. I love to read the pieces in the Home Column, and I find much help in the thoughts penned, also, in the Daughters of Zion pieces. I wonder if any of the sisters have ever done as I have, that is to clip out all the articles from the Mother's Home Column and keep them, for I often sit down and look over them and find just what has bothered me, I mean in the training and bringing up of my two little ones, who I hope will be the better for my having lived in this day and age when we mothers can study such grand thoughts and ideas as are published in the *Autumn Leaves* and *Herald*. I have lent my *Autumn Leaves* to some of my lady friends, and now they come and get them whenever the new one arrives. Also, I have lent the *Ensign* and *Herald*, and plenty of tracts, so that they all know to what church I belong. I attend a weekly prayer meeting held near me by the Congregationalists, and last week I handed the pastor our epitome, and he was surprised to know that there was any difference between the Utah people and us. I am in hopes to get an opening for one of our elders to preach out here. I fear I have made this letter too lengthy now, so ever praying for the welfare of Zion, I am your sister in the one faith,

MRS. E. HORTON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister in Toutle, Washington, requests your faith and prayer in her behalf, that is if it is God's will, she may be healed from a lame knee.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE GENERAL CONVENTION.

The ninth annual convention of the General Sunday School Association finished its work Friday morning, April 6, 1900, after two days of incessant work. At all previous conventions there has been found time for more or less of normal or institute work, training classes, and other miscellaneous items of interest, but with this one it was not so. With the ever continuous expansion of the Sabbath school work, the business necessary to be done has increased till there is not sufficient time in the two days to transact even a larger portion thereof. Some interesting discussions were closed prematurely, and some items of business were cut out of consideration for want of time in the which to properly consider them. It is always better to not take any action at all than to take action that is hasty and perhaps faulty.

It may seem from the above that we are somewhat disappointed with the convention as a whole, but we are not. We do, however, regret that we did not have more time, but that is the only sense in which we would consider the convention any less than complete. On the contrary, the meeting is one to which we shall long look as one of earnestness, harmony, and peace. Often the delegates waxed very earnest in their speeches, but these were simply the promptings of deep interest and not of evil motives. Not a jar, not a retort, or any unfriendly insinuation was felt during the whole meeting. The good Spirit met and abode with us.

The report of the committee on improvements contained among several others, a recommendation that programs for Christmas and Children's Day be provided, and that these programs should be "adapted to the uses of the smaller schools." We may not be able to provide more than a few suggestions for the Children's Day program for this year, as time will not admit of more. We expect to be able to have a Christmas program ready for mailing by the first of November. Of course notice will be given in due time.

The constitutional amendments, as proposed by Bro. J. A. Gunsolley, were adopted. This eliminates all articles that authorize any assessments upon schools or districts. All moneys needed for contingent expenses must be raised, as are all other moneys of the church, by voluntary contribution. This does not free any school or district from doing what is its duty to do, but leaves it optional with them to give what they may think they are able to give when they have considered the needs and their ability to contribute. New "Constitution and By-Laws" will be published as soon as practicable, and will contain all the amendments to date, those of 1900 and also of 1898. Watch for notice and order one when ready for mailing.

The work on the Sunday school song book is advancing rather slowly, because the people fail to contribute music. The committee has worked hard to get it toward completion, but receiving little support, have made little headway. The committee is continued, and will continue their efforts to get material together. But they need support, effective support, such as will make a Sunday school song book. They will probably give some notices from time to time, and we hope that all persons gifted in the musical line will make an effort to respond.

One of the most important moves of the convention was to provide for a teachers' edition of the Gospel Quarterly. This has been a long-felt want, and we believe it will in time work great good to the cause. Many teachers have become discouraged, because of not having sufficient help to make their work what they thought it should be. All of us could do better work if we had the benefit of helps from those of experience in

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our lines. In this teachers' edition of the quarterly, we hope to be able to furnish such hints, suggestions, and additional matter pertaining to the lessons as will be helpful to a better understanding of the truths in the lessons and an understanding of how better to teach them. We hope to assist teachers of all grades, officers of the Sunday school, and in fact all others who wish to use this edition.

Because of the editorial work on the quarterly being prepared ahead, in order to give time for the work of the revising committee, it will not be possible to publish this teachers' edition before the last quarter of the present year. We think that beyond a doubt we can have it ready to mail with the last quarter, or the October to December quarterly.

All the officers of the association were continued with one exception, Bro. Charles E. Crumley, of California, not being available for another term. Bro. Frederick M. Pitt, of Chicago, was chosen in his place as Second Assistant Superintendent. Bro. Pitt is a young man whose interest and competency in the work has won for him the love and esteem of his brethren, and this is what prompted them to choose him to this responsible position. We extend to him the hand of fellowship and bid him welcome into the councils of the Association, and pray God to abundantly bless him in his efforts for good.

The work with our associate officers during the term just closed has been of the most pleasant character. We have not accomplished all that we would have liked. We have not done all that we could have done had we not been hampered by other duties. But we are truly grateful that we have been permitted to accomplish what we believe to be a great good for the cause of Christ. If we can judge by results, we have done works that are productive of bountiful fruits. We trust that we have "built as for eternity," in some instances at least. We do not take this honor upon ourselves; it is due to Him "who doeth all things well." But we do rejoice in the thought that we have found sufficient favor in his sight to be the humble instruments in his hands for accomplishing good.

We feel assured that this unity of thought and purpose, and congenialness of character, will remain with us for the time that is to come. May we feel our dependence on God and ask him to guide and bless our every act. May our love and zeal for the work increase, our hopes grow brighter, and our sphere of usefulness be widened. And, too, may we be able to say, when the year is ended, that we have done all we could do, that we have been faithful to the trust imposed upon us.

And with a pastoral thought in mind, we would say to all of our fellow Sunday school workers, that we are now entering upon a new year of work. And while the results for the past two years have in many cases been very gratifying, we must not for an instant feel that we can afford to relax our vigilance or energies in lines of work that will in some way work for the spread of truth. Unless we are constantly on the alert, our schools or district associations will soon show signs of disintegration. This must not be. It is the duty of each individual to do his part to keep the schools in a live, active condition. It is the duty of every worker, in every school, to assist the district workers to make the district work what it should be. And to the end that the schools may be improved, let us help to improve the district association.

Our General Secretary's report showed a gain of eight district associations in two years. There are others that are even now taking steps to complete their district organization, and we expect to get their report ere long. There are still other districts that should organize. They have the schools, and we see no reason why they should not fall in line and be receiving the benefit of association with others of like faith and interests.

Who will take hold in these unorganized districts? Do not hesitate. Do not wait. There has been too much hesitating and waiting now. Write us about your district if there is anything irregular or extraordinary about it. What we want is to get the Sunday school work upon an organized and progressive basis. May we not hear from you?

In conclusion, we wish to thank our brethren and sisters of the association for the compliment, and for the confidence shown by sustaining us in the office in which we have labored. For the past four years, or since we entered upon the work, we have done the best we could, and we trust we may be able to continue the same. And, God being our helper, may we all be able to do a good work during the coming year.

Your brother and colaborer,

THE GENERAL SUPERINTENDENT.

Conference Minutes.

SOUTHERN NEBRASKA.

Conference convened with Wilber Saints, January 14; J. W. Waldsmith in charge; the secretary being absent, C. H. Porter was chosen secretary pro tem. Ministerial reports: Seventy: W. E. Peak and C. H. Porter; High Priests: J. W. Waldsmith and M. H. Forscutt; Elders: W. M. Self, A. J. Myers, and W. Savage; Priests: Jesse Spurgeon, S. K. Sorensen, R. O. Self, Robert White, S. Brolliar, H. W. Belville, and Ed Robertson; Teacher: David Brolliar; Deacon: H. E. Christy. Bishop's agent's report: Received $476.72; expended $477.58; due agent 86 cents. On motion Palmyra branch was declared disorganized, and the district president to take charge of the books, and the Bishop's agent was instructed to take charge of the church property at Palmyra. The question of district expenses was called up and the following resolution was adopted: "Resolved, that we do not think it wise or expedient to vote a per capita contribution on the members of the district to meet the expenses of the conferences; and be it further resolved, that in our judgment it is necessary that a district fund be created, and that wherever a conference is held a liberal contribution should be made to said fund, and that all moneys so contributed should be used only by order of the district conference to meet the legitimate expenses thereof." Reports were received from Nebraska City and Blue River branches. A letter was received from Bro. T. W. Williams containing a resolution relating to the gathering, consecration, and equality; and also a resolution was received from Bro. Ordway, referring to the delegate system, and provides for the publication of all important matters in the *Herald* and *Ensign* three months at least prior to final action being taken in the General Conference of the church; they were disposed of as follows: The resolution of Bro. Williams was indefinitely postponed; that of Bro. Ordway laid on the table. Buffalo and Hall counties desired to withdraw from the Central Nebraska district and become part of the Southern Nebraska district. Bro. Belville was appointed to labor as a missionary, subject to the directions of the district president. Delegates to General Conference: C. H. Porter, M. H. Forscutt, W. M. Self. H. W. Belville, J. W. Waldsmith, R. O. Self, and James Fergerson. A committee of three was appointed by the chair to consider the question of camp meeting and camp meeting work, and report at the next session of the district conference; the committee consisted of C. H. Porter, W. M. Self, and H. W. Belville. The following were sustained as district officers: J. W. Waldsmith president, E. D. Briggs secretary, M. H. Forscutt assistant. Adjourned to meet with Nebraska City branch in May, 1900.

Miscellaneous Department.

WILL YOU HELP?

The debt against Graceland College is a burden to us all, but may be easily carried if each one will do his part. Are you willing to carry $25 of this load? If so, the entire debt will be provided for and the college placed upon a sound basis within the next ninety days. One thousand names at $25 each will do this. No collection to be made until the entire amount is subscribed. If no one has a subscription list in your branch or neighborhood, please send to the undersigned and get one at once. Send your name as a subscriber. The amount to be paid when the full one thousand subscribers are had amounting to $25 each. If you can subscribe for two, so much the better. Some have subscribed already for two, four, and as high as twenty. We want the full list in ninety days. Please let us hear from you.

By order of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, May 1, 1900.

GRACELAND COLLEGE.

The General Conference of the church at its late session decided against closing the college, and elected as the Board of Trustees the following named brethren: From Lamoni, J. H. Hansen, M. D., William Anderson, I. W. Allender, Daniel Anderson, R. M. Elvin, and J. A. Gunsolly; and from Thurman, Iowa, William Leeka.

The board organized with William Anderson, President; I. W. Allender, Secretary; and Daniel Anderson, Treasurer.

Communications regarding scholarships, sale of lots, etc., should be addressed to President William Anderson. All remittances should be made to the Secretary, I. W. Allender.

R. M. Elvin is authorized to represent the college and will travel in its interests, soliciting patronage, sale of scholarships and subscriptions, and making collections.

Let it be remembered that in order to run the college without increasing the indebtedness we should have one hundred five-year subscriptions, of which required number we now have thirty-five. These subscriptions are twenty-five dollars per year, and are represented by scholarships for that length of time, transferable and good until used. Persons who have no children of their own to educate can in this way help to educate some who are not so fortunate as to be able to pay

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for a scholarship. Or where one knows of no one to receive the benefit of his scholarship, he can subscribe and intrust the board to make application to some worthy beneficiary.

While you are helping the Bishop to pay off the indebtedness, remember the board solicits your assistance in meeting running expenses. You are not asked for a donation, but solicited to buy a scholarship at twenty-five dollars per year, good until used. Of course those who desire to aid in running expenses, but do not feel able to take a scholarship, may make donations of money for this purpose, for which we will gladly receipt you.

Your moral support is solicited at any rate, in case you cannot render any material aid. Speak a good word for a worthy institution, and trust for your reward in the day when all accounts shall be settled without default.

Please do not consider this matter a local enterprise in the interests of Lamoni only. While a failure of the college would injure Lamoni more or less, yet the interests of the work at large would also suffer by such failure.

WILLIAM ANDERSON, President.
I. W. ALLENDER, Secretary.
Board of Trustees.

LAMONI, Iowa, May 9, 1900.

TO THE PATRONS OF THE HERALD OFFICE.

Having been appointed Business Manager and Treasurer of the Herald Office, by the Board of Publication, I wish to say to the Saints and friends that I desire their earnest coöperation in my endeavors to serve the best interests of all concerned. I accept the trust as one of responsibility, realizing that the interests of the publishing department have an important bearing upon the development of the church in the branches and the progress of the work abroad. It will therefore be my endeavor to meet demands upon this department by prompt and faithful service in every feature of its work.

So far as in our power to avoid it there will be no reasonable ground for dissatisfaction with the office. The Publishing Department is the servant of the body, owned by it, and subject to its control, that it may contribute to its needs and faithfully meet all just demands upon it. Recognizing its legitimate sphere, we shall endeavor to see that it is made a contributor to the general good by frank and fair dealing with the people.

In the conduct of business the same general rules published in the Herald Office catalogue will be observed until new rules are found necessary.

Mistakes, if any have been made, will be rectified as soon as possible to correct them. Write us plainly your wants and we shall endeavor to supply them.

The traveling ministry, Bishop's agents, branch and district officers, and all Saints are asked to remember the interests of the Herald Office. It is to the interests of the church and the Saints everywhere to be in touch with the progress of the work by reading the *Saints' Herald*, *Autumn Leaves*, *Zion's Hope*, *Gospel Quarterlies*, the standard books, and other church publications.

Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

JOHN SMITH, Manager.

LAMONI, Iowa, April 25, 1900.

COMMITTEE ON HISTORIES AND ENCYCLOPEDIAS.

The above committee met at the Historian's Office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman, and Frederick Madison Smith secretary.

We are trying to systematize our work, and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. However, we will need the active coöperation of all who are interested in this work, and hence we earnestly solicit the aid of Saints and friends.

We shall be glad to have information of any works mentioning the latter-day work, issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to any one of the committee will receive prompt attention. Copies of books should be sent to the secretary.

HEMAN C. SMITH,
Box 329, Lamoni, Iowa.
F. M. SHEEHY,
5 Montgomery Ave., Somerville, Mass.
FREDERICK MADISON SMITH,
17-3 Box 352, Lamoni, Iowa.

HIGH PRIESTS' QUORUM.

For the purpose of giving the permanent addresses of all High Priests in the forthcoming Circular List, it is desired that Brn. J. F. Burton, M. H. Bond, J. B. Carmichael, J. T. Davis, W. H. Pease, David Snobeling, and F. M. Sheehy should send to me such address as they wish published.

Also as soon as the following brethren are ordained, will they (or those who ordain them) please to send me the date of ordination, and place, and by whom ordained, giving speaker's name first: Marcus H. Cook, John Midgorden, Robert Winning, Arthur E. Mortimer, Robert McKenzie, W. R. Pickering, W. H. Pease, George P. Lambert, Joseph A. Tanner, Sylvester B. Kibler, Alma M. Fyrando, David Snobeling, Joseph F. Burton, John B. Roush, Charles J. Hunt, Charles A. Parkin, John B. Carmichael, Alonzo Jones, Ellis Short, and John Zimermann.

When any of the brethren of the quorum change their addresses, if they will notify the quorum secretary, it will be a favor.

All members please take notice that the quorum, by resolution, took action to urge upon all High Priests to make a record of "all ministerial labor performed" each year, and that a summary of it be included in their annual reports to the quorum. This means a record of sermons preached, meetings had charge of, baptisms performed, confirmations, ordinations, blessings of children, and assisting in these, administering to the sick, marriages performed, the number of times in each class, if possible. Therefore, will each one please to see that a careful record is made by them. With a convenient little book such entries can be made in a moment each time of officiating, and we may then have a summary of all.

H. A. STEBBINS.
Secretary High Priests' Quorum.

LAMONI, Iowa, May 3.

PASTORAL.

To the Saints of South Missouri District:—Having been appointed by the late General Conference to labor in a new field, I wish to express to you my thanks for the many acts of kindness shown to me by you during my six years' missionary work among you. Truly I have been benefited by church associations with you, and believe that you have been benefited by my counsel and example, although I do not say that I have made no mistakes. I am glad to note that three other missionaries have been appointed to this field of labor, and that Elder Sparling, of Springfield, has been retained in this mission. You should all work with proper zeal to move the cause of Zion in these parts during this conference year. You should show your love for the work by looking after it, both locally and throughout the district. Don't muzzle the mouth of the ox that treadeth out the corn, but rather loosen each other's burdens, and so fulfill the law of God. I expect, by the grace of God, to enter hopefully into the field of labor to which I have been appointed. I leave the old field with love to all and with malice toward none, asking an interest in your prayers that the blessing of God may continue to follow my ministrations.

C. J. SPURLOCK.

MAMMOTH SPRINGS, Ark., April 29.

MICHIGAN AND INDIANA MISSION.

To the Ministry and Saints of the Above Mission, Greeting:—Having been appointed in charge, I wish to say that the work will be divided as follows: The Northern and the Eastern districts in Michigan will be controlled as a mission field by J. J. Cornish; and the Southern district, or that portion that is in Michigan, will be under the watch-care of Warren E. Peck, as submissionary in charge; and that portion of the Southern district in Indiana, and the balance of the State will be controlled and cared for as submissionary by G. A. Smith. All others of the ministry will please report to the above named, each reporting to the one placed in charge of the field in which labor is performed; those in charge will in turn report to me, as required. I come to the mission, and I wish to say to my associate ministers and laborers for Christ, Let us be united in the labor of love, and in the sacrifice required of us to make; let the past rest in silence.

Come, let us anew
Our journey pursue,
And never stand still till our Master appear.

Yours in the great conflict,
JOHN H. LAKE,
Missionary in Charge.

Home address, Temple, Lake County, Ohio.

To the Missionaries in the State of Minnesota; Dear Brethren:—As I am again appointed to take charge of the mission work, I do so fully realizing the responsibility of so doing, and humbly ask you to coöperate with me, that our work may be a success. I have prayed much to be guided by the Spirit in arranging or laying out the ground upon which each may occupy. Brethren Eli Hayer and E. A. Stedman in Southern Minnesota, subject to change if the Lord so directs and the work demands. Brethren F. D. Omands and James M. Baggerly, Northern Minnesota, subject to change if deemed wise to do so.

Now, dear brethren, as we are favored this year with additional help, let us improve the time. Please keep me posted as to your whereabouts, so that if I should need your help in other parts I will know where to find you. Give me your field address to aid me in reaching you in the shortest time. My field address is Audubon, Minnesota. Please be prompt in reporting every three months, as required by the former rule of reporting. Please look after the openings made by you as reported to me last year, and seek in humility to gather in the sheaves as the Spirit of God and wisdom may direct. Ever praying for Zion's triumph, I am your colaborer,

I. N. ROBERTS,
Sub-Missionary in Charge.

No. 529 James Avenue, North Minneapolis, Minn., April 30.

To the Saints of Nebraska, Greeting:—For as much as elders and Saints participating in the reunion at Shelton, August, 1899, decided that appointing a future reunion be left to the missionary in charge, I therefore respectfully state that in my opinion the continuance of annual reunions in or for the State of Nebraska would be improper, as the good thereby accomplished would not be commensurate, with time and money thus consumed. I more readily reach this conclusion in view of the fact that most of the officials being present at the above reunion so believed, as I have been informed, considering that each district might, if so desiring, appoint two days' meetings, especially in localities where the gospel is least known. As the spread of the gospel is primary, all other projects should be secondary.

JAMES CAFFALL,
Missionary in Charge.

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To the Saints in Des Moines District:—Having been placed in charge of your district for mission work, I take this means of saying to all of you that it will be our aim to do all we can for the advancement of the cause in every way possible. Our efforts as missionaries must be supplemented by the local ministry and every member, if all the good possible to obtain shall be obtained. There are but three of us in the field who were assigned to the district, but we will expect to have some help from Bro. J. S. Roth, as well as the missionary in charge, Bro. Wight. Bro. Kephart will labor in the south part of the district for the present at least. Bro. Morgan being president of the district, will probably devote a good portion of his time in that office, which will, no doubt, hinder his missionary work to an extent.

If the scattered Saints who desire labor done in their region the coming year will notify me, we will do the best we can, and have all the calls answered as far as possible. My permanent address is Dow City, Iowa. Now if you desire labor done, don't neglect to write, stating the prospects for an opening. We want to devote all the time possible away from branches.

I expect to enter the mission field at Boone on the 10th. Have been resting (?) at home for two weeks, trying to do a month's work. Let members work together with local officers and missionaries for the advancement of the cause of truth, then pray God's blessing upon our work, and all will advance together.

Your colaborer for gospel truth,
D. M. RUDD.

CHANGE OF BISHOP'S AGENCY FOR DECATUR DISTRICT, IOWA.

To the Saints and Friends of Decatur District:—Please take notice that owing to the call and ordination of Bro. William Anderson to the office of a Bishop in the church, and his jurisdiction in this office is now in Decatur district, Iowa, the Bishop's agent in the Decatur district will be discontinued from this date, and all tithes and offerings in said district paid to Bishop William Anderson instead of to Bro. F. M. Weld, the agent as heretofore. Bro. Anderson is well known in the Decatur district, and it will not be necessary to formally introduce him to the Saints. He will be ready and earnest in the performance of all of his duties. Every one should put forth an effort to aid him in his work of helping the ministry and poor and needy in the district. Note the address and send remittances to Bishop William Anderson, Lamoni, Iowa, and sustain him with your faith and prayers as well, and thus all work in harmony for the success of the Lord's work.

E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, May 7, 1900.

BISHOP'S NOTICE.

To the Saints of Decatur District:—As I have been appointed to look after the necessities of the poor and needy, also the families of the active ministry who live in this district, I desire to say to my brethren and sisters that while our brethren have accepted missions to labor in the gospel for the salvation of man, it will necessarily require them to leave their families to our care. Shall we be faithful to that sacred trust? To do this it will take means.

Doctrine and Covenants, section 119, paragraph 8: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Dear Saints, there is no more dangerous or deceptive spirit in the church than that which suggests to us that because sometimes some missionary stays a little too long at home, or is not as active in missionary work while out in his field as he ought to be, therefore we will withhold our means and decline to pay our tithes or offerings into the church treasury, as the law of God requires, thereby imperiling the support of our worthy poor, faithful wives, and innocent children. We are not always economical and wise in the management of our own private affairs; therefore, if we should actually see some mismanagement with some who draw their support from the church, we should not be rash or harsh in our judgment, or talk too much or carelessly about these things to the detriment of the finances of the church. If we do our whole duty we shall be entitled to be heard when we may make just complaints.

I have not done very much missionary work, but I have done enough to know that any faithful working missionary makes a real sacrifice if he love home associations as well as I do, and it is fair to presume that he does. While it is true that if a minister sent out by the church who sets indolent or other bad habits before the people, he is one of the church's worst enemies; but we should not be hindered in doing our whole duty or be overcome in any way by our enemies, whether they be in or out of the church.

Desiring your welfare and best good, I pray God our heavenly Father that he will give us of his Holy Spirit, that we may see our duty and have the courage to do it, knowing that if we do our part we shall in no wise lose our reward. All tithes and offerings will be cheerfully received and promptly accounted for. In gospel bonds, your brother,

WILLIAM ANDERSON,
Bishop for Decatur District.
LAMONI, Iowa, May 7.

CONFERENCE NOTICES.

Conference of Southern Wisconsin district will convene at East Delevan, Wisconsin, June 2 and 3. We will be pleased to have a large turnout. Branches and officials, send your reports in time to W. A. McDowell, William's Bay, Wisconsin.

W. A. MCDOWELL, Pres.
J. O. DUTTON, Sec.

The Fremont, Iowa, district conference will convene Saturday, June 9, at Henderson branch. Sunday school convention on the Thursday evening previous, June 7, at seven p. m. Every one come that can, and help to make both a success. D. HOUGAS.

Conference of Nodaway, Missouri, district will meet with Bedison branch on June 9 and 10. Brethren, please see that full and correct reports are sent in good time.

E. S. FANNON, Pres.

Conference of Decatur district will convene at Lucas, Iowa, June 9, ten a. m. Branch statistical and ministerial reports should be sent to B. M. Anderson, Secretary, Lamoni, Decatur County, Iowa, by June 5, if possible. Please remember to report promptly; and branch clerks, be especially careful to include all items of changes made upon your records, such as baptisms, confirmations, ordinations, letters of removal given, or received by letter, blessing of children, marriages, deaths, expulsions, etc., as it is very important to have them correct.

F. M. WELD, Pres.
B. M. ANDERSON, Sec.

Northeastern Missouri district conference will convene with Higbee branch, June 16 and 17, at ten a. m. All who can should attend. Election of officers will take place at this meeting. Bro. I. N. White, general missionary in charge, will be present; the missionaries to district also expected. Will every local officer please send in a report. All reports should be sent to George Tryon, Huntsville, Missouri.

J. A. TANNER, Pres.

Galland's Grove district conference will convene Saturday, June 2, at ten a. m. at Auburn, Iowa. Branch presidents, have your branch reports made out and sent to Sr. Nellie Rudd, Dow City, not later than May 28. Anyone wanting to know anything concerning railroad connections, write W. A. Carroll, Auburn. Come with the Spirit of Christ, seeking to do good.

J. M. BAKER, Asst. Pres.

Pottawattamie district conference will meet at 10:30 o'clock, Saturday morning, May 26, in Underwood, Iowa. Branch officers, and the priesthood, are requested to send all reports, one week previous, to the secretary, J, Chas. Jensen, No. 102 Broadway, Council Bluffs.

BORN.

GUNSOLLEY.—Near Pickering, Missouri, March 11, 1900, to J. L. and Sofia Gunsolley, a daughter, and named Pearl Powell. Blessed April 15, by Elders E. S. Fannon and James Thomas.

DIED.

WALDMAN. — Bernadette Willow, only child of Mr. Jake and Sr. Ida Waldman, of Searstown, near Rock Island, Illinois; born June 23, 1896; died April 20, 1900. Brief service at the grave conducted by Elder Will E. La Rue.

JOHNSON.—Sr. Mary F. Johnson was born at Indianapolis, Indiana, March 1, 1841; died April 18, 1900, at Cormorant, Minnesota. She was married to John F. Johnson, June 8, 1859; came to Minnesota in 1879, a member of a Congregational Church; obeyed the gospel January 25, 1887, and was a consistent member till she died; was mother of ten children, five now living. Burial at Scambler cemetery. Funeral services to a large company of friends by Elder T. J. Martin.

BENSON.—Virginia A. Benson was born August 8, 1829; died January 25, 1900, at the home of her son, William Benson, near Wakenda, Missouri. She was the mother of nine children; two sons and two daughters survive her. She was a widow twenty-one years, and during the last nine years had been confined to the house from injuries received by a fall from a horse. She was a loving mother, a faithful member of the church. Her death was rather sudden and unexpected, but we believe that she was fully prepared for the change. She was baptized March 2, 1887. Funeral at the house, Elder Arthur Allen conducting the services.

SHIPPY. — Sr. Rebecca, wife of Bro. Charles Shippy, of Grove Hill, Iowa, departed this life April 23, 1900. Sr. Shippy, whose maiden name was Platt, was born in McLean County, Illinois, May 22, 1840, removed to Iowa with her parents when a young girl, and on September 16, 1860, was married to Bro. Charles Shippy. Shortly afterward they moved onto the farm where they now reside. She obeyed the gospel October 27, 1889, being one of the first to obey the gospel at Grove Hill. She was a consistent follower of the Master; all her life she had been a minister of blessing to those around, the afflicted and needy ones always finding in her a friend and sister. The circumstances of her death were peculiarly touching. With Bro. Shippy she attended the General Conference at Lamoni, and while there was stricken by disease. All that love and skill could suggest was done, but in vain. Away from home and her sorsowing children, her spirit took its flight. The remains were taken to Fairbank, where the funeral was held at the M. E. church. A large concourse of people listened to Elder C. E. Hand as he spoke words of comfort. Blessed are the dead that die in the Lord. She sleeps the sleep of the righteous, leaving a husband, nine children, one sister, and six brothers to mourn. Her children were all present at the funeral as also was the sister and one brother.

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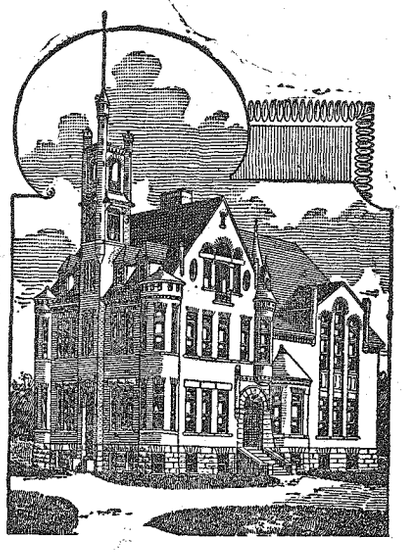

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Vol. 47. **Lamoni, Iowa, May 16, 1900.** **No. 20.**

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THE RELIGIOUS PRESS ON THE MISSIONARY CONFERENCE.

The final days of the great Ecumenical Conference confirmed the opinion commonly accepted during the earlier days of the session—namely, that it would prove the most widely attended and most important missionary gathering of the century. About 2,800 delegates were present, representing 150 missionary societies, drawn from over sixty different countries and from about forty religious denominations. The daily average attendance at the conference—not counting the overflow meetings—was estimated at 15,000.

Among the features most commented upon, aside from the greatness and harmony of the gathering, was the general desire apparent on the part of the delegates to leave doctrinal differences in abeyance, and even to minimize the importance of creeds. One delegate, Dr. Behrends, of Brooklyn, who announced that he would gladly sign any creed that permitted him to sign all creeds, and who later said that what is most needed is "the power to put all creeds in a pile and set fire to them and burn up the dross," was frequently interrupted by applause, although some of the delegates are said to have been astonished at this new way of announcing the gospel. In general, also, the press reports call attention to the general disposition shown to give predominance to measures of physical and medical relief, and to bring into play the culture and uplifting forces of civilization, as a primary aim of missions.—*Literary Digest, May 12, 1900.*

Perhaps as marked advantage as any that will accrue from this Conference will be found in the personal acquaintance and association of the men and women who are giving themselves to the work. It is twelve years since the last Conference was held in London. In that time many of those who were our leaders have fallen. To go no further than the officers of our own Missionary Union, Murdock, Duncan, and McKenzie are with us no more. A new generation is coming on the stage. The torch is passing from the strong hands that carried it to new hands. A meeting like this brings the tradition, the impulse, and the devotion of an older day into relation with new minds and hearts. It does what the printing press can not do. It brings personality into touch with personality. It bears on from soul to soul the sacred fire of self-devotion to the highest and noblest ends.—*The Watchman (Baptist).*

This convention is opportune. The world never has been in a more receptive mood than now. Railways, steamships, telegraphs, telephones, newspapers, and all manner of devices for human communications seem just about complete. Ordinary people of all nations are interested in like people of other nations as never before. Men are running to and fro and knowledge increases under conditions more promising than ever. It is said that the Arabs of northern Africa get news about the progress of the war in South Africa almost as soon as the mails can carry it to others. Their system of signaling is wonderful, even though its present motives are sinister with respect to Christian civilization. As sinister as it may be, it yet proves that their interest is alive and suggests that better motives may cleave their minds when Christianity lifts her voice and Christ is preached by missionaries like those now gathered in New York. The world has seemed to be staggering somewhat and even the church has been more or less uncertain. We believe that the doubt is apparent only, just as an army may appear to bunch itself and waver, in order to change its direction. The rally will come. When we have gathered all our arguments to account for some recent depressing aspects of church growth and enthusiasm, it may appear that God has been offended, because the home church has done too little for the very regions in which these godly missionaries are working.

When they return to their distant fields, after telling us what God already hath wrought, we pray that they may take home with them more of our devoted hearts and supreme enthusiasms than ever.—*Northwestern Christian Advocate, (Meth. Episc.)*

We do not desire to attack any one. But if our opinion be asked of this Ecumenical Conference, we give it. We regard the name *Ecumenical*, as used in this connection, as absurd. That word has a definite historical meaning which is utterly inapplicable to this gathering. We are interested in the proceedings of this body. We are glad to have missionary problems discussed, and missionary information disseminated; but we are truly sorry that churchmen have identifiedt hemselves with it, and thus have confused the minds of many. We hope that nothing of the kind will occur again. —*The Living Church (High Church Prot. Episc.)*

The outstanding fact about the Conference is precisely that which was expected; the inspiration which it is giving. The utterances of the opening meetings will long thrill through thousands of minds and warm to enthusiasm thousands of Christian hearts. And the inspiration will be all the more lasting in that it has simply raised to a higher power a deeply felt conviction of the importance of missions and the incalculable privilege of sharing in mission work, whether by personal service or by financial support.

For it is unquestionably true, as was said a day or two ago in the Philadelphia *Press*, that interest in missions is not decreasing, but is becoming not only greater in volume, but more intelligent. Nothing can be more just than the statement of this writer that 'the unfounded impression that what are known as liberal views in theology would decrease interest in missions should be dissipated by the evidence furnished by the present missionary Conference.' This evidence is overwhelming and irrefragable.—*The Evangelist (Presb.)*

In all the speeches made at this Protestant mission conference there was not a single allusion to the missionary labors of the church. The church has been carrying on this work for nearly two thousand years, and every nation that is Christian to-

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day received its Christianity from that church. Protestants entered on the work about one hundred years ago; in the meantime it has expended many millions of money, employed many thousands of men and women, but it has failed to convert even one nation to Christianity. Even the church is hindered and crossed at every step, and she fails as a consequence to gather the full fruits of her missionary labors.—*The Sacred Heart Review* (*Rom. Cath.*)

There are some who dread lest this 'Ecumenical Conference' should be made a precedent, forgetting that the precedent was made by the Good Samaritan. There are those who think that if such a 'disaster' should occur as coöperation with those who are seeking to make Christ known to the world the church will step in and order her missionaries to the right-about. For our part, we are not satisfied to say that we have no condemnation for those who may preach the gospel. We have a consciousness of fellowship with them. We would begin the world embracing process by coming nearer to our brethren in Christ, and surely such gatherings as those that Carnegie Hall has seen in these last days are such as to widen the heart of the most inveterate 'episcopal politician' or ultra-Calvinist. Is it not a heartening and soul-inspiring thing to think of the pulses that are going out from our metropolitan city to the farthest India, to the islands of the sea, to the missionaries from the Arctic to Cape Horn, carrying with them words of cheer, of promise, and of prayer?—*The Churchman* (*conservative Prot. Episc.*)

THE SITE OF OPHIR.

Dr. Carl Peters, an African explorer recently returned to London, believes that he has found the Ophir whence King Solomon's gold was brought, in the country between the Zambesi and the Pungwa Rivers, in Portuguese Africa and eastern Mashonaland. Many rivers, some quite extensive, of undetermined origin, and traces of ancient mining enterprises, are found in the region, and gold is still washed there. One site is Fura, on the Muira River, about fifteen miles south of the Zambesi. The name Fura is said to be a native corruption of the word Afur, by which the Arabs of the sixteenth century called the district, and that to be the Saharan or south Arabian form of the Hebrew Ophir. The natives are unlike the ordinary Africans, and have a distinctly Jewish type of face. A chief informed Dr. Peters concerning the position of some ancient workings, and, following his directions, the explorer found ruins "of an undoubtedly Semitic type." Dr. Peters' hypotheses and evidences must be accepted for what they are worth. Other explorers have found Ophir at various points in Africa and Arabia, and even in India and elsewhere, and have been as satisfied and as sure as he with their identifications.—*Popular Science Monthly, for April, 1900.*

ONE WAY OF SHOWING INFERIORITY.

Showing due deference toward others is an indication of self-respect. Failing to give respect to those who deserve it is an indication of a lack of self-respect. Those who are deservedly looked up to by their felows are pretty sure to be those who are most ready to give due deference to all whom they meet, or with whom they have any dealings. Those, on the contrary, who habitually fail to give deference to others, even to those who are most worthy of it, are those who have neither honor from their fellows nor a right estimate of themselves. It requires and marks a man above the average in the community to be able to know and to do his duty in accordance with the apostolic injunction, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." But any boor, whatever his title, can show his inferiority by his lack of self-respect, or of respect for his equals or superiors.—*Sunday School Times, May 2, 1900.*

EVOLUTION OF THE "PEACE IDEA."

The view has been very generally entertained that all efforts to promote the cause of peace and order in the world by cut-and-dried schemes are bound to fail, and it must be admitted that few truer words have been written than those which stand at the head of this article. But this truth, like some others, may be abused. Evidences are not wanting to show that the incredulity which preceded the convening of the Peace Conference, the skepticism which marked its first sessions, and a certain want of faith which has since been manifested in various quarters in the practical value of the measures adopted, are all mainly due to a misapplication of this truth.

The measures formulated at The Hague do not constitute a "cut-and-dried scheme," but, on the contrary, they form an additional step in a natural, healthy, and orderly evolution of the forces of peace which have so effectively asserted themselves in the improvement of international relations during the latter half of this century.—*Appletons' Popular Science Monthly for May.*

CHEMISTRY IN MODERN LIFE.

The disinfection of the sick-room and the antiseptic methods which go far toward the creation of modern surgery all depend upon chemical products whose long list increases year by year. Crude drugs are now replaced by active principles discovered in the laboratory—morphine, quinine, and the like—and instead of the bulky, nauseous draughts of olden time, the invalid is given tasteless capsules of gelatin or compressed tablets of uniform strength and more accurately graded power. A great part of physiology consists of the study of chemical processes, the transformation of compounds within the living organism, and practically all this advance is the creation of the nineteenth century. Modern bacteriology, at least in its practical applications, began with a chemical discussion between Liebig and Pasteur as to the nature of fermentation: step by step the field of exploration has enlarged; as the result of the investigations we have preventive medicine, more perfect sanitation, and antiseptic surgery. The ptomaines which cause disease and the antitoxins which prevent it are alike chemical in their nature, and were discovered by chemical methods. Physiology without chemistry could not exist; even the phenomena of respiration were meaningless before the discovery of oxygen. The human body is a chemical laboratory, and without the aid of the chemist its mysteries can not be unraveled.—*Appletons' Popular Science Monthly for May.*

NEW METHOD OF PRINTING BOOKS.

The curved pages of the ordinary book are injurious to the eye, we are told in the New York *Medical Journal*, April 14, by F. G. Murphy. He shows how the curved page causes a constant change of the focus of the eye as it reads from one side to another, necessitating a continued effort on the part of the ciliary muscles. The light also falls unequally upon both sides, further interfering with a continued clear field of vision. He suggests, therefore, that the printed lines run parallel to the binding instead of at right angles to it so that all parts of the line would be at equal distance from the eyes and be equally lighted.—*Literary Digest.*

Lord Curzon on May 8 reported that conditions in Madras and Mysore were improving in consequence of recent rains, but that in other parts matters were becoming worse because of increasing heat and scarcity of fodder. He also stated that 5,617,000 were in receipt of relief.

Ex-President Cleveland, in the forthcoming College Man's Number of *The Saturday Evening Post*, discusses the oft-asked question: Does a College Education Pay? and makes out a strong case in favor of giving a young man the advantages of a university training.

Other contributors to this special double number are: President Patton, of Princeton; President Jordan, of Leland Stanford; President Butler, of Colby; President Angell, of Michigan, and President McClure, of Lake Forest. The fiction features are by Ian Maclaren, Jesse Lynch Williams, Charles M. Flandrau, Stanley Waterloo and W. L. Alden.

The College Man's Number of *The Saturday Evening Post* will be on all news-stands May 24th.

"PROFESSOR SINCLAIR, a high authority, says we are on the verge of great therapeutic discoveries concerning the value of the sun's rays. It can cure face ache, nervous debility, and insomnia, weak lungs, and chilliness. It is a finer stimulus than wine, electricity, or massage. The sun's rays must shine long on the parts affected."

"To stop a bleeding nose, keep the patient's head thrown back and his arms raised. Hold a cold cloth or sponge to receive the blood. Press the fingers firmly on each side of the nose where it joins the upper lip. A piece of ice or a cloth wrung out of icewater may be placed at the back of the head."

ADDRESSES.

R. M. Maloney, Guy, Oklahoma.

W. E. Peak, Galien, Michigan.

Joseph F. Burton, No. 3010 Sixteenth St., San Francisco, California.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASS'T EDITOR.

LAMONI, IOWA, MAY 16, 1900.

WHO WAS RESPONSIBLE FOR THE EXODUS OF THE CHURCH WEST?

It has been claimed by the people of Utah, that as early as August 6, 1842, Joseph Smith prophesied that the church would go to the Rocky Mountains. Elder B. H. Roberts in his work on "Succession in the Presidency of the Church," page 102, states:—

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

Mr. Roberts gives us no reference to any publication or manuscript where this statement can be found, but we quote it as evidence that the church in Utah is committed to the position that the direction to go to the West came to the church through Joseph Smith.

Elder Anson Call, also an elder of the church in Utah, claims to have been present and heard this prophecy, but gives the time and place as Montrose, Iowa, *July 14, 1843*. (See his Biography in Supplement of volume 2 of Tullidge's Histories of Utah, p. 271.)

They further claimed that a company was selected on February 21, 1844, which was during the life of Joseph Smith, "to explore Oregon and California and select a site for a new city for the Saints." (See "Church Chronology," page 24.)

After alleging all this, now comes George Q. Cannon, one of the First Presidency of the Utah Church, and makes statements which are positively in conflict with the foregoing claims. In a sermon preached by him in Salt Lake City, Utah, February 18, 1900, and published in *Deseret Evening News* for February 24, he made use of the following language:—

In Illinois we were threatened by our enemies with destruction. Appeals were made to the governors of the various States, and they were asked if we could find a home within their borders. There was only one governor who condescended to reply; I believe it was the governor of Arkansas. What were the people to do? They were environed by their enemies, and threatened with utter destruction; their property was destroyed, and everything they had which could be got hold of was wasted and stolen. Now, the Lord, in the organization of this church, had so ordered that there should be one man, and one man only at a time, that should have the word of the Lord for the people. Others might have equal priesthood; they might express their views, might teach and expound; but they had no authority to give the word of the Lord in written form or to give general counsel for the government of the whole people. There was but one man who had that authority. At that time that man was Brigham Young. He stood at the head of the church, and was recognized and accepted by the people as the mouthpiece of the Lord to them. He declared unto them what the Lord's will was concerning their movement; but that which he suggested was most trying. It tried the faith of the people, and it is not to be wondered at that many shrank from accepting it. He pointed out the way of deliverance—to launch forth into the wilderness, putting their trust in God that He would lead them to a place of safety, where they could dwell in peace, free from the annoyance and from the persecutions of their enemies. . . .

There was no hesitation among the faithful, whose minds were prepared, and who were living in such a manner as to have a knowledge for themselves. Everyone went to with his might, including the women and children who were capable of labor, to prepare for a journey in a direction that had been pointed out, but the end of which none of them knew. I was sick in Nauvoo at the time. My folks expected that I would die. My uncle, President John Taylor, came back from the Pioneer camp for me when I recovered a little, and took me out as far as the camp had gone—to Mt. Pisgah, Iowa. I remember very well the feelings I had in passing the hundreds of families on the road, and not one of them knew where they were going. They started out on this journey without a clear conception in their minds as to where the journey would terminate. Nothing definite was known about this country. The Rocky Mountains were known, but the valleys of the Rocky Mountains—what they were and whether they were fit to live in—were not known.

If Mr. Cannon is right, all the claims made regarding Joseph Smith planning this *Western Exodus* and predicting the work to be done in the Rocky Mountains, is false. Joseph Smith knew nothing about it.

According to Mr. Cannon, there came a time while the church was in Illinois when it was threatened with destruction; appeal was made to the governors of the various States, and they were asked if a home could be found within the borders of these States; there was but one man who had authority to give the word of the Lord to the church; "he stood at the head of the church, and was recognized and accepted by the people as the mouthpiece of the Lord to them;" "he pointed out the way of deliverance—to launch forth into the wilderness;" "there was no hesitation among the faithful;" they followed the lead of the man who was thus directing; though "the valleys of the Rocky Mountains — what they were and whether they were fit to live in—were not known; and" "*at that time that man was Brigham Young.*"

Then Joseph Smith did not prophesy that the Saints would be driven to the Rocky Mountains; he did not describe those valleys as Elder Anson Call affirms; there was no company selected in his time "to explore Oregon and California and select a site for a new city for the Saints." On the contrary, if Mr. Cannon is right, the people at the time Brigham Young assumed the leadership was in doubt as to where to go, so much so that they appealed to the various governors of States for shelter ere the word came *through Brigham Young* to launch forth into the wilderness; and they obeyed, preparing "for a journey in a direction that had been pointed out, *but the end of which none of them knew.*"

Thus does the foundation slip from under these would-be leaders, and out of their own mouths are they condemned.

QUESTIONS AND ANSWERS.

When a man and his wife are separated and the family divided, is it not the duty of the priests and elders to inquire into such matters and seek to settle such difficulties?

A man and his wife have no business to so separate and divide the family. It usually happens that when they do so separate it is the result of long continued disregard of the rules of right conduct on both sides and quarreling; a condition of affairs in which priests and elders do not care to interfere, and with which the parties themselves will not tolerate an interference. Both parties are usually in such condition of mind that they will not listen to either teacher, priest, or elder.

If such separation becomes known to the officers of a branch, they should make such inquiry as the case might require, and if practicable seek to induce the parties to be reconciled to each other. But there are cases where this is apparently impossible, for the reason that both the man and the woman will not give the consideration each to the other which they should. In such cases the bond becomes intolerable, and in separation only can either have peace of mind or body.

Does a person getting a divorce on the ground of desertion have a right to marry again according to the law of the church?

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"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." (Matt. 19: 9.)

The church does not recognize desertion as a proper cause for divorce. It is, however, plain that if either husband or wife leaves a lawfully constituted companion it is a virtual putting such companion, husband or wife respectively, away, and makes it impossible for such companion to keep the marriage bond. The law of the land recognizes such desertion, if long continued, as constituting a breach of the marriage contract, and permits the deserted party to secure a legal annulling of the bond. In such cases the innocent party should be free, entirely so. The church has said virtually that such deserting party, husband or wife, is guilty of crime against the innocent party, though no actual transgession has occurred. If the person securing the divorce is the one in transgression, and has secured such divorce from improper motive, he or she should not be received into the church, or be retained in the church. It is, however, impossible in most cases to determine who is in the fault.

Where the separation is mutual, it would seem that the courts and the church are both powerless to furnish a remedy.

Does the church recognize other cause for divorce except adultery or fornication.

No. The church recognized but one absolutely justifiable cause for divorce, the one named in the question.

If a woman refuses to do the part of a wife and mother by her family, and the husband gets a divorce for desertion and marries again, should he be expelled from the church for adultery?

This would depend upon the conditions of the specific case, the cause or causes which led her to desert her husband; his treatment of her, and whether the husband be not in the fault in part or in whole, and whether the wife was not justified in getting out of an intolerable bondage, equivalent in effect to being put away. This question would need to be determined in each separate case that might occur.

Should such a woman be expelled from the church, after proper efforts have been made to bring about a reconciliation?

The answer to this question would be much the same as the one just given regarding the husband. No one answer will fit all cases. A woman driven from her home by a succession of indignities, abuses, and wrongs which make her stay intolerable, ought to be pitied of both men and God, rather than scorned and cast out. So, also, in the case of a man thus put away. They should be borne with if themselves innocent of wrongdoing, and let them answer to God at the judgment day.

Does the committing of adultery by husband or wife give the other the right to a divorce and remarriage, and still retain membership in the church?

Yes, as we understand the laws of marriage. In such case the innocent party is free, if he or she chooses so to be. In case of adultery, the injured party should at once withdraw from living as a companion with the guilty one, if he or she wishes to avail himself or herself of the right to divorce.

ADDRESS YOUR MAIL RIGHT.

We wish to call the attention of our readers to the notice of the business manager, Bro. John Smith, in this issue. We desire especially to call attention to the manner of addressing mail to this institution. All letters of business should be directed, as Bro. Smith instructs, to "The Herald Publishing House, Lock Box E," while those having personal business with him should direct their letters to John Smith.

All matters intended for publication or for the use of the editors, should be directed to "Editors Herald." It is important for our subscribers and patrons to remember this. All letters and articles for publication, all clippings, papers, magazines, etc., and all literary matter should be mailed to the editors, while all moneys, drafts, orders for publications, subscriptions, renewals, etc., should be sent to the Herald Publishing House. Remember this and thus help us.

IN passing on the train to his home, Bro. N. C. Enge fell in company with a Baptist minister of the town of Winlock, Oregon, who expressed a wish for him to come to Winlock, which of course Bro. Enge could not do. Bro. Enge failed to get his address; but as the place is small he thinks that Bro. Goodwin can easily find him.

Bro. Enge also met two old-time Saints on whom he wishes Bro. Goodwin to call, Nils Olsen Shauts, at the home of James Shauts, 107 Cord St., Salem, Oregon.

We hope that Bro. Goodwin can make it pleasant to call on these people, "For the sake of auld lang syne."

BY the kindness of Mr. G. H. Van Houten, secretary, we have received a Premium List of the Iowa State Fair, which fair is to be held at Des Moines August 24 to September 1 inclusive.

The list shows a great increase of interest and attractions. There has been an increase in the rate of premiums and a decrease in cost of accommodations for exhibitors and visitors; the management evidently intending to make this the record breaking fair of the State's history.

List may be seen at the Herald Office, at any time by those interested in the Fair. Take a look, be convinced, and attend the Fair.

EDITORIAL ITEMS.

The Committee on Examination and Revision of History has been busy of late "reading history" in the Historian's office.

The Board of College Trustees and Directors is completely organized now, having chosen Bro. Wm. Anderson president, I. W. Allender secretary, and Bro. Daniel Anderson treasurer. Thus organized the Board is prepared to give prompt attention to matters demanding their attention. We bespeak for them the hearty support and assistance of the Saints.

Elder Warren E. Peak is pleased with his first impression of Galien, Michigan. So he writes us under date of May 7.

Sr. E. Sartwell, of Savanna, Ill., writes stating that the "Saints of Savanna would be pleased to have the address of the Bishop's agent of the Kewanee district, Northwest Illinois, through the HERALD." His name and address is, D. C. Smith, Dahinda, Ill.

The senior editor of the HERALD went to Independence, Missouri, Saturday, to attend to some matters of church business.

Bro. Levi Gamet, writing from Clearwater, Nebraska, under date of 13th inst., says he expects to go soon to Bonesteel, S. D., where he expects to join Bro. Whiting and to coöperate with him in tent work for part of the summer.

The Graceland College Board and Faculty are at work upon the new catalogue, which they hope to have out soon. Friends of the college should see that our catalogue is placed where it will do good. The Board, no doubt, will be glad to send to any asking, especially to missionaries, who should be able to answer questions concerning the college.

Our readers, no doubt, will notice by the heading of this number that there has been a change made in the editorial department of the HERALD. Bro. R. S. Salyards, who has for many years filled the position of assistant editor, has been relieved of this work and his place is now filled by the one named in our heading. Bro. Salyards in addition to his work as Church Secretary is now doing clerical work in the office of the Presidency, where, no doubt, the demands upon his time will be great. We trust the change will not be for the worse, at least.

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Original Articles.

MYTHS OF THE NEW WORLD.—NO. 5.

BY WILLIAM WOODHEAD.

THEIR GODS WAS THE CREATOR.

QUETZALCOATL was the Toltec creator. (See Prehistoric America, p. 274.) Zamna and Cukulcan are by Nadaillac identified as the same person as Quetzalcoatl. (Prehistoric America, p. 274.) Vivacocha and Pachacamac of Peru was the creator. (Myths of the New World, pp. 186, 187, 341.)

Manibozho "is always placed in antagonism to a great serpent, a spirit of evil." (Ibid., p. 80.) "Manibozho, Nanibojou, Missibizi, Michabo, Messou," are "all variations of the same name in different dialects." (Ibid., p. 197, compare with p. 172.)

The Aztec people were warlike, yet their great god of war was said to have been born of a holy virgin. (See Panorama of Nations, p. 413.) So that all the great gods of the red race were born of a virgin.

> Quetzalcoatl . . . was born of a virgin in the land of Tula or Tlapallan, in the distant Orient, and was high priest of that happy realm. . . . Of white complexion, clothed in long white robes, and, as many of the Aztec gods, with a full and flowing beard. When his earthly work was done he too returned to the East, assigning as a reason that the sun, the ruler of Tlapallan, demanded his presence.—Myths of the New World, pp. 214, 215.

We noticed before that Aztlan, Tlapallan, Tulan, Tulan-Zuiwa, and Amaqemecan, are different names for the same place or country—the distant Orient — to which the Toltecs, Quiches, Aztecs, and Chichimecs pointed as the birthplace of their "fathers and mothers." They "came from Tulan, from the other side of the sea." So that the native races above named came originally from the same place that their culture-god came from, and this god was born of a virgin "over there"! What a wonderful story! Their chief god was the creator; he was born of a virgin; he *came here* from the east.

Says John T. Short:—

> From the fabulous Hue hue Tlapalan, this mysterious personage came to Tulla, and became the patron god and high-priest of the ancestors of the Toltecs. . . . He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; for when addressed on the subject of war, he is reported to have stopped his ears with his fingers.—North Americans of Antiquity, pp. 267, 268.

Sahagun, the missionary, was asked by the natives "whether his home was in Tlapallan," thus showing that this distant Orient, where this culture-god was born, was across the sea. (Myths of the New World, p. 106.)

Speaking of these culture-gods, Mr. Brinton says:—

> They are credited with an ethical elevation in their teachings which needs not blush before the loftiest precepts of Old World moralists. According to the earliest and most trustworthy accounts, the doctrines of Tonapa [or Viracocha] were filled with the loving kindness and the deep sense of duty which characterized the purest Christianity. "Nothing was wanting in them," says a historian, "save the name of God and that of his son, Jesus Christ."—Myths of the New World, p. 337.

Yes, dear reader, Mr. Henry George was right when he said, "Mexico, as Cortez found it, showed the superimposition of barbarism upon a higher social development."

At every turn, says Nadaillac, South America presents vestiges of a vanquished race of a culture now lost.

That is just what the Book of Mormon has been telling us about for nearly seventy years, and the more they stir up these myths and antiquities the more evidences they furnish us poor ignorant dupes to make a defense in its behalf!

These myths tell us that the ancestors of the Nahua stock came originally from the other side of the sea—from Tulan or Tlapallan. Then they go on to say that a god who was born of a virgin in that distant Orient came to Central America or Mexico to preach to the ancestors of the Toltecs. Then he returned to that distant country after his mission work was finished, with a promise that he would return again.

Don't we see again that the author of the Book of Mormon had good hindsight? He brings the ancestors of the native race from Jerusalem (Tulan or Tlapallan). Then he says that Jesus came here to America to feed his sheep—preach to them—and set up a Christian church in America, in a Christian community, with a Christian culture. That accounts for the doctrines of Tonapa, which "were filled with the loving kindness and the deep sense of duty which characterized the purest Christianity." Ah, say they, "nothing was wanting in them, save the name of God and that of his son, Jesus Christ." Does "the purest Christianity" come from the Devil? Who is the author of the purest Christianity? Could these Toltecs find it growing in America? Was it a product of the hills or the valleys? Did it flow to them in their rivers, or drift to them from the ocean? The author of Christianity says that it came from above, and that is the way that it came to America in prehistoric times.

Again; did you notice how these myths dovetail with the Book of Mormon story? Jesus was born of a virgin, near Jerusalem; and the Lehi and Mulok colonies came from Jerusalem. You see that the ancestors of the native races came from the same place or country that their culture-god came from. This culture-god is the creator, he was born of a virgin at Tulan. Now, dear reader, cannot you see Jesus in this story? Who else was ever born of a virgin? Who else is the creator in flesh! Ah; the disciples never stole the dead body of Jesus, because his live footprints are found in America. We can see then that Jerusalem must be the distant Orient. When the Aztec priests chanted and "sang of Tulan, the cradle of their race," it was the world's famed Jerusalem that they had in mind. No other place or country will fit the myths.

Josiah Priest, who wrote soon after the Book of Mormon was published, says: "The greater part of the present American natives are of the Tartar stock." (See American Antiquities, p. 285.) That won't do; because the natives say that they came from the same place or country that the Savior came from. The creator, they say, was born of a virgin at Tulan, and that is where they came from. Do we not see it will not do to bring the ancestors of the red race from China, or Japan, or Italy, because the Son of God was not born there, and no other place will fit the myths but the place designated in the Book of Mormon!

It is said that "Joe Smith" was a "well digger" and a "gold digger," "an ignorant boy;" but if we make him the author of this book, or Oliver Cowdery either, don't we see that they must have dug deep into these myths and antiquities? They get their stories about right every time. How do you account for that? How fatal it would have been to their story had they brought Lehi and Mulok from Japan or Rome? If you had attempted to write up this religious "fraud," would you have thought of all these little things? How could you have done so seventy years ago, when little or nothing was known about these myths in those days? And even now, who cares to read such things? How many have laid this paper aside as unworthy of notice, looking for something better and more entertaining? If we will but look at it from this point of view we will see that the book has the right "earmarks," and that it was written by an eyewitness of what is related.

In 1833 Mr. Josiah Priest said that "the Peruvians were doubtless from China originally, and the Mexicans from a more northern region, Mongol, Tartary, and the Japan islands." (American Antiquities, p. 342.) He thinks that some Egyptians and Phoenicians had landed in America, in both north and south, at some remote time (p. 342). Here were Scythians, and Carthagenians, and Israelites (p. 344, and Atlantis, p. 314), Hindoos (p. 181), Welsh (p. 236), Danes (333), Scotch (p. 399), Sicilians (p. 106), and Scandinavians (p. 284), and some Malays and Polynesians

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(p. 295). The exterminated race (the Mound Builders) he thinks were Malays (see p. 288). The Romans were here too (pp. 42 and 389); Australasian tribes and Greeks, Persians, and even Germans (p. 399).

Mr. Priest quotes authorities in his book as late as 1832-33 (see pp. 395, 124, 145, 379), and as early as 1815 (p. 96). One reference bears date 1826, on page 87; one bears date 1829, on page 312; one bears date 1828, page 120; another one bears date 1826, page 286.

Now the point to these dates is this: they cover the period in which Oliver Cowdery and Joseph Smith are said to have been at work on the manuscript from which the Book of Mormon was published. It was Cowdery, Elder D. H. Bays thinks, who was expecting "to share the profits arising from its sale." It is Cowdery now that takes Sidney Rigdon's place in the Mormon fraud—"a man the equal of Sidney Rigdon in point of scholastic attainments and personal polish." (See Doctrine and Dogmas, of Mormonism p. 25.) But pray tell me where to look in the Book of Mormon for any "modern" "scholastic attainments." The man who wrote that book had no such attainments. He started out with a theory of his own, a theory quite different from any other in the 'twenties. Mr. Priest's book is a fair representation of "scholastic attainments" in those days. Why didn't Cowdery catch on and bring a colony from Japan, Rome, Germany, China, etc., and thus make a book that would not fit the myths anywhere? How came he to think about Jerusalem, and thus make that place fit the Aztec and Toltec Tulan, Tlapallan, the place where our Lord was "born of a virgin," and became high priest of that realm?

THE RED MAN SAW THE WHITE MAN COMING.

"Historians have marveled at the instantaneous collapse of the empires of Mexico, Peru, the Mayas, and the Natchez, before a handful of Spanish filibusters." (Myths of the New World, p. 220.) But had they only known what their forefathers in a remote time had said concerning the coming of the white race, they might have found an explanation. Nephi had a vision concerning the coming of the white race and the rise of a mighty nation upon this land. He predicted that the red man would be smitten and scattered by his white brethren, but afterwards would be cared for by them and nourished. (See 2 Nephi 11: 13; 1 Nephi 7: 1, 2.)

When Hernando de Soto on landing in Peru first met the Inca Huascar, the latter related an ancient prophecy which his father Huayna Capac had repeated on his dying bed, to the effect that in the reign of the thirteenth Inca, white men (*viracochas*) of surpassing strength and valor would come from their father the Sun and subject to their rule the nations of the world. "I command you," said the dying monarch, "to yield them homage and obedience, for they will be of a nature superior to ours."

The natives of Haiti told Columbus of similar predictions long anterior to his arrival. The Maryland Indians said the whites were an ancient generation who had come to life again, and had returned to seize their former land; and the Lenape of the Delaware told the Moravian missionaries that it was an ancient belief that divine men should come to them from the east, and for these they took the first Europeans.—Myths of the New World, p. 221.

"For a very long time," said Montezuma, at his first interview with Cortez, "has it been handed down that we are not the original possessors of this land, but came hither from a distant region under the guidance of a ruler who afterwards left us and returned. We have ever believed that some day his descendants would come and resume dominion over us. Inasmuch as you are from that direction, which is toward the rising of the sun, and serve so great a king as you describe, we believe that he is also our natural lord, and are ready to submit ourselves to him."—Ibid., p. 220.

Father Lizana preserved the following Maya prediction:—

"At the close of the thirteenth Age of the world,
While the cities of Itza and Tancah still flourish,
The sign of the Lord of the Sky will appear,
The light of the dawn will illumine the land,
And the cross will be seen by the nations of men.
A father to you, will He be, Itzalanos,
A brother to you, ye natives of Tancah;
Receive well the bearded guests who are coming,
Bringing the sign of the Lord from the daybreak,
Of the Lord of the Sky, so clement yet powerful."—Ibid., p. 222.

Mr. Brinton says:—

The "Books of Chilan Balam" copied in facsimile by the late Dr. C. H. Berendt are in my possession. They contain several ancient prophecies of a similar character.—Ibid., p. 222, note 1.

Thus we see an undercurrent at work in the native mind which many writers and readers have failed to understand. These prophecies pointed to the advent of a white race from the east, and wrote the doom of the red man to submission, homage, or obedience. That appears to have been the reason why the Indians in many instances submitted to the white man's yoke.

Mr. Brinton says:—

Few tribes were destitute of such presentiments. The Chickasaw, the Mandans of the Missouri, the Pueblo Indians of New Mexico, the Muyscas of Bogota, the Botocudos of Brazil, the Araucanians of Chili, have been asserted on testimony that leaves no room for scepticism, to have entertained such forebodings from immemorial time.—Ibid., p. 256.

Thus we see Nephi's prophecy crops out. These "forebodings" had been handed down from time "immemorial."

Lizana, one of the first missionaries, relates a myth concerning the end of the world by fire, a prediction by a Maya priest which reads:—

"At the close of the ages it hath been decreed,
Shall perish and vanish each weak god of men,
And the world shall be purged with a ravening fire.
Happy the man in that terrible day,
Who bewails with contrition the sins of his life,
And meets without flinching the fiery ordeal. —Ibid., p. 256.

In his autobiography, the celebrated Sac chief Black Hawk, relates that his great grandfather "was inspired by a belief that at the end of four years he should see a white man who should be to him a father." Under the direction of this vision he traveled eastward to a certain spot, and there, as he was forewarned, met a Frenchman, through whom the nation was brought into alliance with France.—Ibid., pp. 310, 311, and Life of Black Hawk, p. 13.

But these examples are surpassed by one described in the *Atlantic Monthly* of July, 1866, the author of which, the late Col. John Mason Brown, has assured me of its accuracy in every particular. Some years since, at the head of a party of voyageurs, he set forth in search of a band of Indians somewhere on the vast plains along the tributaries of the Copper-mine and Mackenzie Rivers. Danger, disappointment, and the fatigues of the road, induced one after another to turn back, until of the original ten only three remained. They also were on the point of giving up the apparently hopeless quest, when they were met by some warriors of the very band they were seeking. These had been sent out by one of their medicine men to find three whites, whose horses, arms, attire, and personal appearance he minutely described, which description was repeated to Col. Brown to the warriors before they saw his two companions. When afterwards, the priest, a frank and simple-minded man, was asked to explain this extraordinary occurrence, he could offer no other explanation than that "he saw them coming, and heard them talk on their journey."—Ibid., pp. 311, 312.

Such are some of the "presentiments" or "forebodings" of the red man. We may be unwilling to rank them as divine inspirations. Swedenborg described the conflagration going on at Stockholm when he was at Gothenburg, two hundred miles away!

Seneca was born B. C. 2 [various authorities place this date from 3 to 8 B. C.], and died A. D. 65. This man prophesied away back there of "a *New World* across the waters to be revealed in coming ages." Mr. Prescott says that this "is perhaps, the most remarkable random prophecy on record. . . . It was the lucky hit of the philosopher rather than the poet." (Conquest of Peru, vol. 1, book 2, chap. 1, footnote, 1, p. 149.)

Just such unconscious predictions may be found in the Bible. Both Daniel the prophet and Nebuchadnezzar the king must have caught a glimpse of the New World across the waters "to be revealed in coming ages."

Nebuchadnezzar's metallic image was the coming history of the old world's nations; the skeleton of history, human national history, represented by the human body! But the mountain of Daniel 2: 45 was no part of the territorial image; it lay at a

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distance from it, and was no part of it. It was not a part of the clay, or iron, or brass, or silver, or gold; but a mountain, and no part of the image whatever, no more than the stone was a part of the image.

The old world's empires moved from east to west,—"Westward the course of empire takes its way,"—but the stone kingdom did not move in that direction, but just the reverse; it struck the image at its feet. (Dan. 2: 34.) "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together." (Verse 35.) This stone, you see, did not hit the image on the head, or on the arm or breast. (The feet of the image were made before the stone reached it.) It struck the iron and clay first, then the brass, then the silver part of the image, and the head of gold last. Thus we see it moves from the west towards the east. The mountain, then, from which the stone was cut, must be found westward from the image, because it is the stone that moved eastward and not the mountain.

Preachers sometimes tell us that this stone kingdom commenced to roll from Jerusalem nearly nineteen centuries ago. But that Pentecost kingdom could not have been the stone of Daniel, second chapter, because the Pentecost kingdom started at the wrong time and place to fit this chapter. That kingdom commenced to roll from Jerusalem,—Asia,—and that is where the silver and the gold divisions of the image were located. The two first divisions of the image (the gold and silver) were in Asia. The brass, iron, and clay parts were westward, in Europe, Greece, and Rome. Now then, if that stone started to roll from Jerusalem, don't we see that it would strike the image on the breast, or arms, or head, or neck! The feet and toes were not there. In fact, they were not made yet!

The Roman Empire and the Christian Era commenced nearly together. The "Augustan Age" was the period in which Christ was born. These were Rome's best days. The "Empire" lived and ruled the world about four hundred years, as *one empire;* but Valentinian, the Roman Emperor, who ruled between 364 to 375 A. D., "Divided the empire with his brother Valens, and afterwards Rome and Constantinople usually had each an emperor." (See Bancroft's Footprints of Time, p. 128.) Thus the two legs of the image appeared. We can see, if we will take the time to think, that the Roman Empire at the time of Christ's preaching in Asia does not fit the image of Daniel second chapter, at all, because the kingdom or empire was not yet "divided," which had to be to make both legs. (See Dan. 2:41.)

But after the empire became divided into two parts, east and west, why, then it fit the image all right, by giving it two legs to stand on. Before this division was made it was standing on one leg only. The legs of the image were made one at a time, then the feet and toes later on. The empire began to fall to pieces by invasions about 400 A. D., and the rise of our modern nations in the Old World made the feet and toes. And it was after the image was made, toes and all, that Daniel said to Nebuchadnezzar, "Thou sawest till" (or thou sawest up to the time of or until) "a stone was cut out without hands," etc., showing clearly that the image was completed and that there was a space of time between that event and the stone kingdom starting to roll from the *west,* before it struck the image.

The "mountain" was westward from the image, and no part of it; hence Daniel and Nebuchadnezzar must have caught a glimpse of the New World when they saw the little stone kingdom rolling eastward.

EXTRACT FROM LIFE OF DOUGLAS.

The circuit to which Judge Douglas was assigned was the most perplexing and annoying. It included the Mormon settlements, and there was a constant conflict between the "Saints" and "Gentiles." Some of the most exciting scenes of his life were spent in the judicial and other proceedings growing out of the turbulence of the people connected with the Mormon leaders. Joe Smith and his people were accused of all the crimes in the calendar, particularly with all the horse stealing committed in that section. Whether true or false, it was almost impossible to prove by sufficient legal testimony the guilt of the parties accused. The consequence was that an embittered state of feeling gradually grew up between the Mormons and the rest of the people, and these exasperated feelings often led to deeds of violence. Joe Smith was the head of the Mormon Church and people. The people held the court reponsible if the prisoners escaped conviction, and the Mormons denounced the court for inclining always to the oppressors of the chosen race. One trying scene in his judicial career will suffice to illustrate the difficulties attending the administration of justice in cases where the Mormons were parties, and at the same time serve as an illustration of the boldness and Jackson-like determination of Stephen A. Douglas. Joseph Smith had been indicted for some offense and was put upon his trial before Judge Douglas. While the case was proceeding, the people who had collected from all parts of the country to see the prisoner, and, as they hoped, to rejoice at his conviction, became excited by the *thousand stories* told of Mormon outrages. Smith was represented to be, as he was in fact, the moving spirit of the sect, and it was supposed that if he were put out of the way the entire settlement, being deprived of their leader, would break up and leave the country. Moreover, Smith was by the populace held *individually responsible* for all the crimes charged against his people. On this occasion the multitude had become greatly excited, and it being whispered that the evidence would hardly justify a conviction, it was proposed by some one to enter the courthouse, seize the prisoner, and hang him. A gallows was at once constructed and erected in the courthouse yard, and a body of four hundred men entered the courthouse for the purpose of taking Smith and hanging him. As the mob boisterously and tumultuously entered and crowded toward the bench, near which Smith sat, the judge directed the sheriff to clear the courtroom, as these men interrupted the proceedings. The sheriff, a small, weak man, requested "the gentlemen" to keep order and retire, and attempted to enforce the request, but very soon informed the court that he could not do it. Gaining confidence by the confession of powerlessness on the part of the sheriff, and maddened still more by the sight of the prisoner, several of them climbed over the bar, and rushed toward Smith. The judge at once rose in his place, and, addressing by name a large-built man, who stood six and a half feet high, a Kentuckian by birth, and of great muscular strength said, "I appoint you sheriff of this court. Select your own deputies, and as many of them as you require. Clear this courthouse; the law demands it, the country demands it, and I, as judge of this court, command you to do your duty as a citizen bound to preserve the peace and enforce the laws." The newly and rather suddenly appointed sheriff "obeyed orders." He ordered the crowd to leave, the judge encouraging him all the while. The first, second, and third who refused to quit the courtroom were instantly knocked down by the powerful arm of the Kentuckian. Others were thrown out of the windows by him and his deputies, and the great crowd, baffled and discouraged by the repulse of their leaders, crowded out of the doors. In less than twenty minutes from the first entrance of the mob the courtroom was cleared. *A murder had been prevented.* The administration of law had been protected from a violent invasion. The prisoner's right to a fair trial by the courts of his country had been vindicated, and all this by the prompt action of the judge. A moment's delay would have been fatal; the least sign of hesitation would have *sealed the prisoner's fate; in five*

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minutes he would have been hanged, if indeed, he was not killed before taken out of the building.

The above extract is taken from the "Life of Stephen A. Douglas," published by Harper & Brother, New York, 1860, pp. 48–50. I would suggest to our opponents that the Mormons, or Saints, are not guilty of all accused. But recently here an innocent person had his entire house torn down and scattered. In bonds,

D. W. SHIRK.

LAW AND ORDER OF THE CHURCH.

Nearly one year ago my mind took up the thought of law and order of the church, and I then wrote on the subject, intending to send the same to your columns; but I laid the matter a way, thinking that possibly later I might change my mind, or that some one more competent might take up the thought. But on looking over the pages to-day, I concluded to send the article in hopes that my thoughts may do some good.

The word of the Lord in ancient and modern times, as well as our personal experience, teaches that there is safety in living in harmony with the law and order of the church; and when we do so we have a just claim for needed blessings, and when we fail we have not. The first I will notice is the departure from the law and order at some of our branch business meetings in the election of officers. To be in harmony with the law, a branch properly organized will consist of not less than six members, with the following officers: elder, priest, teacher, and deacon. It is true that the needed material sometimes will not justify the formation of a complete organization; hence we sometimes, for the sake of the work, *partially* organize, with a priest, a teacher, and a deacon. The point I wish to call attention to is, we elect elders to serve as priests and teachers, when there are present priests and teachers in good standing who have labored in their offices faithfully. But some one gets the idea that as Bro. A is a good man and is an elder, that it would be wise to elect him as priest or teacher.

Now while it is in harmony with the law for the elder to labor in any of the duties of the Aaronic priesthood when appointed, still it is not in harmony with the order of the church to elect him as priest or teacher when there are present and in good standing, priests and teachers. We are admonished by the Lord to learn our duties and do them. I confess that I would not consider it my duty to serve as priest or teacher when there were such present as were known to be called and ordained and had labored faithfully in those offices. My duty as an elder would be to go as circumstances permitted, to preach to those who had never obeyed, and to be in harmony with the law and order of the church.

We should be careful not to place responsibility on the elders that is intended in the law to rest on the Aaronic priesthood. If we do, we may hinder the elder from laboring in the field where he could do more good, and at the same time ignore the men that by virtue of their calling should be the proper officers of the branch.

We are again admonished to honor all men in their calling. The Lord in his wisdom appointed the two priesthoods, and we should honor every man in his calling when we find in him qualifications to do justice to the same.

Again, I have noticed a priest in charge of a branch for months when there were elders there. All will agree with me that the order of the church as contemplated in the law (D. C. 17) is for the elder to be in charge. (See also Book of Moroni 3, 4.) Here we notice the elders, priests, and teachers in harmony with the order of their calling. Now for us at our branch business meetings to place the work in charge of the Aaronic priesthood, when there are several members of the branch holding the Melchisedec priesthood and are in good standing, is certainly a departure from the law and order of the church.

I remember once in one of the largest branches of the church where the work was placed in charge of the priest, teacher, and deacon, where there were some of the Presidency, Twelve, High Priests, and Elders. In Doctrine and Covenants 120:8 we read that the High Priests and Elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership. Now, why will we ignore such a plain, positive statement, and place the membership in charge of those who are to assist the above? Again, paragraph 2, same section, reads, "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."

We would not think of placing the deacon in charge when all of the above were members of the branch. Then let us move and work in harmony with the law and order of the church.

I am glad that paragraph 2 makes the matter so plain; for there are some who take the ground that the priest is not to take charge of meetings only when there is no elder present. No matter who the elder is, they say he should take charge of all meetings. This at one time was a very popular idea.

Doctrine and Covenants 17:9–11 is speaking of the duties of branch officers, such as the presiding elder, priest, teacher, and deacon; and they may become officers of the branch by vote of the same, as is made plain in Doctrine and Covenants 120:2.

If, as some say, the priest is not to take charge of meetings when there is any elder present, then we ask, if the presiding elder be absent and there are six elders present, which of the six shall take charge, and who shall ask them? If the priest makes the choice, then he has power to give to others what he cannot take to himself; but if he is to remain silent until such time as he finds no elder present, then we ask, Who shall appoint one of those six elders to take charge? You might say the body will. I am glad that this church has long since settled this matter, and that according to law and order, the priest is not to take charge when the elder chosen by the vote of the branch is present, *only* by consent. Now does it not occur to you very plainly that the law and order of the church is to first choose the presiding elder? Then why ignore this when the surroundings and material present justify and demand it, if we will be in harmony with the law and order?

We read in Doctrine and Covenants 120:2:—

> If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of an high council, or general conference, as required in the law.

Now, to be in harmony with the above, we should not only choose men who will come from the above and have the qualifications, but should not make any more that would hinder the order being complied with.

In the spring of 1894 the First Presidency recommended that several of the elders and seventy be ordained high priests. I stated at the time that I could see the wisdom of the move, for there were the names of men that were, because of their experience and qualifications, presidents of districts and missions, and were at the time acting as such; and to still serve as such and be in harmony with the law, they should be ordained. I noticed that many that were recommended would not accept the ordination, yet would still serve as presidents of districts and missions. To be in harmony with the law, if these brethren labored as standing ministry, they should have complied, if the recommendation of the Presi-

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dency was in harmony with the law, as it certainly was; then to refuse to accept and still serve as presidents of branches, districts, and missions, would not be. Again, in the report of the Quorum of Twelve bearing on the recommendation of the Presidency, they say that they place themselves on record as being opposed to taking men from the active ministry and placing them in the High Priests' Quorum, unless by revelation. We infer from this that when men are placed in the High Priests' Quorum they are not supposed to be actively engaged, but *on the retired list*. It has been a question in my mind, Where is the consistency in demanding a revelation to call men out of the active ministry to the High Priests' Quorum, and at the same time indorse men to that quorum who were not in the active ministry, but who were burdened with business cares? It seems to me that I could indorse the former if I could the latter, when at the same time and from that conference some who were considered as active men in the ministry and were named among the number for ordination to the High Priests' Quorum, were given missions to fields that according to the law should be in charge of the standing ministry. Now it would not be in order with the law of the church to give the Elders or High Priest missions to unorganized fields, when at the same time the Seventies were at home waiting and ready to go to the missionary field. No, the law says that the Twelve are to call on the Seventy first for gospel work, to preach the gospel as traveling ministers.

See also Doctrine and Covenants 120:3. In Doctrine and Covenants 122:8, 9, we have very plainly laid down the law and order of the church respecting the duty of the traveling ministry, the Twelve and Seventy, also the standing ministry. And in conclusion, I trust that we will in all our movements be in harmony with the law and order of the church.

WILLIAM LEWIS.

STEWARTSVILLE, Missouri, 1898.

THIEVES VS. CHRIST.

"Good morning," friend B., "could you please tell me why it is that so many professed Christians fly to the thief on the cross, when one is endeavoring to point them to Christ as being the true example?"

"Well, I think so. One reason is that 'birds of a feather flock together,' and 'we are known by the company we keep.' No true, reasonable, thinking person will look to the example of thieves for salvation, for 'thou [Christ] hast the words of eternal life;' and Christ says:—

My sheep hear my voice and I know them and they follow *me*.

But thieves and robbers will try to climb up some other way, and many shall seek by this unlawful procedure to gain entrance and shall not be able:

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

Therefore thieves are out of the question and Christ is all and in all to us.

C. A. B.

WHY NOT AVOID DOING SO?

There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, *to avoid* the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood.—D. C. 104:1.

From the reading of this beautiful inspirational sentence, so fraught with direct information to the church in these last days, it may be considered imperative to refresh the mind in one at least of these immutable sayings, and that not with the slightest desire to impale, or even indulge in fault-finding and picking at and among brethren. Nay, verily; but rather with an affectionate, impressive feeling to better our condition, not only for usefulness in our several departments in the winning of poor souls to Christ, but in the continual onward and upward trend to that perfective plane to which we are or should be tending.

In the consideration of this important topic it may be wisely as well as truthfully said, that the gospel call found us one in one business pursuit and one in another, unthoughtful and careless of our lamentable condition; yes, having accustomed ourselves to various useless words and phrases, a very peculiar way of expression so to speak.

College? Yes, you may well talk of college, as some of us by reason of poverty's pinch, for excessive labor have not been privileged of even knowing the importance of a college, let alone being allowed an entrance; and while remaining in one, even, of its classic training departments. But notwithstanding this, and a deal more that might be said under that heading, it should not be for one moment expected that we are justifiable in continuing in that crude manner in which the gospel hailed us. Nay, verily; but as soon as we found ourselves within the pales of the church lawfully, having by the act of obedience, etc., achieved a testimony not only of its divinity, but of the imperative necessity of putting away as early as possible every evil and foolish practice that may have entwined its insidious fangs around us, this being one of them that is termed in the divine word vain repetitions, and perhaps may be considered the too frequent use of the name of the deity, aside from other useless sayings in vogue by too many of us, such as "as it were," "that's the idea," "you and I," "crack that nut," with many other useless fillings which we might notice had we the ability of penmanship wisely in doing so. The writer himself who may be addicted to some of these evils, and indeed perhaps others more injurious to our loved cause, if induced by brotherly love to see them, has ere this taken out his pencil and paper and marked down upon the hearing of a grand gospel sermon otherwise, as many as one hundred and fifteen and another time one hundred and nineteen times the name of "God," and fifty odd times the name of "Christ." Evidently, my brethren, this not as it should be. Then why not avoid doing so?

J. D. JONES.

KEWANEE, Ill., Oct. 14, 1899.

Letter Department.

WALLSEND, N. S. W., April 10.

Editors Herald:—Since last writing I have returned home, and for some months now my labors have been confined to the regions round about my home. At the present time, besides laboring in the Hamilton and Wallsend branches, we are trying to plant the work in Islington, one of the towns near by. We hold a three night's mission there this week, and will establish a mission there one night each week. We hope to be able to do the same in some of the other towns before long; but we are greatly hampered in doing work of this kind by the lack of good, earnest, capable men with the time at their disposal to look after the branches. One of the branches here has lately gone through considerable trouble, and in the skirmish with the enemy of all righteousness many have been severely wounded, and consequently the missionary must give considerable attention to ambulance work. However, we look forward to brighter days in this part of the Lord's vineyard. All that is necessary is faithfulness on the part of the Saints, and the Lord has promised us that we shall see many gathered into the church on this island of the sea. Saints of Australia, let us hope for, pray for, and *faithfully work for* the accomplishment of such a gathering into the fold. The Lord has wrought many marvelous improvements here during the last few years, but he will do more, if we are only faithful.

That dread scourge, bubonic plague, is very prevalent in the capital of this colony, some one hundred cases having already developed, about thirty of which have proven fatal. So far no other part of the colony has become infected. But who can tell what a

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day may bring forth? Viewed in a scriptural light the wars, rumors of wars, famines, pestilences, earthquakes in divers places, are indeed eloquent signs of the wonderful events which must shortly come to pass. "Men's hearts are failing them for fear" to such an extent in Sydney, on account of the plague, that many are migrating to the mountains at the wrong season of the year, the winter, to escape it.

How necessary, under these conditions, that Zion's watchmen should be continually on the watchtower! Saints, think of our responsibilities! Millions go down to death each year without having heard the sound of the gospel. What are we doing about it? Are we resting upon our oars? Or are we doing our best to warn them?

Yours in gospel bonds,

WALTER J. HAWORTH.

DEEP CREEK, Wash., April 22.

Editors Herald:—In a few *Heralds* back I noticed a couple of letters from one Sister Hooker of Spokane, Washington. She spoke of money that was sent to Bro. Hiram Holt to defray his and Bro. Harris' expense to Spokane. This money was sent to Bro. Holt individually, to defray his and Bro. Harris' expense; Bro. Harris, for some reason unknown to me, did not come. Bro. Holt came and brought the remainder back, and it was given to defray his expense back to Seattle. So far as I know it was satisfactory to all those who gave to the assistance of Bro. Holt, that he should use this money to defray his expenses back. I hope this explanation will be satisfactory to all.

I am pleased to notice letters from Lagrange, Ohio, where I spent my early boyhood days. I would be glad to know whether any of my old friends at that time have embraced the true gospel with me. I have been a member of this church twenty years. I embraced the gospel in Pleasant Valley branch, Nebraska. Have never regretted it.

Yours in bonds,

W. T. HICKS,
President of Spokane Branch.

SWEETWATER, Texas, April 26.

Editors Herald:—Inclosed find a clipping from the San Antonio *Express*. We forward for the benefit of friends. The two ladies mentioned are members of the Latter Day Saint Church. Quite a number of elders will remember that they have been kindly cared for by them. Sr. Cora is the daughter of Sr. Merritt, and the widow of the late Bro. H. P. Curtis. They have our sympathy and prayers.

"Mrs. D. C. Merritt and Mrs. Cora Curtis, while crossing the Southern Pacific track at Starr Street, Monday afternoon at 4:30 o'clock, in a buggy, were run into by a switch engine and four freight cars that were moving slowly. The buggy was turned over and the ladies thrown out. Mrs. Curtis escaped injury. Mrs. Merritt was badly bruised and sustained a broken arm and internal injuries. She was rendered unconscious, and was removed to her home, 1332 North Flores Street. The buggy was badly wrecked, but the horse escaped unhurt. The crossing at this point has no flagman."

The work here is slow; the inhabitants seem unconcerned. They seem to think if the angel has flown in the midst of heaven with the everlasting gospel to preach to men on earth, they would have heard it from his mouth and seen his huge wings. We are striving as best we can to make them understand, using kind words. Have made friends, and people are beginning to think Latter Day Saints are not very bad folks.

What disposition the April conference has or will make of me, I know not yet; but whatever it is, I shall try to be therewith content. God bless the work and all the Saints, is my prayer.

Yours in the one faith,

L. L. WIGHT.

A REPLY.

LOS ANGELES, Cal., May 1.

Editors Herald:—In your issue of April 25, page 282, under the caption of "A Correction," Elder R. R. Dana is charged with making "an attack on the missionaries laboring in California last year, calling" them "stalwarts in a reflective sense." The names of six of said missionaries are signed to the article named above; but the impress of it leads me to believe that it was written by the same person who in *Herald* of December 20, 1899, first applied the name of "stalwarts" to the young men of the church; and in harmony with this view, *only* did I intend to apply the name of stalwarts. Five of the six missionaries named are young men, and the other one is comparatively young.

The word "nesting," used by me, I will *recall*, and use the word *laboring* instead; so that instead of "nesting in the cities and towns," let it read, *laboring* in the cities and towns; for they were not idling away their time, but were active in their spheres and callings, but short distances with sidewalks and lighted streets to places of meeting, and the associations of Saints are luxuries common to the city missionary, but not common to sparsely settled country districts. And so far as I know or have had an opportunity to find out, all six of those missionaries were stopping in the cities, or large towns of this State, while Bro. E. Keeler and myself were placed in a country district, which has long waited for, and asked as well as hoped for the attention of some of the *leading* missionaries, but have waited in vain, and thus became discouraged, and the only branch disorganized. (See T. W. Williams' letter in *Herald* of December 20, 1899, last paragraph.)

The writer of "A Correction" says that my statements are "unwarranted" and "not true," and yet a letter written to this city (over the signature of he whom I believe to have been the writer of the article referred to above) said he had *recommended* my reappointment as a missionary. A strange combination this! to recommend a man as a minister for Christ, who at the same time had been guilty (?) of unwarranted misrepresentation of his fellows. Consistency is said to be a jewel, and if the old and the young were endowed with a larger degree of it, the redemption of Zion, very likely, would be hastened.

Now, brethren, if this explanation is a sufficient apology to satisfy you, then let us drop the controversy and meet as friends and brethren in Christ; but if not, there is a law for the punishment of calumniators open to *all*. I am willing to be tested there, if you demanded it, so far as I am concerned. Hoping this finds a place in the columns of the *Herald*, this must end the matter. Hoping that each have learned a profitable lesson, and the church and the world be none the worse for our colloquy, I am yours in bonds,

R. R. DANA.

On board steamer City of Erie,
Tuesday, May 8, 9 a. m.

Editors Herald:—We left Cleveland last night at eight, bound for Buffalo. Thunderstorm in night, and now this morning we find ourselves surrounded by ice fields which we encountered between four and five o'clock this morning when about eighteen miles from Buffalo.

It is now past nine, and the ice is growing thicker, and we are still seven miles from Buffalo, we are told, and we are grinding at a very tedious rate through the fields of ice that stretch away as far as the eye can reach, the fog preventing our seeing land if it is anywhere near. We hope to get in port before noon, and out on our journey eastward to-day; but matters look a little uncertain just now.

A decided change in temperature from yesterday. Weather very warm and pleasant yesterday when we left Kirtland in company with Bro. Stephenson, whom we met in Grand Rapids, Michigan, three or four years ago.

After leaving Lamoni on the day of conference closing, we went to Independence, Missouri, stopping for a few hours. Taking the evening train for St. Louis, we found our two daughters, Bessie and Lottie, with little Bessie, Baby Myron, and Richard waiting for us at the union station Sunday morning. A joyful meeting it was of course. Time fled, all too swiftly, and duty's call forces us to part from the loved ones, and Friday morning, May 4, we left for Cleveland. Going to Kirtland, we preached morning and evening in the old temple, now looking quite new, fresh, and attractive, both inside and out. Felt well, especially so in the evening in preaching to the people; am quite sure the Lord hasn't got through with Kirtland. The hills about this historic place look lovely in their spring robe of verdure, and it only lacks the principal thing to make it a desirable place of habitation for the Saints of God.

Whatever may be the individual or general opinion of our late General Conference and its developments in the minds of any or of all, one great and altogether important fact remains always as the conscious possession of the courageous, willing, and faithful heart, and that is that he who watches the sparrow's fall will surely guide, lead, and instruct him whose eye and heart is fixed on Him and

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whose fear of offense is toward him whose friendship and leadership alone can safely guide or permanently bless. We are feeling grateful to God this morning for evidences of his goodness and spiritual aid in the beginning of a new year of ministerial work. There can be no lack of individual endowment because of failure for which we are not individually responsible, and that's the everlasting comfort in this great latter-day gospel work.

The grinding and shaking of the vessel in the ice makes writing somewhat difficult, and for fear I'll lose my reputation as a scribe or penman in the fog of old Lake Erie I'll stop for the present.

In gospel bonds and hope,

MYRON H. BOND.

ROSLYN, Wash., April 24

Editors Herald:—The *Herald* and *Ensign* are welcome visitors at my home, as I enjoy reading the letters very much. I am thankful to see the gospel wending its way through the land as there are many honest-hearted to be gathered into the fold before the coming of the great day.

We have had no elders here since the 16th of October, 1899, when Brn. Holt and Chase were here and preached some to us in private houses. But we now have a church 24 x 36 feet in process of erection, so when any of God's servants come again they can preach the gospel in full and not be turned out.

There are a great many names on the church record, but they are scattered over a large territory. There are only a few located at Roslyn, so if there are any that would like to assist us in our undertaking, their assistance will be thankfully received. The building will cost us about $500, so you see we are trying to make the sacrifice. All money can be sent to to the writer, or branch clerk, Thomas Holmes, Roslyn, Washington.

There are a few who meet often together, and I feel that we are blessed by so doing. I wish to be remembered by the Saints in prayer. In bonds of the gospel,

JOHN HOLMES.

PAPEETE, Tahiti, March 26.

Editors Herald:—We are at present in the midst of the scare about the bubonic plague. The steamer just arrived from New Zealand, brings word that the plague is in San Francisco, and rumor has it that the American vessels will not be allowed to enter Papeete but be sent to some near island to discharge cargo. If so we may not be able to leave here for home but we still hope to be able to get off on her. If she does not arrive here for a few days from now we will be through our conference and will be ready to leave. The Saints are hoping I will stay until after conference, and I think will not give us our passage money until after conference.

Our buildings are nearly finished and we hope to be all through, painting and all, by Wednesday. There are about two hundred Saints here, and some four hundred or more will be here this week.

I called upon the consul a week ago last Saturday, and told him that as our conference was near the governor must soon remove his restriction or there might be a collision between us, as we were quite certain that there was no law that would sustain the governor. He went at once to the governor, who still refused. On Sunday the leading lawyer met the consul at the consulate and they talked about the matter. On Sunday the consul sent me a note requesting me to meet him at the consulate at eight a. m. Monday, and on the same day the governor sent me word that he would like me to see him at 9: 30 a. m., with the president of the Consul General, who would act as interpreter for us. I went at eight with Bro. Peterson to the consul who informed us of his stormy time with the governor, and when I told him of his request to see me at 9: 30, he concluded that he intended to retract, etc., etc.

As the governor sent word that he wished to see me alone, I went. At 10: 30 we met. He immediately spoke of Bro. Peterson and of his desire that the natives should learn the French and not English, and suggested that Bro. Peterson should write his sermons and have them translated and read. I told him that our elders did not write their sermons as other clerymen but spoke impromtu, and the difficulty would be for him at such a time to stop and write and translate. He again said that he did not wish any foreign language spoken here, and seemed somewhat nettled. I then said I did not care to talk further upon the subject, as it was in the hands of the consul. He was very angry at that, but spoke of our work here. He questioned me as to my influence with the natives concerning the sending of their children to schools, being industrious, paying their debts, collecting large sums from them for our own personal benefit, their dealing with traders, etc., all of which I answered. Finally he said: "I am very much pleased with your work in these colonies. I have been informed of it all before, and am highly pleased with it." He then asked me about our conference, sanitary measures, etc., and then I told him that our conference would bring natives to the island who never had seen land (only coral islands), and had known nothing of white people's ways except of the traders and missionaries, and that this would give them an opportunity to visit the stores and find out for themselves prices, so as not to be so completely robbed as they have been for years by the traders. I also told of a few samples of such robbery which had come under my observation, e. g., six pewter spoons being sold for $6 00 He was very much pleased with that idea and again spoke commending me. I then said I was pleased that my work had been such as to commend itself to him, and also grateful to him for having been so lenient with us heretofore, and now that we found ourselves at one excepting the question of Mr. Peterson, I hoped he would be able to liberate him speedily. Scarcely had that sentence been translated when he spoke out, "He is at liberty; only tell him to learn the language quickly." He then informed me that our religion or church would never be interfered with in these islands; but he thought we ought to send men here who could speak French. I told him we would be as bad off as now, for the natives do not know that language; but as soon as his schools were established in the islands and the natives learned French, then our missionaries might learn it at our college in Lamoni, and when here could begin their work at once. He seemed pleased with the idea. He asked me whether it would not be prudent to stop the conference if the New Zealand steamer brought news that the plague was spreading. I told him that I would willingly assist him in avoiding the spread of the plague, but now our people were on their way, and being once here they might as well do the business of the conference and immediately disperse to their different islands again. To this he agreed.

This in brief was my talk with the governor.

We feel rather more anxious concerning your conference than hitherto, and often lift our voices in supplication for aid for the Presidency, the Twelve, and all the church, now and during your conference.

We are more easy in mind concerning our conference than at other times. We are well and hopeful. We write with many and frequent interruptions, and in unavoidable hurry.

Will send by New Zealand steamer.

Your brother in the one faith,

JOSEPH F. BURTON.

COOK, La., April 22.

Editors Herald:—I wish to say a few words to the young Saints, if perhaps I may do a bit, yes a wee bit of good. I wish to impress them with the importance of prayer and consecration to God. O you dear young Saints, get low down before God; let him grind you down, till he gets you just where he wants you; until the last spark of self is dead and gone, and then he will lift you up gloriously, and put the living tongues of fire upon you, and a power in you that will shake men and make sinners and lukewarm professors tremble. Yes he will. O, dear Saints, lose no time in making your consecration for the indwelling of the Holy Spirit, for the world is perishing around you, and you cannot move men to-day without the burning love of God and the divine fire. There is no end to what he can do for you. Keep going deeper and deeper, deader and deader, sinking in his blessed will, and his glory and power will be more and more manifested in your spiritual intensity. Her aggressive zeal was as a fire in the bones that could not be shut up. Deep humility, a life of prayer, careful and watchful obedience, constant sinking into deeper union stirs our souls, and in loving sympathy we are brought to God, that they might be shaken by his mighty power. Oh, love deep and intense; love to God going out in rapturous bursts of praise, breaking in upon all occasions. Jesus seems very real and very near. O, how lovely! He is so lovely. O praise him; it was love on fire not hidden, but expressed a glory-lighted countenance. There is certainly nothing dreadful about such an experience. One of the cleverest schemes of Satan is to persuade men, at every epoch in grace, that they have now got it all.

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The truth is as Mr. Wesley states, That the *riches* of his *glory*, and the mystery of his will according to his good pleasure which he purposed in himself, has heights and depths which surpass all knowledge, even of the true believer. Need we fear that fire that turns on the searchlight that exposes the hidden hypocrisy; that consumes the tin and dross that irradiates both the inner and outer being; that refines the whole nature, till it reflects the nature of God. This is what we need, heart purity, which is a necessary preparation to see God. Matthew 5: 8. (See 2 Cor. 7: 1; Psalm 24: 3, 4; Heb. 13: 12; Acts 26: 18; 1 John 1: 7; Heb. 2: 11; 10: 19–24.) I want to go there, I do. I want to go there, don't you? If you do, now is the accepted time. The word of God is sure, and never can move. We shall in heart be pure, and perfected in love. Rejoice in hope; rejoice with me. We shall from all our sins be free. Now make your consecration. Put all on the altar of the Lord. Lord take me and all that is mine. Do what thou wilt; my life, my all is thine.

Thou hast a place for ev'ry one,
And hence a place, my Lord, for me,
Where all my lifework should be done
To glorify the Trinity.
That place, my God, is in thy mind,
O help me e'er that place to find.

Lord give me not another's place,
But give me work entirely mine;
Then help me do it by thy grace,
And let all see the work is thine.
An instrument, my God, I'd be,
To work or wait alone for thee.

In ev'ry place where thou dost see
Some work—however great or small,
That I can, Father, do for thee,
I'll gladly do it at thy call.
Touch ev'ry life thou can'st through mine,
And let the glory all be thine.

Give me my place, my work, each day,
With message fresh for every one;
Then work through me, my God, I pray,
Till all thou couldst through me is done.
Kept in my place and work each hour,
I would be guided by thy power.

MRS. M. E. BUNYARD.

CANTON, Ill., April 28.

Editors Herald:—At last, the long and dreary winter days having passed, spring has arrived, attired in her coat so green, making a scenery grand for the eye to gaze upon. And when for a moment I stop to think, the thought comes to me, If earthly things are so beautiful, heavenly things must be so far superior that language cannot express. Surely that grand and glorious place beyond is a place worth striving for. O, how many will be allowed to dwell in that holy place? It does seem that the wickedness that exists in the world to-day is almost, if not in some instances, inexplainable by the human tongue. O, what are the future days going to bring forth? Surely it behooves us as Saints to watch and pray, and pray earnestly. How much consolation there is in prayer. When we are tried and tempted, if we will only seek the Lord in prayer, he will not turn us away without a comforting word. How grand it is to assemble with children of one family in the house of prayer. It is so sad to see day after day, the people pass and repass the house of prayer, and seek the places of pleasure. Do they ever give anything but pleasure a thought? If actions were to speak their thoughts, a great many thoughts would be spoken.

As Saints we are so often judged by our actions, with people of the world. I have heard some of my brethren and sisters make this remark: "It is strange why we as a Christian body of people are watched so much closer than any other religious body." It makes my heart rejoice to think that we are a body that can stand the test of being watched and judged. We are living in a time that we can expect all manner of evil things done against us; but let this lessen not our faith, but rather increase it.

Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

I often think when our missionaries go into fields to labor where so much evil and untruthful things are spoken of the Saints, probably everyone strange to them, not one they can call a friend, and when the twilight begins to draw around them, and they know not where to rest the weary body through the dark hours of night, surely then is their trying time, and a time to test their faith. It makes my heart ache when I read of how they suffer oftentimes by being mistreated by the people, when trying to preach this great and glorious gospel. But great will be their reward in the world to come, a reward that will far excel the $1,200 or $1,500 a year in this life. Precious is the gospel that is sold not, but given as freely as the air we breathe. Ever striving to live a life worthy to be called a Saint, In gospel bonds,

IDA L. JONES.

WILFORD, W. Va., May 6.

Editors Herald:—I have neglected for some time to write of the blessings we have received from our heavenly Father. We live about eighteen miles from any of the Saints and it is lonesome. Those not of our faith often tackle me on the scripture, but I manage to hold my own.

My wife was thrown from a horse last fall, and her collar bone was broken in two places as was also her shoulder. One night she awoke and said she never would get well until she was administered to. My father, Charles Moore, came and administered to her, and in a few days she was doing her work. I think that the Lord is on our side.

JOHN MOORE.

VERDELLA, Mo., May 1.

Editors Herald:—This is a new field in the gospel vineyard. No other Saints in this locality. We located here two years ago. People had never heard of Latter Day Saints, though they had heard considerable about the "Mormons." We distributed tracts and papers occasionally, and placed a paper holder in the post office, and still keep it filled with our church literature.

In September, 1898, the M. E. trustees allowed us the use of their chapel for Brn. J. D. and D. C. White to preach two evenings, where we had good audiences and attention to their excellent sermons. The report had been going the rounds that "Doctor Miller and his wife are Mormons—they believe in polygamy!" It had not reached our ears until after this preaching was done, which soon settled the question in the minds of those who heard them that the report was without a foundation of truth. The Congregational pastor attended both these services and afterward told his people privately that should we ever desire their chapel for preaching service to "let them have it, they are all right." He has since moved away, but we thank him for his kind Christian advice left behind.

In October, 1899, we sought the trustees again for their chapel for a *series* of sermons by Bro. F. C. Keck. They referred me to their pastor who "controls the pulpit, when it comes to bringing in another preacher, of other denominations, to hold a series of meetings; he holds the right to say who shall so occupy." I wrote him and received the following reply:—

"McCabe Chapel, Oct. 22, 1899.

"MRS. DR. E. F. MILLER,

"*Dear Sister:*—Your letter received this evening, and in reply will say I cannot consistently grant your request when I consider the vast difference in doctrine and plans of work between our respective churches.

"Very truly,

"_____ _____."

Just as I expected! So wasn't very much disappointed, but at once sought the trustees of the Congregational church and obtained it very freely—and Bro. Keck held the interesting series of meetings in November, which he wrote you about. Pen cannot describe the stir it created throughout the country. You will have to read it "between the lines" if you can. He closed with the good will of the majority of those who were regular attendants, and the privilege of using the church any time, also pressing invitations to come to Liberal, where some of our hearers live, and to four schoolhouses in the country.

But that "wicked one" was not asleep; he was slyly paving the way for his work, and soon Rev. Josiah Strong's "AntiMormon Leaflets" found their way into about every house in the neighborhood and surrounding country; and Rev. S. J. S. Davis' "Origin of the Book of Mormon, and Rise and Progress of the Mormon Church," was also passed around, in which, by the way, we have counted *two hundred and ninety-eight* misstatements and absolute falsehoods in sixty-five of its pages treating upon the Book of Mormon and rise of the church to 1844. "Anti-Mormon Leaflet" Number 3 is as bad for its size, and others nearly so, except number 7. All these distributions were made by *professed* Christians. It reminded us so much of how they treated Jesus; read his lamentation in Matthew 23: 23-34, and saddest of all is their fate—Rev. 21: 8; 22: 15, concerning "all liars," and those who "*loveth* and maketh a lie."

You will not be surprised that it was not so easy to obtain the church when Bro. Keck returned in January. Some of their members desired that a vote of their membership be taken. He was allowed to occupy a week

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with the understanding that the following Sunday the members would decide by vote whether he should occupy longer. When their meeting was called it resulted in six against and seven for Bro. Keck to continue, so the church is open until the first Tuesday in January, 1901, at least. It was almost an exciting time. People stood around the street in groups awaiting to hear the decision, some whose hearts were beating anxiously for us, others hoping we would be closed out. The news spread rapidly and the house was filled with glad hearts that night. Who shall say God does not answer prayer? "Such faith cometh not but by fasting and prayer."—Jesus.

Young and middle-aged men said they would build an arbor for Bro. Keck this summer if they closed the church.

He continued another week with good liberty and in humble spirit, which must surely bring forth good fruit. Though no baptisms as yet, several have expressed a belief in the doctrine; have "read the Bible as never before," also the Book of Mormon, and other church literature. Frequently echoes of the continuous agitation of the subject of the latter-day work greet our ears.

God speed the day when the pure in heart will be obedient. We almost feel like foreign missionaries, alone out here trying to open up the work paving the way for preaching. Our most convenient branch is Nevada, twenty-four miles distant.

Yours in the faith,

ELLA MILLER.

PAPEETE, Tahiti, March 12.

Editors Herald:—Perhaps a few lines from this corner of the world might be acceptable. Though we seem so far away we always feel rather awkward when writing to America. We have been so accustomed to sending you a letter in a few days that it really is discouraging to think of sending a letter so far and by so slow a route. We let the time go by without sending quorum report or report to the General Conference, but we hope that by the time we get ready to leave here we will have learned to prepare our mail in time to accomplish our wish in sending it. We have brighter hopes for the future, however, for the government has recently signed a contract to put on a steamer between here and San Francisco. It will make its first trip in September. It is expected to make the trip in ten or eleven days. It will make mail matters much better for us, but the fare will be double the present price.

We get along slowly with the language. It is so odd and so backward when compared with ours. One cannot express American thoughts in Tahitian; we are compelled to *think* in Tahitian. We both keep quite well, and if mail matters were better we would be quite contented. At present we are busy with building a house for conference, which will convene here in the capital on April 6. I think it is the first conference to be held here, though I am not certain. Both Protestants and Catholics are busy to stop the conference, but God rules over all. The Governor General stopped my speaking through an interpreter in November. I appealed to the American consul, but as yet the governor has made no reply. Am confident of the final outcome. Pray for us.

In bonds of peace,

J. W. PETERSON.

PARRISH, Ill., May 8.

Editors Herald:—I am busy here in gospel work, and hope to be found diligent at the post of duty the coming year. Bro. M. F. Gowell will join me here the 12th. I hope the Saints throughout the district will take notice and not forget our district conference which will convene at Brushcreek, June 9, at ten a. m. Presidents and clerks of branches should see that a correct report from each branch is sent in, in due time. Yours in hope of final success for the cause.

FRANCIS M. SLOVER.

HARLANVILLE, April 24.

Editors Herald:—I rejoice in this grand and glorious work of the Lord. He has abundantly blessed me. I have been afflicted for nearly three years. I received a testimony that if I would be administered to I should be healed; I called for the elders and was instantly healed.

Dear Saints, we ought to live humble and faithful. There are great blessings in store for us if we will only live for them. Let us all press on to the mark of eternal perfection, determined to reap the celestial reward, that we may come forth in the first resurrection, and feast at the supper of Jesus our Lord.

We are a little band of Saints; but we have a little Sunday school organized. Pray for us that it may be the means of bringing many precious souls to the kingdom of God.

Your sister,

ANNA HERRON.

BEAVER, Texas, May 7.

Editors Herald:—Saturday night, May 5, closed a debate at this place between the Missionary Baptists and the Latter Day Saints. Bro. A. J. Moore, of Beaver, Texas, represented the Saints, and Elder Bensen, of Vernon, Texas, the Baptists. We think good was done for the cause of Christ.

Most of the people here are Methodists. The preacher (that is, the Baptist) said he was down here in behalf of the Baptists, Methodists, Christians, Presbyterians, and all, to fight the Latter Day Saints. Before the debate was over he wished he had not said it. Bro. Moore defended the work well.

The Baptist had much to say about Joseph Smith, and that, too, in an unkind way; but it was for the worst to him. After the debate an intelligent man, a school teacher, went to Bro. Moore and said: "I never knew what you people taught before. I am glad I attended the debate, and want to congratulate you for the gentlemanly way you have acted your part in this discussion." We rejoice because the people are looking kindly on the gospel.

Sunday after the debate closed Bro. Sheppard preached, and at 2 o'clock p. m. Bro. Moore buried in baptism six precious little fellows, not fruits of the debate but children of Saints. At the prayer and confirmation meeting we enjoyed the Spirit of the Master sufficiently to bring tears to the eyes of those who do not see as we do.

We feel hopeful for the work in Texas this year. Our preaching at times seems useless, but who can tell the results.

Prospects for good crops was never if ever better than now. I hope and pray that the good Lord will protect the harvest and that the people of this part will reap abundantly, and that the children of God may remember him with his part, tithing. I believe they will.

Two brethren from near Independence, Mo., have located near here. We welcome them to our country. There is room for more.

My prayer is that God will bless his people. Your brother in Christ,

ED. L. HENSON.

PLEASANT GROVE, Utah, May 7.

Editors Herald:—Hastening preparations, I left home for my field of labor, May 1, and after making one or two stops enroute, reached Provo, Utah, Sunday morning, May 6. There I learned of the death of Sr. Sterrett, of Pleasant Grove, and hastened on, arriving in time for the funeral service at 3 o'clock Sunday afternoon. Bro. Condit had already arrived, having been called from his work in Cache Valley by the sad event. The throng of people present at the funeral service gave evidence of the esteem in which our sister was held. The little chapel of the Saints was packed with people standing and sitting, and many outside could not gain admittance. It is difficult to appreciate the real value of the work Sr. Sterrett has done. She joined the Reorganized Church in 1865, and from then until her death she has been absolutely fearless in the defense of her faith. Her home has been the home of the elders, and there are probably few, if any of those sent to this mission who have not partaken of her hospitality. When she first accepted the preaching of gospel principles and came West she sacrificed every earthly tie and the sacrifice made in joining the Reorganized Church was scarcely if any less under the conditions then governing. How sweetly consoling it must be to such a one to realize as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Bro. Condit expects to leave to-morrow to resume his work in the North, and I to do some preaching at Provo. My permanent mission address will be 1509 Washington Ave., Ogden, Utah.

In gospel bonds,

D. W. WIGHT.

"To make corn dodgers, scald one quart of white cornmeal just enough to moisten; do not make it too wet. Beat one egg, and add to it four tablespoonfuls of milk; add to it the cornmeal. This should now be a thick batter. Drop by spoonfuls on a greased pan and bake in an oven until a golden brown."

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Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

Sabbath visiting, in both town and country, is training many children to Sabbath desecration. This is a point that should be sedulously guarded, for the Sabbath is the key of all the week.

The isolation of a country child's life is in danger of fostering self-conceit, narrowness, and bigotry. Having little opportunity to measure himself by others, he is liable to think of himself more highly than he ought to think. Feeling himself sufficient unto himself, his mind does not broaden as it might do by taking in the thoughts of others. Lacking the attrition of crowded city life, his rough edges are not worn off, and he sometimes appears uncouth and boorish. When he comes to the city he is liable to be overcome by temptation, because it attacks him in unsuspected guise, and he has not grown strong through resisting it.

But country life for children presents counterbalancing advantages. Its fresh air and sunshine; its opportunities for healthful, outdoor work and play are invaluable. The country child is in large measure removed from corrupting influences and enjoys the companionship of his parents. There is apt to be more unity of family life since its members are so shut up to themselves for companionship. We are speaking now of farm life; a small village is often most unfavorable to childhood's proper development, as it combines many disadvantages both of city and country. Wise and close supervision is necessary to guard against the evil influences of the goods-box conclaves which gather on village street corners.

Country life fosters habits of observation, especially concerning plant and animal life. These are safeguards against temptation as well as avenues of pleasure. Children who, like Agassiz, form the acquaintance of every living thing within the sphere of their observation, have no more time for mischief, than he, in his manhood, had time for making money. By the way, is it not a beautiful compensation of Providence that gives to the daughter of this man, too intent on seeking knowledge to take time for money making, such wealth that she can, as she does, spend a million of dollars in giving the blessed Kindergarten to children in the crowded tenement houses of New York? Agassiz beautifully illustrates the benefits of country life for children. Longfellow says of him that

> Nature, the old nurse, took
> The child upon her knee,
> Saying, "Here is a story book
> Thy Father has written for thee.
>
> "Come, wander with me," she said,
> "Into regions yet untrod,
> And read what is still unread
> Of the manuscripts of God."
>
> And he wandered away and away,
> With Nature, the dear old nurse,
> Who sang to him night and day,
> The songs of the universe.

Agassiz well illustrates the independence of thought and character often developed in country children. When but a lad, laughed at because he would not accompany his school mates on what he termed "empty pleasure trips," he responded: "I will go my own way—and not alone," he added. "I will be a leader of others," which he was, emphatically.

It is a marked fact that many "leaders of others," were reared on a farm. In every city you will find that the majority of successful business men were country born and bred. Just here a word of caution for country reared fathers of city bred children: your children need more watchful care than you needed in your country home. "Nature, the dear old nurse," had not the opportunity of teaching them as she taught you; temptations surround your children that never enticed you, hence they need closer and tenderer care than you did in your childhood. Lacking this, many such children make shipwreck of life.

Honorable women not a few received in the country the training that made their succeeding city life a benediction. Alice and Phœbe Cary could scarcely have grown into the poets they were had not their childhood known the "clover-nooks" and the sweetbrier lanes of the country. On the other hand, their genius would never have blossomed and perfected such rich fruitage without the stimulating atmosphere of the great city. A proper blending of city and country seems best for full development.

Looking over the list of lady missionaries one is struck by the number who were country girls. As I write there rises before me the image of two young ladies, one from a western prairie home, the other from a New Jersey farmhouse; the one now teaching Christ in Mexico, the other in far away China. She was the youngest child of a mother widowed when she was a baby; a mother left with twelve children, for whom she must wring a living from a small New Jersey farm. That farm home had few luxuries, but it had the inestimable blessing of a strong-souled mother's influence, a woman who knew how to "serve God and be cheerful" in the darkest day. She infused her own faith and courage into her children, and saw them all grow into honored manhood or womanhood. They not only "rise up and call her blessed," but are blessing the world by living out the lessons she so patiently taught them. When her work was done, God took her home, then called her youngest daughter to teach Christ in China as she had learned him at her mother's knee.

Winter evenings on the farm afford good opportunities, which, utilized by carrying out systematic plans for reading, may result in thorough scholarship, as is so happily shown in the case of Mary Somerville, Mrs. Emma Willard, Lucretia Mott, and Maria Mitchell.

Country children receive a better training for citizenship, so far as gaining a knowledge of forms and methods of government are concerned, than city children do. The machinery of city government is too huge for children to grasp, besides being often so corrupt as to be unfit for their study. But the government of school district and township is quite within the comprehension of boys and girls. Most of our better country schools give instruction on these topics, and "school meeting" and "town meeting" furnish practical illustrations of what the schools have taught theoretically. De Tocqueville says the township is the unit and germ of all republican government; from its working children gain a good idea of the methods of State and National government. Many of our best statesmen grew up in the country, attended town meetings from boyhood and served as school directors and township officers. Thomas Jefferson and Daniel Webster are striking examples of this fact.

The country gives room to grow, to develop originality and strength of character; the city opens a field for exercising this strength. Most persons who have done work which has blessed the world have lived both in the country and in the city, usually spending their early years in the country—the years of preparation—and their late years, those of their crowning life work, in the city. The completely rounded life seems to need both its Nazareth and its Jerusalem.

Whether your home be in town or country, its spirit, not its locality, determines whether souls shall grow therein. Old fashioned doors have their panels arranged in the shape of a cross. This is not incidental; the custom orignated in the days of the Crusades. The cross-paneled door showed to every passer by that the dwellers in that house were disciples of him who died on the Judean cross; while those within looked out upon the world only through this symbol of Christian faith. May every home into which this book comes, like those old Crusaders' castles, be cross-paneled in a higher spiritual sense than they realized, so that all looking out from it may see life's duties in the light of the glorified cross; and all who look within may discern not the symbol of Christian faith simply, but the perfect working of that faith in human lives; in every doorway may there stand the children's Friend, with the benediction: "Peace be within this house."—*Childhood: Its Care and Culture.*

WE feel to-day like asking the readers of the Home Column, Have you read the little book written by Bro. Albert Haws upon the Sabbath question? If it should be that any of you have not, let us strongly urge that you do so. This is a question which is constantly raising its hydra head to be met and combatted, and it seems to us that Bro. Haws has furnished not only enough but a superabundance of material for most successfully doing this. Wishing to say a good word for the earnest, persevering work of our old time friend, and yet not wishing to trust too much to our own judgment in the matter, we talked with a number of the active ministry about it, and were pleased to have our own opinion confirmed.

Bro. Haws has for many years been a faithful laborer in the Master's vineyard. He has published this little volume at his own expense, and by ordering one or a dozen from

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him, you will be doing yourself a favor, as well as encouraging him and aiding a good cause. He has reduced the price of his work to the very small amount of fifteen cents, although it contains far more information of real value than many volumes of ten times its cost. This little book, "Sabbatarian Theories a Delusion," may be obtained by addressing Elder Albert Haws, No. 922 Third Street, Oakland, California.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Sarah Davis, of Iowa, requests the prayers of the Union that she may be relieved of threatened affliction. A cataract is growing over her eye, which she desires to be relieved of, that her sight be not impaired.

I earnestly request the prayers of the Saints in behalf of Sr. Sarah Weldon, that she may be restored to health if it is God's will. She is sorely afflicted in body and mind. She has been a faithful Saint, and endured many trials for the gospel. Dear Saints, please remember her.

MARTHA YOUNG.

Will the sisters of the Prayer Union please remember Sr. Libbie Sutton of Fulton, Iowa, in faith and prayer, that if it be the Lord's will he may restore her to health and strength.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE paragraphs following are given in answer to the question, "What is the aim or mission of the Sunday school?" If we can settle in mind the exact scope of the work of the Sunday school, we will be able to better conform our ideas and efforts to its needs and conditions. No person has ever reached the limit of his power or possibilities till he has fixed in mind an exact aim or object to be accomplished, and concentrated his efforts in the one line. In our Sunday school work as well as in all other affairs of life, we should have always in mind a definite object to which to work. It may be very difficult at times to determine what that "definite object" should be; but till we do know it, our work will be fragmentary, unsystematic, and more or less desultory.

Space will permit us to give a very small portion only of the many answers we have received to the above question, but they are fair representatives of the whole lot. From them we believe that you may be able to understand what the almost universal opinion on the question is:—

The "aim or mission" of the Sabbath school is to teach the word of God as revealed to man, together with the history of his dealings with mankind in past and present ages.

The work of the Sabbath school is to teach the truths of heaven, to wisely and properly present whatever God has made known to man, or has permitted to come to his knowledge, for his enlightenment, happiness, and salvation here and hereafter.

In teaching "gospel" themes, the plan of salvation and its eternal rewards, there needs to be a gradual unfolding of the principles of truth, according to the years and the comprehension of the children, and to older ones as they may have advanced in knowledge of previously taught truths and evidences concerning God's word and work "to bring to pass the immortality and eternal life of man." —Henry A. Stebbins.

The aim of the Sunday school is to teach our own and other's children, and whoever may come in, the *true* and *plain* principles of the gospel.—Henry Sparling.

The aim or mission of the Sabbath school is to be a "help" to the church, instructing its members primarily, others incidentally. Its grand object to be had in view is the building of character by learning and applying divine law.—Adam J. Keck.

To teach godliness and lead scholars through obedience to Christ, and to enable the obedient to "grow in grace and the knowledge of our Lord and Savior Jesus Christ."

Teach salvation from sin through Christ, personal righteousness and the beauty of a Christlike life and character. All other teaching is but subsidiary or supplementary to this.—James McKiernan.

The aim or mission of the Sabbath school is to induce those who constitute the school to live lives of honesty, virtue, and uprightness; to so impress their minds and influence their lives that characters will be moulded like unto the grand model held up to us in the life of Christ; to make converts to the true faith and so educate them in that faith that they will stay converted and adorn their profession by lives which reflect the character of Christ; to teach practical lessons illustrating the truths of the gospel, making the duty we owe to God and our fellow creatures apparent; that life is a problem in profit and loss; that all the profits are on the side of right doing, and that loss and destruction are on the side of sin; that sin does not *pay* either in time or eternity.—John B. Roush.

"What is the aim or mission of the Sabbath school?" This question takes in a wide scope. Briefly speaking, it is to teach to all who attend, the principles of eternal truth; duty to God, also to man; to so train and instruct the young that they may become more useful when they come to more mature years and assume the cares and responsibilities of life. —W. D. Ellis.

I have always considered the *special* mission of the Sunday school to be in the interest of the children, both in the church and out of it, and that their interests should always be of first importance. The principles of the gospel should be taught thoroughly, and fully comprehended by the children, I think, before trying to teach them anything else. The lesson may be taken from the Old Bible, lessons of faith, obedience, humility, etc., but should be taught as gospel principles. Much more harm is done, both by the preacher and the Sunday school teacher, by trying to delve into the deep things of the gospel than by sticking to the plain, practical, essential principles of life and salvation. I shall not attempt to say "how deep" to go, but would say, Don't try to go too deep. Many good preachers have been ruined and their congregations darkened, rather than enlightened, by trying to go deep; and what is true of them is true, no doubt, of Sunday school teachers, and their classes.—Isaac M. Smith.

That the Sunday school is a potent factor in reaching the end to be attained in life is an indisputable proposition; and if the object of life is the development of character, then the Sunday school becomes not only a factor but a prime factor in that development. And as character must be formed and the elements or forces adapted to the formation of character are embosomed within the Sunday school, therefore "the mission or aim of the Sunday school is the *formation* and *development* of *character*. By this we mean a real inbred cast of soul, not a reputation; for one may have a reputation for that which he is not. The hypocrite may have the reputation for what he appears to be. The fop, the dandy of the tailor, may pass for a veritable man. Character is a person's *real* worth; reputation is his market price. Character building being the "aim or mission" of the Sunday school, it follows that the *pure material* entering into the superstructure, of which the Sunday school is a proper and legitimate custodian, should be laid on, which with the finishing touches develops the character of Jesus Christ, the possible type of all men.—S. W. L. Scott.

The aim or mission of the Sabbath school should be to direct the children in moral and spiritual ways of thought, and give them at the same time such an understanding of the word of the Lord as is practicable. The teaching in the Sabbath school should be lessons upon the Scriptures. This will include the gospel of Christ.

Teach the gospel just so far as the children or scholars may be able to comprehend and appreciate it.

Where no actual error exists in the King James translation of the Bible the Inspired translation need not be used, except in classes where the text used is an Inspired, instead of the King James. The Bible should be taught, so as to explain and prove itself. It is not necessary to bring texts, either from the Book of Mormon or Doctrine and Covenants, to sustain the Bible when that is the lesson text book. It is better drill and exercise for the student to study the Bible and learn to support it or the principle from itself, than to undertake to support it or principle from the other books. In his work, which is mostly with the world afterwards, he cannot use, to advantage, the other books, hence should not be too much encumbered with them in his study in the school of the Scripture lesson.

In lessons of the Quarterlies, under present conditions of the church and Sunday schools, the Book of Mormon and Doctrine and Covenants need seldom to be referred to in the general lesson for children. The Inspired translation should be cited where there is appreciable differences in the translations, and then only; as too often citations tends to

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confusion, and lessens the probability of fixing the prominent differences between the translations in the mind. It is all right to have classes in Book of Mormon and Book of Covenants.

Teach only what may be properly comprehended.—E. L. Kelley.

Conference Minutes.

CENTRAL CALIFORNIA.

Conference opened in Santa Cruz, April 13; J. M. Putney chairman, J. E. Holt assistant, J. B. Carmichael secretary, Sr. Mabel Root assistant. Ministry reporting: High priest, J. M. Putney; Elders J. E. Holt, J. B. Carmichael, Joseph Flory, J. H. Lawn, Samuel Welden, E. Keeler baptized 16, and Jacob Smith; Priests F. H. Lawn, E R. Williams, John Swensen, C. W. Deuel baptized 1; and Deacon A. Page. Bishop's agent, Albert Page, submitted his report: Due church last report $28 53; cash received $644.89; total $673.42; expended $605.48; balance due church, April 13, $67.94. Audited and found correct. J. M. Putney was elected president of district, J. E. Holt assistant, J. B. Carmichael secretary for the next year. Four branches reported: San Benito 41, Lone 75, Santa Cruz 74, Jefferson 25. The committee appointed on the case of E. W. Scott reported an elders' court had been held, but said brother failed to appear, and on the evidence presented he was found guilty as charged. A motion to expel E. Walter Scott from the church carried. The following were the speakers: Elders J. H. Lawn, J. B. Carmichael, E. Keeler, J. M. Putney, and J. E. Holt. Adjourned to meet in Tulare, October 5.

FLORIDA.

Conference of the district convened with Cold Water branch, May 5 and 6; S. D. Allen presiding, Jef. N. Jernigan clerk pro tem. Cold Water and Open Head branches reported no change. Ministry reporting: Elders S. D. Allen and L. F. West, Priest John H. Johnston. Bishop's agent reported: On hand January 13, $4 01; received since $14; on hand May 5, $18.01. Audited and found correct. Preaching by S. D. Allen and John H. Johnston. Adjourned to meet with Calhoun branch, subject to the call of the district president, he to consult with Bro. T. C. Kelley, and select a time when Bro. Kelley and perhaps other of the missionaries could be with us.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Northeast Missouri district Sunday school association will convene at Higbee, Missouri, June 14, at 7: 30 Thursday evening for teacher's meeting, and we hope that all the delegates, and the teachers and officers of the Higbee school will be present. At 9: 30 Friday morning there will be prayer meeting, business session at 10: 15, institute work in the afternoon, and a program in the evening. Send secretary's reports and superintendent's reports to the district clerk, Bro. George Tryon, Huntsville, Missouri.

LOUISE PALFREY, Dist. Supt.

MACON, Mo., May 7.

Sunday school convention of Northeast Kansas district will convene at Scranton, Kansas, June 8, at two p. m. It is hoped that each school in the district will be well represented. HARRY THOMAS, Supt.

Convention of Decatur association will convene at Lucas, Iowa, Thursday, June 7, at 7: 30 p. m., continuing till sometime on Friday. The Religio will hold its convention Friday afternoon. Program for both will be sent to the schools and locals soon.

F. E. COCHRAN, S. S. Supt.
J. P. ANDERSON, Pres. Religio.

Des Moines district Sunday school association will meet in convention at Richland Creek, about nine miles southeast of Tama, June 8. The question for discussion is: "What benefit to Sunday Schools is the District Association?" Let delegates bring thoughts on this question. It has been suggested that all Sunday school reports be sent direct to district secretary by June 1. Sunday school secretaries will please notice this change. BESSY RICHESON, Dist Sec.,
State Center, Iowa.

The Sunday school workers of Northern Indiana and Southern Michigan will meet in convention at Coldwater, Michigan, at 9: 30 a. m., June 8. Will our superintendents aid us in obtaining full reports? A full attendance is desired. MRS. J. H. ROYCE, Supt.
G. F. WESTON, Sec.

Miscellaneous Department.

NOTICE HERALD PUBLISHING HOUSE.

The Board of Publication consists of the following persons: E. L. Kelley, President; John Smith, Treasurer and Business Manager; J. A. Gunsolley, Secretary; Fred B. Blair, and J. W. Wight. The first two named are the Executive Committee.

We hereby call upon all who are indebted to the Publishing House to make settlement as early as possible, and thus lend their financial support to this important branch of church work. The price of the *Herald* will hereafter be $1.50 per year to all persons, and all subscribers who are in arrears for six months will be *dropped* from the list unless arrangements are made with the Publishing House for payment. All *Herald* subscribers who are now in debt will be permitted to settle upon the basis of $1.50 per year, providing such settlements are made within six months from this date.

Book agents are requested, if possible, to make returns to this Publishing House the first of each month, and to cease retaining commissions on sales when they order books, so long as they are in debt. Commissions when due will be allowed when settlements are made. "Pay what thou owest," is a part of the divine plan; and "Owe no man anything but love," should be observed by all Saints. Prompt payments insure confidence in business as well as religion, and confidence is essential to success.

A new catalogue of books will be issued as soon as possible.

Remittances should be made by post office and express orders, bank drafts on Chicago, or registered letters.

Send all business letters and make all money payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Personal matters mark John Smith. Write your orders plain, pointed, and legible, describing just what you want, with name and price as advertised, so that mistakes may be avoided. JOHN SMITH, Manager.

May 16, 1900. 4t

MINNESOTA REUNION.

We again call attention of the Saints and friends to the fifth annual reunion of the Minnesota mission. Will all desiring board, or stabling for teams, please notify the secretary, T. J. Martin, Detroit City, Minnesota, so we can make all necessary arrangements? The committee cannot make any arrangements unless you notify them. We want to make this the best meeting we have ever held. Remember the date, June 16 to 24 inclusive.

I. N. ROBERTS, Pres.
T. J. MARTIN, Sec.

GRACELAND COLLEGE.

WILL YOU HELP?

The debt against Graceland College is a burden to us all, but may be easily carried if each one will do his part. Are you willing to carry $25 of this load? If so, the entire debt will be provided for and the college placed upon a sound basis within the next ninety days. One thousand names at $25 each will do this. No collection to be made until the entire amount is subscribed. If no one has a subscription list in your branch or neighborhood, please send to the undersigned and get one at once. Send your name as a subscriber. The amount to be paid when the full one thousand subscribers are had amounting to $25 each. If you can subscribe for two, so much the better. Some have subscribed already for two, four, and as high as twenty. We want the full list in ninety days. Please let us hear from you.

By order of the Bishopric,
E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, May 1, 1900.

MINUTES OF GENERAL CONFERENCE.

The minutes of the late General Conference will be published in pamphlet form, as usual, and issued as a supplement to the *Saints' Herald*, and each subscriber be furnished a copy.

Work on the minutes was commenced immediately after conference adjourned, and is being forwarded to completion by the Herald Office as rapidly as possible.

R. S. SALYARDS,
LAMONI, Iowa, May 10, 1900. Church Secretary.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Central Nebraska District, Greeting:—The period for tent work is at hand, and I wish to remind you that we shall be in need of some necessary funds for expenses. I wish also to remind branch presidents that last conference requested them to appoint a person in their several branches to have charge of the tent fund; and to those so appointed I wish to say, the funds so collected may be forwarded to me at Clear Water, Nebraska, by money order, and I will receipt for the same. And to all I wish to say, Remember your tithes and offerings; and when not convenient to pay to me personally, forward by draft or money order to meet the above address, and if I am not at home my wife will receipt for the same.

Last year we made the best record financially in the history of the district. Let us do better if possible the present year. Brother Whiting and myself are now ready to commence a summer campaign in the interest of gospel work, and we desire your prayerful and systematic coöperation in the spread of the work which we all love.

Those having knowledge of any special place where meetings are needed, will please notify us by mail, and we will try to attend to the call. Your brother in Christ,
LEVI GAMET.

PASTORAL.

Elder S. D. Payne will continue in former field. This was an unintentional omission in the list of appointments for Nebraska and Dakotas. JAMES CAFFALL.

Being placed in charge of the Far West district, and Bro. Swen Swenson my assistant, we would cheerfully advise those who are to labor under our direction, to enter the

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field as brave soldiers of the cause, wherever you can find an open door there enter and preach the gospel, and gather in the people. Never mind about troubles that may arise, but leave them for local authorities to settle. Push out and open up new fields and God will bless you with liberty and freedom of the Spirit to present his word. Any advice you wish, consult those in charge, and let us make a noble record this year to the church. Bro. Walter W. Smith will labor with Bro. Swenson, and Bro. S. F. Cushman with J. C. Foss. Waste no time nor ammunition, but let the people know that we are alive, and about our heavenly Father's business. Each one report to J. C. Foss your labor done, number of sermons preached, baptisms, and all items of interest, on the first days of July, October, January, and March, so I can report to I. N. White, missionary in charge. My field address is St. Joseph, Missouri.

J. C. FOSS.
SWEN SWENSON.

To the Saints of the Eastern Mission, Greeting:—It has pleased God to direct that we should be companions in labor another year in the Eastern mission, as may be seen by order of the late General Conference. In view of this appointment, I address you in relation to the duties that are to claim our attention, and to remind you that another year's demand of labor and effort are upon us. The same important and all-engrossing cause is to engage our attention as in the past, and it is to be hoped with intensified interest, confidence, and zeal. The unfaltering aim should be success. The gospel message is as beautiful, important, and full of promise as in the past, entirely worthy of all our sacrifices and efforts. It is God's greatest work that is engaging the attention of men on the earth, and he controls the rewards due to faithful service, hence they cannot fail of realization by those who toil and wait. Unity should characterize all of our efforts. Old scores, if any exist, should be cast to the moles and the bats, and so start anew in a better spirit and a purer and fresher atmosphere. Every home should be made to bloom with love, confidence, and hope in the gospel message, so that angels may be attracted there, the Spirit abide, in order that the heart may be kept strong and the mind filled with light.

As a means of assuring success, branch and district organizations should be perfected as nearly as possible, and all act in harmony with the general missionaries appointed to labor, with a view to strengthening the work where already planted and extending it in other communities as widely and rapidly as possible.

Each member should cast in their own mind as to how he or she may serve the cause best. There is an individual sphere in which we all occupy as well as a collective one. We should be diligent when left to ourselves. Avoid envy and jealousy. They blind and present things in a false light. The green-eyed monster has shown itself too conspicuously already in places, and is eating its way into the church.

It is easy of correction if it is so desired. In this way, cultivate the spirit that rejoices at a brother's or sister's success. If "one member be honored, all the members rejoice in it."—Paul. So the gospel requires. Again, it is necessary to avoid the allurements and vices of the world. If followed after they will corrupt, impart false tastes, and lead you on the downward road to disappointment, degradation, and shame. The days are evil. Set up a high moral standard and adhere to it. The day of reckoning and rewards will surely come, and no man can hide from himself. The kind of lives men live is revealed in themselves. "The show of their countenances doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it."—B. of M., page 79. Again, as a reminder, the following cannot fail to impress the careful reader, "Wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek and their hearts are upon their treasures: wherefore their treasure is their God. And behold, their treasure shall perish with them also. And wo unto the deaf, *that will not hear:* for they shall perish. Wo unto the blind, *that will not see:* for they shall perish also. Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Wo unto the murderer, who deliberately killeth: for he shall die. Wo unto them who commit whoredoms: for they shall be thrust down to hell. Yea, wo unto those that worship idols: for the devil of all devils delighteth in them. And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins."—B. of M., page 73. Italics, the writer's.

Hold on to your integrity, and follow in the straight way, and you will be full of light and life, and happiness will crown your years. Love one another according to the gospel. In dealing with each other, make justice the rule, tempered with charity. "For he shall have judgment without mercy that hath showed no mercy."—James. There are few that are faultless. Christ came not to condemn the world, but to save the world. Avoid whisperers, backbiters, and scandalmongers as you would the Devil; for they make trouble for whole neighborhoods. Difficulties should be settled in a *lawful* way, and in charity; so as to save, encourage, and build up rather than destroy. Of course the persistent and unrepentant wrongdoer will have to meet the terrors of the law. The kingdom of heaven gathers of every kind. This gives chance for patience to have her perfect work.

The session of the late General Conference was a long one, and, for some, a busy one. It had its encouraging and hopeful side; but there was that manifest in it which was both surprising and disappointing, perhaps more so than in any held in the past. It was apparent that envy and jealousy had been doing their evil work. Some went away discouraged. The conference, however, it is believed largely took in the full situation and no doubt will be prepared for any event that may arise in the future.

Importunity was made to the Lord for increased light through revelation, but none was given; so that the very things that some thought must be done were not done at all. God has said that he will do his work in his own way, and it looks as though he had not changed or forgotten this. This is encouraging. Men's haste and anxiety pass but for little in this respect. It would no doubt prove to be just as impotent and dangerous to undertake to steady the ark by human wisdom in modern times as in former years. On this subject there is a chance for close scrutiny, examination, and waiting.

The conference declared against holding bi-annual conferences. One trial seems to have been enough, if not too much. A larger force of laborers was sent out than by any conference held previously, and it is desired that the Saints will take pride in sustaining them. With this increased number of appointees sent, still there is not enough to supply the real demands of the work.

The Bishop reported that the finances were in a better condition than at any period in the past. This is encouraging, but it will need to be kept good in order to succeed. The Eastern Saints have done their part in sustaining the finances in the past, and no doubt they will take increased pride in doing so in the future.

The college question came up for its share of consideration, and the conference hit upon a happy solution of the matter by proposing a plan to relieve itself from the vexed burden of debt, in arranging to secure the names of one thousand persons who may be willing to contribute twenty-five dollars each so as to pay off the debt at a single stroke. Those paying more than twenty-five, each added twenty-five will count for a new name. The plan provides that no payment of money is to be required until the one thousand names have been secured. Here is a chance for every one who can to show their faith by their works, and thus help lift this indebtedness. It is important. Several hundred dollars were signed almost in a twinkling while the resolution was being put into shape for adoption; and soon after rose into the thousands. Keep up the interest until the names are secured. Pay the debt and be happy.

It will be seen by the minutes of the conference that Bro. Joseph Luff was appointed in charge of another field. This leaves no associate with the one in charge of the Eastern mission, so as to make a division. In order, however, to distribute the responsibility to best advantage, the following appointments are made to the respective fields of labor mentioned in connection with the names given:—

To the Ohio district, James Moler.
The West Virginia district, G. H. Godbey.
The Pittsburg district, J. F. McDowell.
The Philadelphia district, F. G. Pitt.
The New York district, U. W. Greene.
The Massachusetts district, Richard Bullard.
Central and Western New York and Northern Central Pennsylvania, F. M. Sheehy.
Nova Scotia, Holmes J. Davison.

These brethren will please take the direct oversight of the mission work in the "fields of labor" here indicated, and prosecute it as effectively as possible. The missionary in charge will do all he can to aid the work in every department. The Kirtland and Maine districts will be provided for later on, and as soon as the way is made clear. Bear in mind that the best time to labor is before and after the extreme hot weather sets in.

Let us try to put in a good and effective year's labor. May confidence abide, and the Saints kept from bodily ailments and distress of mind.

No doubt this will be a year of great political agitation and excitement—a good time to be swift to hear and slow to speak. You are entitled to your franchise; so, on election day, vote as you believe will be for the best, irrespective of creed or party. Stand by the old flag.

Do not forget to report according to the rule adopted. Respectfully,

WILLIAM H. KELLEY.

For the present: address, TEMPLE, Lake County, Ohio.

To the Nevada Saints, Greeting:—As the conference has appointed me to labor another year in Nevada mission, I ask your faith, prayers, and assistance, that each may truly be colaborers together with God in accomplishing the great preparatory work for the coming of our Lord. God has greatly blessed our labor this last year. I thank you all for the assistance you gave, and in sustaining me with your faith and means.

Now I will call your attention to the necessity of getting up a team and a light spring wagon, and a tent to live in, say 10x12 feet, and the things necessary to camp out. One large horse will do if the wagon is light. A Saint at Reno has promised me a horse. If I get the necessary outfit I can travel and reach the towns and valleys with very little expense. We can live in the tent, and if I cannot get a building to preach in, I can preach on the street, as I did last year. This is a large State, with only 42,000 population. It costs ten cents per mile to travel on stage, and one railroad charges ten cents per mile, full fare. In many places you have to pay fifty cents per meal and fifty cents per night for a bed.

Now, beloved Saints, if you feel to accept or indorse my suggestions, please respond at once, for I want to be ready to start by the

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first of June. My address will be Reno, Nevada. Any counsel or advice by any of the Saints will be kindly considered and received.

Anyone who has a tent they can spare for the season, a harness, a Dutch oven, anything I can use, I will be pleased to accept. I have a partner who will travel with me, and pay for one half the food. May God bless you all. Remember we are colaborers and workers with God for the salvation of souls. God has given a plan by which each can be instrumental in building up the kingdom. Let me hear from all who can assist.

Your brother in gospel bonds,
THOMAS DALEY.

REUNION NOTICES.

Reunion of the Diamond Valley Saints, and other branches, will be held June 1, 1900, at the Diamond Valley schoolhouse, Woodfords, California.

ROBERT TRIMMER,
D. R. JONES,
MRS. R. TRIMMER, } Committee.

GROVE MEETINGS.

Preaching services will be held at —— grove, near Arlington, South Dakota, beginning Friday, June 15, at eleven a. m., holding over Sunday, June 19, under the auspices of the Reorganized Church of Jesus Christ of Latter Day Saints. The scattered Saints in Howard and White counties, South Dakota, etc., are invited, and as many as can avail themselves of the privilege will please inform Bro. A. C. Stone, Arlington, as soon as possible, who together with Sr. Stone will arrange for their entertainment; and as the purpose of this arrangement is to give publicity to the doctrine in the above locality, it is desirous that the Saints scattered as above will make an effort to attend.

JAMES CAFFALL,
Missionary in Charge.

We live two and one half miles west, and one and one half miles north from Arlington.
A. C. STONE.

CONFERENCE NOTICES.

Conference of Chatham district will meet with Tilbury branch, Tilbury, Ontario, commencing Saturday, June 9, at ten a. m., instead of the 16th as per resolution of last conference. The date was changed in order that President Joseph Smith would be able to meet with us. All interested will please take notice and come praying that our heavenly Father will bless us. Officers of branches, be sure that your reports are correct in every particular.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Kewanee district conference will convene at ten o'clock Saturday, June 2, at Joy, Illinois. Hope to see a good attendance. Branches, send credentials with delegates.
J. W. ADAMS, Pres.

Eastern Michigan district conference will convene June 9 and 10, at Bay Port, Huron County, Michigan. Secretaries of branches are requested to send full and accurate statistical reports to Elder William Davis, Bay Port, Michigan. All officers are requested to report in writing. Elder J. H. Lake, president of mission, is expected to be with us. All other missionaries are cordially invited to attend. A. BARR, Pres.

Conference of Nauvoo district will meet at Burlington, Iowa, June 2 and 3, at ten a. m. The ministry and branch clerks are requested to report to secretary some ten days before conference meets, as was adopted at conference some time ago. Send all reports to secretary, No. 3025 Shawnee Street, Fort Madison, Iowa, not later than May 30.

JOHN R. EVANS, Pres.
J. W. STOBAUGH, Sec.

Quarterly conference of Little Sioux district will convene at Little Sioux, Iowa, second Saturday and Sunday following, in June, or the 12th and 13th. Let the priesthood who cannot attend report in writing.

GEO. M. SCOTT, Pres.
LENNA STRAND, Sec.

Clinton, Missouri, district conference will convene at Veve chapel, June 9, at ten a. m. Branch clerks, please send all reports and credentials to Bro. A. Lloyd, Eldorado Springs, Missouri. Election of district officers at this conference. Come in the spirit of the Master.

A. LLOYD, Pres.
ELLA MILLER, Clerk.

Northern Indiana and Southern Michigan district will hold its semiannual conference at Coldwater, Michigan, beginning at ten a. m., June 9. Many prominent workers are expected, amongst whom are Brn. John H. Lake, Columbus Scott, and W. E. Peak. Full reports, and a full attendance of Saints whose hearts are full of interest for Zion's cause is desired by yours in bonds,
G. A. SMITH, Pres.

BORN.

KILBORN.—At West Pullman, Illinois, March 17, 1900, to Bro. Harrison B. and Sr. Alice Kilborn, a daughter, and named Lodemia Adelaide. Blessed May 6, by Elders Francis J. D. Earl and R. N. Burwell.

DIED.

FROST.—At Argentine, Kansas, April 18, 1900, Lenna Frost, infant daughter of Stellah and Robert Frost, aged four weeks. A beautiful flower too sweet and pure for earth gone to join that angel band that ministers round the throne of God. May it be a means of drawing the father and mother, and leading them to God. Funeral conducted by Priest Frank Parker.

AMES.—Louisa W. Ames was born on Matinicus Island, Maine, June 3, 1834. The last years of her life were spent in Brockton, Massachusetts. She was baptized May 2, 1886; died April 19, 1900. Sister Ames was the only one of a family of nine to embrace the gospel. She leaves three children to mourn. Funeral from her late residence was largely attended by relatives and friends. Sermon by Elder Frank O. Coombs. We have every reason to believe that she died in the full faith of the gospel, and in the hope of a glorious resurrection.

DAVIES.—March 30, 1900, aged 59 years, Elder Dan Davies, president of the Aberaman, Wales, branch for nearly thirty years. He has been very poorly in health for over ten years. He died strong in the faith. He lived a Christian life to the end. He was a man of knowledge, wisdom, and patience. It is a great loss to our branch. Elder Evan Lewis preached the funeral sermon, with good liberty to about two or three hundred people, from Revelation 14:13, "Blessed are the dead who die in the Lord."

JOHNSON.—At Indian River, Maine, April 19, 1900, Bro. Jeremiah M. Johnson, aged 74 years and 22 days. Our brother has had a long and painful sickness, which was borne with fortitude and great patience. He was well known to the traveling ministry; they were always welcome at his home. He was obedient to the gospel and received baptism on September 12, 1888. Words of consolation were spoken at his home by Bro. U. M. Kelley. We laid him away to his peaceful rest. His memory is blessed.

BARBEE.—William S. Barbee was born January 3, 1842, at Pittsburg, Indiana; baptized January 1, 1878, at Edenville, Iowa; ordained to the eldership October 19, 1884, at Clearwater, Nebraska; was married to Mrs. Caroline Winslow, November 28, 1895; died April 29, 1900, at his home in Newton, Iowa. Deceased leaves a wife, three brothers, three sisters, three sons, and three daughters. Funeral services in charge of F. A. Russell, sermon by W. C. Nirk.

WEBBER.—At Lamoni, Iowa, April 2, 1900, Bro. Daniel Webber, aged 58 years, 3 months, and 22 days. He was baptized at Lawrence, Michigan, February 6, 1881. He was born in Porter Township, Van Buren County, Michigan, December 10, 1841. Funeral remarks by Elder C. Scott, assisted by Elder Fred A. Smith. Buried at Rose Hill cemetery, to await the resurrection of the just.

STUDLEY.—At Dennisport, Massachusetts, March 24, 1900, Bro. George W. Studley, aged 72 years. Born at South Dartmouth, Massachusetts, February 22, 1828; baptized at South Yarmouth, Massachusetts, May 30, 1882. Funeral services conducted by Bro. Charles W. Young, of Dennisport. A very large number of Saints and friends present.

STERRETT.—Sr. Permelia was born February 6, 1822, at Westmoreland, New Hampshire, but moved with her parents at an early age to New York. At the time of her death, which occurred May 3, 1900, she was aged 78 years, 2 months, 27 days. She first joined the Latter Day Saint Church about the time of the death of Joseph the martyr, sacrificing every earthly tie in thus manifesting her faith. In 1850 she came to Utah, suffering the hardships incident to those times. Not accepting the doctrines introduced by the church in Utah, she endorsed the teaching of the Reorganized Church when first presented, and in 1865 identified herself with that body, thus making a sacrifice which none but those acquainted with conditions in Utah at that time could realize. From that time till her death, she has been firm and fearless in defense of her faith. At her home the elders of the Reorganization have ever found a warm welcome, and many there are to bless her memory. For about twenty years she has honored the position of postmistress at Pleasant Grove, her husband having also been postmaster for many years previous to his death in 1873. She leaves three sons and a daughter, besides grandchildren to mourn her loss. The throng of Saints and friends present at the funeral services testified to the esteem in which she was held. The services were from the Saints' chapel in charge of Elder S. D. Condit, sermon by D. W. Wight. Truly after her long and eventful life, characterized throughout by faithful devotion to the right, her rest must be glorious.

SKINNER.—John Elroy Skinner was born April 2, 1859, in St. Joseph County, Michigan; moved with his parents to Calhoun County, Iowa, in 1865; married to Miss Agnes Hunting, December 9, 1885; was baptized January 31, 1895; died April 5, 1900, and was buried from his residence near Auburn, Iowa. Funeral services were held over his remains at the Union church between Lake City and Auburn, in charge of Bro. Benan Salisbury, the sermon by Elder H. O. Smith, of St. Joseph, Missouri. He lived a consistent Christian life, and his nearest neighbors were his best friends.

HOBART.—At Webb City, Missouri, April 23, 1900, resulting from a blow from the falling of a loaded bucket down a mineral shaft in which he was laboring, Bro. George W. Hobart, of Webb City. He was born at Plainfield, Illinois, August 15, 1855; baptized November 2, 1885, at Keighley, Kansas; was ordained an elder August 11, 1889, at Webb City, Missouri, to which place he removed by letter December 16, 1888. He leaves a wife and six children. Funeral sermon by Elder R. M. Maloney, assisted by O. P. Sutherland. A good man taken from his labors in the days of his strength.

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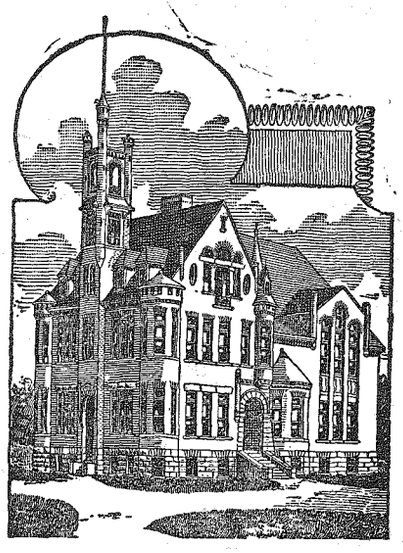

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RS Salyards DC Salyards

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MODERN SOCIETY'S FAULTS.

There is no question to my mind but that all right-minded persons must agree that the young people are not as respectful to their elders as in times past. There has been a general decline in this respect. The younger people in society seem to be getting in a position where they dictate to their elders. This disrespect for their elders is traceable to the parents themselves in most cases.

Parents nowadays see little of their children. They trust them to governesses and nurses, who train them as they feel inclined. The governesses in the best families are of course highly educated and of the best character, but the training they give the children is not what the parents could and should give their offspring themselves. Nothing can take the place of a mother's care. The mothers of society to-day see little or nothing of their children until they return from college. The mothers have permitted all their time to be taken up by their society duties and when a son or daughter returns, as is often the case, from some foreign educational institution with a patronizing air toward their elders the fault lies, I claim, with the parents themselves.

Children educated in foreign colleges will naturally grow to look upon the country they are educated in as the best, and "become ashamed of their native land and have nothing but apologies to offer in mentioning the place of their birth."

It is very true that nowadays there is much slang used in the so-called best society. You quite often hear young girls say: "Well, "'dad' won't be home to dinner tonight," or "'pop' is going to Newport tomorrow."

Such terms were not used in the best society in times past toward a parent.

Then, too, the young men of to-day are given too much money to spend as they see fit. It makes them too independent toward their parents and at the least show of discipline on the part of a father or mother with the high-bred young man of to-day the young man rebels. He either leaves home altogether or acts in defiance of parental commands. There have been examples of this in society quite recently. The young men of society to-day as a rule pay little or no heed to the advice of their parents or elders. Then, too, the parents make the mistake of not training their children in some profession, so that if misfortune overtakes them their sons and daughters can be in a position to earn their own living.

Too much liberty is given the young girl of today in society. I don't say that golf and other healthful sports are not good for young women, but they require more protection, especially as the young men of today in society who are going the rounds of the ball rooms are not up to the standard of the best society. They have good training so far as the colleges can give it, but they lack the moral character of the young man of the past. They have come to look upon life through the glass of the cynic and have not the respect for the young women they should have. There are very few young men to be found in the ball rooms of society today who really appreciate the society of our young girls in a proper sense.

As to the castes in society today it narrows itself down to the three classes of society. There is a wealthy class, which attempts to dominate everything and everybody. Then there is a semi-wealthy set, and then the real old-time families—the Knickerbockers.

The Knickerbockers hold aloof from the set which attempts to control simply through the power of money. The Knickerbockers don't care what the very wealthy do if they are not on their visiting lists. There is a class of very rich people claiming to represent the best New York society who seek to advertise themselves constantly, both here and abroad, but they are easily detected.

It is quite true that many Americans ape the English in public and laugh at them in private. The English no doubt laugh at their American cousins for their actions abroad, but we laugh at them, too, so honors are about even in this respect.

I think the expensive entertainments given by the wealthy people in society are very desirable. They give employment to a number of people who would not otherwise be employed.

I do not agree with Mrs. Howe that the wealthy classes who go abroad fail to get into soceity in England and Paris. They do succeed the same as some of them do here, but the best class of New York society care nothing for the entry into social life in Paris and but little more for English society. The society of Paris is no place for an American girl—a very undesirable place indeed is Paris in which to introduce a young American girl.

Society is retrograding in many respects.—*John Alexander Van Rensselaer, in Chicago Tribune.*

MADE CASTS OF INDIANS.

Prof. Frederick Starr of the University of Chicago has returned to his class work after more than three months of exploration among tribes of Indians with unpronounceable names, in the southern portions of Mexico. He has brought back with him a large collection of photographs, plaster casts, and information, and today while waiting for his class to assemble in the anthropological lecture room of Walker hall he described his adventures in the sunny land. "We went more than 500 miles on horseback down there," said he, "and in the course of the trip photographed and measured and took casts of 625 natives. We brought back over 300 negatives, twenty-three plaster busts and the measurements of 625 persons, fourteen measurements each of 100 men and twenty-five women from each of five tribes.

"It is needless to say that the natives didn't come to us and give us these of their own accord. Neither did we go with a pistol in one hand and a measuring tape in the other and take them by force. We used diplomacy, and used it frequently. And the results are most satisfactory.

"Down there in the southern part of Mexico there are many tribes of Indians of distinct types, with varying languages and customs and dress. The study and measurement of these

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Indians are to-day the most important work on anthropology in Mexico.

"I have made previous trips down in that country, and this time went only among five tribes—the Chinatecos, Chochos, Mazatecos, Tepehuas and Totonacos. I knew none of the languages of these people, but in every village there was at least one person who could speak Spanish, and, with his help, I compiled a vocabulary of the common words of each tribe. These vocabularies are among the important results of the trip. I have now but a single trip to make to complete my studies in that section—one to Yucatan, which I hope to make next year.

"I found some very curious things, among others the primitive art of papermaking, as practiced still by the Indians. It consists in a primitive form of our own woodpulp art, the natives moistening the bark of trees and then pounding it out into sheets and drying it.

"I went also for a visit to Mount Malintzi and the Tlaxcalanx Indians who live there. They are a curious, interesting, and conservative people and speak the ancient Aztec language."

The expedition of Prof. Starr was conducted under the auspices of Mrs. Frank G. Logan, who has become very deeply interested in the study of the remnants of the ancient tribes of the southern portion of this continent. With her assistance the expedition was fitted out and the valuable collections brought back. With Prof. Starr were Louis Grabic of Chicago a photographer, besides a Mexican plaster worker and a Mexican boy. Messrs. Grabic and Starr left Chicago on Dec. 21 last and reached this city on their return March 31. Their collections have not yet all been unpacked, but will be added to those heretofore secured by the anthropologist.

The exploring expedition did not visit that part of Mexico in which the Yaqui Indians are waging war against their ruling neighbors. The tribes among which it went were more peaceful than that fierce mountain people, and dwell within a short distance of the capital of the republic. Prof. Starr's travels were from a point south of City of Mexico, around east and northeast of it.—*Chicago Record.*

POETRY AND POVERTY.

It is true a few songsters—Pope, Tennyson, Whittier and others—have won an independence by their lyres, but they are exceptions to an almost universal rule. To go back to the earliest bards—Homer, the blind old man of Scio, wandered, singing for his bread, from place to place: Dante, driven from his home, had but few dainties; the author of The Faërie Queene was burnt out in winter and lost his spencer; Dryden, though he toadied to lords and burned incense to Charles II, passed his last days in little better than a dry den; Gay, involved in debt, often lacked gayety; Goldsmith was often on the watch for the means of subsistence, and his jewels were in his writings only; Burns was as impassioned and as poor, too, as the northern scalds; Scott earned piles of money, yet could not pay his scot, at last; the author of The Excursion never got his words' worth; Hunt, coveting ease and tranquility, was often tempest-tossed if not wrecked on a lee shore; Moore, but for his pension, might have been exiled to some desolate moor. Even Tom Hood, with all his varied talents, failed to earn a comfortable livelihood, though his friends urned a lively Hood after his death. Even our own popular Longfellow was "short" in early life.—*Saturday Evening Post.*

MENTAL TYPES AMONG THE NEGROES.

The variety of physical quality which appears to exist among the negroes is important, for the reason that it appears to be associated with mental differences even as great, thus affording a basis for the differentiation of the people as regards occupations and consequent station in life. It is even more difficult to get at the mental peculiarities of the several groups of black folk than it is to ascertain those of their bodies, so what I shall now set forth is stated with much doubt. It represents my own opinion, qualified by that of others whose judgments I have sought. In the Guinea type we have a folk of essentially limited intelligence. The children are rather nimble-witted, but when the body begins to be mature it dominates the mind. It seems likely that thus the largest element of the race is to find its place in the field or in the lower stages of craft work. The Zulu type appears to me fit for anything that the ordinary men of our own race can do. They remain through life alert and with a capacity for a vigorous reaction with their associates. From them may come the leaders of their kindred of less masterful quality. From the Arab type we may expect more highly educable people than is afforded by the other distinct groups. They have more delicate qualities. They lack the wholesome exuberance of the ordinary negro, which is commonly termed "bumptiousness."—*Appletons' Popular Science Monthly for May.*

A PLEA FOR TREES AND PARKS IN CITIES.

The conspicuous absence of trees from the residential streets of modern New York is hard to explain. Rich men who live here only during the winter appear to take very little interest in their fellow-citizens who are compelled to remain in town all summer. In some instances, indeed, the absence of trees in front of houses situated upon our park and river fronts seems to suggest a fear on the part of the owner that foliage might obscure architecture, apparently oblivious of the fact that the beauty of a dwelling is frequently enhanced thereby. As it is, few of our side-streets are embellished with vegetation; and even along the Boulevard—an avenue highly favored by nature—the trees are neglected. This is true also of Seventh Avenue above Central Park, St. Nicholas Avenue, and of all other thoroughfares not placed under the jurisdiction of the Park Commissioners—a body which should be authorized to exercise control over every avenue upon which the preservation of the trees is desirable. Except in front of St. Luke's Hospital, Morningside Drive, which is the glory of upper New York, is to-day barren of trees on its western side; while on the historic King's Bridge Road the few trees still remaining are sadly neglected. What must we think of a corporation that recently spent the enormous sum of $7,000,000 on the construction of the Harlem Speedway without exercising sufficient foresight to provide that fine avenue with a row of shade-trees for the protection of riders and drivers and their horses?—*Louis Windmuller in the May Forum.*

The watershed of Rock River, in northern Illinois, will soon be the subject of an investigation by the Division of Forestry in order to determine the cause of the diminution of the stream. This is supposed to be due to the denudation of the forests along its headwaters and to excessive artificial drainage for commercial and agricultural purposes. The decrease in volume of water has become alarming, and, in response to the agitation of citizens in that locality, their Representative in Congress, Hon. R. R. Hitt, has applied to the Secretary of Agriculture for an investigation. G. Fred Schwarz, Field Assistant in the Division of Forestry, will proceed to Rock River in a short time to study the conditions and report in favor of such action as he finds advisable.

Brunswick, Maine, a place of about 7,000 inhabitants, is probably the first municipality in the United States to undertake forest planting on a large scale, or what is practically the Old World institution of a town forest. The town owns a tract of about 1,000 acres of what was once pine land, but long since given over to fire and huckleberries. At a recent meeting of the council $100 was appropriated to improve this land by planting it to White Pine. Seed will be purchased and a nursery established to raise the young trees. At the right age they will be transplanted in rows and set out in the positions they will finally occupy, and will then require little more care except protection from fire.

The land at present is absolutely unproductive. If the new plan is successful it will not only be ornamental but profitable. Town forests are common in Europe and often furnish a large part of the municipal revenue.

The planting will be under the direct supervision of Austin Cary, but the Division of Forestry will assist in organizing and carrying out the work.

The June number of *McClure's Magazine* will contain a story of the Chinese-Japanese war, written in English by a Japanese, Adachi Kinnosuk, author of "Iroka: Tales of Japan." It will be very fully illustrated. In the same number, the Rev. C. T. Brady will tell the story of the greatest fight in the history of American privateers—Captain Samuel Chester Reid's historic fight in the "General Armstrong" against a whole fleet of British.

The mountain defiles of the Caucasus ranges are so deep and so completely isolated from one another that the tribes which inhabit them have preserved their distinctive characteristics much more decidedly than most parts of the world which have felt the touch of European civilization. Some of these tribes boast of great antiquity, and certain families have preserved for many generations ancestral heirlooms, such as armor and weapons, furniture and garments.—*Ex.*

"Dr. Koldewey, director of the excavations at Babylon, has informed the Oriental society of the discovery of a canal built of Aramean bricks, which is believed to be the long sought east canal. A temple called Ernach of the goddess Ninniach was laid bare, and stones found inscribed from time of Nebuchadnezzar."

ADDRESSES.

E. F. Shupe, 3633 Clayton Avenue, Denver Colorado.

R. M. Maloney, Guy, Oklahoma.

W. E. Peak, Galien, Michigan.

Joseph F. Burton, No. 3010 Sixteenth St., San Francisco, California.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MAY 23, 1900. NO. 21.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASS'T EDITOR.

LAMONI, IOWA, MAY 23, 1900.

EXIT THE SEARCHLIGHT.

The "*Searchlight*" which our brethren of the Church of Christ (the Hedrickite brethren), began to use a few years ago has gone out. And in its place has now risen "*The Evening and Morning Star.*" The *Star* is under the same editorial management as the *Searchlight* was, and it remains to be seen whether its light will be more effective than was that of the paper the place of which it has taken.

We have received Vol. 1, No. 1, which purports to be a revival of the *Evening and Morning Star*, the press of which was destroyed and the paper suppressed by mob rule in 1833. We give place on our exchange list to the *Star* and hope that the light which it may shed will add to rather that take from the light of the gospel which the Master sent by the angel. It is to be published in a building on the *Temple Lot*, Independence, Missouri, but this fact will not necessarily give brilliancy to its shining.

The managing board asked for and obtained from the HERALD management a copy of our mailing list, with a view to sending to our subscribers something which they were proposing to publish, but without telling us what that was. So, if our subscribers receive copies of the *Star*, they will know how their names were obtained by the *Star* publishers.

The newspaper law requires that if persons receive and take from their post offices any paper sent them and continue to do so they are held responsible to pay for the paper. So, those of our subscribers who do not want to take the *Star* will understand that they must return the copy sent them, or a written statement that they do not want it, and after that leave it in the post office, for the postmaster to return stamped "Not taken out."

The board of *Star* managers evidently rely on some support for their paper from the members of the Reorganized Church, or they would scarcely have asked for our list, and we advise those of the Saints who choose to take it to send in their names and quarters at once, and those who do not wish to take it to notify Business Manager Hartley, at once.

The claim of the *Star* made for its publishers on page two is in itself peculiar and may elicit inquiry, which we, or somebody else, may be inclined to make by and by.

We neither advise the Saints to take nor to reject the *Star;* it is a matter of individual wish and judgment.

FEATHERS AND THE BIRDS.

We note with much pleasure the effort being made by the humane societies to put a stop to the slaughter of the birds.

The sisters of the church ought to second this effort and give it their moral support by refusing to buy, use, or wear any garment in the making or adornment of which bird life has been taken to furnish the feathers, down, or plumage, the wearing of which is to please the pride and gratify the lust of the eye.

Beside the wanton cruelty involved in the slaughter of the birds, there is an absolute loss to the homes of the people in the driving away and destruction of the song birds whose presence so cheer and make pleasant the times of their sojourn in our clime and part of the heritage of man.

"The cattle on a thousand hills" may be the Lord's; but he grants their use to man, to sustain the life of the flesh; so are the birds in a thousand orchards, forests, and gardens, to aid in making the homes of men pleasant and cheerful; pity then that man should ruthlessly destroy these God-given messengers of cheer, to gratify the vanity of men and women who prize looks more than worth.

More than this, it is being discovered that the destruction of the birds is becoming a menace to man's means of physical support in that the birds are the natural foes to insect life; the birds being depleted in numbers insects destructive to plant and vegetable life increase enormously; and if the slaughter continues it will be a question of but a few years when the gardens will be but things of the past, insects taking charge of the young plants to their entire destruction.

The fashion for feathers for personal adornment ought to be satisfied with the product of the ostrich farms from which the supply of plumage does not endanger the lives of the birds. Our song birds and migratory warblers ought not to be disturbed, nor their lives be taken to gratify the demands of pride, a terribly false pride at that.

What say the good sisters? Will you give the orioles, tanagers, robins, thrushes, woodpeckers, yellow and white and black, cat birds, bobolinks, ground birds, wrens, and other birds a chance to fill the mission assigned them to aid man to beautify, adorn, and make pleasant his abode on the earth? Will they?

WHAT IS IN A NAME?

THE NAME SMITH.

The New York *Mail* and *Express* quotes Prof. J. P. Mahaffey in the London *Athenæum*, as authority for the statement that the name Smith is by no means of modern, or of English origin. It appears that among the unpublished curiosities of the Petrie papyri there is one, containing a list of names. Among these names, the professor says, there is one which occurs regularly in the same form, and of which no further explanation can be given. This is the name of Smith—unmistakably written Smith. The professor humorously remarks that it is surely worth telling the many distinguished bearers of the name that there was a man known as Smith in the twentieth year of the third Ptolemy, 227 B. C. "Is there," he asks, "any other English name comparable to this in antiquity?"

The discovery of that name among early Egyptian papyri is certainly of great interest to philologists. It is extensively in use among nations of Anglo-Saxon and Teutonic blood—nations reasonably supposed to contain a liberal sprinkling of the blood of Israel. Where did ancient Egypt get it from? Does it actually date back to the time before Moses?

The foregoing is from the *Deseret News* for May 11, 1900. There was a time when it was said and written that "there was not a smith to be found in all the land of Israel."

The idea that the Seer was reputed by some to be of the blood of that Joseph who was sold into Egypt has been much ridiculed. But like Prof. Mahaffey we may "humorously remark" that if there were Smiths in that land and in that far off time, why may not the Seer have been one of those whose "lives were hid with Christ in God."

BY a clipping from the Bevier *Appeal*, we see that the Saints of Bevier tendered Elder Tanner a reception before his departure for his mission field. The *Appeal* says:—

While it seems hard to part yet we should feel proud that once more a Bevierite has been found worthy and has been called upon to go forth to the mission field to make ready the grain for the reaper. For the past six years, or nearly so, Elder Tanner has been pastor of the Bevier L. D. S. Church and has performed his duties well, and now the time has arrived when he has greater responsibilities conferred upon him. . . . May his efforts be crowned with success is our prayer. Elder F. T. Mussell succeeds him as pastor of the Bevier church.

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QUESTIONS AND ANSWERS.

After a priest has preached and baptized several persons into the church, and has given them general instructions regarding the church and their duty thereto, is it right for the presiding elder of that branch to withhold the rights and privileges of the church from them, and not confirm them members of the church for eight or ten weeks after their baptism, all under the plea that the law says they shall have sufficient time to expound all things, etc. (D. C. 17:18)?

Answering the above question we should say in general terms that the withholding to confirm members baptized for the length of time specified would be wrong. If parties who listen to the preaching of the gospel are usually intelligent and have accepted the teaching unto baptism, they are generally quite well informed in regard to the church; and if the presiding elder has been fairly diligent and had access to the parties, they should be sufficiently instructed at the end of a fortnight or a month, or even less time, to receive confirmation.

We are aware that some take an extreme view of what is stated in section 17, Doctrine and Covenants, respecting having time to explain all things to them; and if one were disposed to take advantage of the statement in its strictness, there are some who would never understand the full import of all things; for not many of our ablest and best comprehend all things.

It is better to confirm as soon after baptism as is practicable, the officer being reasonably sure that the persons baptized understand what they have done and are doing.

EXTRACTS FROM LETTERS.

Bro. J. J. Cornish writes encouragingly from Michigan. He says:—

We are glad to have so many more to labor in Michigan in the Master's cause. Since conference I have baptized two persons, and others are busy doing all they can for the cause and are baptizing some occasionally. We feel that the work must advance. I commence my work since conference with a renewed determination to assist in pushing the work on to victory.

Bro. J. F. McDowell, under date of May 11, writes from Magnolia:—

Weather here spring-like, and fruit trees ladened with bloom. Prospect for large crop is excellent. Bro. D. R. Chambers left home on the fifth inst. for his field of labor. J. F. Mintun is holding forth at the Coffman schoolhouse a few miles from town during this week. Sr. Mintun is better of her severe attack of rheumatic trouble. A.M. Fyrando is yet tarrying at his home enduring the burden of nerve disturbance. His kind and faithful mother is his best human "rod and staff," whose Christian heart warmly pulsates toward an only son. I leave on the 14th inst., eastward bound. Shall tarry a few days in Central Iowa with relatives.

Bro. I. N. White, writing from Independence, Missouri, May 14, says:—

Nearly all of the forty-two missionaries in my charge are now in their fields and at work. Elder F. C. Keck in a debate and coming out finely. Have cheering news from a number thus early. I spoke twice yesterday and attended Saints' meeting and helped administer to six. Hands full but cheerful of good results before us.

Sr. Vodisa Fassett, writing from Sandwich, Illinois, May 17, says:—

My eyesight is poor, but I must have the *Herald* as long as I can see to read it. If I live till July I shall be eighty-seven years old. Have taken the *Herald* since the first number came out.

A pretty good record, Sr. Fasset. May the remaining portion of your allotted time be peaceful and happy!

EDITORIAL ITEMS.

The business department is receiving many calls for Volume 3 of the Church History, and many become impatient because the order is not filled at once. For the benefit of such, as well as those who might wish to know, we state that Volume 3 is in preparation now, and work on it is being pushed as rapidly as possible. Bro. Heman C. Smith, the Historian, informs us that it is about half completed. Work on it was stopped at conference time, but has been resumed and will be prosecuted as rapidly as possible to completion.

Bro. P. C. Taggart, of South Frankfort, Mich., now has a place in the Saints' Home. He comes well recommended, and is quite spry and active, although eighty years of age.

Elder F. C. Warnky informs us that he has moved from Argentine, Kas., to Kansas City, Mo., and says that he will be "at home" at No. 2422, Wabash Avenue, to his many friends.

Bro. S. D. Love writes that he is in his field of labor in the Spring River district, and desires to hear from any who desire preaching. He fails, however, to give us his address. His card was mailed at Seligman, Mo.

Bro. J. W. Wight left Saturday afternoon for Des Moines and other points in his mission field. Bro. Wight has been very busy while at home, both as a member of the Board of Publication and as a member of the committee on revision of Sunday school lessons.

Elder S. K. Sorensen departed Saturday afternoon for his mission field in the Dakotas.

Bro. Alma B. Hanson, who for some time past has filled the position of HERALD pressman, has left the employ of this office and has gone into his mission field in Colorado. We wish Bro. Alma success, and trust his health may be improved.

We hear much complaint that there are not so many occurrences of the manifestations of power now as there used to be in former years. This complaint is not well founded. There are as many and as varied; but having become more accustomed to them, they do not attract so much attention as they once did.

Original Articles.

MYTHS OF THE NEW WORLD.—NO. 6.

BY WILLIAM WOODHEAD.

ANCESTORS OF THE INDIANS WERE WHITE.

The Shawnees are said to have claimed that the ancient inhabitants of Florida were white.—Prehistoric America, p. 526.

The Maryland Indians said the whites were an ancient generation who had come to life again, and had returned to seize their former land.—Myths of the New World, p. 221.

We can see here that the Maryland Indians had some recollection of their white predecessors, the Nephites.

The Algonkins with one voice called those of their tribes living nearest the rising sun *Abnakis*, our ancestors at the east, or at the dawn: literally our *white* ancestors.—Ibid., p. 207.

Both Algonkins and Iroquois speak of "white and bearded men," (Ibid., p. 209 and note 1.)

The legends of the Quiches of Central America say of the earliest men that they were "white children." (Ibid., p. 208 and note 3.)

As the Algonkins spoke of the Abnakis, their white ancestors, as in Mexican legends the early Toltecs were of fair complexion, so the Aymaras sometimes called the first four brothers, *viracochas*, white men.—Ibid., pp. 213; 214 and note 2.

There is a tradition that Florida had once been inhabited by *white* people, who had the use of iron tools.—American Antiquities, p. 234.

From the discovery of those two bodies, we think we ascertain the inhabitants to have been white, like the Europeans.—Ibid., p. 236.

These bodies were found in Tennessee. (Ibid., p. 235.)

A red-headed mummy was found in the saltpeter cave in Kentucky. (Ibid., p. 290.)

The people on the monuments in Central America have beards, and the little Mexican idols have beards also.

The Quichuas . . . were originally a fair-skinned race, with blue eyes and light and even auburn hair.—Atlantis, p. 391.

The Quichuas and Aymaras were the Peruvians; and Peru, at the conquest, comprised the countries of Ecuador, Peru, Bolivia, part of Chili, and the Argentine Republic. (See Prehistoric America, p. 388, and Conquest of Peru, p. 28, vol. 1.)

We have noticed before that these Quichuas and Aymaras claimed descent from "four brothers;" now we see that the Aymaras "called the first *four brothers* . . . *white men*," and the Quiche of Central America called the earliest men "white children." The Algonkins speak of our "white ancestors;" and the Iroquois speak of white bearded men.

Professor Wilson describes the hair of the ancient Peruvians, as found upon their mummies, as "a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race."—Atlantis, p. 189.

The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race.—North Americans of Antiquity, p. 187.

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The ruins near Huamanga, Peru, are said in the myths to have been built "by *bearded white men.*" Atlantis, p. 393.) The Peruvians, then, that civilized race, were *white* and bearded.

The builders of the Central American cities are reported to have been a bearded race. (Native Races of the Pacific States, vol. 5, p. 77.)

The great roads of Peru "were the work of the white, auburn-haired, bearded men from Atlantis," Donnelly thinks. (Atlantis, p. 394.)

"Nowhere in the world, perhaps, has man displayed greater energy" than in Peru. (Prehistoric America, p. 387.) So that by going over the ground again, we find that both the myths, the monuments, and the tombs confirm the story of the man who made the Book of Mormon; namely, that the "vanquished race" were "white men," "white children," "bearded men," a civilized race, etc.

THE RED MAN LOOKING FOR A SAVIOR.

Similar myths are found among various Indian tribes; the legend of a deluge and of a Savior and benefactor of the human race extends to the Alaskan tribes and is in fact almost world-wide among all classes of men in some form or other. No dissemination of merely Christian ideas, since the conquest, is sufficient to account for these myths, which appear to have their root in the natural tendencies of the human mind in its evolution from a savage state.—Prehistoric America, p. 531.

Here we are again. Just as soon as the savage turned his face towards civilization he *discovered* that there had been a flood, and that he had a Savior! Is that it? The Christian believes the same thing; but he rests that belief on a revelation. The savage got by "evolution" what the Christian got from heaven! How "they stagger!"

The Book of Mormon comes handy again. It says that the "white civilized race" had the writings of Moses, and the prophets down to Jeremiah. It tells us that the red man's ancestors were acquainted with these scriptures. In this way we can account for the flood myths of the Indians without going down to evolution. The natives had their saviors—why not? Here is a list:—

Such to the Algonkins was Michabo or Manibozho, to the Iroquois Ioskeha, Wasi to the Cherokees, Tamoi to the Caribs; so the Mayas had Itzamna, the Nahuas Quetzalcoatl, the Mayscas Nemqueteba; such among the Quichuas was Viracocha, among the Mandans Numock-muckenah, among the Hidatsa Itamapisa, and among the natives of the Orinoko Amalivaca; and the catalogue could be extended indefinitely.—Myths of the New World, p. 192.

These gods, many of them, were born of a virgin. This we have noticed before. Viracocha was the Peruvian creator, Quetzalcoatl was the Toltec creator, and Nemqueteba was the Muyscas creator (of the Magdalena country), and Michabo was the Algonkin creator. Zamna and Cukulcan are identified as the same person as Quetzacoalt by Nadaillac. Don't we see that they are looking for Jesus Christ to return—the *Creator* in *flesh*—the one that was born of a virgin "at Tulan"?

But how could this savior (the creator) return, if he had never been in America?

It is but a few years since the Indians on our reservations, in wild despair at the misery and deaths of those dearest to them, broke out in mad appeals, in furious ceremonies, to induce that longed-for Savior and friend to appear. The heartless whites called it a "ghost dance" and a "Messiah craze," and shot the participants in their tracks, hastening the implacable destiny against which the poor wretches had prayed in vain. —Myths of the New World, p. 225.

When the Spaniards landed in Mexico the natives "rushed into the water to embrace the prows of their vessels, and despatched messengers throughout the land to proclaim the return of Quetzalcoatl." (See Myths, p. 221.)

We cannot account for all of this deep-rooted hope or anticipation of a Savior with the red man on the hypothesis of Christian teachings since the Conquest. When he saw the white man the ancient prophecies came uppermost in his mind. Some of them thought that he was the anticipated white emigrant, while others at first thought that he was their longed for Savior. The Book of Mormon I think offers the best explanation for this condition of the native mind. Here we see the fruits of that Christian teaching. That Book of Mormon culture is found all the way through their myths, and the red man is still looking for his Savior to return from that fabulous Tulan.

But if the hope of a Savior is the child of evolution, what about the fall, or original sin? Is that a natural product of evolution too? What about the resurrection of the body, the hope of immortality, and two states after death? Did these doctrines spring up in the native mind without a Christian seed to start from? What about the eucharist, water baptism, the new birth, and spiritual regeneration? Did this Christian tree grow up in the native mind without being first planted there by Christian teachers? Do men gather grapes from thistles?

IRON TOOLS AND GLASS.

There is a tradition that Florida had once been inhabited by *white* people, who had the use of iron tools.—American Antiquities, p. 234.

The Book of Mormon says that both the Jaredites and Nephites had the use of "iron tools." (See 2 Nephi 4: 3; Mosiah 7: 1, 2; Ether 4: 7.)

Charnay, in the execution of a mission entrusted to him by the French Government, went to Zula and superintended the excavation of some tumuli, mountains of rubbish probably, which had covered for many centuries the relics of the ancient Toltecs. One dwelling thus exhumed consisted of twenty-four rooms, two cisterns, twelve corridors, and fifteen little staircases "of extraordinary architecture and thrilling interest," enthusiastically exclaims the fortunate explorer.

"This is not all," he adds; "in the midst of fragments of pottery of all kinds, from the coarsest used in building, such as bricks, tiles, water-pipes, to the most delicate for domestic use, I have picked up enamels, fragments of crockery and porcelain, and more extraordinary still, the neck of a glass bottle iridescent like ancient Roman glass."

Amongst the debris lay the bones of some gigantic ruminants (perhaps bisons?), the tibia of which were about one foot three inches long by four inches thick, the femur at the upper end about six inches by four inches.

Admitting that there is no mistake, these facts are absolutely new, for previously it was considered that the early Americans did not know how to make either glass or porcelain, and that before the arrival of the Conquistadors none of our domestic animals were known in America; but that the oxen, horses, and sheep living there at the present day are all descended from ancestors imported from Europe.

The excavations have also yielded some little chariots that Charnay thinks were the toys of children. Now, supposing these toys to have been a reproduction in miniature of objects used by men, we must conclude that the Toltecs employed carriages, and that their use was not only given up, but absolutely unknown on the arrival of Cortes.

These discoveries, we can but repeat, greatly modify the conclusions hitherto accepted. But are these really original productions? May they not have been imported? This is after all doubtful, and new proofs are needed to establish certainly that the objects discovered really date from the pre-Columbian period before we can admit that in the eleventh century the Toltecs possessed domestic animals, that they knew how to make and fashion porcelain, glass, perhaps even iron, for Charnay also collected in his excavations several iron implements. He himself expresses an idea that the material of which they were made dates from the Spanish period. He does not explain why he makes an exception on this point with regard to the glass and porcelain objects.

It is strong evidence against their prehistoric character that all these elements of an advanced civilization must have disappeared without leaving any trace even in the memory of man. It is probable, therefore, that the different objects brought to light by Charnay are later than the Spanish conquest, and it will be wise to reserve our opinion with regard to them until more complete information can be obtained.—Prehistoric America, pp. 356, 357.

See how cautious these men are? See the difference between them and the man who wrote the Book of Mormon. Now if these doubts are removed by discoveries, would it not be strong presumptive evidence that it was written by an eyewitness of what is related?

It is stated that "anciently the Peruvian sovereigns worked magnificent iron mines at Ancoriames, on the west shore of Lake Titicaca." "It is remarkable," says Molina, "that iron, which has been thought unknown to the ancient Americans, had particular names in some of their tongues." In official Peruvian it was called *quillay*, and in Chilian *panilic*.—Atlantis, p. 451.

From this it would appear that in Peru and Chili there was some recollection of the "black metal." Has that myth concerning iron in Peru been manufactured since the Conquest?

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Molina, like Nadaillac, expresses surprise at the evidence of iron in this country in prehistoric times, "which has been thought unknown to the ancient Americans."

The Shawanese myth says:—

Their oldest Indians say, when children, they had often heard it spoken of by the old people of the tribe, that anciently stumps of trees, covered with earth, were frequently found, which had been cut down by edged tools. Whoever they were, or from whatever country they may have originated, the account, as given by Morse, the geographer, of the subterranean wall found in North Carolina, goes very far to show, they had a knowledge of *iron ore*, and consequently knew how to work it, or they could not have had iron tools, as the Shawanese Indians relate.—American Antiquities, p. 234.

Speaking of Valley River, North Carolina, Mr. Priest says:—

There is also a deep and difficult cut across a very bold vein of this rock, in pursuit of metal [in a prehistoric mine], but it is now much filled up, having been used subsequently for an Indian burying ground. At this place, says the journal [of Sciences and the Arts], nothing short of the steel pickaxe, could have left the traces on the stones which are found here.

Not far from this place, have been found the remains of a small furnace, the walls of which had been formed of soap stone, so as to endure the heat without being fractured. In the county of Habersham, in Georgia, was lately dug out of the earth, at a place where the gold ore is found, a small vessel in the form of a skillet. It was fifteen feet under ground, made of a compound of *tin* and *copper*, with a trace of *iron*. The copper and tin in its composition, are undoubtedly the evidence of its antiquity. . . .

Crucibles of earthen ware, and far better than those now in use, are frequently found by the miners [who were then (1833) working the mines in North Carolina]. By actual experiment they are found to endure the heat three times as long as the Hessian crucibles, which are the best now in use. Bits of machinery, such as is necessary in elevating the ore from the depths, as used by the ancient nations, are also frequently found in the earth where those mines exist, which clearly shows those ancients were acquainted with the minerals.—Ibid., pp. 397, 398.

Speaking of a skeleton found in a tumulus at Marietta, Ohio, Mr. Priest says:—

Lying immediately on the forehead of this skeleton, were found *three* large circular ornaments, which had adorned a sword belt, or buckler, and were composed of copper, overlaid with a plate of silver; the *fronts*, or show sides were slightly convex, with a deep depression, like a cup, in the centre, and measured two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet, around which are two separate plates, by which they were fastened to the leather belt. The two pieces of leather resembled the skin of a mummy, and seemed to have been preserved by the salts of the copper; the plates were nearly reduced to an oxyde rust. The *silver* looked quite black, but was not much corroded, as on rubbing it became bright and clear.

Around one of the rivets was a small quantity, of what appeared to be flax or hemp, in a tolerable state of preservation. Near the side of the body was found a *plate of silver*, which appeared to have been the upper part of a *sword scabbard;* it was six inches long, and two broad, with two longitudinal ridges, which probably corresponded with the edges or ridges of the sword once sheathed by it, and appeared to have been fastened to the scabbard by several rivets, the holes of which remain in the plate.

Two or three pieces of a copper tube were also found with this body, filled with iron rust. The pieces, from their appearances, composed the lower end of the scabbard, near the point of the sword, but no sign of the sword itself, except a streak of rust its whole length.

We learn from this that the person who was buried there was a warrior, as the sword declares; and also that the people, of whom he was an individual, were acquainted with the arts of civilized life, which appears from the sheath, the flax, the copper, and the silver, but more especially as the silver was *plated* on the copper. Near the feet was found a piece of copper, weighing three ounces, which from its shape, appeared to have been used as a plumb, as near one of the ends is a crease or groove, for tying a thread; it is round and two inches and a half in length, one inch in diameter at the center, and one half inch at the small or upper end.

It was composed of small pieces of native copper, pounded together, and in the cracks between the pieces were stuck several bits of silver, one nearly the size of a sixpence. This copper plumb was covered with a coat of green rust, and was considerably corroded.

A piece of red ochre, or paint, and a piece of iron ore, which had the appearance of having been partially vitrified, or melted, was also found in this tumulus; the bit of ore was nearly pure iron.—Ibid., pp. 260, 261.

Pompey, Onondaga County, New York, . . . is the site of an ancient burying ground, upon which, when the country was first settled, was found timber growing apparently of the second growth, judging from the old timber, reduced to mould, lying around, which was an hundred years old, ascertained by counting the concentric grains. In one of these graves was found a glass bottle about the size of a common junk bottle, having a stopple in its muzzle, and in the bottle was a liquid of some sort, but was tasteless. This fact was related to us by a Mr. Higgins, some time sheriff of Onondaga County, who both saw the bottle and tasted the liquid at the time it was discovered, but could not tell of what kind, as it was tasteless. . . .

In the same grave with the bottle, was found an iron hatchet, edged with steel. The eye, or place for the helve, was round, and extended or projected out, like the ancient Swiss or German axe. On lot No. 9, in the same town, was another aboriginal burying ground, covered with forest trees, as the other. In the same town, on lot No. 17, were found the remains of a blacksmith's forge. At this spot have been ploughed up crucibles, such as mineralogists use in refining metals. . . .

Within the range of these works, have been found pieces of cast iron, broken from some vessel of considerable thickness. These articles cannot well be ascribed to the era of the French war, as time enough since then, till the region round about Onondaga was commenced to be cultivated, had not elapsed to give the growth of timber found on the spot, of the age above noticed; and added to this, it is said, that the Indians, occupying that tract of country, had no tradition of their authors.—Ibid , pp. 252, 253.

On the River Gasconade, which empties into the Missouri, on the southern side, are found the traces of ancient works, similar to those in North Carolina. In the saltpetre caves of that region, and Gasconade county in particular, was discovered, when they were first visited, axes and hammers made of iron; which led to the belief that they had formerly worked those caves for the sake of the nitre.—Ibid., p. 237.

The above shows that the Indian myths concerning a civilized race who had the use of iron tools are confirmed. Yes; more than confirmed, for with the iron were also found glass and steel, and what is more remarkable still, "crucibles of earthen ware, and far better than those now in use." "By actual experiment they are found to endure the heat three times as long as the Hessian crucibles, which are the best now [1833] in use." The glass bottle may be a fraud, and the iron axes may be a fraud too; but I don't see how these crucibles can—can you? Why, don't you see that the man that made these crucibles "had a good thing" had they only known it? Who made them? Shall we charge this up to the Devil, too?

The Spaniards were puzzled at the execution of the great works in Peru when they first beheld them, and in their summary way charged them up to the Devil; "an opinion which Garcilasso [the Peruvian historian] seems willing to indorse." (See Prescott's Conquest of Peru, vol. 1, book 1, chap. 1, p. 37, note 25.) You see it comes handy to have a Devil! especially when studying American Antiquities!

The author of the Book of Mormon did not say much about glass; but when describing the sixteen stones which the brother of Jared had prepared to place in the barges, he says "they were white and clear, even as transparent glass" (Ether 1: 7), thus showing that Moroni was accquainted with glass. And "the neck of a glass bottle" which Charnay found in "mountains of rubbish probably, which had covered for many centuries the relics of the ancient Toltecs," and the glass bottle found in a grave at Pompey, New York, are but in harmony with that record; so the iron hatchet edged with steel, and the copper plated with silver are all in line with the crucible, which is evidence of a "culture now lost." From a tomb near Quito was "taken little copper hatchets; looking-glasses, some of polished stone or obsidian, others of metal." (Prehistoric America, pp. 429, 430.).

The Rev. Robert G. Wilson, DD., of Chilicothe, furnished the Antiquarian Society, with information concerning the mound, which once stood near the center of that town. He took the pains to write down its contents at the time of its demolition. . . On a common level with the surrounding earth, at the very bottom of this mound, they had devoted about twenty feet square; this was found to have been covered at first with bark, on which lay, in the centre, a human skeleton, overspread with a mat, manufactured from weeds or bark, but greatly decayed.

On the breast of this person lay what had been a piece of copper in the form of a *cross*, which had become verdigris; on the breast also lay a stone ornament, three inches in length, and two and a half in width, with two perforations, one near each end, through which passed a string, by means of which it was suspended from the wearer's neck.—American Antiquities, pp. 179, 180.

Some thirty or forty miles below Tawanda, at a place called the Black-walnut Bottom, on the farm of a Mr. Kinney, was discovered a most extraordinary specimen of *pottery*.

Respecting this discovery, the owner of the farm relates, as we are informed by a clergy-

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man, who examined the article on the spot, though in a broken state, that soon after the first settlements on that river, and especially on that farm, a great freshet took place which tore a channel in a certain direction across the flat, when the vessel which we are about to describe, was brought to light.

It was *twelve* feet across the top, and of consequence, *thirty-six* feet in circumference, and otherwise of proportionable depth and form. Its thickness was three inches, and appeared to be made of some coarse substance, probably mere clay, such as might be found on the spot, as it was not glazed. Whoever its makers were, they must have manufactured it on the spot where it was found, as it must have been impossible to move so huge a vessel. . . . But who can tell for what use this vast vessel was intended? Conjecture here is lost, no ray of light dawns upon this strange remnant of antiquity. One might be led to suppose, it was made in imitation of the great Laver in the court of Solomon's Temple, which was seventeen feet two inches in diameter, and fifty-two feet six inches in circumberence, and eight feet nine inches deep. —2 *Chron.* 4: 2.—Ibid., pp. 108, 109.

Yes; by supposing that it was made "in imitation of the great Laver in the court of Solomon's Temple," that lands us to the Book of Mormon again. The Nephites had the book of 2 Chronicles 4: 2 to go by. They had the Jewish scriptures, which gave a description of Solomon's Temple, and they kept the law of Moses. (Jacob 5: 2.) And by taking this view it explains the Hebrew writing found by Joseph Merrick, Esq., near Pittsfield, Massachusetts, containing quotations from the Old Testament; namely, Deuteronomy 4: 4–9; 11: 13–21; and Exodus 13: 11–16.

Yes; by taking "this view" "we will catch" a "ray of light" and find an explanation of "this strange remnant of antiquity." Can this be all accidental harmony, or had the Devil been at work parodying Solomon's Temple?

AMERICAN ARCHÆOLOGY.

In the hope that attention may be turned in the direction this short paper indicates, it is penned.

Some time after the deluge the posterity of Noah became dispersed or were allotted districts, in settled parts of the earth. To Sharma or Shem the districts south of the Himalayas, and the range of mountains extending from the Hindu Kuh or Caucasus, to the European Caucasus. To Yapeti or Iapheth, the districts north of the above-named mountains. Charma or Ham was accursed.

The section extending from the part now known as Cabul, through the Punjab and along the valley of the Ganges, to Burmah and Siam became known as Bharata-varsha; a part subsequently being named Kumara-varsha. From the countries adjacent to these great Asiatic highlands, the roof of the world, the Pamirs, Cashmere, and Bamah, the Semitic tribes swarmed at intervals, and made their way into almost all parts of the known world. They have left their trace marks in Egypt, Palestine, Hellas (Greece), Rome, and even America.

The name *Shem* or *Sharma* means the sun. Hence Shem's descendants have the particular epithet applied to them of the *solar races*. This name of the sun is found connected with them under other forms, but all having the same meaning, at various stages of their history. Religious feuds divided this great race, from which resulted the formation of another great branch, known as the Lunar race. In other words, the two sections were the Surya-vansas and the Chandra-vansas. Chandra, the moon; Surya, the sun. All, as to origin, were Suryas; as to religious distinction, the later section only were Chandras.

The Bible tells us that Abraham, Laban, etc., were Syrians. Abraham driven out, by religious differences from Ur of the Chaldees, went to Canaan. The name *Chaldees* or *Chaldeans* is from the sanscrit, *Cal*, a tribe, *Deva*, a Brahmin. They were Brahminical tribes, known as Chasdem; that is, Caucasians. They were persecutors alike of Abraham and Job.

The Hellenes, who gave the name *Hellas* to the portion of Europe in which they settled, came from the Hela district, see the Hela Mountains in Afghanistan. Now the word *Hela* or *Heli* in sanscrit and in Greek means, the sun, and *Ina* in sanscrit, a king or chief. *Helaines* whence *Hellenes* means the sun kings or chiefs.

The names *Greek* or *Greeks* are not found in the original Scriptures, always *Hellas* or *Hellenes*, or their varied forms. The name *Greek* or *Greece* should never have been applied either to the country or people called by that name.

A portion of Hellas, the Peloponnessus, was named Inachia, and in it was the river Inachus. These names are from the sanscrit, *Inaca*, the sun.

The same name Inaca is found in the title, *the Incas*. The country of the Incas was Peru. *Paru* in sanscrit, is the sun. It is found also in Persia or Parasu-rama.

The vast chain of mountains known as the Andes finds its corrosponding word in the Undes, a district and range of mountains adjacent to the Kailas and Himalaya mountains.

The great Peruvian festival was the feast of Raymi. *Raymi* is the same as *Rama* (sanscrit for the sun) Raymi, Rama, and Rome are alike synonymous.

The perpetual fire kept burning in the Peruvian temple corresponded to the perpetual fire in the Prytaneum of Athens, and elsewhere. The Peruvian attendants were known as Virgins of the Sun, their overseers as Mamaconas. The first part of this name, *Mama*, speaks for itself; the second, *Conas*, is from the sanscrit, *Canyas*, a virgin; the Mamaconas, were the mother superior of the virgins.

The name *Mexico* is equivalent to the sanscript *Makshika*, which means a mineral substance, either gold or silver. This name is therefore fittingly applicable to Mexico.

So far, then, are given indices, by which to pursue a line of inquiry which will lift up much that veils the past, the far off past. While trying to elucidate let us avoid as much as we can vagaries. To know the beginnings, the genesis, of nations, is a laudable desire. To find out the links which unite each succeeding age with its predecessor, and the Divine hand overruling all, should be the aim of all claiming to be his sons or his children. To bear and forbear with each other until we arrive at a united, solid foundation. For, whether the worldly wise like it or believe it, the architect of the universe will yet rule it by his Son.

A word. In Genesis, Abraham is called "the Hebrew," being a descendant of Heber. In Genesis his relative, Laban, is called a Syrian; hence Abraham was also a Syrian. See also Deuteronomy. Syrian from the sanscript *Surya*, the sun. Neither Abraham, Isaac, nor Jacob were Jews. They were Hebrews or Syrians, or of the Semitic stock. The first Israelite was Jacob or Israel. The first Jew was Judah, son of Jacob. A word to the wise should be enough.

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THE SEX.

Between the masculine and feminine genders there are common grounds, as also distinctive spheres. Man has brawn and muscle, strong tendons, and ligaments. Steady nerves, toughened sinews, fibers, tissues, joints, limbs; as well as a large, rugged, powerful, athletic frame. His inherent disposition, and physical make-up, his natural trend, faculty, and aptitude qualify and endow him for the stern realities and hardy achievements of life. The agricultural, manufacturing, commercial, and maritime spheres of life are mainly conducted by the bread-winners of the world. The high seas, silvery lakes, and rushing rivers are the natural highways for commerce and trade. These crafts that ply thereon are built and managed by lords of an earthly transitory heritage. Nautical pursuits, the mining and smelting of ores, the felling of the forest, constructing railways, canals, telegraph and telephone lines, quarrying and cutting stone, making and placing bricks, building and keep-

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ing in repair dikes, thoroughfares, aqueducts, viaducts, water mains, sewers, gas fixtures, policing the streets, turning the fallow, harvesting the fields, garnering the grain, marketing, buying, selling, and a multiplicity of other like and kindred things, are under his direct control. The arts and sciences are his realm in mathematics; painting, sculpturing, music, astronomy, botany, the languages; moral, mental, and practical philosophy; chemistry, civil engineering, surveying, navigation, political economy, zoology, and in fine, all that is known or knowable are open to his hand, heart, and brain. Intellectual development, the pageant march of reason, the disclosures of scientific research, and the treasures and fruitage of invention are rife on every hand.

The thresher has taken the place of the flail. The reaper and binder have relegated the reap hook and cradle. The ox yoke is supplanted by the dynamo. The hand cards, reel, and wheel are outstripped by the woolen and cotton mills. Propelling power and labor-saving machinery abound throughout the civilized world, and are constantly knocking at the door of the barbarous and savage nations of mankind.

In governments, both human and divine, he is to take the lead in the legislative, executive, and judicial departments. In all earthly institutions he enacts, judges, and executes the law. He establishes tax schedules, collects and disburses funds for the public welfare; levies war, commands armies, and concludes peace; and strives to promote domestic tranquility, prosperity, peace, and happiness at home and abroad. He delights in private and public enterprise, the enhancing of wealth, collectively and individually; and the universal diffusion of knowledge and morality.

As touching the priesthood, or ministry, the male side of the household of faith have ever been selected, chosen, called, ordained, qualified, and empowered of God to bear the burden of ruling, from the presiding prophet down to the latest and last ordained deacon. Aaron and his sons, the male portion of the house of Levi, were to minister in the priest's office forever, when worthy. The apostles of the New Testament were all men, as well as the high priests and elderships, of all times and places; along with overseers or pastors, bishops, evangelists, the seventy, etc.

If we "be married to another, even to him who is raised from the dead," as "our living head," we should be subject to this great "leader and commander" in all things. In like manner, in Christ, the wife should be in cheerful subjection to her liege lord and honored husband. "As their own bodies . . . let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband."—Old Saxon houseband. I look with suspicion and disfavor upon the Fox girls that originated and set in motion modern spiritualism, in Rochester, New York, in 1848.

This would-be philosophy has gathered in a vast army of female lecturers and mediums. Mary Barker Glover Eddy, of Boston, Masssachusetts, starts on foot and aids in carrying forward "Christian Science healing." Madam Blavatski was a celebrated promoter of theosophy. Female clubs and leagues, Woman's Christian Temperance Unions, and the likes are popping up all around, to say naught of relief societies, prayer unions, the Red Cross, Bands of Mercy, Sisters of Charity, and the woman's rights fad.

It will hardly do to bemean St. Paul, call him an old fogy, bachelor, or anything of the kind, to break down the authority as an inspired apostle and man of God. Please mind you he had an abundance of revelation, was taught the gospel fresh from headquarters, and wrote the commandments of the Lord Jehovah. Isaiah said of apostate Israel, their leaders caused them to err, and *women ruled over them.*

In Revelation 2:20 we learn how one Jezebel, a self-styled prophetess, taught and seduced the servants of God to commit fornication and sacrifice to idols, and her fate. Anything that partakes of a religious movement, especially when it assumes organic form, should have one or more of the elders present, for the word of the Lord is explicit that they shall take the lead of all meetings as they shall be dictated to or directed by the Holy Ghost. If an evil spirit would come trooping in, or one or more false manifestations occur, the laity could not detect and eject the spirit of darkness; therefore, the great need of ministerial power and authority to rule aright.

In speaking, evidently, of judging, administering church government, and executing wholesome discipline, St. Paul said:—

> Let your women keep silence in the churches; for it is not permitted unto them to *rule;* but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to *rule* in the church.—1 Cor. 14:34, 35, Inspired Translation.

This matter of delegating even honored worthy handmaidens to have voice and vote in our quarterly or General Conferences, is an overarching cloud and standing rebuke to our people, and the sooner this embargo is removed the better it will be for all concerned. Over the vexed question of circumcision, Paul and Barnabas went "up to Jerusalem unto the apostles and elders about it." (See Acts 15.) Also, "the apostles and elders and brethren send greeting," etc. Peter said, "James answered, saying, . . . hearken unto me," etc. Surely the above describes an elders' conference, and now are we going to learn our duty, and act in our office and calling?

The gentler sex are primarily housekeepers; and, forsooth, it is a glorious thing to float in sunshine, hope, contentment, and providential care throughout the corridors, halls, and chambers of a well-regulated home. The long vigils over the sick, the house of toil, and loneliness when the head of the household is away at work, while the children are at school, the anxiety and responsibility of mother when some are absent, or all are present, coupled with tired frame, unstrung nerves, fainting heart, and enfeebled body is a battle field in the world's arena. Bring forth the larch, and the laurel, and the evergreen from the mountains, and wreath therein the choicest flowers that bedeck the plain, and bloom in parks and gardens; arrange tastefully and tenderly a tiara of beauty; place it carefully upon the wrinkled, feverish, faded brow of care, and let the embrace of affection, and the kiss of love, cause the crimson blush and smile to return to the pallid cheek, as a wellspring of life, and a cherishing fountain. Vigilant care, kind words, and sympathy for wife and mother are ever at par, and always legal tender in the domain of the heart.

The babe looks to the mother for sustenance, smiles, and a model. From her deft touch and example it learns the juvenile lessons of life that flow on in more mature years. Her example and influence will enter into the very warp and woof of its being, to last the ages through. In cutting, fitting, and making, in the culinary arts; in planning, economizing, and saving, in numberless things she is man's superior, or substantial helpmeet. An unfortunate old maid, or a crabbed old bachelor, is like the half of a pair of scissors,—not much of a success. The former, in that she does not have the proposing, is more to pity than to blame; while the latter, if he can find a suitor, and does not, is a monumental failure. He becomes suspicious, stingy, and concludes that none scarcely are good enough for his lordship; whereas, nine out of every ten are too good for him, and would make most any man a dutiful, worthy, happy companion. Secret societies, club rooms, and eating wild game away under the cover of the wee small hours of the night, and all intemperate habits and acts jeopardize the peace of the wife.

Read Burns' "Cotter's Saturday night," and let the light from home

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stream across the marsh in the dusky eve. If from necessity you are belated through mutual understanding, there will be a light in the window for thee. The sparks will leap up the chimney, and the fire will glow in the grate, and within the altar of conjugal fidelity. If you are unkind, uncouth, and inconsiderate at home, with any or all of the household, get right ere you go forth to do church work and convert the alien and the heathen. An ideal home, with love, peace, plenty, and all the good graces, is a miniature heaven; and sure it is not far away from any of us if we think and act all right. The aggregations of happy homes make excellent churches and stable governments, and soften all the rude and rough asperities of this fleeting life.

I remember when my Hoosier mother used to still my childish fears by singing to my childish heart of the "Better Land," as also when recently at the Washington Park reunion the octogenarian fanned me to an afternoon sleep, and, lo, when I awoke, the blue eyes and wrinkled hand were still on duty. We celebrated her eighty-seventh anniversary at brother Ellis', the third day of this November, 1899, with feasting for the aged guests. You would look over this family reference, I judge, when you learn that for a full half a century she was the consort of my father, and the watchful custodian of a girl and five sons in succession, who all grew to maturity and had families of their own. In the fall of 1873 the aged pair united with the church, in the Spring River district.

Now I wish, in conclusion, to bid all God speed in the right, and may the good Lord add his blessings, and inspire us to renewed activity, and the redoubling of our diligence as we behold the carelessness, slothfulness, inactivity, and downright wickedness of the great masses.

Let us so live and think, strive and act, that we will be as Saviors of men on Mount Zion. May we seek for and not shun opportunities for doing good, and then we will not only save ourselves but all that will hear and heed our teachings. M. T. SHORT.

QUESTION ON SACRAMENTAL EMBLEMS.

Is it in keeping with the revealed law of God, as found in the books, to bless water for sacrament use?

This custom which has found its way into the Church of Jesus Christ of Latter Day Saints calls forth this article in search for the truth of the matter. In order to find what was used as emblems of the body and blood of Christ in the sacrament, we should go to the "law and the testimony."

> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

It is the facts that the scriptures furnish us that enable us to teach any principle aright concerning any doctrine or principle of the doctrine of Christ. Therefore, as the sacrament was introduced as commemorative of the death of Christ, it is very essential to know what should be used to properly represent it.

Some suppose that in the patriarchal age the bread and wine spoken of in Genesis 14: 18 that Melchizedek brought forth when he met Abraham was commemorative of Christ's suffering, they looking forward by faith. Let this be as it may, he brought forth bread and wine."

Next we find in Matthew 26: 17 the disciples asking Jesus where they should prepare for him to eat the passover. Then he gives instruction (verse 18), and they go and make ready (verse 19); and when "even was come, he sat down with the twelve," (verse 20), and "they did eat" (verse 21.) Eat what? That which was prepared. One would suppose it was that which was common to the Jews, to whom this ordinance had been given. See Exodus 12: 8–17. It consisted of "meat, unleavened bread, and bitter herbs." (See verse 8.)

> And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26: 26–28.

And in verse 29 he calls it the "fruit of the vine;" hence it must have been wine. The bread and wine were introduced at this feast to represent the body and blood of Jesus. Compare section 26: 1 Doctrine and Covenants, given September, 1830:—

> It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory. . . . Wherefore . . . you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you.

Although it matters not what ye shall eat or drink. How is this?

This, like the supper that preceded the bread and wine which Jesus blessed, it matters not what we eat or drink before the sacrament is introduced. It doesn't affect the emblems, if eaten with an eye single to the glory of God. As seen from St. Paul's language in First Corinthians 11, it appears to have been the custom in those days to partake of a feast; but they seemed to have abused it.

> For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.—Verse 21.

Hence they did not eat with an eye single to the glory of God. Hence they were unprepared to partake of the bread and wine intelligently, as some were "hungry" and others "drunken." Therefore they were subjects of reproof, and he would remind them that the object of their coming together should be "to eat the Lord's supper," and that when ye come together to eat, "tarry one for another" (verse 33); or have order and respect, that the feast may be enjoyed by all, to the glory of God, that the Spirit of Christ may rest upon the one who blesses the bread, to the souls of all who eat of it, and be received by each as they reach forth the hand to partake, discerning the object for which it is blessed; so likewise with the wine, that his Spirit may be with them; hence, it matters not what we eat or drink in the feast. But the sacrament is represented by the presence of bread and wine. But says Joseph:—

> You shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you.

Paragraph 3 says:—

> And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them.

Did Jesus reveal more than bread and wine as emblems of his flesh and blood? If so, where is it to be found? Again:—

> It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus.—D. C. 17: 22.

Where is provision for the substitute, water? Again, Joseph gave

> This work of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold this should be wine; yea, pure wine of the grape of the vine, of your own make.—D. C. 86: 1.

Where does water come in? Again, Moroni says:—

> The manner of their elders and priests administering the flesh and blood of Christ unto the church. And they administered it according to the commandments of Christ; wherefore we know the manner to be true.—Book of Moroni 4.

Now if he knew the "manner to be true," do you think he would make a mistake in giving the name of the emblems to be used? He said they prayed to the Father in the name of Jesus to "bless and sanctify" the bread, and also the wine. This being true, where does water come in?

Again, in Book of Nephi 8: 6, 7, we find "that Jesus commanded his disciples that they should bring forth some bread and wine,"—and he took the bread and blessed it, and said "they should take of the wine of the cup, cup, and drink of it":—

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And I give unto you a commandment that ye shall do these things. And if ye shall always do these things, blessed are ye, for ye are built upon my rock.—Book of Nephi 8:7.

Now if they were to use bread and wine because they were built upon the rock, can Latter Day Saints use water as a substitute and not step off the rock? Jesus said unto them:—

But who among you shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation.

With this before us, when Saints use water, what foundation are they on?

And the gates of hell are ready open to receive them.

If this be true, who closed the gates? Then why use water as a substitute? Therefore, I again ask, is it in keeping with the revealed law as found in the books to bless water for sacrament use? Remember, it is the facts that the scriptures furnish us that enable us to teach any principle aright, concerning any doctrine or principle of the doctrine of Christ.

Now, to change the case a little, suppose we were to meet to partake of the emblems, remembering that Joseph said, "that it mattereth not what ye shall eat or what ye shall drink." We learn that we have plenty of wine, but there is no bread. What would we do? Would not a substitute do in regard to the bread in this case as well as in the other, seeing it matters not what ye shall eat or drink? Does not this expose the thing, and show that the language has reference to a feast, and not the sacrament direct? The sacrament can only be properly represented by bread and wine. Although they may eat whatever they may have prepared for the feast, it mattereth not, if they eat and drink with an eye single to the glory of God, although it may be water that compose the drink; yet at the close of the feast, having partaken with order, in honor to the occasion, with no one hungry or drunken, the bread and wine being blessed (as stated by Matthew and Moroni) by the elder or priest, they could in fact partake in the likeness somewhat at least of that which is written, which would bring us in remembrance and prepare us to drink into the Spirit that inspired it, and give us strength to renew our diligence in anticipation of meeting at the great marriage supper of the Lamb, when Jesus will eat and drink with us and all those who are worthy.

What a feast that will be, when with all the worthy saints of all ages, "with Moroni, and Elias, and also John, Peter, James, and John, and also Joseph Smith, and Joseph, and Jacob, and Isaac, and Abraham, and also Adam, and also with all those whom my Father hath given me out of the world," will be gathered in one, to give thanksgiving and praise to Jesus, who at the great feast, in acknowledgment of their acceptance, will take the cup and say, Now is fulfilled that which I spake:—

I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.—Mark 14:25.

The fruit of the vine must be wine. With these facts, why bless water? Isn't it misleading?

L. H. EZZELL.

THE LAW OF OFFENSES.—NO. I.

BY ELDER T. W. SMITH.

It is impossible but that offenses will come: but woe unto him, through whom they come! —Luke 17:1.

To offend is to displease; to make angry; to injure; to sin. We can offend God, the government, (general, state, and municipal), our friends, and ourselves.

Sin is said to be "transgression of law;" and if so, then a violation of the laws of God, of the government, of society, and our natures or bodies is *sin*. To "injure" another is to interfere with his rights, to deprive him of them, or prevent his use of them. God, the government, society, and our natures have rights, which we are under obligation to observe. God demands of us our love, our reverence, our worship, and our obedience. The government claims our loyalty, our respect, and our support. Society requires that we be virtuous, temperate, honest, and peaceful. Our natures insist that we be healthful, holy, and happy. When we fail in these things, we offend, we displease, we injure, we sin.

The violation of law is sin, and the penalty of sin is death. The violation of the laws of God bring spiritual death, the disregard of governmental laws produces political death, the ignoring of society's laws lead to social death, and the transgression of nature's laws cause physical death. Death, however, may be avoided by repentance, confession, and restitution; otherwise the penalty must attach, or be affixed; that is, death must follow.

As regards the laws of God, there are at least two classes of offenders, one of which is in the church, the other is outside and with whom the church has nothing to do so far as acting as the agent of God in inflicting punishment is concerned. Concerning the class of offenders in the church, the law of God declares that the ministry or the elders are to see that the law of God is kept; that is, that it be honored and obeyed. They cannot, of course, prevent disobedience of the law, nor can they *force* any individual to observe the law against that individual's will. We mean that the elders cannot use physical force in compelling a member of the church to comply with any commandment of God. They are, nevertheless, required to see that the "law is kept," and if they cannot compel or force members of the church to do what God requires, nor compel them to abstain from doing that which he has forbidden, in what manner are they, then, to "*see*" that the "law is kept?" There is but one way, and that is to see that the wilful, persistent transgressor of the law is adequately punished; that is, they are to see that the punishment threatened in the law against transgressors is duly inflicted upon the unrepentant offender.

The laws referred to are not the laws of the elders; they did not devise, originate, or prepare them. God is their author, creator, designer, or maker; and the penalty to be inflicted upon those who disregard or wilfully transgress his laws has been affixed by himself. It is not in the power, province, or prerogative of any elder, or any class, or any number of elders collected together in any organized form whatsoever, to alter, change, modify, correct, or amend in any form whatever, in any degree whatever, any law that has come from God. If any change is made at any time, or if a law becomes inoperative at any time, it must be changed by its author or maker, or be annulled by him alone. Laws made by him and applied to a particular class of people at a particular time and designed for a particular object, may cease when that object has been accomplished; but so long as the law is in force and binding upon that people, there is no power, right, or privilege granted any man to alter or amend the law. Nor is there the least degree of privilege granted the executors of the law, whether it is the body at large, or any particular class belonging to the body, to suffer a violation of the law to be committed with impunity.

Nor can the body at large, or any particular portion of the body, in any way, mitigate the punishment to be inflicted upon the transgressor. They cannot make the punishment any more or any less severe than the author of the law has ordained. Nor has the body at large nor any portion of the body any right or privilege to make any rule or establish any principle or permit any custom or practice to obtain which will excuse a violation of any law, or that will prevent the due execution of the penalty affixed to the law. Such a rule, or permission, or excuse is itself either a direct or an indirect transgression of law, and is therefore more or less sin in itself; and is, of course, inoperative and void; and its disregard is not only justifiable, but necessary.

Mercy is a blessed quality, a commendable principle, and a happy ex-

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perience; but mercy must always agree with, or go hand in hand, with justice. Mercy must not rob justice; neither must justice interfere with mercy's claim. But it must not be forgotten that, so far as the execution of the *laws of God* is concerned, the church is not called upon to exercise either mercy or justice; that is, it is not the personal or private rights of the *church* that are being violated, but the rights of *God;* and it is the *mercy of God* and the *justice of God* that is to be considered. It is a false idea of "mercy" that would lead us to pass by unnoticed the transgressions of the laws of God; or that would lead us to refuse or even to neglect the execution of the law of God upon the unrepentant transgressor. We may be, in such a case, unmerciful to the body, and may endanger the well-being of the whole body by our misplaced mercy to the individual transgressor; for by failing to "purge out the old leaven" we may "leaven the whole lump." It is better, so Jesus the lawgiver reasons, that one member should perish than that the whole body should.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.—Matt. 5:29.

It is not mercy, but a sickly sentimentalism that to save a persistent transgressor permits him to poison by example and most likely by precept also the minds of others; whereas by prompt enforcement of the law these might be saved the force and influence of the pernicious example.

"But," says one, "I don't believe in being too hasty in executing the law."

Well, who said anything about being *"too hasty"?* Cannot we be *too slow* as well as "too hasty"? God has told us precisely what course to take; and when we strictly pursue that course there cannot be too much haste; or if there is, the fault cannot be ours, but that of the Lawgiver. In being so very merciful to the offender we may be unmerciful to the law; or, at least, we may not have any mercy on the *honor* of God or the *good name* of his cause.

We have not made the laws that govern the church of God; if we had, then we might permit the violation, their neglect, or even their repudiation if we choose to; but in reference to the laws of God there is but one relation that we bear to them as elders, and that is as executors, to "see" that they are "kept." If we do not "see" that they are "kept," then we must be punished for our neglect. If the local elders, that is, the elders of a branch, refuse to see that the law is kept, or in other words, if they fail to inflict or to see that the branch inflicts due punishment upon the unrepentant transgressor, then whatever body is superior to them, whether the district conference or General Conference, or missionaries in charge, can punish the elders for neglect of, or refusal to do, their duty in the matter. Or if the branch should refuse to execute a just and righteous sentence upon an impenitent transgressor, then the branch would become a transgressor, and subject to punishment. The branch should not execute an unrighteous or unlawful sentence; but at the same time, the elders should not pass an unrighteous or unlawful sentence; and farther, they should not sit in judgment upon accusations that do not come within the province of the law; or in other words, they should not try a person not accused of violating clear and positive law. Nor should they sit in judgment upon a case of even unmistakable violation of law unless the prerequisite labor has been performed. Neither should those whose duties, or rights, or privileges, are to convene a court of elders, prefer charges before that body, which are not violations of law; or if they are plainly such, unless the offender has been duly labored with as required by the law.

It is not within the powers, rights, or privileges of either the elders, or the members to forgive a person who has reached that stage on the law of offenses, which requires his or her expulsion. The commandment which reads, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;" refers solely to personal offenses, and not to offenses against the laws of the church. But even of these personal transgressions forgiveness is to be based upon repentance and confession, as witness the connection; we read:—

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver. —D. C. 64:2.

Now if this revelation teaches anything, it shows: 1. That the commandment to forgive refers to personal offenses, or trespasses committed against us as individuals. 2. That even such offenses are not to be passed over if the offender repents not and confesses not; but that while we as individuals, forgive the unrepentant transgressor, yet we must nevertheless deliver him up to the church, so that he may be dealt with as taught in the scripture which says that if he hears not the church "let him be unto thee as a heathen man and a publican." That is, cast him out of the church that he may become an outsider, 3. That if we *do not thus proceed* with the impenitent offender we will "offend him who is our lawgiver." 4. That "compassion" for the offender is not to play any part in the case; that is, that our compassion or our mercy is not to rob justice. 5. That we are required to forgive the offender, and may have compassion on him and be willing of ourselves to let him escape punishment, yet we must execute the law upon him *if* he repents not and does not confess his sins, *in order* that "God might be glorified." 6. Therefore, if we permit our mercy or compassion to lead us to permit the unrepentant transgressor (against us) to pass on unpunished, we not only do not glorify God but we actually *"offend"* him by so doing, and so become transgressors of the law ourselves.

Now is it not a mistaken and an unauthorized and unlawful exhibition of "mercy" that will permit us to let the unrepentant offender pass by unpunished? Is it not assuming more of a merciful character than God himself assumes? Is it not a sort of exalting ourselves above God? Had we not better have a little mercy for "the law" occasionally?

And now, mark this: If we are not permitted to let the person who trespasses against us personally to escape punishment, how much less can we be allowed to exercise mercy toward the open or public transgressor, or toward him who offends the "body of Christ" or who trespasses against the laws of the land? We have no right whatever to screen the murderer, the robber, the thief, the liar, the slanderer, the traitor, or the general disturber of the peace, but are commanded to deliver them up "to the laws of the land." Compassion, or mercy, is not allowed to interfere. And so in matters that finally come before the branch, in order that they may lift up their hands against the unrepentant transgressor, there is no liberty allowed for the exercise of mercy (except toward God and his law), but the law must be executed.

The real meaning of a vote at such a time is this: All who wish to glorify God and honor his law, and to *not* "offend him who is your lawgiver," will lift up their hands against Mr. Impenitent Sinner, that he may be cast out according to the law of God. And now "all you who have more pity for the transgressor than respect for the law of God, and fear to offend the transgressor, but have no fear of offending God, and who do not care to glorify God nor to be justified in

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the eyes of the law, but who wish to exhibit a morbid feeling of mercy for those who have no mercy on the church or on themselves, neither regard for God or his law, will lift up their hands against the execution of the law of God." Ah! the negative has it, and God is not to be glorified, and you are unjustified in the eyes of the law. God is offended, the law is dishonored, the dead branch is to remain in the tree, the "old leaven" is to remain until it leavens the whole lump, and indeed it has leavened the majority already, because they condone the offense, and have more compassion for the transgressor of the law than for the law, and are in a sense *particeps criminis* with him.

The law says:—

He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.—D. C. 41:2.

Therefore, the negatives are not disciples of the Lord; and it would be in order for the president to instruct the teachers to labor with those who cast the "negative vote." If they repent, and confess their sins, let them be forgiven; but if they do not, let them be tried before a court of elders, and if they repent not, let them be "cast out."

(Concluded next week.)

SACRIFICE NECESSARY.

It is evident from the study of God's word that man was created to glorify him. For that cause man was created with the power to reason and comprehend the wonderful nature and attributes of God, at least sufficient of his wondrous power and majesty to create within them the desire to learn more and more of his will concerning them. No one could glorify God without a knowledge of his laws, and by compliance with the requirements of the same. No one who believes in God will dispute this. As it is very important to know how we may best glorify him, we will pursue the subject a little farther. Negatively speaking, God is not glorified alone by a moral or righteous course of life, nor by long prayers, or an outward compliance with the forms of religious service, however orthodox these forms may be. All these things are well enough, and help to make up the sum of life, but it is the humble, contrite spirit which yearns in love for poor suffering humanity, and sees in his fellow men the image of God, and who stretches forth his hand to comfort and cheer, that glorifies God most. It is that one who is willing to do God's will by loving the humblest and lowliest of God's poor, not forgetting that the Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then, negatively, As ye have done it not unto one of these, ye have done it not unto me. Then, is it not self-evident that to feed the hungry, clothe the naked, visit the sick, is in perfect consonance with God's will, and it is pleasing in his sight?

John says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And James says: "Even so faith, if it hath not works, is dead, being alone." Without works our professions of fidelity and trust and knowledge of God's word will avail but little; or if we hedge ourselves about with a wall of selfishness and shut out the cry of the poor and needy, to such the Master will say, "I never knew you."

Others, again, seem to think they can please and glorify God and do nothing to carry forward the work of spreading the gospel. While they pray God to bless the means that are being employed to that end, they forget that it requires something besides prayers and well-wishes to clothe and feed the poor preachers and their families and keep up the temporal interests of the work. Again, if we would please and glorify God in giving, it should be done with a cheerful heart and not grudgingly. Many are not blessed in giving because they make no sacrifice in the giving.

Suppose a brother is worth ten thousand dollars, and this is invested so as to give a profit of ten per cent per annum, and out of this he gives twenty-five dollars, not the fourth of one per cent. Is that any sacrifice? We think not. It has not been missed out of the aggregate, but the widows and humble poor of the church who possess no lands or wealth, and who give an amount almost equal to this, are the ones who make the sacrifice, and get the blessing. When the Master saw the rich casting their wealth into the treasury, he saw also a poor widow cast in her mite and said: "This poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living." What a striking lesson! There are members of this branch, and of others, I presume, who do not pay one farthing to either the local or general fund of the church, and yet retain their standing. What answer will they give the Master at the judgment? What would more conserve God's glory or bring greater reward and blessing than to sacrifice for the spread of the gospel and the salvation of dying men?

God has laid upon the church the burden of this work, chosen human agencies to carry it forward under the guidance of his Spirit. All are not apostles, all are not elders, all have not the same calling; but while the living priesthood of the church are bending their energies with might and main to glorify God by preaching the gospel, the great mass of the church should feel that God will not hold them guiltless if they neglect to hold up the hands of the ministry.

Listen, dear Saints, do we love this latter-day work? Do we believe it is true? We say so again and again. Would we glorify God? If so, let us resolve to put one hundred more missionaries in the field. Do you hear the cry of lost men and women, crying, "Give us the gospel, or we perish"? That cry is being heard over all the land. Shall we see them perish? Shall we see them fed on the husks of human teaching? O that God would give us a spirit of self-abnegation, self-deniel! Then if we would glorify God let us love his work more than all else, and be willing to make some sacrifice. If we would do this, then this latter-day work would be known in every hamlet in this land, and in islands of the sea in ten years. That this may be realized is my earnest prayer.

In gospel bonds,

JOHN S. STRAIN.

COUNCIL BLUFFS, May 25, 1897.

Letter Department.

ST. LOUIS, Mo.

Editors Herald:—Perhaps some will remember that about one year ago in a letter to the *Herald* we urged the idea of district reunions. With us at that time it was all theory. Since then, however, our district has practically demonstrated the feasibility of such a move; and believing other districts might be interested in the results, some of them are mentioned herein. Those who had been in the habit of attending reunions each year at some distant point, that is, some general or "world's reunion," were kindly solicited to, instead of spending their money going so far, give a small percent of the amount they would have thus spent in supporting our home reunion. This was readily done, some giving perhaps fifteen or twenty per cent of what attending a distant reunion would have cost them, others giving as high as fifty per cent of what it would have cost. Our subscriptions for the general fund did not, with two or three exceptions, go outside of this number. It was announced at our district conference that those feeling disposed might contribute to the general fund, but no special solicitation was made. The amount resulting from this was about two dollars. Hence it is approximately fair to say that the money for the general fund raised by subscription was but a comparatively small per cent of the amount the same individuals would have paid to have attended reunions farther from home as on previous years. About thirty-five meetings were held during

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our reunion, and during all that time but four collections were taken. The man who delivered our vegetables, Mr. Evans, allowed us a certain per cent of all he sold on the ground for general fund, which amounted in all to perhaps five dollars. This with a little money gratuitously contributed by the ones especially pleased who visited us, raised all the funds necessary; and though we were unfortunate in several things causing additional expense, such as losing some of the tents, etc., we came out with all expenses paid and $5.70 on hand to start the fund for another year. Instead of our people being money out of pocket, they had really saved several dollars, as they subscribed but a portion of what it would have cost them to go away. So much for the money side of the question.

From the spiritual side, the results were decidedly much more satisfactory. It was generally conceded by those in a position to know that no one thing ever done in the district had so effectually served to get our work properly before the people, or to so efficiently act as a welding link between our own people as our reunion. The prayer meetings were fine. The preaching, while much of it was to outsiders, was very instructive to the Saints. The good effects of the meetings have by no means yet died.

At a business meeting held toward the close of the reunion, the enthusiastic action taken making provision for another reunion this year bespoke the sentiment prevailing among those present as to their individual opinion of its being a success. Many wanted to run two weeks, but ten days was advised and adopted. There are many details connected with the business part of a reunion upon which it would be wise to consult those who have had experience, if you contemplate having a reunion and have never done so before, as it will perhaps enable you to save some expense and miss some slight shoals.

As for speakers, besides our sub-missionary in charge and local district force, we had two speakers from abroad.

We are firmly of the opinion that district reunions are a decided step in the right direction. There are many excellent reasons for this which cannot be enumerated in this communication; but if any who have never yet tried the experience are seriously considering same, and wish further information that I might be able to furnish, will take pleasure in going more into detail in private correspondence.

The general expression of opinion from General Conference seems to be, "Best educative Conference the church has ever held." Somehow we seem to have felt new life down here already, and we have every reason to believe that the promise that has been given that this year would be an exceptionally good one for us will be fulfilled. Have had some splendid prayer meetings recently. The Religio and Sunday school are assisting the work very materially, not only in St. Louis proper, but throughout our district.

Brethren Bond, Slover, and Barmore, of the missionary force, have visited, returning from Conference.

In view of a recent letter in the *Herald*, perhaps it is but fair to some of us "denizens" of St. Louis, to state that while it is true the water here gets a little intermingled with mother earth occasionally, there is such a thing as a filterer known to westerners, whether they have them "down east" or not. Humanity is so constituted as to become accustomed to their surroundings. We live on in the smoke and with the dirty water, apparently happy, regardless of how distasteful these things are to people from eastern cities. True we are *in* the city, but not necessarily of it, especially when indulging in many of its babylonish qualities. Bro. B. seems to like us pretty well here, regardless of the unsavory fruits of the Mississippi, used; and I am quite sure many of the Saints here welcome his brief visits as he passes through.

Trusting the Lord may abundantly bless the work of this conference year, and that his Spirit may guide us wisely, I remain,

Yours truly,

J. C. HITCHCOCK.

FULTON, Kentucky, May 13.

Editors Herald:—I have been a member of the Latter Day Saint Church for only a short time, and I find more comfort and consolation in this glorious work than I ever could have imagined before. I feel so thankful to God that I was brought to the knowledge of the gospel of the Son of God.

When my companion first began to talk of the origin of this work, by whom it was restored, and like things, it sounded so disgusting, I could hardly listen to it. At first I was, of course, too stiff-necked and prejudiced to investigate it at all, for, as many say, I was "satisfied," and I understand that the satanic spirit impressed me to have nothing to do with this work. I thought, as most all do who rely on the teachings of men in place of God, that I had been brought up in the right way. My parents were Methodists, and such a thought as that church being wrong did not bear upon my mind at all. I was not a member of the church, but had taken part as though I was a member, and would have joined several years ago, but Mr. Williams could not get the consent of his mind fully to join with me, and I was waiting for him; he was of the same belief, so far as he was in ignorance. So, as time rolled on he began to get farther from that belief. The more he read the Bible the plainer he could see the error of the M. E. doctrine. But I still held to the Methodist theory, because I did not read with fairness and honest judgment. In the early part of last fall I began to investigate the work. My husband earnestly insisted that I read the Bible. He would ask me to read for him, and as I would read he would have me stop at certain places where it would be so plain and would talk of the doctrine, of its plainness, and on until I was convinced beyond doubt that the Latter Day Saints had the Bible for their rule of faith and practice, more than any of the daughters of Rome.

Another reason for my being constrained to turn to investigate this work and glorify God was, that after my companion had been baptized I saw such a great difference in his daily walks and talks, that I thought there surely was a reality in the work. I was also impressed with the idea of a reality in this work, last August, when Bro. C. L. Snow was preaching near here, for he talked more than any man I ever saw, it seemed, and it was nearly always on the scripture. It impressed me because our Methodist ministers never have anything to say about their doctrine. So I soon began to see that gross darkness covered the people, and that they had the form but denied the power. I would just laugh at times when it would be made so plain to me instantly that the Latter Day Saints were right; it would whip me out so completely and so quickly. I had been reading the Bible all my life, but had never once stopped to ask God for wisdom and understanding of the truths of his word; but when I began to realize how deep in darkness I was, I began to pray unto God in humbleness for guidance and for wisdom, that I might understand his word with a right understanding, and I can say beyond doubt that I know my prayers were answered; and now since I can see the people walk in such darkness, it does seem so strange that they will read and overlook the plainest teachings that are laid down for us and for our perfect salvation.

My father and I have an argument every time I go to see them. He says he cares less for me than ever before, because I have gone off into such "stuff." It fills my heart with sorrow when my mind reflects over the people of today, most especially my poor old mother, and all my relation, whom I love so, to think how they are deceived; realizing, too, that our honesty does not change God's way at all, and does not make us right.

Well, I wish to give a few of my ideas on the subject of worldly desires, that we Latter Day Saints should depart from. I certainly heartily indorse Mary Larson's statement on the line of dress. I was raised up to be very proud and dress "up to date," hold a high head, and shun those of lower estate. I am ashamed that such were my teachings and ways, for it does not speak well for my teacher nor myself. However, an honest confession is good for us. My teacher is to blame more than myself. I was a dear lover of vain pride and the style of the day, striving to be up to date on everything; and where our treasure is, there will our heart be also. But I thank the Lord that I have been enabled since I saw the light to forsake those vain things of the world, and we would be glad to see all the Saints dress in neat, clean, modest apparel, as becometh Saints. Our light would shine brighter unto the honest seeker after truth. Besides, it would be more pleasing unto our heavenly Father. I believe the fashion and style of the day are mainly the works of satanic power. Some of the Saints seem to be afraid the people will talk about them if they are not up to date. I pity the Saint who is that way. You will be in a strait all your life if you continue in that way; and then, who are you going to look to for your reward? "Ye cannot serve God and mammon," we learn in the good Book of Mormon. Nephi says we must be stripped of pride before we are prepared to meet God.

I testify unto all the Saints that I know

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this is the work of God, for I have seen, as it were, the power of God made known in our family at different times, and know that the promise of God is verified unto them that believe. We ask the Saints to make mention of us in their prayers.

Your sister in Christ,

MRS. BOBBIE WILLIAMS.

PLANO, Ill., May 16.

Editors Herald:—In the establishing places of learning for the children of the Saints for the different avocations of a business life, the thought of a telegraphic training has not yet been proposed. There is at the present time a great demand for competent operators; and owing to the opening up of our new possessions, Porto Rico, Cuba, Hawaii, and Philippine Islands, with the extensions of railroad and telegraphic lines on this continent, and also with the enlarging of our army and navy, there will be a greater demand for efficient operators. A knowledge of the Morse system of telegraphy is necessary in all of these different departments, even to the great wireless telegraphy, and the army signal corps. Navy signals also require an understanding of the Morse code of telegraphy.

This being the case, I have some intentions of starting a telegraphic school at Independence, Missouri, provided I am assured of a sufficient number of scholars, guaranteeing a year's tuition in advance, in order to make it an inducement to fit out a schoolroom with the proper number of instruments and other furniture to make it a success. One year is usually the time required to fit one to hold a position, if proper application to the study is given. A diploma of graduation will be given each student at the time they are able to receive and copy promiscuously thirty-five words per minute. Such would be sufficient guarantee or recommend of competence to any company presented, to hold a position. I have had twenty-four years of railroad experience in different departments, ten years in close touch with and five years actual telegraphic duties. Therefore I can bring in and establish in such school all the modern modes and rules of the telegraphic service; such as train orders, blocking of trains by telegraph, and rules pertaining thereto. Let all those who desire to learn this fascinating and renumerative trade write me for further particulars.

The most suitable age for either sex to learn telegraphy is between fifteen and twenty-five years, and those of a grammar school training are more apt to succeed, although any one can learn it and earn from twenty-five to one hundred and fifty dollars per month, according to the office held.

Respectfully,

WILSON L. GORTON.

Box 291, Plano, Ill.

No. 1224 Wall St., LOS ANGELES, Cal.

Editors Herald:—The long-looked-for conference has come and passed. A short time afterwards my husband came home in a very critical condition, with a gathering in his head. I am sorry to say he is no better, but is steadily growing weaker. At times the pain is almost unendurable. He is confined to his bed most of the time.

We wish to say to his correspondents that he will answer all letters as soon as able. His home address hereafter will be No. 1224 Wall St., Los Angeles, Cal.

Your sister in Christ,

SR. HIRAM HOLT.

MANCHESTER, Texas, May 4.

Editors Herald:—A few words from this part of Texas. It has been about twenty years since the good Lord sent the gospel to us. My husband and I were among the first to obey it. We suffered great persecution for the first five or six years. It was at my house where a mob of about thirty men waited on Brn. Heman C. Smith and George Montague and told them they must leave. I learned that Bro. Smith made the statement that they could go, but God would raise up a man here who would tell the gospel to them. God has raised up such a one, Bro. J. D. Erwin, who has done a grand work in the south.

A good work has been done here; but it has taken trials and sacrifices; but I feel assured that God will bless Brn. W. T. Bozarth, Smith, Montague, and Cato for the work done.

My husband passed away from the trials of life thirteen years ago. I am alone, but thank God not without a gospel hope. My husband lived and died true to the gospel, and I know that if I am faithful I shall soon meet him.

Bro. E. A. Erwin is doing all he can to promulgate the gospel here. He has been laboring for six years to get the gospel before the people of Northeastern Texas, and has labored at great sacrifice. I live within a mile of Bro. Erwin's, and have been with Sr. Erwin a great deal when Bro. Erwin was away preaching, and I know he has done all he could for the cause for several years past. He has had to fight the battle here almost alone for the last few years.

May God bless the work in all the earth. I ask the prayers of the Saints that I may hold out faithful. I would be glad to attend a General Conference sometime that I might meet with Brn. Bozarth, Heman C. Smith, and others with whom I have spent many hours in the Spirit of the Lord.

Your sister,

R. C. BILLINGSLY.

MINNEAPOLIS, Minn., May 17.

Editors Herald:—Leaving home April 28, I came directly to this city, and am now engaged in tent work. Started last Friday night, Bro. I. N. Roberts preaching the first sermon. The weather so far has been unfavorable, so that we have not had large congregations, but some interest is already manifested. Bro. Roberts left the next day for the north, and Bro. J. M. Baggerly and myself have tried to tell the gospel story to those who came.

Last night we were reinforced by Bro. Eli Hayer, who played the organ and the writer preached. The Lord has blessed our labors so far, both in preaching the word and ministering to the afflicted ones.

One remarkable case of healing has taken place since we came, and is worthy of notice. We found Bro. C. I. Shallbetter, president of the branch, very sick with "Bright's disease," and two doctors had given him up and said that he could not live. So, as human wisdom and skill had failed, there was but one thing more to do, and that was to petition the Lord in his behalf. It was a sorrowful house at the time, for the family had not thought that he was dangerously sick but needed rest, as he had worked hard for years. Bro. Roberts being in the city I went for him, and together we administered the ordinance of the Lord's house to him, Bro. Roberts anointing, and I confirming. I was led to ask that his days might be lengthened, that he might be able to set in order his house, provide and care for his companion and little ones until they should be safely within the fold. The Lord heard, and the disease was stayed, and he was so much better the next day when the doctor came that he was very much surprised, for he never expected to see him up again. We administered every day for four days, alternating in confirming, and now he goes to meeting some blocks away, and yesterday took a long ride in the street cars. We feel that good will come to the work in time from this, for his brothers and sisters knew his condition, and some were present when we administered to him. Much of the good Spirit was present in all of the administration, and was felt by all present. To the Lord be all the praise.

I feel that this will be a prosperous year in this field, and pray that those sent out may act wisely, and be faithful to the trust imposed, so that the Lord can bless their labors. Bro. Baggerly is to leave the city this week, when Bro. Hayer and I will continue the tent work for a time.

I am feeling well spiritually, and am hopeful for the future. More anon.

E. A. STEDMAN.

SAN FRANCISCO, Cal., May 14.

Editors Herald:—Yesterday I went to Santa Rosa and spoke for the Saints there in their neat little church. I had good liberty and felt well and experienced a feeling of delight in presenting the word.

After an intermission of fifteen minutes we opened services again to partake of the emblems. After administering them, five were administered to by Bro. Ben. Taylor and myself. The Lord was with us in the administrations, and gave his Spirit to comfort and cheer.

Bro. John Keefer, who lives at Santa Rosa, was crushed under a rock some five weeks ago and they sent for me. I went and administered to him under the power of the Holy Spirit, and again with Bro. Taylor, and today he is up in a chair. Everyone who saw him had no idea that he could live. His breastbone was crushed and six ribs broken from the backbone. His left foot bothers him now, or he would be able to walk around. All the Saints who knew of the case prayed for him many times. This is nearly

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a marvelous case, and we greatly rejoice that our Father came to the rescue.

Trusting we may be able to abide faithfully with added responsibilities, rendering acceptable service, that the results may be desirable, I am, yours in bonds,

CHAS. A. PARKIN.

PLANO, Ill., May 17.

Editors Herald:—Bro. Cooper is to preach the memorial sermon here, the service to be by all the churches combined as usual. Bro. Moler and I expect to start the district tent at Wilmington soon. Bro. Wildermuth will remain at Plano and Sandwich for a time. The Mission Saints are pushing the building of their new church to have it ready for June conference.

I stopped to visit with Mr. and Sr. Bouderman near Amboy. While there Elders Bryson and Clayson, from Utah, presented themselves for a night's lodging, and got it. We spent the next forenoon canvassing the issues between us, with about the usual result in such cases. They are assigned to Lee County for labor. I hope the scattered Saints there will treat them hospitably as men, but not countenance their doctrinal errors. Your brother,

ADAM J. KECK.

HARP, Ala., May 14.

Editors Herald:—The Alabama district conference that convened at Lone Star, May 12, was a good one. The good Spirit of the Lord was with us from the beginning to end. Much good was accomplished in unity. Bro. W.J. Booker, of Bay Minette was with us, and expressed his willingness to labor for the salvation of souls. May the Lord bless all the Saints to acquaint themselves with the work the Lord would have them to do.

M. K. HARP.

ARKANSAS CITY, Kan., May 17.

Editors Herald: — The Shick-Keck debate is a thing of the past. The discussion was held in a schoolhouse four miles west of Moundvalley. Brn. Beebe and Baker were preaching in that place last winter, and created quite an interest. Some of the Christians (Campbellites) became alarmed and sent for Elder Shick, who came and challenged them. Four propositions were agreed upon. But when Bro. Keck and Elder Shick met they reduced the propositions to two, as they embraced but two subjects.

There were eight sessions, four upon each proposition. Bro. Keck made an able and spiritual defense on the divine mission of Joseph Smith. All were well pleased, both Saints and outsiders. When the Christian (Campbellite) Church was on trial Elder Shick seemed to forget it was his duty to bring it out and show its harmony with the church set up by Christ and the apostles, so Bro. Keck had a double task, (as usual,) to bring it out and then show its faults.

Elder Shick was very gentlemanly in the first proposition; but as the battle waxed warmer, he began to call for a sign, and cast unpleasant insinuations at anyone who presumed to believe in God's power being manifest nowadays.

I might give some points brought out, but will just say to those who are anxious to know, that the cause lost nothing; but, on the contrary the general verdict was "The fleshy man [Bro. Keck] had it mostly his own way."

We leave the Saints feeling well, and think that the work is in a fair way to prosper in the Angola branch.

I will say for the benefit of the Saints of Oklahoma that the tent is up and working. Anyone desiring tent work in their town or locality please address me at Sumner, O. T., care H. C. Hughes.

Yours in the faith,

R. W. DAVIS.

GUILFORD, Mo., May 19.

Editors Herald:—Bro. J. Arthur Davis and myself came to this place to hold a week's meeting; but rain for the last five days has prevented us irom doing any special work. We are trying to arrange for meeting at Savannah, the county seat of Andrew County. Whether or not we will meet with success, cannot tell. Just as soon as the weather clears up, will open up with the tent, which is now at Mound City.

As I have been placed in charge of the Nodaway district, and have associated with me Brn. J. Arthur Davis and C. P. Welsh, I would ask that the Saints of the district would let me know where there are good openings for the preaching of the gospel. If you have any good places for tent work let me know, I will try to see that the interest is looked after.

If there be any in the district holding the priesthood who desire to do mission work, let them report to me. Let us all *push* forward and occupy faithfully in the Master's cause. You can address me at any time at Lamoni, Iowa, and my mail will be forwarded to me. Your brother and colaborer,

D. C. WHITE.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

CHICAGO, Ill., May 14, 1900.

To the Officers and Members of the General Sunday School Association; Greeting:—Our worthy General Superintendent has officially notified me of my election to the office of Second Assistant Superintendent and has extended me an invitation to attend the reunions this fall and to participate in other Sunday school work. I will say that I was completely surprised when I learned of my election, because I had never thought of such a thing, and could hardly believe the report; but when I was assured that it was correct I tried to console myself with the thought that it was principally an honorary position, and that not much work would be required of me; but since hearing from Bro. Hougas I have been awakened to a realization of what my duties really are. I feel to appreciate the confidence manifested in placing me in this position, and I hope that I may be faithful to the trust imposed upon me. Although I have had but a limited experience, yet I love the Sunday school work, and shall be very glad to do whatever I can and to make the acquaintance of all Sunday school workers. I shall be pleased to respond to any and all calls made upon me, as far as possible, which may legitimately come within my scope of office. My address for the present is 258 N. Troy St., Chicago, Ill. Hoping that this year may be a successful one for the Sunday school work, I remain,

Your colaborer,

F. M. PITT.

THE following thoughts and selections are furnished by our Brother J. F. Mintun:—

PREPARATION.

All true prayer is answered in the best way, but God does not always give what is asked for.

In announcing a new lesson, give a few suggestions as to how it should be studied.

Every scholar should make the most of his lesson. To do this, the lesson should be studied carefully at home.

The only way to do anything well is to do it over and over again.

Teachers in any grade should study the lessons and helps of *all* the grades. They will find it very helpful.

The lesson should not be studied for the facts of the lesson alone, but for the sake of the influence in producing and developing Christian character too.

In beginning the study of a lesson, make a *general* examination of it at first so as to get some idea of it as a whole, then take it up item by item in course.

The object of the Sunday school is the production and training of right character through the study of the word of God.

The truest present gauge of the spiritual strength of the next generation is found in the quality of the Sunday school instruction of today.

GOOD LESSONS AND LESSON HELPS; ESSENTIALS THEREOF.

Subject matter suitable.

Systematic arrangement of lesson.

Illustration sufficient.

Adaptation to the grade designed for.

Topical arrangement of subject matter to be taught.

Numerous quotations and citations from Scriptures and other authentic works.

The plan of the lesson helps should be progressive, comprehensive, and complete.

It is well to be definite. Many a life is frittered away in vague generalities.

Any lesson system that tends to the study of the lesson helps to the exclusion of the Bible stands self-condemned.

Uniform lessons reduce to a minimum the labor of preparing and teaching the lesson, greatly facilitates its study in teachers' meetings and other gatherings, and opens the way for comment on it in various periodicals.

Sunday school lessons should be educa-

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tional. Not to the exclusion of the spiritual, but educational because in this way the best spiritual results can be obtained.

ILLUSTRATION.

The child mind is like wax to take impressions and like bronze to retain them.

"Give the children a clue to the poorest drawing and their imagination will transform it into an interesting picture."

"A rude drawing made *in the presence* of the children and as a part of the talk about the lesson is vastly more effective than the most elaborate and artistic picture put on the board *beforehand* and shown to the children."

"A great danger lies in illustrating by multiplying objects till they become a meaningless show, or in elaborating blackboard or other illustration till they confuse thought and hide the truth."

We illustrate *to make clearer* that which is not understood, or to *impress* some thought already in the mind of the hearer. Unless at least one of these objects is accomplished, your illustration is a failure.—Ed.

The story is told of a colored brother who said at the beginning of his sermon, "Brederen, I will read you a chapter and then 'flustrate' it to you," meaning of course to "illustrate" it. Let us be careful that we do not "flustrate" rather than "illustrate" when we attempt to "make clearer" or "impress" a thought in a lesson.—Ed.

QUESTIONING.

"Questions hold the attention, stimulate mental action, and enable the teacher to find out how much of the lesson is understood."

The answering of questions fixes the truth in the scholar's mind.

Questions should be clear and simple, not too easy, and framed so that the natural answer will be the correct one.

The art of questioning so as to arouse thought is somewhat difficult, but is necessary to successful teaching.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Southeastern Illinois Sunday school association will be held at the Saints' chapel, Brush Creek branch, at the time of the district conference, June 9 and 10. Program in the afternoon. Devotional exercises, conducted by F. M. Slover. "The aim and object of Sunday school," John Schell. "Punctuality in Sunday school," Mrs. Heppie Morris. "How to teach the primary class," Dollie Burroughs. "How to interest young men in Sunday school," I. A. Morris. "Where is the dividing line between the ways of the world and the ways of Christ," I. N. White. At night, a literary entertainment will be given, consisting of declamations and recitations, singing, etc. Also, the election of officers will take place.

JOHN T. CURTIS, Supt.
ARTHUR H. BURROUGHS, Sec.

Sunday school convention of Kewanee district will be held at Joy, Illinois, Friday, June 1, at 10:45. Let the local secretaries please take notice and see that their reports are in on time.

F. A. RUSSELL, Supt.

Miscellaneous Department.

ONE THOUSAND FOR GRACELAND COLLEGE.

Are you one of this number? And if not, why not?

The proposition that one thousand subscriptions at $25 each be obtained at once, so as to clear the college of all indebtedness and place it where it can run without this great disadvantage is now before us. No part of this subscription is to be paid unless the entire number is obtained.

There are now extant in the hands of elders, agents, and Saints, two hundred and sixteen subscription lists. We have two hundred more lists on hand and would be glad to supply any good brother, sister, or friend in any part of the world who would like to make the effort to help the college work. In this way they will also help the church work, and help to aid young men and young women for years to come in gaining proper information and training for the practical duties of life. There is no more worthy object to work for, and none where our work will have a more lasting effect than in this beneficent line. If you only have time to send in your own name, place it on a postal card and send it to the undersigned at his address, Lamoni, Decatur County, Iowa.

Remember, we have but about sixty days now to finish the lists, the expectation from the time of last General Conference being that the lists could be completed within ninety days. Full list of names, together with subscriptions, will be published through the *Herald* and *Ensign* as soon as the work is completed.

The attention of all Saints and friends of education and the truth is especially called to this proposition, and *now*.

Very truly and respectfully,
E. L. KELLEY, Presiding Bishop.
Lock Box 18, LAMONI, Decatur Co., Iowa. 2t

RESOLUTION OF CONDOLENCE.—J. T. KINNAMAN.

In memory of Elder John T. Kinnaman, who was born in Madison County, Indiana, October 14, 1829, baptized December 14, 1870, by B. V. Springer.

Whereas, it has pleased our heavenly Father to remove from our midst and take unto himself our esteemed brother and worthy president, Elder John T. Kinnaman, who was ordained president of the Third Quorum of Elders at Galland's Grove, Iowa, by W. H. Kelley, James Caffall, J. C. Crabb, and R. J. Anthony, September 30, 1879, and with wisdom and ability served until the time of his demise; and whereas, he was a man of integrity and of sterling worth to the church, a competent exponent of the angel's message, and an able defender of the truth, and ever ready to sacrifice for the cause he loved, and was a kind and loving husband and father, and like one of old commanded his children after him in righteousness; and while we, the members of the Third Quorum of Elders, keenly feel the loss of our brother, his wise counsel and executive ability, how much more are those near and dear by the ties of nature called to mourn.

Therefore, be it resolved, that we, the members of the Third Quorum of Elders, extend our heartfelt sympathy to the bereaved family, and our prayers in their behalf, that the Spirit of him who is a husband to the widow, and a father to the fatherless, may abide with them to keep them in the faith once delivered to the saints; and while all suffer because of being deprived of the association of our brother, yet our loss is his gain. May we all so live as to be worthy of the communion of God's Holy Spirit, that when the trump shall sound both loud and long, may we come forth in the first resurrection, and be changed from mortality to immortality to meet our Savior, our brother, and all the redeemed of earth, where parting shall be no more.

Committee, { W. M. SELF. / GILBERT J. WHITEHEAD. / WM. E. SUMMERFIELD.

NOTICE HERALD PUBLISHING HOUSE.

The Board of Publication consists of the following persons: E. L. Kelley, President; John Smith, Treasurer and Business Manager; J. A. Gunsolley, Secretary; Fred B. Blair, and J. W. Wight. The first two named are the Executive Committee.

We hereby call upon all who are indebted to the Publishing House to make settlement as early as possible, and thus lend their financial support to this important branch of church work. The price of the *Herald* will hereafter be $1.50 per year to all persons, and all subscribers who are in arrears for six months will be *dropped* from the list unless arrangements are made with the Publishing House for payment. All *Herald* subscribers who are now in debt will be permitted to settle upon the basis of $1.50 per year, providing such settlements are made within six months from this date.

Book agents are requested, if possible, to make returns to this Publishing House the first of each month, and to cease retaining commissions on sales when they order books, so long as they are in debt. Commissions when due will be allowed when settlements are made. "Pay what thou owest," is a part of the divine plan; and "Owe no man anything but love," should be observed by all Saints. Prompt payments insure confidence in business as well as religion, and confidence is essential to success.

A new catalogue of books will be issued as soon as possible.

Remittances should be made by post office and express orders, bank drafts on Chicago, or registered letters.

Send all business letters and make all money payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Personal matters mark John Smith. Write your orders plain, pointed, and legible, describing just what you want, with name and price as advertised, so that mistakes may be avoided.

Volume 3 of Church History is now in preparation and we will fill orders as soon as ready.

In view of the great increase of the free list the Board has found it necessary to say that after June 1, 1900, the *Autumn Leaves* will not be sent free to the missionaries' families; but the *Saints' Herald* will be furnished as heretofore.

Bills to May 1 are being sent to all debtors, and we kindly ask you to help us. If there are mistakes we will gladly correct them on evidence. JOHN SMITH, Manager.
May 16, 1900. 4t

ATTENTION.

To the High Priests, and Those Approved by General Conference for Such Office:—A number of the members have expressed a desire for a *group picture* of the quorum, and requested me to see to having said picture made. Will all kindly send me their photograph as soon as practicable (stating if they wish the same returned), and we will furnish the group picture at a reasonable price to the members, and others who may wish to purchase. In bonds,

ROBT. M. ELVIN.
Box 234, LAMONI, Decatur Co., Iowa.

SECOND QUORUM OF SEVENTIES.

Dear Brethren:—We would like the addresses of all members who have been taken into the above quorum since April, 1897, or since the issuing of the last circular letter,

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We also desire the new addresses of any who have changed since 1897.

As soon as ordained, we request the following brethren to send items of birth, baptism, and ordination, as well as address: Richard B. Howlet, Benjamin St. John, James R. Beckley, and A. E. Mortimer. Dates of birth and baptism of Wellington D. Ellis are desired.

The above is desired to enable us to prepare a new circular letter, as provided for at the last conference. Address me at Plano, Illinois, care Box 134.

H. E. MOLER, Secretary.

BISHOP'S NOTICE.

To the Saints of Independence District, Greeting:—It has pleased God, and in accordance with the promise made to the church in 1873 (D. C. 117:10) that other Bishops should be appointed; and it pleased God to designate your humble servant to be ordained to the office of Bishop, I enter upon this work with a feeling of considerable responsibility; yet I have the assurance that God, who doeth all things well, will be my help in time of need. I want to do my duty and dignify the office, and in order to do this I must have your coöperation in this department of the work.

My experience in this line of work as Bishop's agent for the past nine years has taught me considerable. I expect to establish a storehouse in Independence, or what will answer for the present as such, and will receive tithes and offerings in moneys and in kind. In paying tithes and offering in kind, the Saints must not think that they can turn in everything—good or bad. Hear what the Lord said to Israel of old:—

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose."—Deut. 14:22–25.

This is good instructions to us in every point, and ought to be carried out now by every Saint in the land, if we expect to be blessed of God. Bind up the money in thine hand, to my mind, means thus: that if the distance is too far, turn your tithe into money and bind the money up in thine hand, or in other words, do not use it for any other purpose, as it is sacred money, and don't belong to you; but bring or send it to the place where the Lord has appointed.

The children of Israel seem to have been very forgetful of the instructions the Lord gave them. They used their tithing money as they pleased, and he came out in a fearful rebuke through his prophet Malachi:—

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Mal. 3:7–12.

Can we have faith in God and trust him? Jesus said to the same, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) How about every member of the Independence district.

This law of tithing is also enjoined upon the Saints of the last days:—

"Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."—D. C. 64:5.

"Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."—D. C. 106:2.

It will take about six thousand dollars for this district this year, for the missionaries' families and the poor, etc. We hope to collect this amount in the district, and it can be done if we all do our duty, and would like to see every name on the tithing list. It is the Bishop's duty to travel among the branches and search out the poor. We expect to give this part of the work our special attention, that none may suffer that are worthy.

It is also the Bishop's duty to be a judge in Israel, assisted by two counselors. We expect to establish a Bishop's court. This court will have original jurisdiction, as also an appellant court. I have chosen for one of my counselors W. H. Pease, High Priest, president of Armstrong branch, and now recommend him to the esteem of the Saints. The other one I have also chosen, but not yet ordained. I have chosen bishop's agents in the following branches: First Kansas City, Missouri, William McLaren; Second Kansas City, Missouri, Frederick Koehler; Armstrong, Kansas, J. H. Stratton; Chelsea Park, Kansas, James Anderson; Lees Summit, Missouri, Joseph Currey; Holden, Missouri, Frederick Scarcliff. I recommend those agents to their respective branches, praying that the Lord may bless them in their labors of love for the Master. There will be no agent appointed for Independence for the present. Tithes and offerings in moneys will be received at my office, West Maple Avenue. Tithes and offerings in kind will be received at my warehouse, South Liberty Street, Independence, Missouri.

RODERICK MAY,
Bishop Independence District.

PASTORAL.

In my pastoral letter I unintentionly failed to say that Bro. Columbus Scott would have charge of the ministerial work in the city of Detroit, Michigan, and we bespeak for him all help by any that may or can go that way and stop and lend a helping hand in the good work. I hope Bro. Scott will not think me bold in making this extended invitation to all the traveling ministry; and I shall hope that the branch and local officers will unite with Bro. Scott in the good work to be done. I will assist in Detroit and through the mission all I can in preaching the gospel, not interfering with the branches, expecting each branch officer to seek to learn his duty and see that he does his own duty. If I see anything that I think is out of order I will ask the officers of the branch to look after such things and put them in order.

As to your tithes and offerings, attend to them and place them in the agent's hands, that the mission may become self-sustaining if possible. As the Bishop once said to me, "He hoped the time would come when each mission would become self-supporting," so I hope the Saints will help in that way to make the mission work a success. We ask all to coöperate with us to that end.

Yours in hope of final rest,
J. H. LAKE,
Missionary in Charge.

TEMPLE, O., May 14.

To my Fellow Laborers, Brethren and Sisters of Fremont and Pottawattamie Districts, Greeting:—Having been appointed by the General Conference to labor with you and for you the coming year, I wish to say that I feel satisfied with my field of labor, and thank you all, both general appointees and the local force, for the liberal manner in which you so heartily supported me during the last year's service in the Master's great harvest field, and for the good we were enabled to do, in bringing many precious souls into the family and fold of God, such as we trust will be eternally saved.

I feel grateful to God and the dear Saints for your support, both spiritually and financially, and trust by the help of God's blessed Spirit I may never betray the trust and confidence of my fellow laborers and brethren. Dear brethren and sisters, we want to labor with you and for you as the servants of God. Your interest shall be ours. Let us push the work forward to the front as best we can. God be with you all is and shall be our continual prayer.

Your fellow laborer in gospel bonds,
HENRY KEMP, Sub-Missionary.

To the Saints and Friends of Northeast Illinois District:—Having been appointed submissionary in charge in the above-named district, we desire to ask the hearty coöperation of all interested in the spread of the gospel of Christ. Our missionary force for the present year is limited, but we hope to be able to accomplish something for the advancement of the cause of righteousness, and this can best be done by each putting forth an effort to carry the gospel message to those who are in darkness.

It is our desire to make as many new openings as we possibly can during the year, and ask that the Saints give us all the assistance in their power to secure places for preaching the word. We especially ask the aid of all scattered Saints in this direction. Do all you can to get the truth before your neighbors and friends, and see to it that your daily walk is such that will command their respect and reverence for your religion.

Any of the Saints or friends that can secure places to preach, please write us about it, and we will respond as soon as possible. My mission address will be Plano, Illinois, care Box 134. Yours in gospel work,

H. E. MOLER.

ANNOUNCEMENTS FOR SOUTHERN ILLINOIS.

To the Saints in Southern Illinois District, Greeting: As I have been assigned to labor in your midst the coming year as best I can with the help of the Master, and there having been appointed with me Brn. J. T. Davis and M. F. Gowell, I therefore take this method to ask you all, both brethren and sisters, to remember us in your prayers, that our labors may be a success to the work and an honor to the one who has called us to labor. And in order that we may be enabled to reach as many of the Saints and friends as possible at as early a date as will be the most convenient, I have deemed it wise to make appointments for meetings to be held at the following places:—

At the Brown church, beginning Friday, June 15, at eight p. m., and lasting until the 19th.

At the Green schoolhouse, beginning Fri-

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day, June 22, at eight p. m., and lasting until the 28th.

At the Ula church, beginning Friday, June 29, at eight p. m., and lasting until July 2.

At Dryfork, beginning Friday, July 6, at eight p. m., and lasting until the 12th.

At Springerton, beginning Friday, July 13, at eight p. m., and lasting until the 19th.

At Bowyer, beginning Saturday, July 21, at eight p. m., and lasting until the 25th.

At Kibbie, beginning Friday, July 27, at eight p. m., and lasting until August 1.

At Hazel Dell, beginning Saturday, August 4, at eight p. m., and lasting until the 8th.

At the Saints' chapel, beginning Thursday, August 9, at eight p. m , and lasting until the 12th.

At Brewer chapel, beginning Friday, August 17, at eight p. m., and lasting until the 19th.

Other places will be looked after later. Either Bro. Davis or Gowell will be with us at all the above-named places, and we ask the coöperation of all the Saints, both ministry and laity, in these meetings, in order that they may prove a success to the work. All are invited to come and help make these meetings a success. Come, and bring the Spirit of the Master with you.

Remember that our district conference will convene at Brush Creek, June 9, at ten a. m.

F. M. SLOVER.

Address: Orchardville, Illinois.

To the Saints of Oregon, Greeting:—Whereas it has pleased the conference to return your humble servant to your field, I will say, I will reach my field as soon as practicable, and shall be pleased to hear from any and all Saints and friends as to the opportunities for preaching in their neighborhood. I wish to correspond with all parts of my field, and to coöperate with all, for in "union there is strength."

My home address is San Bernardino, California, and will give my field address when I reach there; so direct to my home address till otherwise ordered. However all mail sent here will find me. I will say that I shall need help to reach my field, and I dislike to call on the Bishop as he has all he can care for in looking after the families of the elders and the poor, so please remember this, dear Saints.

Brethren A. B. Moore and C. E. Crumley are my colaborers in Oregon. I shall be pleased to hear from them, and we will try and arrange to labor to the best interest of the work. We hope and pray that much good may be accomplished this year, and that many may be added to the church.

Yours for the truth,

D. L. HARRIS.

SAN BERNARDINO, Cal., May 15.

Will the Saints and friends of the cause who reside in Eastern Iowa district please correspond with Elder J. Russell Sutton, of Fulton, Iowa, when desiring missionary work done in their locality. And, dear Saints, let us put forth every effort to introduce the work into new localities.

J. RUSSELL SUTTON.

NOTICES.

A meeting of the priesthood will be held in the Saints' church, 7:30 p. m., June 8, 1900, at Lucas, Iowa, the evening before the district conference convenes at the same place. All members of the priesthood that can possibly be there are urged to come.

F. M. WELD, Dist. Pres.

CONFERENCE NOTICES.

Annual conference of Birmingham district will convene at Leicester, June 2, 3, and 4, in Coöperative Hall, Saffron Lane, Aylestone Park. Business session the 2d, at 7:30 p. m. Branches will please give statistical and spiritual reports, also elders and priests other than priests of branches, whose reports must be accompanied with licenses for indorsement, as per rule of district. Visitors are requested to notify Elder W. Eccleston, No. 7, Richmond Road, Aylestone Park, Leicester.

C. H. CATON, Pres.
C. WALTON, Sec.

Conference of Northern Michigan district will be held in Boyne City, June 23 and 24. The Sunday school convention will convene the 22d, the day before the conference. We expect to have the president of the mission, Bro. J. H. Lake, with us, also several of the ministers, and many members. We wish full reports from branches and ministers.

J. J. CORNISH.

Conference of Southeastern Illinois district will convene at Brush Creek, Wayne County, Illinois, June 9, at ten a. m. Branch clerks and all branch officers, please have your reports made out correctly and send to I. A. Morris by June 5. We expect all the missionary forces, and hope to have a good time.

I. A. MORRIS, Pres.

Des Moines district conference will meet at Richland Creek, Tama County, Iowa, June 9, at ten a. m. The train on the C. & N. W. R. R. due at Longpoint at ten a. m. going east, will be met Thursday and Friday; the train due at Chelsea, on same road, going west at four p. m., will be met. Parties going by any other train or road will notify J. W. Shimel, Haven, Iowa, who will see that they are met by a conveyance.

H. A. MCCOY, Dist. Sec.

Montana district conference will convene at Anaconda, June 16. Branch presidents and secretaries will see that proper reports are made out in due time. All the ministerial force in the district are expected to report in person or by letter.

GOMER REESE.

Far West conference will meet with Stewartsville branch, Saturday and Sunday, June 9 and 10. Brethren of the ministry and missionaries, please send your report to the secretary one week prior to the convening of conference; also branch clerks will see that their reports, together with delegate credentials, are in the hands of the district secretary one week before conference.

T. T. HINDERKS, Pres.
CHARLES P. FAUL, Sec.

Northeast Kansas conference will convene with Scranton branch, June 9 and 10, at ten a. m. Let all the local officers report in person if able; if not, send report to district secretary. Come all, with the Spirit of the Lord, that our conference may be profitable.

SAMUEL TWOMBLY, Pres.

BORN.

WITCHER.—Vera Evyline Witcher, born September 26, 1893, at Wayne, Nebraska; blessed at Lamoni, Iowa, May 13, 1900, by Elders R. M. Elvin and William Anderson, at the request of the foster parents, Bro. and Sr. Eli Hayer.

LODWIG.—To Bro. William and Sr. Nettie Lodwig, of Fairbanks, Iowa, on March 3, 1900, a son. Blessed May 17, by Elder J. R. Sutton, and named Merritt Tolbert.

DIED.

WARE.—Martha A., wife of Elder R. L. Ware, died at Richmond, Missouri, May 7, 1900; was born at Butler, Bates County, Missouri, February 4, 1842; baptized in 1871. She leaves a kind husband and four children to mourn. Funeral sermon by Elder J. C. Foss.

PRICE — At San Francisco, California, April 8, 1900, Sarah, beloved wife of Bro. J. B. Price, of Oakland, California, aged 68 years and 21 days. Sister Price, whose maiden name was Sykes, was born at Brampton, Huntingdonshire, England, March 17, 1832. In 1849 she with two of her sisters, Ellen and Anne, heard and obeyed the gospel as restored in latter days by angelic administration, and were baptized. The sisters Sykes, or better known by many of the English Saints as "The Brampton Sisters," were widely known and highly esteemed by the traveling ministry in England in those days for their faith and good works, their devotion and liberality to the cause they so dearly loved. In February, 1855, Sarah accompanied by her sister Anne bade farewell to her native land, pleasant home, and loving father, brothers, and sisters, forsaking all purely for the gospel's sake, their most fervent and holy desire being to become more perfectly instructed in the ways of God, that they might walk in his paths. They arrived in Utah, October, 1855, and on the 20th of the following March, Sarah was married to J. B. Price. She and her husband remained faithful and devout members of the Utah church until the spring of 1869, when he joined the Reorganized Church and they left at once for California. She united with the Reorganized Church by baptism at Davisville, California, August 15, 1875. Sr. Price was a woman of unswerving integrity, a consistent, devout Latter Day Saint, a faithful wife, a loving and indulgent mother, and a true and generous friend, for which virtues she was very highly esteemed by her many friends and acquaintances. She was the mother of ten children, six of whom survive her. Her remains were interred in Odd Fellows Cemetery, San Francisco, April 11; funeral services conducted by Elder Charles A. Parkin.

JESSAMIN.—Griffin Gladstone, youngest child of Bro. Adam Jessamin, and Sister Jessamin (deceased), was born November 8, 1897, and died at the residence of President A. H. Smith, Lamoni, Iowa, April 19, 1900. Since the mother's death the babe has been under the care of his sister, Alla, who with tender solicitude has provided for his every need. Funeral services in charge of Elder A. H. Smith, at his residence. Sermon by Elder Joseph Luff.

Grieve not, dear hearts, nor once forget,
Who guards your earthly state
Can guide to yonder resting place
Where babe and mother wait.
Rest, baby dear, there waits for thee
No blame—no great reward,
But bliss untold, and joy unthought,
Beloved of Christ the Lord.

CAMERON.—Near Croton, Iowa, May 8, 1900, Sr. Ophelia, wife of Bro. George W. Cameron; she was born September 1, 1857, and was married May 21, 1876; to them were born six children. Sr. Cameron professed faith in Christ and was baptized at Farmington, Iowa, October 2, 1892. For many years the family made Farmington their home; but last January they moved to the farm of her childhood's home, near Croton, Iowa. She was sick before removal and never recovered. So around that home clusters her earliest and latest recollections of earthlife. She went home to die. Funeral sermon by Elder James McKiernan at the M. E. chapel. Interment at Croton cemetery.

JUDSON.—At his son Arthur's, just west of Lamoni, on May 12, 1900, of old age and various disabilities, Bro. Richard Judson, aged 76 years, 4 months, and 14 days. He was born in Huntingdonshire, England, in 1823. Came to America in 1854. Settled in Michigan, thence coming to Lamoni in 1893. His wife died in 1883. Three sons and one daughter are living. He united with the church August 21, 1892, being baptized by Elder Isaac M. Smith, at Marcellus, Michigan. The funeral was held at his son's house, the sermon being preached by Bro. H. A. Stebbins.

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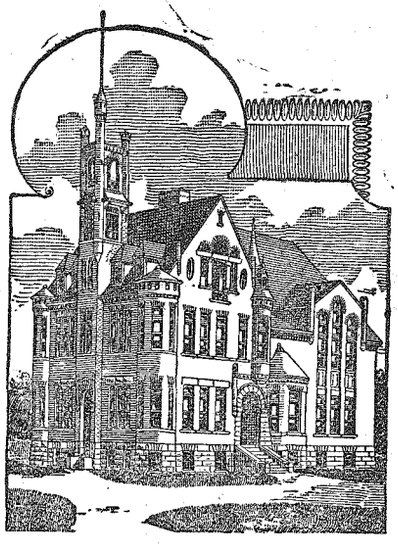

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Vol. 47. Lamoni, Iowa, May 30, 1900. No. 22.

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GETTING MEN TO CHURCH.

"How to Get Men to Church" is the problem of greatest moment with the ministry of today. We doubt not there are many of them, earnest, godly men, who spend anxious days and sleepless nights in an endeavor to find out what it is that makes men indifferent to spiritual things, that makes them prefer the club room, the park or their own home rather than spend one little hour once or twice on a Sabbath in a house of worship. The Rev. C. M. Coburn, D. D., pastor of Trinity Methodist church, in Denver, who is now closing his fourth year in that pastorate has prepared some suggestions based upon his own experience which ought to merit the reflection at least of ministers who feel that they are not reaching men as they would like to reach them. In the case of Dr. Coburn it is stated that by actual count the proportion of men in his evening congregation has gradually increased until now in an average congregation of perhaps 1,500, he will have from 900 to 1,000 men. This makes his suggestions of more value.

Dr. Coburn's suggestions are as follows:—

First—Be men.

Second—Get acquainted with the men to whom you preach. If you do not make all your "pastoral" calls upon the sisters they will not suffer much and their husbands and brothers need you more than they do.

Three—Cultivate the habit of looking at all religious questions from the business man's standpoint. You can't lift a man to a higher standpoint without first getting a grip on him where he stands.

Fourth—In urging upon men the need and value of making a covenant with God and allying themselves in the struggle of life with the mighty Christ, use the accurate and practical vocabulary of the office rather than technical or figurative language. Stereotyped ecclesiastical phraseology sounds as obscure and senseless to the average man of business as the esoteric terms of occultism to us. He who has really thought through the essential conditions, processes, and manifestations of a true religious experience will not need to tie himself down to phrases and figures of speech which need an interpreter to explain them. Let it be added that the man who wishes to reach men and move them to will and to do God's pleasure does not need much of an oratorical tail to his kite. Children may like these things, but the kites which men fly in these modern times have no tails.

Fifth—Illustrate your sermons with incidents from the office and street, rather than from the nursery and the dying bed.

Sixth—Preach a manly ideal of religion. Do not give the young men in your congregation the impression that sentimentality is vital piety or that they must become as nearly like a woman as possible when they are converted. Emphasize repentance instead of tears, duty and righteousness instead of emotionalism, the energies and potencies of life instead of the horror and danger of death.

Seventh—Take as big themes as you can handle. Think out your arguments till you sweat and make your hearers sweat sometimes as they try to follow you. That won't hurt them any, nor you either.

8. Don't dodge. Whatever issue comes up, meet it squarely. Be absolutely frank and open in the discussion of every question and absolutely fair to your opponent in every argument, and don't think you have proved your case till you have won your jury. A question box is a good thing; it gives a chance for the men to talk back—after which you can strengthen your arguments, or, what is almost an equal advantage, prove your downright manliness by acknowledging a mistake if you have made one. Every man who makes anything worth mentioning does make a mistake occasionally and the further we can get from appearing to claim that we are near relatives of the Lord the better.

9. Vary your themes.

Do not always harp on one string, however good that string may be. You will find that men like an orchestra better than a jewsharp.

10. Be as careful in every statement of fact and every argument as if your whole future depended upon the exact accuracy of your statements. If your men find they cannot trust your word and judgment in matters with which they are acquainted it is not very likely that they will take you as a reliable guide in other departments of faith and knowledge.

Upon the above ten commandments in the opinion of Dr. Coburn, hang the law and the prophecy of a preacher's success in reaching men.—*Daily Iowa Capital.*

GROVER CLEVELAND'S ADVICE.

HIS INTERESTING ANSWER TO THE QUESTION, DOES A COLLEGE EDUCATION PAY?

Ex-President Grover Cleveland contributes to this week's issue of *The Saturday Evening Post* the first magazine article he has written since he left the White House. It is a vigorous and remarkably forceful discussion of the question, Does a College Education Pay? and it is of interest not only to the thousands of young men who are considering the problem, but to the tens of thousands of parents who may have doubts. Mr. Cleveland does not judge success simply by money-making.

"Many a college-bred man labors in the field of usefulness without either wealth or honors, and frequently with but scant recognition of any kind, and yet achieves successes which, unseen and unknown by the sordid and cynical, will bloom in the hearts and minds of men longer than the prizes of wealth or honors can endure," he says.

Further on in the article is this: "Parents should never send their sons to college simply for the purpose of educational ornamentation. The fact that parents have the fate of a son largely in their keeping should not only enlist their parental love and pride, but should, at the same time, stimulate their parental judgment. Furthermore, they should be con-

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stantly mindful that they have in charge not only a son but an uncompleted man who is soon to become their contribution to the manhood of the world. They therefore owe a dual duty, which demands on the one hand that the education of the son be undertaken as a help to his success in life, and on the other that this education shall promise for the maturing man the equipment necessary to insure his value as an addition to civilized humanity. Before he leaves home to enter upon his student life, his sympathy with these purposes should be fully aroused, and he should be impressed with the importance of keeping them steadily in view. He should also take with him to his new surroundings a love of truth and honor, a cheerful, manly disposition and truly democratic inclinations. With these his collegiate advent must be auspicious, and his future life well guarded against failure. Lacking these, his way is made immensely more difficult and uncertain."

A WORD FOR THE SPARROW.

The fierce war which was waged several years ago over the alleged demerits of the English sparrow has well nigh ceased, although we occasionally notice that here and there a person gives it a shot. It is perhaps twenty-five years since two of the illustrious ornithologists of this country had a serious falling out in regard to this bird. These gentlemen were Dr. Thomas M. Brewer of Boston, Massachusetts, and Dr. Elliott Coues of Washington, D. C. Dr. Brewer stoutly defended the sparrow as a most praiseworthy bird, alleging that it destroyed hordes of insect pests, that it was not in any perceptible degree harmful, and that it deserved to be protected. Whenever he had occasion to write or speak of it, he declared it a most praiseworthy bird. Dr. Coues, on the other hand, asserted that it was in every respect unworthy of having a word said in its behalf, that it drove away our old common stand-by birds, that it created untold filth about houses and barns, and that it was a gamin and deserved to be exterminated. The discussion was so hot that both of these excellent gentlemen lost temper. Dr. Coues published a large pamphlet in which he published his own and the denunciations of other observers. There were plenty of assailants of the sparrow, while its single defender was Dr. Brewer. Wherever the sparrow has appeared it has generally been denounced, and it is extremely rare indeed that any man has ventured to say a word in its defense. There is one thing, however, that may as well be accepted, and that is the fact that the sparrow has come to stay. These little foreigners, pesky as they may be, have a wonderful faculty of taking care of themselves. They put the human race, as well as dogs and cats and predatory birds, at defiance. They "paddle their own canoe." It is therefore utterly futile to denounce them for they still continue to multiply and replenish the earth in their own way. Just now it occurs to the writer to say a word in their favor. The grounds of the capitol have been for many years a regular headquarters for cut-worms, at least we suppose them to be cut-worms. These worms are about an inch in length, black or dark brown in color, and quite active and spry when they are traveling over a smooth surface. After a warm rain they are largely in evidence. At such times the sparrows may be seen eagerly in quest of these worms, and if one will stop to observe them he will see that they are destroying these by the hundreds and thousands. It is amusing to witness the operation of half a dozen sparrows when they are catching and devouring these worms. They are so eager that one could easily reach them with an umbrella or cane As the bird picks up a worm he looks up with an air of exultation as he swallows his prey, and immediately goes for another. As they operate upon the capitol grounds, so we suppose they work along the streets and lanes, in the pastures and meadows, gardens and orchards. So far, so good. Give these little gamins credit for what they do in the direction of conferring benefits upon the farmer and gardener, and in fact upon everybody else. Perhaps it would be well for people who have been so eager to denounce the little foreigner to observe closely his habits. We all may change our minds and instead of denunciation find much in their habits to praise. At all events, it is a very amusing sight to see them eagerly devouring our vexatious insect pests.—*Iowa State Capital.*

THE CAUSE OF THE FAMINE.

India is a country not quite half as large as the United States, with four times its population. These 300,000,000 people must be fed from their own crops, as there is, relatively, no manufacturing resource to buy food with. There are parts of India with a population of 1,000 people to the square mile; and there are millions upon millions of farm laborers, vagrants, gypsies, and nondescript classes, whose means of living, even in times of plenty, are inscrutable. In a normal year the country, as a whole, produces a little more food than is actually necessary to support its people. But the crops are dependent on the monsoons—the southwest monsoon in the beginning of summer, and the northeast monsoon in the winter. If these periodic rains are late, or are insufficient in quantity, trouble comes, and the spring and winter crops of wheat, barley, and pulses in the north, and of rice and millets in the south, begin to suffer. When the monsoons fail absolutely, there is destitution in the affected district, and when a persistent succession of failures and partial failures occurs, there comes a great and terrible famine, like that the country is now groaning under. Since the first great famine of which there are records devastated the land in 1770, when 10,000,000 perished in Bengal alone, India has scarcely passed a decade free from scarcity of grain in one district or another. The British Government expects a drought about twice in every nine years, a famine once in every eleven or twelve years, and a great famine like the present about twice in a century.—From "The Progress of the World," in the *American Monthly Review of Reviews* for June.

Within a few weeks we have heard of a yellow fever serum and a discovery of the cause of cancer. Now a New York doctor announces that he has cured a case of leprosy. Of the three the second find is the most likely to prove remunerative. The rich are not so frequently subject to the other two diseases. Leprosy, however, is a horror in any case. The worst of all imaginings, twenty years ago no one dreamed of its approaching America. But it has come. Slowly and surely, as it grows on the patient, it has found a place in our own land, brought in from sources of foreign corruption and the depleted vitality of alien peoples. Yet in these days we need fear little. The "incurable" maladies are one and all trembling in their boots. Experimental pathology, regardless of the anti-vivisectionists, is going right ahead with its work. In the new order man must die only through accident or age. Indeed, one fears that war will become a necessity. Otherwise where will the population find resting-places for the soles of their feet? Did the Czar think of that?—*Philadelphia Press.*

ORIGIN OF "SETTING THE RIVER ON FIRE."

In old English times, when each family was obliged to sift its own flour, it sometimes happened that an energetic man would turn his sieve so rapidly as to cause it to catch fire. The style of sieve used in those days was called a "temse," and it became a customary saying that a lazy man would never set the temse on fire. Now it happens that the name of the river Thames is pronounced like the name of this old flour sieve, and after many years, when the old-fashioned temse was forgotten, it was thought that setting the temse on fire meant setting the river on fire, and that is why today we say that a stupid person will never set the river on fire. —*June Ladies' Home Journal.*

In spite of expedients and the substitution of coal for fuel, and iron for walls, bridges piers, and ships, the demand for wood of all kinds is still on the increase. Our immense railroad system alone is using in this country 300,000,000 of wooden ties. Boxes, toys, paper, charcoal, and numberless other articles necessary to comfort or luxury are eating up the forests of the world, until it takes no prophet to predict that the day is not far distant when a scarcity will prevail. In addition to this, forest fires devour hundreds of acers of trees yearly.—*New York Tribune.*

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, MAY 30, 1900. NO. 22.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 30, 1900.

VALEDICTORY.

The writer began his editorial career with the SAINTS' HERALD in the year 1888, though not formally placed on the editorial staff as assistant editor until May, 1891. After a service of about thirteen years his editorial connection with the HERALD now terminates, because of appointment to other duties in connection with his work as Church Secretary, by late action of the Board of Publication.

In offering a few words to Saints and friends as a valedictory, I desire to say, that while not fully meeting my expectations in the work done, I have nevertheless striven to do what I could, under the circumstances of considerable burden of detail incidental to my work.

In my efforts to write for the HERALD readers I have endeavored to obtain and present whatever might have a specific or general bearing upon the great latter-day work, the signs of the times, and the developments of the world in general; to place in the hands of the ministry and membership the varying phases of Protestantism and other religious movements; that the conditions of the world and the relationship of the latter-day work to its problems and development might be more fully apprehened. The work has been an educational one, and I have been aware that its scope has been broad indeed, requiring close attention, wide range of reading and information, to do it justice; and, above all else, a highly developed and constantly maintained spirituality, for which any human instrumentality is but imperfectly prepared. No one could reasonably hope to do all that might be done in so vast a field. Nevertheless I have tried to do what I could, prayerfully and devotedly. The future alone can tell how well or how imperfectly my part of the work has has been done.

I have endeavored to educate rather than to please; to do duty rather than seek personal favor; to contribute to the real needs of the people rather than to please the fancy.

It has also been a leading inspiration in my work to present the necessity of our people being governed strictly by principle, instead of by policy, that their work be strongly built, of that substantial character that shall endure both in time and eternity. In this connection the necessity of a correct understanding of the law of God—the underlying principles and philosophy of truth, and careful, intelligent discrimination, has been emphasized, and the absolute necessity of close adherence to its provisions, without respect to persons, without partiality, has been called attention to. The writer has believed and still believes that careful adherence to principle is essential to our success, and that without such true policy strictly adhered to we cannot succeed; that the permanent upbuilding of the work and the moral, spiritual, and temporal welfare of God's people, or of any people, can be secured and maintained only by such lines of action.

The tendency of the world has been to drift from God, to follow lines of expediency for mere temporary success. Such lines of action have ever developed selfishness and stunted moral and spiritual growth. Surrounded as we are by the world and its influences, and called upon to make manifest the true and permanent in personal character and in the work of the kingdom of God, to the writer our work of genuine devotion to principles of truth in all phases of life has seemed apparent, plain, unmistakable. The sound and true in character, the Christ-conception and Christ-spirit, the masterbuilding to be wrought by his people through him, has been presented and urged, in common with the efforts of other fellow workers acting under the inspiration of the latter-day work. The end sought has been God's methods and the ultimate results and happiness to the race to follow adherence to the principles of the law of the celestial kingdom.

Though assigned to labor in other lines, my interest in the literary department in general remains undiminished. May success attend those having charge of its important interests.

Breathing a prayer for the success of God's work, including the work of the HERALD and its readers, for all God's people and our fellow men, I remain,

Respectfully and in bonds,

RICHARD S. SALYARDS.

LAMONI, IOWA, May 28, 1900.

VALEDICTORY.

To the readers of the HERALD: I wish to say that after five years of service as corresponding editor of the HERALD I now sever my connection with the editorial staff with good will and kindly feelings for my former associates; and with earnest desire that the reorganized staff may be successful and their work and association may be pleasant.

On account of my duties as church historian, in addition to having charge of a missionary field; and for other reasons to me sufficient, I tendered my resignation to the Board of Publication. The resignation was accepted, and I now feel free to say adieu. I expect to still labor for the cause of Christ, including the publishing department, as God shall give me light to do, and as my circumstance will permit.

Your co-laborer in Zion's cause,

HEMAN C. SMITH.

SALUTATORY.

Having received notice of my appointment as corresponding editor of the HERALD, I wish to extend greeting to its many readers. I am free to confess that the request for service in this particular place came as a complete surprise to me; and were it not for the aversion I hold to refusal when duty calls, I should promptly decline.

As it is, I enter the work in this department with a sense of great weakness, coupled with a desire to do the best I can wherever and whenever my service may be needed. Realizing that in this, as in other things, a failure to act in harmony with the mind of God will work disaster to the extent of the influence wielded, I earnestly invoke spiritual light requisite for the task imposed.

Fervently desiring the advancement of truth, and trusting our mutual efforts in Zion's cause may result in glory to God, I subscribe myself,

Your brother and colaborer,

D. W. WIGHT.

WHERE ARE THE POETS?

It was some time ago that there was an effort made to secure an addition to our list of songs, for the use of the church. In that effort it was suggested, indeed urged, that both words and music should be original, and both the song writers and the writers of music were solicited to take up the

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work and help the committee to perform the duty assigned them.

We believe that Bro. J. T. Williams gave notice in HERALD that he was willing to write music if the words were furnished him. He is quite a musician, and is a conscientious worker. We also believe that there are others who would be willing to contribute in the line of music, if the poets would provide the "motive." Music can be fitted to words better than words to music, as a rule.

Where are the poets?

Surely the spirit of poesy is not altogether passed from the Saints. Waken the spirit of poesy and song, and let us have some new songs and new music.

All who have written songs send them to us, and we will, if desired, pass upon their suitability and will see that they reach the music writers; or if preferred send to Bro. J. T. Williams, Bevier, Mo., direct.

We also request Bro. Williams to examine the files of the HERALD. There has been a number of songs, hymns, and pieces, possibly suited to the purpose, which have been published within the last three years.

We believe Sister Corson, of Virginia, has written a number, and that she will be pleased to add to the book. Where are the poets?

EXTRACTS FROM LETTERS.

Bro. O. J. Haun, writes from Flint, Mich.:—

I am laboring as circumstances will permit in this part of the district; God is blessing my efforts in the work.

EDITORIAL ITEMS.

Bro. G. R. Wells has presented the office with three photographs of Australian views of interest to Latter Day Saints. He sends two views, one exterior and one interior, of the Latter Day Saints' chapel in Sydney, and one of the home of Bro. and Sr. Kaler. Thanks, Bro. Wells; come again.

A peculiar coincidence occurred here at conference time. There was presented to Bishop Kelley, by separate parties, for the curios department of Graceland College, two Confederate $20 bills. Oddly enough, one of the parties was an ex-union soldier, while the other had worn the gray. They are both soldiers in one cause, now,—both are live, energetic elders, in the active ministry, valiantly fighting for the cause of truth.

Bro. I. N. Roberts writes encouragingly from his field in Minnesota. Two applicants for baptism at Perham and his field laborers all at work. Brn. E. A. Stedman and Eli Hayer in Minneapolis, and Bro. J. M. Baggerly and Bro. Omans at Perham. Bro. Roberts holding meetings over Sunday the 27th at Audubon. From there he goes to Bemidji.

Some of our local elders are showing commendable activity. Two of our busy ones drove into Lamoni about six o'clock Monday morning, having driven about twenty-four miles. They had spent Sunday evening talking to interested and nearly convinced persons, with the result that about midnight the persons were fully satisfied and asked immediate baptism. The brethren complied, and officiated in the ordinances of baptism and confirmation in the "wee sma' hours" of the night, and then started on their homeward journey in the light of the coming morn.

Original Articles.

THE LAW OF OFFENSES.—NO. 2.

BY ELDER T. W. SMITH.

Now in regard to forgiving personal offenses. We can and should forgive such, whether the offender confesses his fault to us or not, because we are not justified in holding hard feelings or ill-will toward any one, no matter how great the provocation. We are not permitted to "return railing for railing," or "reviling for reviling," and must forgive from our hearts our brother's trespass. Even if he repents not and confesses not, still we must *forgive*. But why cannot we demand that the church shall forgive him although he does not repent and confess? Because he has not offended the church as individuals; but he has transgressed the laws of the church which God has given for her government, and the unrepentant transgressor has offended *God* as well as us. Jesus could and did forgive sins committed against himself personally. In fact all manner of sin committed against him as "the Son of man," could have forgiveness; but sin against the Holy Ghost he could not forgive, because it was sin against the Father, whose Spirit was offended. Men might call him a "winebibber and a glutton," they could accuse him of being the "friend of publicans and sinners;" they might deride him, and scoff at him, and spit upon him, and buffet him; but when they said that he cast out devils by the power of Beelzebub, then they spoke against the Spirit of God,—or against the "power" which the Father had given him; and for this he could not, and would not forgive them, because the sinner *must be* punished for that offense; and where punishment must be inflicted there can be no forgiveness. Jesus could forgive the insulting, sneering spirit that prompted his enemies to accuse him with being led by the Devil, but not the offense against the Father, or the Spirit of the Father.

So we can forgive any manner of personal abuse and injury. We can forgive the man who lies about us,—or who defrauds us of our money or other property; or who may harm us in any way, morally, socially, physically, or pecuniarly; but when in so doing the person who offends us violates some plain, positive law of God, we cannot forgive *that* offense because it is not an offense against us only, that he commits, but an offense against God also.

We are not called upon to forgive any sin against God whatever, except upon the only conditions that God has said that he will forgive; namely, *repentance and confession*. There is no man in the church, there is no quorum in the church, there is no power in all the ministry combined to remit in baptism the sins of an impenitent man or woman. The baptism of an unrepentant liar, or thief, or profane swearer, or adulterer, or drunkard, etc., is null and void in the sight of God; it is emphatically worthless in his sight.

The man who slanders my character, or who steals my property, or who harms me in any way, I can and must forgive whether he repents or not and whether he confesses or not; but at the same time I am not required to forgive him as an officer and member of the body of Christ—the church. Nay, I am not even permitted to forgive him in my official capacity. I must see that the law of God is kept, and that law says:—

He that sinneth and repenteth not, shall be cast out.—D. C. 42: 7.

The law of God says that I must deliver him up to the church; for it says in express terms:—

And if he or she confess not, *thou shalt deliver him or her up unto the church*, NOT TO THE MEMBERS, BUT TO THE ELDERS.—D. C. 42: 23.

If I screen his fault and do not deliver him up to the church, I transgress the law which says that I must do so. That is, unless the words, "Thou shalt," means that I *may* if I choose to,—but if it does so, in this place, it also means the same thing when it says, "And if thy brother or sister offend thee thou shalt [may if you please] take him or her between him or her and thee alone; and if he or she confess, thou shalt [may if you please] be reconciled." But there is no "may if you please" in the case, for it is God who is offended and not me only, and he says, "He that sinneth and repenteth not, shall be cast out."

I do not possess any right whatsoever to retain in the church, any one whom God says "cast out," because it is not *my* church, but the church of God,—it is *his* church. I am but an agent, a servant, an overseer, and not the "master of the house." I neither

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own the church, nor am I the author of the rules and regulations that are to govern it. I am merely appointed to see that the law of God is *kept*. That does not mean that I am either to break the laws or permit any one else to do so.

I have no right to make a rule that will give liberty or license to any one else to break the least one of God's commandments. If I have helped pass a rule that gives permission to any one to vote "No" when God has said "cast out" the unrepentant transgressor, I had better read and ponder over the words of Christ in Matthew in the Inspired Translation which read thus:—

> Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven.—5: 21.

If I was present at any General Conference and voted without due thought to give liberty for a negative vote to be cast when the finding of a court of elders comes before a branch, which finding declares that the offender has violated a plain, positive law of God, and will not repent, and confess, I repeat, that if I have ever voted to make such a rule, I confess my folly before God and the church, and ask forgiveness of God and the church. This is no trifling saying, but I mean it from my heart; for I feel that if I have done so I have sinned before God, even though I may have ignorantly done it, as I have no doubt all others concerned have done.

Now what offenses may be considered deserving of the severe penalty of expulsion? The answer is found in one single sentence. "He that sinneth and repenteth not shall be cast out." But what is sin? "Sin is the transgression of the law." Law is defined to mean, rule of action, statute, decree; and so far as the laws of God are concerned, they include commandments to do certain things and not to do certain other things. To leave undone anything that God has commanded us to do or to do that which he has forbidden us to do, is, therefore, a transgression of law, and consequently is sin. Without enumerating the various laws or commandments which God has given the church, it will suffice to say, that whatsoever the Lord has given as a law to the church, either through Joseph the Martyr or through his son, the present President of the church, as a law to us, and which is evidently binding on us today, is to be included in the list of offenses; that is, a violation of any one of them is an offense. It matters not whether the law reads, Thou shalt do thus and so, or thou shalt not do this or that. In either case the will of God is set forth, and we are required to do that will, or otherwise we cannot be saved.

There is no offense which can be committed against a member of the body of Christ which is not also an offense against God; for the law expressly says:—

> Thou shalt not speak evil of thy neighbor, *nor do him any harm*.—D. C. 42: 7.

So that we are forbidden to injure him in any way whatsoever, whether the harm done be a moral, spiritual, social, temporal, or physical one. So if we do speak evil of our neighbor and do him any kind of harm, we break the law of God which says, "Thou shalt not" do it. Therefore if my brother trespass against me and refuses to repent and confess his wrong; although I am to forgive him on my own personal account, yet I must deliver him up "unto the church, not to the members, but to the elders." Why? Because the elders are to stand as the representatives of God and to act in the stead of or in the name of the Lord in seeing that his "law is kept;" and they are to see that it *is kept*, or else they cease to be his servants or his disciples. That is their business, that is their calling, and they have no right, authority, or privilege whatever to add to or take from either the letter or spirit of the law in any degree.

As before said, the law is not of their originating or devising, they are not the authors of the law, nor can they alter or amend it in any way, much less abrogate or repeal it. They have alone one thing to do with the law, and that is to execute it or to see that it is kept. As the Lord said to the Bishopric and the Twelve concerning the law of tithing, "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment," so it can be said to the elders in general concerning the laws of God, which *they* are to see "kept."

It has been supposed by some that the person who *commits the offense* is to go and be reconciled to the one he has offended. This is all right when the offending one *knows* that he has given offense; but it has often happened that the offense taken was not intentionally given. People have taken offense where none was intended, and those offended, planting themselves upon the ground that the offender should come to them and confess his fault, have nourished hard feelings toward the offender, and, after waiting for him to appear and make restitution, have gone to Bro. A. or Sr. B. for sympathy and have related their wrongs to them and have caused them to feel unpleasant toward the offender, and to blame him, and perhaps to tell his wrongdoing to somebody else who were thus also influenced to feel censorious toward the offender. And so it goes until the whole church knows of it, and the accused is all the while ignorant of having offended at all. Therefore, to cover this ground the Lord said: "And if thy brother or sister offend *thee*, *thou* shalt take him or her between him or her and thee alone," etc. That is, *you* who are offended, shall go to him or her who has offended you, and be reconciled if possible. See also Matthew 18: 15. Now as to the offending one, who *knows* that he has given offense, the Lord said:—

> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5: 23, 24.

It is therefore apparent that *both* the offender and the offended one are to come together and seek to become reconciled. The duty to come together and seek reconciliation is equally binding on both. Remissness in this matter on *either* side is a violation of law. The writer has known of cases where Bro. A. has said, "Well, Bro. B. knows that I have something against him, because he has offended me, and he knows it; therefore let him come to me and confess his fault." But Bro. A. ought to know that the law requires him to go to Bro. B. and "tell him his fault" privately, and give him an opportunity to confess and make restitution.

The writer has heard the same Bro. A. say, "Well, Bro. B. says that I have offended him, why then does he not come to me and tell me my fault between he and me alone?" But Bro. A. does not seem to comprehend that the law requires him to go to Bro. B. when he remembers that Bro. B. has something against him, because of offense given by Bro. A., whether intentionally or not it matters not, A. is required to go and be reconciled to Bro. B. However, in both cases Bro. A. wanted the first steps toward reconciliation to be taken by Bro. B. when he was required by the law to take the first steps himself. If both would comply with the law they would meet halfway, and neither party would be more humbled or humiliated than the other. In most cases both parties are more or less in the fault.

But where one party alone is in the wrong the innocent party would most likely be in a better state of mind to go to the transgressor and tell him his fault and give him an opportunity to confess his wrong, than the offender would be to go to the offended one, and make confession; and it would justify the offended one in the eyes of the law and would leave the offender without excuse. The work of the offended party is then done, save that he afterward puts the matter in the hands of the teachers, who, acting not in the name of the offended individual, but in the name of an offended God or the

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offended Lawgiver, seeks to have the offender humble himself and confess his fault, which if he fails to do, he is to place the matter before the elder's court and prosecute the case in the name of the Lord and in behalf of the church; and if the offender will not hear the church, through its representatives—the elders—then he is to be sentenced to excommunication and the church is then to lift up its hands against him, that he may thereby be "cast out."

It does not follow that either the offended one,—the teachers, the elders, or the branch are influenced in the least degree by malice, ill will, anger, or even by indifference toward the offender,—for they do what they do to be "justified in the eyes of the law," "that God may be glorified" and that he be not offended, and to honor the law and the cause of God. In fact the offended one should not permit the case to pass out of his or her hands into the hands of the teachers so long as there is in him any ill feeling or hardness of heart toward the offender, and he should be sure that he forgives him for his wrong doing as an individual before he prefers a charge against him before the teachers and then only because the offender will not repent and confess his sin, and because the law of God requires him to bring him before the church.

But when in ill will, even in malice, in anger, and in a revengeful spirit, an offended party should bring his trouble before the elders and multiply his accusations, for the simple purpose of punishing his enemy, and to secure his expulsion and disgrace, then such a prosecution is ungodly, unbrotherly, and is even devilish. A court of elders is not designed of God as a Star Chamber arrangement or as an Inquisitorial Council, before which the guilt of the accused is sought to be established at all hazards; but it is simply a court of inquiry where the simple facts in the case are to be reached and the guilt or innocence of the accused is to be established according to the facts in the case. To this end every opportunity should be afforded the accused to establish his innocence, to vindicate his cause, or to comprehend his error and to amend his ways as the case may be.

When a couple of brethren (?) bring charges and counter charges against each other, and seek by pettifogging and by using all the quirks and turns that they may see in the law and take advantage of technicalities, so-called, to get the advantage or upper hand of each other, the elders should dismiss their personal charges and proceed to deal with both as disorderly characters, deprive them of office if they hold any, and sentence them to expulsion if they do not repent, confess, and become reconciled. Ill will, hardness of heart, bitterness of spirit, and desire for revenge exhibited under such circumstances or on such occasions prove that both are under condemnation before God, are in sin, and deserving of punishment.

Every step taken—first by the offended one, next by the teachers, next by the court of elders—should be taken with but one object in view, namely, the conversion of the sinner from the error of his way by his repentance and confession. Only when these efforts have failed to bring about a penitent spirit and a reformation of character in the offender should the elders request the church to lift up hands against him and thus cut him off from the church.

A word about *repentance*. It is asked, How often can the church forgive a transgressor of the law, who confesses his fault and says he repents? It is our opinion that the nature of the offense should determine that matter to a great extent. Adultery can only be forgiven *once*. Heresy, according to Paul, can be overlooked the second time only, or, as he says:—

> A man that is a heritic, after the first and second admonition, reject.—Titus 3: 10.

Paul had warned the Corinthians and had admonished some of them for "the uncleanness and fornication and lasciviousness which they had committed." He said that when he came to them again, that is, the "third time," "I will not spare."

The church must consider that there is not only the sinner *in the church* to save, but that the honest in heart who are outside of the church are not to be kept out by the church retaining in membership the person who is repeatedly transgressing the laws of morality.

The writer can think of a score or more branches where persons who fully believed the doctrine and were willing to unite, and who would be a benefit to the cause if they did unite with the church, who have said that they could not consistently fellowship certain ones who were kept in the church but who were clearly unworthy of membership.

Has the church the right to retain in the church those who are stumbling-blocks, not only in the way of numbers of honest people outside the church but who are also rocks of offense to many inside?

Why should the church retain any man or woman in membership, who, unless they fully and positively repent, "cannot inherit the kingdom of God"? The mere fact of a man's name being written in and retained upon the church records will not save him. He must not only believe and obey the gospel, but he must also deny himself of all "ungodliness and worldly lusts," and "live soberly, righteously, and godly, in this present world," in order to be saved.

Mercy is a divine attribute, but so is *justice*. And while we extend mercy to the transgressor in the church let us be merciful to the law of God and to the cause of truth and righteousness. We are to have mercy also upon the weak ones in the church, and upon the young and impressible ones, who can be influenced by the evil doer by precept, perhaps, as well as by example. Let us also have mercy upon the honest seekers after truth who are kept out of the church by the evil conduct of some inside. It is better to "purge the old leaven" than to suffer it to leaven "the whole lump." It is the opinion of the writer that in all offenses, save adultery and heresy, not more than the third offense should be overlooked, and in some cases no more than the second should be forgiven. In some, such as murder, obberry, theft, and lying, the offender should be at once delivered up to the laws of the land.

SACRAMENTO, California.

MYTHS OF THE NEW WORLD.—NO. 7.

BY WILLIAM WOODHEAD.

THE AGE OF THESE ANTIQUITIES.

Mr. Priest says:—

The reader may recollect, we have elicited an argument, from the age of the timber, or forest trees, growing on the mound, at Marietta [Ohio], proposing to show the probable era when the country became depopulated; and come to the conclusion, that at least, about thirteen hundred years have passed away since that catastrophe.

This would give about five hundred years from Christ till the depopulation of the ancient western country; so that, during the lapse of those five centuries, a knowledge of what had been propagated at Jerusalem about Christ, may have been, easily enough by missionaries, traveling philosophers of the Romans, Greeks, or of other nations, carried as well to China, as to other distant countries, as we know was the fact.—American Antiquities, pp. 180, 181.

So Mr. Priest argues to account for the *cross*, "the emblem of the Christian religion," being found on the breast of this person under this mound.

Men may figure out by the age of timber about how long it is since the Ohio Valley became depopulated, if they can ascertain for a certainty the number of generations of timber that have lived on a given spot. Ohio was formerly a forest. (Ancient America, p. 50.)

There are few traditions relating to these mounds among the Indians, who generally deny that they were the works of their ancestors.—Prehistoric America, p. 110.

The skulls in the mounds are believed to represent two types of men.

These characteristics are met with in most skeletons of the so-called Mound Builders, and they may even help us to distinguish between their bones and those of the more modern Indians, who often appropriate for their own dead the tombs of those who preceded them.—Ibid., p. 481.

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One of the most ancient skulls which can be attributed to the mound period was discovered in the county of New Madrid, Missouri, under a mound which contained numerous human remains. This skull lay at a depth of about thirty feet and from the mound rose venerable trees, the offspring of a yet more ancient forest, for their roots clasped the old trunks of their predecessors. Since the erection of this mound, the Mississippi had accumulated alluvial deposits to the height of six feet. Near by was picked up, under identical conditions, the tooth of a mastodon. Everything points to the conclusion that the original owner of this tooth was the contemporary of the man with whom chance had associated him in a common tomb.—Ibid., p. 482.

The extent of the territory occupied by the builders of the mounds in Central America, with the number of mounds erected by them, proves the great length of their existence.—Ibid., p. 85.

We are very far from believing the Indians of the present time to be the aborigines of America; but quite contrary, are usurpers; have, by force of bloody warfare, exterminated the original inhabitants, taking possession of their country, property, and in some few instances, retaining arts learned of those very nations.—American Antiquities, p. 93.

Mr. Baldwin says: "Far more than two thousand years, it may be, must have elapsed since they left the Valley of the Ohio," (Ancient America, p. 73,) while Mr. Brinton speaks of "the dispersion of the mound builders of the Ohio valley in the fifteenth century." (Myths of the New World, p. 30.)

"From the ruins of Nineveh and Babylon," says Mr. Gliddon, "we have bones of at least two thousand five hundred years old; from the pyramids and the catacombs of Egypt both mummied and unmummied crania have been taken, of still higher antiquity, in perfect preservation, nevertheless, the skeletons deposited in our Indian mounds, from the Lakes to the Gulf, are crumbling into dust through age alone."—Atlantis, p. 383.

Many of the mounds are completely occupied with human skeletons, and millions of them must have been interred in these vast cemeteries, that can be traced from the Rocky Mountains, on the west, to the Alleghenies on the east, and into the province of the Texas and New Mexico on the south: revolutions like those known in the old world may have taken place here, and armies, equal to those of Cyrus, of Alexander the Great, or of Tamerlene the powerful, might have flourished their trumpets, and marched to battle over these extensive plains filled with the probable descendants of that same race in Asia, whom these proud conquerors vanquished there.—American Antiquities, p. 55.

We can see their vast funeral vaults, enter into their graves, and look at their dry bones; but no passage of history tells their tale of life; no spirit comes forth from their ancient sepulchres, to answer the inquiries of the living.—Ibid., p. 55.

Would we believe a message of that kind? That would be a revelation. If a "spirit" should tell where the history of these millions could be found, what a cry of imposture we would hear from the preachers.

The long existence of the Mound Builders is proven, not only by the timber of two or more generations, and the great age of the bones, but from the fact that they reach from our northern lakes southward into Central America.

Father Acuña tells of countless tumuli in the Terraba plains of Costa Rica, the centre of a once numerous population. Other tumuli, no less numerous, bear witness to ancient history in the desert stretching all along the Mosquito coast of Central America. Near the Balize River mounds raised in honor of the dead and surrounded with circles of stones recall the cromlechs of the old world.—Prehistoric America, p. 83.

Mr. Baldwin says:—

That appears to me the most reasonable suggestion which assumes that the Mound-Builders came originally from Mexico and Central America. It explains many facts connected with their remains. In the Great Valley their most populous settlements were at the south. Coming from Mexico and Central America, they would begin their settlements on the Gulf coast, and afterward advance gradually up the river to the Ohio Valley. It seems evident that they came by this route; and their remains show that their only connection with the coast was at the south. Their settlements did not reach the coast at any other point.

Their constructions were similar in design and arrangement to those found in Mexico and Central America. Like the Mexicans and Central Americans, they had many of the smaller structures known as *teocallis*, and also large high mounds, with level summits, reached by great flights of steps. Pyramidal platforms or foundations for important edifices appear in both regions, and are very much alike. In Central America important edifices were built of hewn stone, and can still be examined in their ruins. . . .

The explanation appears to me very manifest. This method of construction was brought to the Mississippi Valley from Mexico and Central America, the ancient inhabitants of that region and the Mound-Builders being the same people in race, and also in civilization, when it was brought here.—Ancient America, pp. 70, 71.

This colonizing extension of the old Mexican race must have taken place at a remote period in the past.—Ibid., p. 73.

This is the theory of the Book of Mormon exactly; only that book got about forty years the start of Mr. Baldwin. It teaches that the Jaredites moved up into Mexico from Central America, and that they were a "warlike race," their last battles being fought south of our great lakes, the "hill Ramah" of Ether 6: 6 being "the same hill where my father Mormon did hide up the records unto the Lord which were sacred."

The hill Ramah of the Jaredite history is the hill Cumorah in Nephite history. So that the great last struggles of both Jaredites and Nephites were in the same regions; namely, Western New York. This will account then for the great number of "enclosures" in that region; two hundred and fifty of which are to be found in New York "resembling our modern fortifications." (See Prehistoric America, p. 85.)

Those ancient warriors, as Mr. Priest suggests, did lead over there "extensive plains" their armies, (see Ether 6:4,)—the plains of Agosh. Yes, sir; they did flourish their trumpets.

Wherefore Coriantumr did gather his armies together, upon the hill Comnor, and did sound a trumpet unto the armies of Shiz, to invite them forth to battle.—Ether 6: 5.

They did have a Cyrus, and an Alexander the Great, "or of Tamerlene the powerful."

And it came to pass that Shiz [the rival of Coriantumr] pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities thereof [they were of wood likely]; and there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land, Who can stand before the army of Shiz? Behold, he sweepeth the earth before him.—Ether 6: 5.

Those inclosures for defense which were found south of our great lakes are a witness of a Shiz, or a Coriantumr, a Shared, and a Lib, and of the long wars of the Jaredites. They were not thrown up for defense against a foreign and strange enemy. Their great number proves that the struggle was long and severe.

(To be Continued.)

GOD'S ELECT.

I will take my text from the Inspired Translation. In Matthew 24th chapter, commencing at the 23d verse, we find the following language:—

For in those days, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you for the elect's sake. And you also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass. But the end is not yet. . . . And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. . . . Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.—Verses 23–25, 32, 35.

Jesus here told his disciples that the generation in which the gospel should be preached in all the world prior to his coming, was the generation in which the false Christs and prophets would come, and if possible deceive the very elect. "Behold, I speak these things unto you for the elect's sake."

I hear marvelous testimonies and wonders from the people here in the valleys of the mountains, and it would naturally cause a man to stop and consider whether it be the right church or not. The best conclusion to arrive at is to stand behind the written word, and to this we shall refer, dear readers, to see if we can point out the deception of testimony. If they speak not according to the law and the prophets it is because there is no light in them.

In the first place, every so-called follower of the gospel under Joseph Smith believes that this is the generation in which the gospel is to be preached prior to the coming of the Son of Man. We shall look within God's word to find who the elect are. "Behold, I speak these things unto

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you for the elect's sake." We find in Doctrine and Covenants 34:5,

And a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure.

Here God says that the Scriptures that he is about to give are for the salvation of his elect.

Again, later on in the Doctrine and Covenants, 42:15, it is written:—

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

God distinctly points out that it is his people that are to teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Now, dear readers, remember it is written,

Although the days will come that the heaven and the earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.—Matt. 24:36.

God says that he will preserve those scriptures in safety that are for the salvation of his elect, and then it was his people that were to teach them. Let us turn to history and see what the position of the two churches has been.

For in those days, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant.—Matt. 24:23.

We have found out that who God covenanted with should be his elect. Now what has been the attitude towards those scriptures, by a people that have been led here to the valleys by President Young? President Young rejected them and caused that his followers should do the same. They stood on the grounds that they were not completed by the Prophet Joseph. I shall not refer to *Times and Seasons* for prophecy; I presume all of you are acquainted with the many predictions of their completion, but I will draw your attention to the Doctrine and Covenants of January 19, 1841, section 107:28:—

If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth.

By this it is seen that it was God's will that the New Translation of his holy word was to be published to the inhabitants of the earth. "The scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect." This was given in 1830. Then he tells his people that they shall hold their peace concerning them and not teach them until "ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men." Now we find that the commandments have come, that it was his will that they were to be published to the inhabitants of the earth. If there had been no other word than this, it alone is sufficient to show the scriptures were given, "as they are in mine own bosom, to the salvation of mine own elect." The evidence shows that they were completed as God would have them to be, but the evidence also shows that the people that brought them forth and published them to the world, were and are the accepted people of God. The bringing forth the scriptures by the Reorganized Church has as much weight to show the accepted Church of God as did the bringing forth the Book of Mormon by Joseph to show that he was commissioned of God to establish his church upon the earth. The only difference between the two promises is this: The Nephites had to wait about two thousand four hundred years from the time Nephi made the plates, "for a special and wise purpose," for them to come forth by way of the Gentiles. On the other side the sun has hardly set, so to speak, before the promise comes to God's elect. We are living in a day that God will cut short his work in righteousness.

Some people ask me, Do you believe that the Utah church has the false prophets that Christ spoke of in the generation that the gospel was to be preached prior to his coming? Yes, indeed, I do believe that they partially fulfill that prediction of the Son of God, for no other people could show such signs and wonders as could a people that were once in *the faith* but were rejected through transgression.

Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive *my law*, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and, behold, I come quickly; and ye shall see that *my law* is kept. He that receiveth *my law* and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is is not my disciple, and shall be cast out from among you.—D. C. 41:1, 2.

Now, dear readers, you see that God was going to give his law that his people should know how to govern his church and have all things right before him. "And I will be your Ruler when I come." Let us see what part of that law is which Christ was to give for the governing of his church. "And ye shall see that *my law* is kept." Turn to Doctrine and Covenants 42:7:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny *the faith*, and shall not have the Spirit; and if he repents not, he shall be cast out.

O ye people of Utah, what are you doing out here? If you would believe the word you certainly could not help but see you have denied *the faith* and that is why you are cast out. "He that saith he receiveth" *my law* "and doeth it not, the same is not my disciple, and shall be cast out from among you." God was going to cast those out from among his church that claimed to believe in his law and did it not. I would ask you elders of Utah, Has not the casting out been your portion? O people of Utah, I cannot accept your testimony to be the accepted church. Although you do many marvelous works and wonders, you are deceived; you are out of harmony with God's word.

For it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—D. C. 64:7.

My heart rejoices when I see that though some of God's people denied *the faith*, still they shall be brought back in his own due time if they will harden not their hearts and stiffen not their necks against him.

And pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them. —D. C. 105:5.

The Twelve would not need conversion if they had been in *the faith* and had kept the law that was to govern the church till Christ comes.

Now, dear reader, I leave these thoughts with you, hoping they will be of benefit to others as they have been to me. Be earnest and faithful in keeping the commandments of God, search the scriptures and become acquainted with them, and bear it in mind that he that came that we might have light and have it more abundantly, said, "If ye love me, keep my commandments."

Yours in bonds,

JOSEPH B. SMITH.

SALT LAKE CITY, Utah, March 3, 1900.

"A LATTER DAY SAINT'S HOME."

It is an old but a true saying, "There is no place like home." However humble it is, no matter if poverty does exist in it, if it is the spot where the Spirit of God remains, where the dear wife and fond children are, and a father who is a man in every respect; a home where God's Spirit is continually, where love exists in all the members, where songs of Zion are

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sung, where prayers are offered morning and evening in family worship, where unselfishness exists in all the members, where each one studies each other's comfort, good, and pleasure, is hard to find. This should be the case in every saint's home. This cannot be brought about in one day, or week, or probably a year; but should be constantly aimed at.

My heart has often throbbed for oppressed wives and children, under the cruel hand of a heartless father, who never has a kind word for any, nothing but a growl and command to do this and that. I have seen homes where the father would permit the wife to carry water from a distance, split wood, feed calves, milk cows, and do all manner of outdoor work, while she had a family of children, some small enough to call babies, generally lugging one on her arm, and never having time to half take care of them. How on earth do such men (if you could call them men—I fear they only have the size of men and really don't know what it takes to constitute a man) expect to retain the love that that dear girl once had for him. Surely she says within her heart, "You cruel, unkind man; little did I think when you ran after me and made such promises that you would sit and see my physical frame twisted, deformed, and displacements come to those weaker parts of my body by lifting, straining, carrying water so far, helping you lift off hay racks, wagon boxes, load and lift beyond that which is reasonable, besides doing all my own housework, cooking for you and hired men, do all my own washing, churning, scrubbing, and house cleaning, and if ever I get time, sewing, knitting, teaching the children to pray and sing, and educate them in Sabbath school *Quarterlies*."

If all this is not done by this dear wife, some one will say she is lazy and slothful. When the neighbors come to see her they find her asleep in the rocking-chair, with a child on her breast, tired out. Now I ask, Is this not a common picture? My eyes have beheld such pictures.

How can that mother and wife love with all her heart such a character? To my mind such men deserve to live alone; they don't deserve a wife; they are without natural affection, and of the class spoken of by Paul in the last days. Have we got them in the church?

"What is a wife for," you say; "a doll? Will you expect her to sit around, hire a girl, do nothing?"

Now reason on this. Does God expect us to commit suicide? Is not the former picture a true one—the next thing to killing the body? If a man loves his wife, will he see her worked to death? No; if he loves her as he should, he'd hire her a girl. He'd split the wood, dig a well, build a wood shed, dig a cistern, milk the cows when consistent, feed calves and pigs, water the cattle, and study her comfort in all things; and be temperate in all things, constantly studying her comfort, making everything comfortable about the house, convenient, and in such a way as to help her. Instead of leaving her to educate the children in the gospel, let her sit and knit, or sew, while you spend a short time telling the children the gospel plan and help them get ready for Sunday school, and do always those things which belong to a man around home.

I am sometimes ashamed I am a man, when I see such things. Poor women don't get fair play. When used that way for years they think all men are like that. I have heard married women say, "If I were single again, I'd never marry; no man would ever get me." Now the trouble is they did not get a man; they only got the shape. It is seldom you see a woman unreasonable to a good man; but I'm sorry to say it is often that we see men unkind to good women. Surely woman is far ahead of man in purity, virtue, kindness, sympathy, love, and humility.

To make home pleasant and happy unselfishness must be practiced by the head of the house. First practice and then teach. Don't teach one thing and practice another. If you use tobacco, don't mention the bad use of it. If you swear, steal, lie, cheat, and are a crank, don't say a word about religion to the children, for they will despise you. First show the example, and your teaching will be effective. A man who is a crank with his wife and children don't love them. A man has a wonderful influence over his wife and children if they see him do right. The children will imitate. I heard a little boy in the church say, "Pa, if you would start to smoke, I would too." If a man wants his wife to love him he must first show by kind words and actions that he loves her. My mind now comes to those thoughts:—

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

If we wish our children to love us we must first love them; and if we love them, and they love us, that is the key to the way to train them. We should hold family worship, and each take turn in vocal prayer. Pray ten minutes and practice ten hours. At meal time is a good place to have a nice family talk. Let each in turn ask the blessing. Discuss the topics of the day. Speak one at a time. Don't shut your child off when in conversation unless by something of importance, and then apologize for interrupting. Children are individuals, and like to be so recognized. When a child asks a question, never say, "Don't bother me," or answer him in such a way, because a child is a born questioner, and that is your opportunity to educate him. When you see a child full of good questions you ought to be proud, for you can soon make a preacher out of him.

A child can be taught to practice the law of tithing from six years and up. Give him work to do, and encourage him by paying him well. Then is your opportunity to plant the law of tithing; help him to thoroughly understand it, and allow him his agency in paying it. It will cultivate unselfishness in him. Tell him stories of history, of ancient prophets, and let most of your home talk be the gospel.

I know a family of Saints where the children from four years up pay their tithing—father, mother, and all. In order to teach them the law, this man first practices it himself, then begins in a proper way. He gives them good wages for sawing a few sticks of wood. It teaches them to work, and encourages them, and teaches them the value of money. I have seen them sweat and work by the hour to earn five cents. Now they always pay the Lord one tenth.

The same parent offered one dollar each if they would work hard to pass school examination. When the time came two of them passed. And to show you how unselfishness is being stamped upon them, the oldest, nine years old, first pays of his own free will, ten cents tithes, twenty-five cents offering, then buys his mother a present which cost fifty cents, then treats his father to five cents in candies, and only keeps for himself ten cents. The other boy pays ten cents tithes, twenty-five cents offering, and spends the balance on his own school books, of his own freewill, which shows he has an interest in his father's welfare. That was surely a pattern. Now this, no doubt, is a constant thing, and was not planted upon their minds at once. To show how it is done, the little girl at four years, seeing and hearing the subject spoken of, not being old enough to grasp the understanding of tithing, got a few coppers gathered, and of her own free will came to her father, and said: "Pa, here is a copper for the Lord."

Now these are facts which I have seen. This is teaching them to overcome selfishness. They will grow up to be generous, and will bless others. It will be no trouble for them when Zion will be gathered to lay all at the apostles' feet. People who do not practice and cultivate a generous spirit will find it hard when the time comes to lay down all they have to be equally divided. They will not stand the gospel hammer. We are all spir-

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itual stones in the temple. Will we stand facing? If not, our position will be in the back wall.

Let us study to make home happy. If we live for the Spirit of God it will teach us how to act and conduct ourselves at home and abroad. Let us be Saints at home, and it will be seen by all people. Let us take turn about in going to conferences and to prayer meetings, if home cannot be deserted. Let us study the feelings of all in the home, and God's Spirit will be invited in our homes. Kind thoughts, kind words, kind deeds. If we want to know how much religion a man has, go and live with him at his home awhile. Don't be a saint abroad and a devil at home. God will despise you. Let the gospel be the chief subject to talk on.

In the Book of Doctrine and Covenants we are told if parents neglect to teach children, both by example and precept, the law of the gospel, the sins will be required of the parents. Let us beware how we build the young characters.

Parents, let us make home pleasant by constantly striving to be patient under all trials. No home will be free from Satan's temptations. He will enter and try to spoil your nice home. By constantly striving to keep the law, the sweet Spirit will come, and all will be sunshine.

It is not to find fault with any I write, but to express my views on what a home should and could be, hoping it will offend none, but rather beget within us fresh desires to make home happy, and entice God's sweet Spirit to come and remain with us.

Yours in the conflict,

GEORGE BUSCHLEN.

ARTHUR, Ontario.

Letter Department.

BEVIER, Mo., May 21.

Editors Herald:—I have been reading the report of the committee on song book at last General Convention, at Lamoni, Iowa. It must be discouraging to the committee to see the lack of interest taken in furnishing music for the book. Perhaps there is a just cause for this. Not the musicians alone are to blame for this, but the poets, too. They have neglected their part in furnishing hymns for the musicians to set to music.

It is not often that we will find one person gifted with the two talents. Music is one gift or talent, and poetry is another; hence if the musician is only gifted in music, he has to wait until some poet will furnish him poetry. A carpenter can build a house when he has the material; the musician also can compose music when he is furnished with hymns.

I think I am justified in locating the blame mostly with the poets. Since the appointment of the committee on song book at the General Convention, at Lamoni, in 1898, I have not received a single hymn from the committee, nor from any of the Saints; but I have been asked frequently by the committee to compose music for the book. Hymns were not once mentioned. Hence, I was not surprised very much when I read that the committee reported so little had been done towards the completion of the song book.

The lack of hymns has prevented the writer from furnishing the committee with more pieces. I was compelled to compose hymns for the few manuscripts which I did send. To remove this obstacle that hinders the progress of the intended song book, a contribution of good hymns, properly adapted to our faith, should be sent to the music committee. If any brother and sister gifted in poetry, feels interested in this movement, I would kindly solicit a good, original Sabbath school hymn sent to the address below. Wake, up poets; the musicians are waiting on you! Wishing the book a success, I shall continue my interest as one with all the lovers of music.

J. T. WILLIAMS.

P. S.—Address to Box 444, Bevier, Mo.

GREENSBURG, Ind., May 22.

Editors Herald:—Brn. Geo. Jenkins and Wm. C. Marshall have been in our midst, making my home the base of operations, as the would-be pious people of the different denominations have closed their doors against us. However, we hope and pray Greensburg may be another Nazareth, out of which good will come, as we realize there are some with honest hearts in this city.

It is with pleasure I can say we are still in the faith; but we realize it is so easy to drift away from the right, to move along wrong lines, to indulge in dangerous extremes, to go too fast or too slow. May God give us light and a willingness to walk therein.

We became acquainted with this work at Zonker, Douglas County, Missouri; and today, as memory fleets back over the events of the past it brings before us many instances wherein the marvelous power of God has been displayed through the gospel. We came here four years ago, and when no one here knew anything of this latter-day work. Many had read Beadle's work on Mormonism; and we were laughed at and scorned by some, and others called us Mormons. But we prayed for them, and prayed for an elder to be sent here. We also scattered papers and tracts, and the outcome was that we got some interested who seemed to think we were all right.

But the work here is not very flattering; they want anything but gospel truth. Many of comprehensive minds and reasonableness of character are compelled to desist from their adherence to the corrective spirit of rule by the clergy who say, "Don't go to hear the Mormons; they are the same as those in Utah."

While many are misled, we hope the truth may be pictured out to them by the servants of God imbued by the Spirit that leadeth unto all truth.

Brn. Jenkins and Marshall are kindly remembered by some of my neighbors, and often have I been asked when will they ever get round to see us again. They were blessed with the Spirit, and those who heard were made to realize the power of God. One old man told me today he would go a long way to hear such preaching. Said he and his wife will go with me to Wirt sometime this summer.

The above-named brethren visited Rushville from Saturday till Tuesday, and were permitted to speak in the Baptist and Methodist churches. They have taken the hand of two for baptism. They stopped with us again, and spoke three times as they returned on their way to New Marion.

I feel to rejoice, and am truly glad that the time has come when a few have been made to sing praises in this part of God's vineyard, with a desire to receive more light. I do wish and pray that some will unite with us. We have been alone here so long it would be so good to have others of the precious faith to associate with.

May our heavenly Father give us his Spirit and grace. Praying that the Spirit of God may guide us, and that we may have an interest in your prayers that we and our children may see the redemption of Zion, and hoping to continue steadfast in the one faith, I am, Your brother,

HENRY H. MONTGOMERY.

MCNEILL, Miss., May 21.

Editors Herald:—Some days ago I was meditating upon Zion. (See Heb. 12: 22; Ps. 87.) In a night vision I was permitted to see the city. It would be impossible for me to describe the city as it was shown to me. Most wonderfully clean she appeared, her buildings being of a most substantial kind. Her streets were the widest I have ever beheld.

While I was viewing the city with its wide and straight streets, I beheld corn growing in the streets, and I began to wonder why that was permitted in such a great city. A voice spoke to me and said: "Because the elders have sown corn in the streets it is not doing well."

I was troubled to know the meaning of the voice. It is yet a mystery to me.

Another cause for wonder was that there were very few inhabitants in this wonderful city. Ah, very few! The city was ready, but only a few of those who were to occupy it were prepared.

Very truly,

A. L. LIVINGS.

PLANO, Ill., May 21.

Editors Herald:—Since General Conference I have been busy doing ministerial labor in Plano and Sandwich. At the latter place the church is left without a pastor or preacher, Bro. George Howard, the president of the branch, being gone to Joliet to work. So by the earnest request of the Saints residing there and the consent of the sub-missionary in charge I have consented to remain in this vicinity for the present and labor, as it is in my field of labor. Most of the Saints in both branches seem to be earnest and are striving to be faithful.

The union memorial services of all the

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churches of the city of Plano will be held this year on May 27, at the stone church. It is expected that Elder F. M. Cooper will deliver the sermon on that occasion.

Ever laboring and trusting in Christ, the Savior, for the ultimate triumph of the gospel, I am, In gospel bonds,

ELI M. WILDERMUTH.

MINNEAPOLIS, Minn., May 25.

Editors Herald:—Arrived in this city April 29. Was well pleased with my mission. The climate so far is very pleasant. At first we held meetings at the homes of the Saints. About two weeks ago we secured a very fine location for the gospel tent, on lots furnished free by the Minneapolis Trust Co. It is in a good neighborhood. Brn. Stedman, Hayer, and self have occupied of evenings for two weeks, with steadily increasing audiences. Some few are investigating. It is difficult to get the pleasure-loving people of this city to heed our message. The lakes and resorts attract the great mass of the people.

Satan is doing a big work in Minneapolis. The people care so little for the things that are true and abiding. Ungodliness and iniquity is on the increase. The world—socially and industrially—is growing worse and worse. The poor are becoming poorer, and the rich more opulent and cruel. All that we can do is to try to stem the great tide of lawlessness and irreligion, and get for our pains the scorns and buffets of the world.

Our hope is in the great future when Christ shall smite and destroy these wrongs and evils, and bring about the reign of order, equity, and peace.

Field-marshall (I. N.) Roberts is in the northern part of the State, where we expect to join him soon.

We expect a good time at the reunion at Perham, beginning June 16. All who can should attend.

We are hopeful of a successful year in gospel work. We expect to keep busy and take the gospel to as many places as we can find openings.

I shall leave the city this week, and my address will be Perham, Minn., until I select a permanent one.

In gospel bonds,

JAMES M. BAGGERLY.

SLOAN, Ia., May 25.

Editors Herald:—Several months have elapsed since I have penned a communication to you for the pages of the *Herald*, and hereby apologize for such neglect.

I believe I was laboring at Persia when I last wrote in January. My labor there was very effectual, being associated with the Holy Spirit, and the united support of all the branch officials. Three were baptized, and many testified to having received help from God, and their joy in God's service was increased. The spirit of liberality was largely exercised, by which the attire of the missionary was enewed.

My labor here previously was in reply to an attack made on the faith by a Christian (?) and M. E. minister, unequally yoked together to oppose us, during which defense much prejudice was removed, and I enter upon the services here now with an expectation of less opposition than heretofore, or, if opposition is shown, in a less public way.

Just previous to General Conference two elders of the Brighamite faith came to Magnolia and applied for the church, and were granted it under the conditions that one of our representatives reply the same night. I was selected to reply, and greatly enjoyed laying before my neighbors and church associates the apostasy of the leaders of that people, and the deception the representatives of that church were practicing. The confession was made that I had forced them to defend the doctrines of polygamy, blood atonement, Adam-god theory, and a denial that Jesus was conceived by the Holy Ghost. A very unsatisfactory defense they made of it, even to themselves, judging from their appearance, and their refusal to continue any longer.

Several features of General Conference I enjoyed, and trust that other features not enjoyed by me may, in the carrying out of measures adopted, result in good to the cause in a general way.

Upon my return home I found myself in need of some rest, and sought it in assisting in making garden, cleaning house, etc. I found my wife's health better; but as yet she is not entirely relieved from the severe attack of inflammatory rheumatism she underwent for several weeks, the severity of which was minimized largely through prayer and anointing with oil.

I just closed a series of meetings about eight miles from home, which has resulted in sixteen baptisms, the blessing of six children, and a much better understanding of duty to God, and each other. The Spirit bore witness of the truths presented, and directed in the services in manifold ways. Was assisted by Elders J. C. Crabb and G. M. Scott. The results now seen are largely due to others, especially Bro. and Sr. Don B. Coffman, and the efforts now being made in sustaining a Sunday school in which is taught the faith of the church. Previously to my labor there regular services had been held for several months, first beginning by Elder A. M. Fyrando previous to his illness, and continued by Elder G. M. Scott, who will continue to look after the work there.

On Monday last I returned home for a rest of a couple of days, and found that Bro. Fyrando had had, and was then enduring, one of the most severe attacks of a nervous character that he had ever experienced. But, thank God, in answer to prayer and fasting, and administration he was able to be out again on Wednesday afternoon when I left home.

Expect to raise the tent and begin services tomorrow night to continue about ten days here, ere the district convention and conference, which meets at Little Sioux, the 8th to 10th of June.

I learned on yesterday that Bro. Samuel Wood had gone to Sioux City to be treated for his hearing. This is very sad.

I learn that Bro. Hubert Case has gone on his mission. He is missed from this mission. His labors were much appreciated, and our association was very pleasant to me. I expect to hear of much good being done by him in his new mission. 'Tis pleasant to labor with and after such a one.

As I view it the prospect is excellent for the ingathering of souls; but from present indications the missionary force will be somewhat crippled. I pray that the adversary may not have such power to prevent effectual labor as during the past year, but that God's servants may be blessed, and their families protected.

In hopes of remaining faithful, I am,

J. F. MINTUN.

1862 Springfield Ave.,
SPRINGFIELD, Mo., May 24.

Editors Herald:—I see in *Saints' Herald* for May 9, under the title "Apology," that the *Deseret News* for April 30, contains a letter from Quincy Anderson, in which he states that he never authorized me to let anyone else see that letter or have it published.

Now this letter places me in a wrong position before the reading public. I want to say this: if there were any violations of good editorial law in publishing the letter of Mr. Penrose, Quincy Anderson alone is responsible for it. I have all the letters of Bro. Quincy Anderson which led to the printing of that letter of Mr. Penrose. In the first place I and Bro. Quincy had a number of letters of controversy on "Brigham Young's Adam-god theory," and quoted from Bro. Etzenhouser's book, and in answer to that letter he wrote me February 24, 1900:—

"Dear Friend Henry Sparling:—I take the pleasure today to answer more fully to your two last letters. I have investigated these points more fully. First you refer me to the *Journal of Discourses*, vol. 1, p. 50, and in this number you say Brigham Young taught that Adam was our only God, and that the virgin Mary was not overshadowed by the Holy God. I wrote to the editor of the *Deseret News*, and I send you his answer to me. So Brigham Young did not teach what you said he did."

So you see, Mr. Editor, that letter from Mr. Penrose to Mr. Anderson was in answer to my quotation from Bro. Etzenhouser; and as Mr. Anderson thought that Penrose had flatly contradicted my quotation, he sent me Mr. Penrose's letter to prove to me how our editors misquote Brigham. And in proof of Mr. Anderson's statement Mr. Penrose's letter is signed, "Editor of *Deseret News*."

Now, as I did not have the *Journal of Discourses* to know which statement was true, I sent the letter to the *Saints' Herald*, and asked the editor to publish it and the statement of Brigham, which was done. I saw Mr. Anderson before the letter was published, telling him I was going to have it published, so we would see who was telling the truth. He, with pleasure, said: "I am glad. That is just what I want to see; and if I find that that is a true statement, I shall have done with Utah forever." I suppose he satisfied himself, for on March 17, at our district conference at John's Mills, about twenty miles from Ozark, Bro. Anderson came, having walked twelve miles in order to get there. He expressed himself forever in

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favor of the Reorganized Church. He stated that he had sinned enough since he had been in darkness, that he desired rebaptism, which was granted him, as nothing else would satisfy him.

On my return home I called at his home, and found him rejoicing in the gift of the Spirit, as he expressed it. If he has allowed himself again to be overcome by the same spirit of darkness, we are indeed sorry.

But the brother saying he never authorized the publishing of Mr. Penrose's letter, is a case of forgetfulness. Why should Mr. Penrose object? If his letter contained a true statement he had nothing to lose by a comparison. The *Herald* readers must be the judges, so look up *Herald* for March 14, 1900.

Surely Springfield won't insist any longer that we and Utah Mormonism are the same. I hear that five Utah elders are preaching now in town; and our tent will be going in a few days. The difference will be made plain in the "old town" every night.

Yours in bonds,

HENRY SPARLING.

PAWNEE, Mo., May, 1900.

Editors Herald:—In the editorial column of the *Saints' Herald* for May 25, the editor says: "We hear of much complaint that there are not so many occurrences of manifestations of power now as there used to be in former years," etc. I am of the opinion that something that I said in the prayer meeting furnished the basis for that statement; and as I believe I was not understood I wish to make an explanation. I have heard that some brother accused me of teaching sectarianism. All I have to say to that is that the brother or brothers making such a charge better learn what the doctrine of this church is before making such a charge. I was talking of my own experience, and I gave as a reason for the infrequency of certain miraculous manifestations the change in our condition. Not that the gospel has changed, or that the Saints are not enjoying the comforting influence of the Holy Spirit, but in the early ministry of the church many —or at least some—of the ministry launched out into unexplored fields, among strangers, and had to meet not only with persecution and slander as the ministry do now, but were often pinched with hunger and cold, and sometimes had to lie out in the woods in rain and mud. They did not have the pleasant homes to fall back on that the majority of the elders have now. They had nothing to fall back on but the Master, and that brought greater humility, more earnest pleading, and often most wonderful relief. And it was through such efforts that many of the pleasant homes were established where the weary pilgrim may now rest.

Had it not been that the power of God was manifest in those early days more frequently and in greater demonstration than they are now, I said they could not have endured. I believe this is true of some, at least.

There may be as many or more exhibitions of God's power in the church now as there were then, but there were ten times as many Saints to witness and relate them.

It may be true, as one said, that we have them so common that we do not mention them; but it is only true in part, for I find many who seem eager to mention things now that would not have been noticed much in early times.

However, I was speaking of my own experience, and I can testify that at many times, when it seemed that the whole universe was against me, and the powers of darkness combined with hunger, fatigue, and disappointment to crush me and still the great message I was trying to bear, yet in the very moment of despair God came to the rescue and brought deliverance in a most miraculous way. Yes, in such a way that the circumstances need only to be related to show the wonder-working hand of providence. Such experiences, perhaps, would have never been, had it been that a pleasant home had been near at hand, or within a day or two's walk; but these conditions did not exist then, hence the necessity of great and oft repeated power.

But even the miraculous deliverance that I spoke of was nothing in comparison to the witness of the Holy Spirit that testified of the source whence the deliverance came.

Many of the young men now in the field have never been half tried, and I hope they never will be tried as some have been; but if they are ever put to the test I pray God they may be able to stand and prove themselves heroes in the fight.

I am glad that I can say of a truth that the work is true, and that I have been permitted to bear some humble part in opening the way and making the work easier for those who shall follow.

There is nothing that brings a man so close to God as to find himself away among strangers, and scored and persecuted and destitute, and then to find every door closed against him, no eye to pity, no shelter to cover him. Then when he goes to God he will go in earnest, and his blessings will be according to his closeness to the source from which his blessings come.

Yours for truth,

J. C. CLAPP.

WHEELING, W. Va., May 25.

Editors Herald:—It is so seldom that any communication from this place appears in your columns that the elders who have labored here in days gone by and are now in distant fields may think we are spiritually dead. While the work has not made as rapid progress as I would like, yet the seed sown here by many of the faithful servants of God has not been sown in vain. There is quite a number who are living faithful to their covenants and seeking to honor God in their lives and to help build up his kingdom on earth.

But Satan is never idle; and through his cunning devices some are hindered from doing the good they started out to do. I think experience has fully demonstrated to us that when Saints neglect their duties they not only lose the blessings God has promised to the faithful, but they are easily influenced to do service for the evil one, thus retarding instead of advancing the cause of Christ. Only the diligent and faithful will be blessed in their work.

Our Sunday school is accomplishing a good work in instructing the youth both in and out of the church. As a result of the Sunday school, or partly so at least, five more went forth in obedience to the Master's command and were baptized on the 19th inst. by the writer. They were confirmed on Sunday following, Elder Joseph Wayt assisting in the confirmation. A spiritual time was enjoyed by a good attendance of the Saints. All of the five were young brothers, and members of the Sunday school. They were: Bro. Smith's two sons, Gomer M. and Leroy E.; and Bro. Thomas' son, Clarence H; also Wm. F. Myers and Ingram McVay, aged 16 and 17 respectively, who are the first of their families to obey. They are truly in earnest; and if they continue as they have begun will be useful in the Master's cause. The truth is reaching the honest in heart. There are others here who desire to obey, but are hindered at present. May God speed the right, and bless and strengthen his people in every conflict with sin.

Your brother in Christ,

O. J. TARY.

Original Poetry.

I'LL SING OF HEAVENLY FAVOR.

Tune: I Love to Tell the Story.

I'll sing of heavenly favor,
Bestowed on earth below,
Of God who lives forever,
Whose course no changes know.
For he to man has spoken,
Like as in days agone,
Before his covenant broken,
His Spirit was withdrawn.

Chorus:—

I'll sing of heavenly favor,
Of God who lives forever;
Whose Spirit failing never,
Reveals his will to man.

I'll sing of blessings given,
To man in latter days,
Of Satan's darkness driven
Before the light we praise,
Of gospel gift reviving,
The gift to man long lost,
As faithful Saints are striving
To keep the Holy Ghost.

Chorus.

I'll sing of faith and healing,
Of wisdom and of tongues,
Of prophecy revealing
God's work before it comes;
Of knowledge and discerning,
And every gift God gives;
For these the Saints are yearning,
By these the church yet lives.

Chorus.

I'll sing of human nature
Subdued by that divine;
I'll seek for every feature
Of Christ to make it mine.

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I'll sing of virtue, growing
From earth to heaven above,
Of man, perfected, showing
The fruits of heavenly love.

ADAM J. KECK.

MUSCATINE, Iowa, March 26, 1900.

INVOCATION.

Like the dew upon the hilltop in the evening softly falling,
When the willows bright and golden wave their branches to and fro,
Where the long grass by the streamlet, where the katydid is calling,
Bends to dip its shining tassels in the dimpled wave below,
Gentle Spirit, Holy Spirit, come and soothe me as I go.

Like the rain upon the meadow when the clover leaves are fading,
And the wind as from a furnace bids the lily droop and die,
From the west the gentle rain cloud, with abundance heavy laden,
Comes to drop its fruitful coolness from the grey and solemn sky,
Mighty Spirit, potent Spirit, come in answer to my cry.

Mighty source of holy power, bidding flowers of rarest beauty,
Lift their radiant heads of glory in the desert of the mind,
Causing souls of rugged nature to come tamely to their duty,
Gently holding up the weakest with influence wondrous kind,
Thou art welcome as the hand that bringeth sight unto the blind.

Thou art stronger than the earthquake, yet thy working goeth sweetly,
Like the falling of the autumn leaf that flutters through the air.
Thou art very, very precious; may my will forever seek thee,
While I purify my body as a temple of thy care.
In the name of Christ, my Father, grant to answer this my prayer.

DAVID H. SMITH.

NAUVOO, 1864.

Mothers' Home Column.

EDITED BY FRANCES.

OWING to unavoidable circumstances the following communication from the newly elected "advisory board" of the Daughters of Zion has been delayed; but we trust its late appearance will in no way detract from the interest attaching thereto.—ED.

As it seemed good to the sisters assembled in General Convention to select for their "advisory board" such of their number as (because of location) would be able to meet together, some changes in the board became necessary. Sr. Eli Etzenhouser and Sr. Clara Frick were chosen to fill the places of Dr. Bertha Greer and Sr. Audentia Anderson. The consultations which heretofore have been unsatisfactory, because of being carried on through the medium of correspondence, will, it is hoped, by this change, be productive of greater good to the greater number. And while we as a "board," both those newly elected as well as those who have served in the past, regret to part with aid which has been so efficient, we yet trust that the field at large—that field which is ripe for the sickle—will gain in proportion as their hands have been released from this special work.

As we look forth upon the field before us and consider the weakness of our hands, we feel to say to each one interested in this work, "Pray ye the Lord of the harvest to send forth laborers into his vineyard."

As we say, "Each one interested in this work," the question arises, how many of the Saints are interested? If we were to judge by those who meet with us, those who put their shoulders to the wheel to help roll it on, our hearts would be sad indeed. But we do not judge from this, for we know it would not be the basis of a correct judgment. While we are constrained to admit that many are indifferent and some few even oppose the work, we know assuredly that the many are with us *in heart* if not in person. How can it be otherwise? Lives there upon this broad land today a true father, a true mother, who in his or her soul does not desire that their son or their daughter should have better advantages, greater opportunities of fitting himself or herself for usefulness in the world than ever fell to their own lot? Such a parent is seldom if ever found.

If this be true of the world at large, how then can it fail of being true with us as Saints? we who are awaiting and oft longing for the coming of Christ. And if by joining together we may gain the strength which union ever brings—the wisdom which is found in a multitude of counsel, why should you not extend to us the hand of fellowship? Why not come and go with us? Not that "we may do you good," but that we may do each other good. It may be you need us, we know we need you.

Comparing year with year—the present with the past, we feel that the closing years of the nineteenth century have not altogether been unproductive of good; and while we have not accomplished all that we hoped for, and much less than we desired to have done, we are glad to be able conscientiously to say that we believe we have held our own; yes, even more than this, that some advancement has been made; and with a firmer and stronger reliance upon the help and guidance of God than ever before, we turn our faces to the new year of duties, the new century of mighty, unborn events, and pray that we be not found wanting when the Master shall call for an account of our stewardship. Our strength is in the purity of our cause, and so long as we are true to that, God will never withhold his blessing.

ADVISORY BOARD OF
DAUGHTERS OF ZION.

AFTER reading the above we felt to copy the following beautiful lines of the poet, which will help each one of us to realize that "the race is not to the swift, neither the battle to the strong," nor yet to the seeming victor.

I sing the hymn of the conquered, who fell in the battle of life—
This hymn of the wounded, the beaten, who died overwhelmed in the strife.
Not the jubilant song of the victors, for whom the resounding acclaim,
Of nations was lifted in chorus, whose brows wore the chaplet of fame;
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed (?), acting bravely, a silent, a desperate part;
Whose youth bore no flower in its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day,
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown,
While the voice of the world shouts its chorus, its pæans for those who have won—
While the trumpet is resounding triumphant and high to the breeze and the sun,
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat,
In the shadow 'mongst those who are fallen and wounded and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is hapless and whisper, 'They only the victory win
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be to die.'
Speak, history! Who are life's victors? Unroll thy annals and say—
Are they those whom the world called the victors? who won the success of the day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

—W. W. Story.

IS IT not possible for mothers to so train their boys and girls that they will never be accessory to crimes like the following? We believe it is. But certainly it will never be done so long as the little ones see the plumage of these little warblers worn as ornaments by us. Think of it mothers! Can we afford by our example to teach our loved ones such lessons of cruelty?—ED.

THE STORY OF A CRIME.

Here, related in the hard, unsympathetic language of commerce, is the tragic story of a crime against Nature and the Commonwealth:—

"MILFORD, DEL., March 7.—Contracts were closed here today for the bodies of eight thousand birds to be killed for New York milliners at from ten to fifty cents apiece. The contracts call for meadow larks, bluebirds, redwing blackbirds, crow blackbirds, English sparrows and baby owls."

This recital means that a cruel robbery is about to be committed in Delaware—a robbery which is made doubly wicked by the fact that it is perfectly legal. The bird-life of that State is to be sacrificed to the whims of fashion. The farmers are to be deprived of eight thousand of their most efficient crop-protectors and the landscape despoiled of a charm which nothing can replace. The birds called for by this contract are

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nearly all of insect destroying species. They exercise a function in the economy of Nature which is almost indispensable to successful agriculture, and aside from their practical value, they constitute a part of the common property of the people which no person has the right to destroy for selfish purposes. The lark that feeds in Farmer Brown's meadow and nests in Farmer Smith's grove belongs alike to Brown and Smith, but in no greater degree than to the veriest tramp who walks the public highway. The owl that roosts in Grey's forest and fattens on the mice in Johnson's grainfields is the property of the community. So are all the birds of the air. They belong to the people, and whosoever destroys them commits a crime against the Commonwealth.

The responsibility for this monstrous destruction of bird-life is easy to place. The birds would not be killed unless they could be sold.—*Our Dumb Animals.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A. A. Fausett writes: "My wife is afflicted with nervous spells at times; she requests the Prayer Union and the Saints to pray for her, that if it pleases God he will heal her."

Sister Lydia Oglevie of Kansas, desires the prayers and faith of the Prayer Union that if it is the Lord's will she may be healed of kidney disease, and be blessed with the Holy Spirit.

PROGRAM FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 691. Prayer. Scripture reading, Psalm 36. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 489. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"WE need never fear to undertake any work to which God calls us. He never sends us alone. The Spirit is with us as we walk the way God points out. It will assist us to overcome all obstacles, and give us all needed wisdom and strength."—*Cook.*

"Of the building of life God is the architect, and man is the contractor. Since God has one plan and man another, is it strange that there are clashings and collisions?"—*Beecher.*

Children, let us try to realize how much God has done and is doing for us. He has not only created our wonderful bodies and minds, preserved and provided for us, and given us home and loved ones, but he sent his Son, Jesus, to save us from death, and his Spirit to warn us of enemies, and save us from their power, and to guide us that we may be saved from sin, and all its results, which are harmful.

"Which are the more prosperous among the boys and girls of your acquaintance—those who love and frequent God's house, or those who attend neither church nor Sunday school? If you will observe closely, you will find that those who prosper in their studies, who win the esteem of their teachers and love of acquaintances, and have the most true enjoyment in life, generally are of that class who love God's house, and the services held there."

"Let us never forget that the church building has been dedicated to God. Let us do what we can to keep it in good repair, and free from dirt and disorder. When within its walls let us be quiet, reverent, and attentive, realizing that we are in the presence of our loving heavenly Father."

We should go to the church to be with God and rejoice in his presence, not to admire or criticise the preacher, or the superintendent, or the teacher, or even the singers, neither to notice what kind of clothing the people or children have on and comment upon it.

DIFFICULTIES attending Sunday school work:—

The work is voluntary and unpaid.

Little time is devoted to Sunday school work.

Untrained and incompetent teachers.

Irregular attendance.

The study of God's word not relished.

Not sufficient authority in the school.

Proper educational methods generally ignored.

Not sufficient encouragement given it by the adult church members.

Work is not properly systematized.

Competition with a great pressure of outside work.—*Selected.*

Read before Sunday school convention, at Provo, Utah.

"HOW TO CREATE AN INTEREST IN THE SUNDAY SCHOOL."

To create an interest is to awaken a concern, or excite emotion, in those attending in and for the Sunday school. To do this, officers and teachers must be interested and have a love for the work in which they are engaged; and as preparation comes before success, they should prepare themselves for the responsibilities intrusted to them. This done, they should begin at the homes. Persuade the parents not only to send their children to Sunday school but come themselves.

If possible have a committee appointed to prepare the church or school room before the hour of commencing, thus making it bright and healthful by allowing sufficient light and ventilation, and attractive by using a little tact in tasteful decorations.

All officers and teachers should arrive early, not only to set an example to the pupils in regard to punctuality, but to greet each with a handshake, a kind good morning, or smile. These cost nothing, and help greatly in removing that unwelcome, icy wave that is bound to creep in where a crevice can be found.

In remembering the members of your own school, do not be unmindful of strangers and visitors, but make them feel welcome, that they may have a desire to come again. Let the opening exercises be spirited and not dull or lifeless.

A variety of methods should be employed by teachers in presenting the lesson to the class, so that the most important points may be brought out and impressed upon the mind of the pupil. Do not think you are talking to a number of cast figures, and follow out a regular routine of questions, but always strive to draw out original ideas. Make comparisons with everyday life. Connect subjects of lessons, and with cards, maps, charts, and blackboard diagrams, you cannot fail to create an interest.

The review should be plain, simple, and right to the point, so that the attention of the little folks as well as that of the older ones can be gained, thus avoiding restlessness and confusion.

Should the interest taken in this work be allowed to die out at the close of each Sunday session? I think not. Give everyone something to think of during the week. Secure assistance of parents by getting them to aid their children in studying and preparing their Sunday school lesson at home, so that when they go into the class the subject will not seem foreign to them.

Officers and teachers should endeavor to visit members of their school as often as possible, never forgetting the absent ones who are compelled to remain at home through illness or any other cause, making them feel that their places in the school cannot be filled by others. By doing this you will have no stray sheep in your flock.

There are many of us striving and laboring under very trying circumstances; and as difficulties and discouragements are sure to arise, do not give up and say, "There is no use trying," but go forth with a more resolute determination to make a success of the work you undertake.

If your school does not number in hundreds, and your schoolroom is not equipped with every modern convenience, do not think for one minute there cannot be an interest created there.

Open the door, not only of your church or schoolroom, but of your heart, and let a little heavenly sunshine in, and almost immediately you will feel the difference in the atmosphere. Adapt yourselves to the conditions under which you are placed, and make the best of them; always remembering that God will reward every effort for good.

Above all things, be prayerful. Prayer will always help us to overcome difficulties and surmount any or all obstacles that may block our path or impede our progress.

May the interest never be allowed to die out. As we take up our duties in the future, let us keep in mind, and try to profit by, Paul's teachings when he said: "Give diligence to present thyself, approved unto God, a workman that needeth not to be ashamed."

FLORA PHILLIPS.

The debts of the civilized nations now add up a total of over $32,000,000,000—most of it incurred in wars. Civilization is under a blanket mortgage to war.—*New York World.*

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Sunday School Associations.

PHILADELPHIA.

District Sunday school association convened at Baldwin, Maryland, May 12 and 13. Supt. O. T. Christy in the chair; E. B. Hull, secretary. Philadelphia school reported enrollment 50; Baldwin 25. The treasurer reported on hand at last report $6.56; collected $6.46; expended $8.00; on hand $5.02. Resolution that the delegate system be dispensed with, providing it does not conflict with rules of the General Association. Resolution recommending to the schools the recognition of the second Sunday in June as Children's Day. Saturday evening an entertainment was given by the schools, which was enjoyed by all. Much praise could be given to the participants. Sunday was devoted to Sunday school, social service, and preaching in the evening by H. H. Bacon. Adjourned to meet in Philadelphia, Pennsylvania, the date left to district superintendent.

CONVENTION NOTICES.

The Sunday school workers of Fremont district will meet in convention June 7 and 8, at Henderson, Iowa. First session Thursday evening. Conference the Saturday and Sunday following. Let every worker in the district make an effort to come. The Bible normal work will be given the morning session, Friday. Let all who come give each and every subject on the program careful and prayful thought, and come with a determination to do good and get good, and we will have a profitable time.

MRS. T. A. HOUGAS, Dist. Supt.

Convention of Chatham district Sunday school association will meet at Tilbury, Ontario, commencing Friday, June 8, at 2:30 p. m. All officers of district and schools, please see that your reports are in writing. Secretaries, please see that reports are correct and send same not later than June 1 to secretary of district, Appledore, Ontario.

JESSIE A. HACKETT, Supt.
MINNIE KYLE, Sec.

Sunday school convention of Nodaway district will meet June 8, at two p. m., with Bedison branch. It is hoped each school will be represented.

THOMAS IVIE, Supt.

Kewanee district Sunday-school association will convene at Joy, Illinois, on Friday, June 1. A profitable time is anticipated. Officers, please see that all reports are sent in.

MRS. ED LAMB, Dist. Sec.
KEWANEE, Ill., 722 N. Walnut Street.

Miscellaneous Department.

NOTICE HERALD PUBLISHING HOUSE.

The Board of Publication consists of the following persons: E. L. Kelley, President; John Smith, Treasurer and Business Manager; J. A. Gunsolley, Secretary; Fred B. Blair, and J. W. Wight. The first two named are the Executive Committee.

We hereby call upon all who are indebted to the Publishing House to make settlement as early as possible, and thus lend their financial support to this important branch of church work. The price of the *Herald* will hereafter be $1.50 per year to all persons, and all subscribers who are in arrears for six months will be *dropped* from the list unless arrangements are made with the Publishing House for payment. All *Herald* subscribers who are now in debt will be permitted to settle upon the basis of $1.50 per year, providing such settlements are made within six months from this date.

Book agents are requested, if possible, to make returns to this Publishing House the first of each month, and to cease retaining commissions on sales when they order books, so long as they are in debt. Commissions when due will be allowed when settlements are made. "Pay what thou owest," is a part of the divine plan; and "Owe no man anything but love," should be observed by all Saints. Prompt payments insure confidence in business as well as religion, and confidence is essential to success.

A new catalogue of books will be issued as soon as possible.

Remittances should be made by post office and express orders, bank drafts on Chicago, or registered letters.

Send all business letters and make all money payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Personal matters mark John Smith. Write your orders plain, pointed, and legible, describing just what you want, with name and price as advertised, so that mistakes may be avoided.

Volume 3 of Church History is now in preparation and we will fill orders as soon as ready.

In view of the great increase of the free list the Board has found it necessary to say that after June 1, 1900, the *Autumn Leaves* will not be sent free to the missionaries' families; but the *Saints' Herald* will be furnished as heretofore.

Bills to May 1 are being sent to all debtors, and we kindly ask you to help us. If there are mistakes we will gladly correct them on evidence. JOHN SMITH, Manager.

WANTED.

To borrow money for the Herald Publishing House, in sums from one hundred dollars and upwards, for which we will give ample security, and pay interest.

FOR SALE.

By the Herald Publishing House, one large cottage, with nearly two acres of land, and barn, fruit trees, and fine lawn, bounded by four streets, and near the Herald Office. Cash, or part payment. For particulars inquire of John Smith, Treasurer, Lock Box E, Lamoni, Decatur County, Iowa.

May 29, 1900. 3t

ONE THOUSAND FOR GRACELAND COLLEGE.

Are you one of this number? And if not, why not?

The proposition that one thousand subscriptions at $25 each be obtained at once, so as to clear the college of all indebtedness and place it where it can run without this great disadvantage is now before us. No part of this subscription is to be paid unless the entire number is obtained.

There are now extant in the hands of elders, agents, and Saints, two hundred and sixteen subscription lists. We have two hundred more lists on hand and would be glad to supply any good brother, sister, or friend in any part of the world who would like to make the effort to help the college work. In this way they will also help the church work, and help to aid young men and young women for years to come in gaining proper information and training for the practical duties of life. There is no more worthy object to work for, and none where our work will have a more lasting effect than in this beneficent line. If you only have time to send in your own name, place it on a postal card and send it to the undersigned at his address, Lamoni, Decatur County, Iowa.

Remember, we have but about sixty days now to finish the lists, the expectation from the time of last General Conference being that the lists could be completed within ninety days. Full list of names, together with subscriptions, will be published through the *Herald* and *Ensign* as soon as the work is completed.

The attention of all Saints and friends of education and the truth is especially called to this proposition, and *now*.

Very truly and respectfully,
E. L. KELLEY, Presiding Bishop.
Lock Box 18, LAMONI, Decatur Co., Iowa. 3t

APPOINTMENT OF BISHOP'S AGENTS.

WESTERN MAINE DISTRICT.

The Saints of the Western Maine district of the Reorganized Church will please take notice that owing to the change of the mission of Elder T. C. Kelley from the Eastern to the Southeastern mission he has resigned the position of Bishop's Agent for the Western district of Maine, and Bro. S. G. Cunningham of West Surry, Maine, has been duly appointed agent in his stead. We bespeak for Bro. Cunningham the confidence, aid, and coöperation of the Saints in Western Maine district. Let each and all put forth a helping hand, and thus give encouragement to the new agent and materially aid in the work of the Master.

For the faithful and timely labor of Bro. T. C. Kelley as agent the past two years, in connection with his duties as an active missionary, the Bishopric extend to him special thanks; and we trust that the Lord will bless the new agent and all the Saints in their efforts to aid the gospel work.

In behalf of the Bishopric,
E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, May 26, 1900.

SOUTHERN INDIANA DISTRICT.

To the Saints and Friends, Southern Indiana:—This will give notice of the resignation of Bro. W. C. Marshall, Bishop's agent for the Southern Indiana district of the Reorganized Church of Jesus Christ of Latter Day Saints, and the appointment of Bro. David Hurbaugh, of Byrneville, Indiana, as agent.

Bro. Marshall resigns the agency so that he can give more time to travel outside of the branches in his field of labor, and heartily with other of the ministry of the district indorses Bro. Hurbaugh for agent. We take pleasure in making the appointment at the instance of the brethren, and trust the Saints will find in Bro. David Hurbaugh an active and energetic worker in his office. We also trust that no one will be found to criticise adversely the agent for teaching and preaching the law as required in the discharge of the duties of his office. Only make such criticism if he does not.

We especially thank Bro. Marshall for his faithful work while agent, and trust the Lord may bless him with all Saints in the discharge of his great obligations as a missionary for the Master.

In behalf of the Bishopric,
E. L. KELLEY,
Presiding Bishop.
LAMONI, Iowa, May 26, 1900.

PASTORAL.

THE DOMINION OF CANADA.

To the Ministry and Saints of the Above Mission, Greeting:—Having been appointed in charge of this mission for another year, I address you with pleasure. When I think of the years of association we have had together, years fraught with toil and sacrifice, sunshine and gloom, suspense and tranquility, my soul doth bless the Lord that I am permitted to return to you.

Never in all the past were prospects so bright for the advancement of our work in this Dominion as now, and I trust that we all will feel that we are called of God to perform our part promptly and well.

During part of the past year we were successful in obtaining the labor of four extra

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missionaries. By pressing the requirements of this large mission upon the general church authorities, we have secured the permanent appointment of those four and two others. Those six new General Conference appointees are all good men, and while we are all doubtless glad to know that we have six new missionaries, I trust we will all remember our duty to them and their families, now lonely at home, and give tangible evidence of our love for God—the work, the missionary, and the lonely ones at home, by paying our tithing, and by a life of prayer and good works, so that in all parts of this large mission the cause of Zion may advance.

To the Saints in British Columbia I would say, we deem it wise to request Elder Daniel MacGregor to remain in charge of the work in British Columbia. Report your needs to him, and he will report to me. D. V., I fully expect to visit you in October.

Let the Saints in Manitoba be patient; your several petitions have been heard, and after June conference we hope to arrange to send an elder to labor there if finances permit. Will Manitoba Saints send me their addresses?

That the many parts of this Dominion which have not heard the beautiful gospel may soon hear and obey is to be desired. I trust the local staff in each branch will live in harmony with the law, so that wisdom, love, diligence, and tranquility will reign in your respective branches. Should this blessed condition obtain, it will unshackle the hands of the missionary force, so they can give much more of their time to new and untried fields.

As I have requested all the missionaries to meet me at the St. Thomas conference, June 16, 17, I will not at this time make any appointments. Let them remain in present field till time for conference, when they will receive further instructions as to future labor.

Will each missionary observe this law fully this year? You are requested to report to me on the *first* days of July, October, January, and March, giving all the items of labor performed. 1. Services attended. 2. Times preached. 3. Times assisted. 4. Other services held. 5. Baptisms. 6. Confirmations. 7. Assisted in confirming. 8. Total ordinations, and to what office. 9. Organizations effected. 10. Marriages. 11. Children blessed. 12. Administrations to sick. 13. New openings. Before entering into debate, please confer with me.

I have heard expressions and read statements in the *Herald* that have caused many to think that our late General Conference had much to discourage and weaken in it. Permit me to say I attended every business meeting of the conference and of the apostolic quorums, and as many prayer, preaching, and Sunday school meetings as my official duties would permit me to attend. In the fear of the Master I say, Never in all the past conferences have I seen so much to encourage, build up and strengthen, as I saw, felt, and realized in the conference just closed. It is true evil was condemned, firmer and more improved business methods were suggested; strong, good, honest men gave expression to views regarding methods which they thought might be adopted for the triumphant, rapid march of Zion's cause. These methods were not matured, and the wisdom of adopting them was honestly questioned by some; while others, "true as steel," thought those methods were the one thing needful. This evinced a splendid evidence of moral worth, independence, and individuality, and forever crushed the cruel suspicion "that the church is controlled by a designing few." To me all this is hopeful and encouraging. The Prophet never gave better evidence of being God's appointed leader to the church. The Patriarch never enjoyed more of the Spirit of his high and holy calling. The presiding Bishop in his report to the apostolic quorum said, in substance, as follows: The financial arm of the church was never so strong as at present; you may without fear send to the mission field every man whom you know God has called to the work. As a result we have from this late conference sent out the largest missionary force ever appointed by the Reorganization.

God favored his church in that at this conference there were more High Priests, Seventies, and Bishops ordained than in any previous conference of the Reorganization. Surely the white rose of hope never blossomed, bloomed, nor freighted the air with sweeter aroma of success than now.

May our Father's sweet peace be on Zion's children, now and ever, is my prayer.

Your colaborer,

R. C. EVANS.

LONDON, Ontario, May 21.

To the Saints of Colorado, Eastern Wyoming, and New Mexico, Greeting:—By the concurrent action of Bro. Joseph Luff and the President of the church, I have been given the active oversight of the field comprised in the above named territory. Brethren C. R. Duncan, M. R. Scott, Jr., J. Frank Curtis, and A. B. Hanson will be my assistants in the missionary force. I also hope for and expect much valuable assistance from the local priesthood in the different localities where they reside. Move out brethren and occupy, and the Lord will bless your work if it is done in the spirit of love and humility. Let us make this year a more active one than any heretofore in our lives. Do not bury your talents by allowing the things of this world to absorb all of your attention. You will suffer loss if you do. You have said many times, no doubt, that you loved this work and desired to see it progress. Is your desire to see it progress sufficiently strong to move you to activity? I believe the Lord wants men who can be depended on, and who mean what they say. I will be pleased to hear from the local ministry from time to time as to what they are doing. I want to keep in close touch with all of the brethren appointed to this field of labor, so we may counsel together and try to arrange plans so as to labor to the best advantage possible. I will be grateful for suggestions at any time and trust we may labor together harmoniously and peacefully, helping each other all we can.

Bro. C. R. Duncan and J. F. Curtis will have charge of the gospel tent work, assisted a part of the time by Bro. A. B. Hanson and others, as we may be able to arrange.

Bro. M. R. Scott, Jr., will look after the work in Western Colorado and New Mexico.

Eastern Wyoming will receive attention from me a little later. I would like to correspond with the Saints scattered throughout the mission to ascertain the prospect for openings in different places.

Dear brethren and sisters, we need your hearty coöperation. Sustain us by your confidence, your faith, and your prayers, and I believe a good work will be done in the Colorado mission this year. Let us not waste our time lamenting over the mistakes of the past, but try to profit by the experiences through which we have passed, and try to make fewer mistakes in the future. Avoid evil speaking and unkind words about one another. We need more love and charity—a better exemplification of the divine command to love one another. Backbitings, bickerings, etc., are of the Devil, and when we engage in them we are lending our influence and encouragement to strengthen the enemy. Whatever may be our influence in the world, let us see that it leads away from all that is sinful and impure toward that which is pure and holy.

I hope the success of the work in the Colorado mission will be a matter of personal interest to each Saint residing here, and each one will feel the burden resting upon his own heart. Let each one who may read these lines ask himself the question, "What am I doing to advance the work of God, and what *can* I do?

This is a day of sacrifice. What sacrifice are you making? I would not contend that our ministry should sacrifice less, but I do believe many of the Saints *could* sacrifice more and then the burden would be more equally borne.

There will be the families of three missionaries to receive their allowance from the tithes and offerings of this mission. I hope the Bishop's agent may not be embarrassed for lack of means, but that you will come nobly to his assistance. We hope to see many new names on the bishop's agent's book this year. Make an inventory of your goods and see if there is anything which you have not tithed. Send your tithes and offerings to the agent, Bro. Charles E. Everett, No. 2925 West Sixteenth Avenue, Denver, Colorado, and have your name written in his book and receive a receipt in his excellent chirography.

We hope Bro. Luff may find it possible to be with us a little later to counsel and direct. Till then the brethren of the missionary force will please report to me quarterly, so I may be able to report properly to him.

I would suggest and appoint the first Sunday of June, being the third day, as one to be set apart for fasting and prayer by the Saints of this mission, for the success of the work here, and that wisdom and power may be given to his servants.

Your field officer is young, and I earnestly request the prayers of the Saints for wisdom to direct the work and physical strength to endure. Trusting we may by wise and upright conduct merit the esteem and confidence of the Saints among whom we may be called to labor, and above all that we may live so as to be worthy of the blessing and favor of our heavenly Father,

I am your brother and coworker,

JOHN B. ROUSH.

WRAY, Yuma County, Colorado.

To the Saints in Southwestern Mission, Greeting:—Having been appointed by the last General Conference in charge of this field, I have appointed my assistants as follows: Texas will be in charge of Bro. T. J. Sheppard of Oklaunion, Texas. Oklahoma and Indian Territory will be in charge of Bro. Hubert Case of Moorhead, Iowa. Those missionaries appointed to labor in Arkansas and Western Louisiana will report to me for the present, or until further arrangements can be made. All reports are due July 1, October 1, January 1, and March 1, and should contain all the items named in adopted blanks for ministerial reports by conference. Do not forget to make full reports of all debates and items of interest that should become matters of historical record so that I can make a historical summary for Historian. I advise that no debate be entered into or any other measure taken that will materially affect the work without due deliberation and consultation with the missionary in charge. Let no jealousies arise among the missionary force. Let every man consider that his brother is equally interested in and anxious for the work to prosper as himself, and while we may not all see "eye to eye" as yet, let us remember the advise and counsel given by the Lord in 1894, Doctrine and Covenants 122:16: "And now I say unto you mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege and shall be blessed of me." And in section 4:1, 2 we read: "And faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work,

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Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, *diligence;*" and in section 11: 4 the Lord says, "Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care." These admonitions we cannot well disregard. I would like to hear personally from the different parts of the mission as to its needs for labor and so forth, so that I can intelligently advise my different assistants in their work. It will be impossible for me to visit *all* parts of the field during the year, but shall do the best I can. My home address will be 1321 Ridenbaugh Street, St. Joseph, Missouri, and my mission address 1317 Fifth Avenue, Fort Worth, Texas. God expects *diligence* from all, and we cannot afford to be otherwise than faithful to our trust. I have letter of appointment for Bro. C. F. Bekham appointed to labor in Southeast Texas. Will he kindly furnish me with his address, so I can forward it to him. With prayers that the year may be full of good to the Master's cause, I am,

Yours in bonds,
HYRUM O. SMITH.

COLORADO, EASTERN WYOMING, AND NEW MEXICO MISSION.

It being improbable that I shall be able to enter the above-named field for some time, I have, with the concurrence of the President of the church, appointed Elder J. B. Roush to take the active oversight thereof. All laborers who have been assigned to that field will please report to Bro. Roush, whose address is Wray, Colorado, and move as he may appoint.

Bro. Roush may publish a general announcement for the benefit of the field and workers, and I will refrain from further counsel at present, other than to exhort all to diligence, patience, and humility, and to coöperate together for the general good. May the good Master crown the year with abundant good. In bonds,

JOSEPH LUFF.

This is to say that Elder R. May is this day appointed minister in charge of the missionary work in the Independence, Missouri, district. The missionaries of the district will make their reports to him on the first day of July, October, and March.

I. N. WHITE,
Minister in general charge.

INDEPENDENCE, May 21.

To Coworkers in Nebraska, South and North Dakota, Greeting:—In view of the great importance attached to General Conference the necessity for a practical observance of its legislative acts ought to be apparent. You will therefore bear in mind that individual reports will be the order for 1901, so keep a sharp lookout for the brand new blank forms. Just what this new bit of legislation may be attributable to I hardly know, unless some lover of system felt a kind of disgust in view of the nonuniformity of reporting at the last conference, which was so visible; though the stalwart advocates of annual conferences had a space of two years to learn the printed order of reporting, the conference of '98 having ruled thereon, page 104, conference minutes for 1898.

I offer these suggestions to help you to practically demonstrate your loyalty to, in recognition of conference acts, and suggest that you don't overlook reporting to the submissionary in charge, July, October, January, and March, and where there is no submissionary, report direct to me, James Caffall, 308 Oak Street, Council Bluffs, Iowa. And we do well always to remember; that punctuality and due diligence in small matters will prove a means of preparation for graver matters. We can only evince our love for that which will elevate and dignify in the sight of God and truth-loving men and women by a practical observance of conditions and injunctions God's word imposes, we thus teach. Shall we practice less than we essay to impose on others? If so, how will our righteousness be in excess of that of the Pharisees? Surely we cannot think Christ's teachings at fault on this point (Matt. 5: 20). Moreover, as ministers for Christ, we can hardly expect success unless living in the confidence and affections of those among whom we labor; and nothing short of a practical observance of that we present to them as righteousness will secure this.

To seek occasion to find fault, condemn, make one an offender for a word or act, would most effectively evince ignorance or revenge. Hence, putting forth strenuous efforts to avoid such debasing practices were but a reasonable service. And yet we cannot close our eyes to the blighting effects of a universal apostasy, nor can or ought we to forget that the proficiency often evinced in evading the truth and substituting some cunning policy in lieu thereof is among the fruits or distressing effects of the apostasy, so find ourselves prepared to distinguish between the effects of this apostasy and a love for that which is lovely, virtuous, and honest. Nor could it prove injurious to any in the remembrance of the fact that "a man may with equal skill pretend to be what he was not, and not be what he really was." "Then without injury to any, we might think such an one might be deeply versed in hypocrisy." And so watch and strive and see that we ourselves never get inveigled in such meshes.

Then we ought to remember that in speaking in our own praise we add nothing to our reputation that it were unfortunate to do wrong; but if becoming so unfortunate, it were better, far better to confess, with a determination to forsake it, though humiliating it be, than with a persistency essaying to make a wrong appear right, etc.; whether I survive or perish, I am glad to know that religion is a personal affair.

Then, too, I believe the success of the whole body is only secured by godly diligence of the several integral parts that no one of the body should stop short of or transcend law-prescribed duty; that to illustrate, the teacher is not transcending duty when moving as directed in Doctrine and Covenants, 17: 11. Nor the elder, as per request, serving as one of a tribunal to try an offender; nor he or she when testifying before that tribunal for or against him or her arraigned before this tribunal, nor the tribunal deciding against or for him or her arraigned in the light of the superabundance of unimpeachable testimony: for so I learn the law of God directs. And if God's law is perfect, its practical observance cannot be construed to mean an error.

There is, I think, a material difference between a wrong committed as a result of impulsiveness and after mature consideration, confessing, and retracting, and a wrong as a result of intention, because of present advantage, which abiding by the right would deny. So I think Christ's revealed method of adjudication is just and right, and this concession involves a necessity of a surrendering of preconceived opinion if I would be consistent.

Don't cherish a desire to make your life, as a missionary, one of pleasure, as that phrase is understood. Should you do this, the way may open for you; if so, and you embrace it, more than likely the conception of the grave responsibility assumed may lessen more rapidly than it would increase by due diligence, perseverance, and patience. For the fact must ever remain unchallenged, that when once starting on a downward grade the momentum increases proportionate to the weight and size of the object starting.

On the admission that knowledge is power, it were much to our advantage to so study and live that we may obtain and retain the requisite knowledge, and being thus powerful, we may act intelligently. But we should not be ignorant of the possibility of the exhibition of a zeal not according to knowledge.

The ostensible purpose in sending General Conference appointees into the Lord's great harvest field is that the gospel may be carried into new localities. And I incline to the opinion that forty sermons preached at several points within such a radius as to make it practicable to visit each point once a week would prove more effective than forty consecutive sermons in one place. Under the former method time is given to the hearer to study and digest one sermon before hearing another; under the latter, some might think they were being surfeited, and get discouraged. I do not claim the former method is always practicable, but think it should be sought for. Christ taught thus, If they will not receive you in one city go to another. The thought here expressed is, that the missionary should exercise discretion, that by properly applying himself (not else) he may know the needs of his field, and how and when to apply labor, better than those afar off. I reach this conclusion on the hypothesis that every integral part of the body is as a result of due diligence, powerful in his own sphere, according to the gifts and calling of God unto him. Were it otherwise, the fact of God having set every member in the body as it has pleased him, as a preventive to schism in the body, would have but little, if any significance. But it is possible for poor, vascillating, scheming man to presume more and accept less than God's given law guarantees; hence the prohibition to detract from or add to God's revealments. Are we growing?

It is more than likely in your diligence to extend the gospel unanticipated, trying exigencies may confront you, testing your integrity, patience, etc. The only way in such an event is to remain steadfast, evincing a determination in God's strength to abide, with faith in God that will lead to a decision to trust him for the result.

In view of man's will power, and the right to exercise the same, man is largely if not altogether what he desires to be; hence we may, though failing to sit in judgment on his motives which we never ought to do, decide as to his loyalty or disloyalty, obedience or disobedience if coming within our province, so to decide according to his deeds.

The building of a character for ourselves, compatible with the Spirit and genius of the gospel we preach is most essential.

And should we find ourselves assailed, if knowing we are free of that charged against us, we can afford to wait a favorable opportunity for redress. Let us not so far allow ourselves to so transcend godly dignity as to complain in public or private. So as it were present ourselves as a martyr to illicit sympathy, or by making indirect accusations, for that were contemptible, for we ought not to lose sight of the fact that the charging some one of wrong doing presupposes ability to prove the wrong by the law-required amount of evidence, and if failing we would in that case be liable to be dealt with for scandal. For we ought to have learned long ere this that all are innocent until proven guilty, which proof is to be obtained by a legitimate process. Some one or ones has been arraigned for being jealous and envious at the late conference. Wonder who he or they were?

The innocent can better afford to wait the development of events, making a seeking of redress possible, than violate the law, in evincing undue haste in seeking redress. For one wrong is never adjusted by resorting to another wrong. Should it be legitimate to at times assist in branches, let such labor be done in harmony with local authority. And when becoming the recipient of the hospitality from Saints or friends, let gospel modesty govern, while being the recipients of such

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hospitality. If advice is sought, or questions propounded, be ready with becoming deference. Let the gospel be your theme, for that is what all need. JAMES CAFFALL.

BISHOP'S COURT.

Bishop's Court convenes in Lamoni, Monday, July 9, at nine a. m. All having business before the court should take notice.

E. L. KELLEY, Bishop.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held in Southern Nebraska district as follows: At Bottom schoolhouse, Cass County, four miles east of Union, June 9 and 10. At Elmwood, July 7 and 8. At Brownville, August 4 and 5. At Nebraska City, August 11 and 12. Elders Mark H. Forscutt and J. W. Waldsmith will be in charge, with the assistance of the local ministry.

Also at Fairbury, June 9 and 10. At Wilbur, July 7 and 8. At Hebron branch, August 4 and 5. At Lone Tree schoolhouse, near Fairfield, August 11 and 12. Elders Charles H. Porter and Walter M. Self will be in charge, with the assistance of local ministry. It is to be hoped that the Saints will try to make these meetings a success.

By order of the district conference.

J. W. WALDSMITH, Pres.

REUNION NOTICES.

Independence, Missouri, reunion will convene near Independence, Friday, August 24 to September 3; speakers will be announced later, and further particulars given.

Committee, { I. N. WHITE, Pres. / ELLIS SHORT, Treas. / R. MAY, Sec.

NOTICES.

William King will please make known his whereabouts to the Whearso branch, near Linn, Osage County, Missouri.

J. A. WILSON.

To the Saints of Nauvoo District:—On account of my affairs at home it will be impossible for me to enter my missionary field before the first of July. I would liked to have attended the June conference at Burlington, but hope you will have a pleasant and profitable time. J. S. SNIVELY.

LAMONI, Iowa, May 23.

CONFERENCE NOTICES.

Northern Wisconsin conference will convene with Reed branch, at Twin Lakes, Chippewa County, Wisconsin, June 9 and 10. Those coming by rail stop off at Chetek, or Cartwright. Write Bro. James Mair, Paulso, Wisconsin, or Bro. G. J. Clark, Chetek, Wisconsin, in time to meet you at either place. We hope to see a large turnout and a good time. Have branch reports prepared with all changes since last report. May all come praying, and be sure to bring the Spirit of God with you. A. L. WHITEAKER, Pres.

A. V. CLOSSON, Clerk.

CORRECTION.

Quarterly conference of Little Sioux district will convene at Little Sioux, Iowa, June 9 and 10, and not as previously published. Let the priesthood who cannot attend report in writing. Remember the time, second Saturday and Sunday in June.

GEORGE M. SCOTT.

Spring River district conference will convene with Weir City branch, June 8, 9, and 10. Branch clerks will please send all reports and credentials to T. S. Hayton, Columbus, Kansas. There are important matters to consider. Come in the spirit of the Master. A. M. BAKER, Pres.

COMMITTEE ON HISTORIES AND ENCYCLOPEDIAS.

The above committee met at the Historian's Office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman, and Frederick Madison Smith secretary.

We are trying to systematize our work, and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. However, we will need the active coöperation of all who are interested in this work, and hence we earnestly solicit the aid of Saints and friends.

We shall be glad to have information of any works mentioning the latter-day work, issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to any one of the committee will receive prompt attention. Copies of books should be sent to the secretary.

HEMAN C. SMITH,
Box 329, Lamoni, Iowa.
F. M. SHEEHY,
5 Montgomery Ave., Somerville, Mass.
FREDERICK MADISON SMITH,
Box 352, Lamoni, Iowa.

BORN.

SHERMAN.—Myrtle Avesta was born February 20, 1900, to Bro. Clare A. and Sr. Mabel C. Sherman. This precious firstfruit was blessed where it was born, Chicago, Illinois, May 6, in the arms of Elders J. M. Terry and P. Pement. In the meeting and blessing there was much of the Spirit.

HOOPER.—At Keb, Iowa, November 7, 1899, to Bro. John M. and Sr. Sarah Hooper, a son, named Joseph Smith. Blessed January, 1900 (no date), at Cleveland, Iowa, by Elder E. B. Morgan.

HOWELLS.—At Ottumwa, Iowa, June 2, 1894, to Mr. Thomas D. and Mrs. Annie Howells, a son, named Earl C. D.; also on September 30, 1896, a son, named Orville J. Blessed at Cleveland, Iowa, May 13, 1900, by Elders E. B. Morgan and W. E. Williams.

DIED.

OGARD.—Born April 11, 1900, to Bro. James and Sr. Mary Ogard, of Fremont, Nebraska, a daughter. Blessed April 26, by Elder E. H. Boulson, and named Ruth Frances. Died the same day, after an illness of five days. Funeral sermon at the house by Elder E. H. Boulson.

PHELPS.—Sr. Anna, wife of Elder Levi Phelps, was born February 18, 1850, in the town of Aron, Middlesex, Ontario; died March 17, 1900. Sr. Phelps has ever remained firm in the faith, and died in hope of the "better resurrection." She was ailing for several weeks, yet not real sick at any particular time until a few minutes before she died. She leaves a husband and seven children to mourn. "Blessed are the dead who die in Christ."

MOLYNEAUX.—Sr. Sarah Molyneaux was born November 5, 1824, at Stockport, England; died May 12, 1900, at St. Louis, Missouri. Early in the 'forties she united with the church in her native land, and later, the descriptive powers of the elders concerning the beauties of Zion induced her to come to America. In crossing the plains she shared the same sad and unfortunate fate as did many other honest hearted souls. Her disappointing experience with error, did not however, steel her heart against truth and the Spirit of God, hence she united with the Reorganized Church at St. Louis, Missouri, May 23, 1864. For about thirty-six years she served faithfully under this banner, and even now her ever pleasant features will be missed in the congregation of the Saints. Perhaps some of her English friends will remember her as Sr. Bradshaw. Services conducted by J. C. Hitchcock.

WOODWARD.—Josephene N. Woodward, born April 2, 1844, at Stafford, Connecticut; died May 21, 1900, at St. Louis, Missouri. She united with the church in Providence, R. I., and will be remembered by the Providence Saints by the name of "Pond," her maiden name. During the past twelve or fourteen years she has been a sufferer from paralysis, and has been unable to attend church services. Having received convincing evidence of the divinity of our work she remained a believer until the end. Funeral services conducted by J. C. Hitchcock.

BIRCH.—Bro. Adelbert Birch was born at Wastanaw, Michigan, May 6, 1847; died February 14, 1900 in West Berkeley, California; was baptized September 9, 1895.

HART.—Sr. Lucina, wife of Bro. William H. Hart, died at her home in Sandwich, Illinois, May 14, 1900, aged 83 years and 10 days. Sr. Hart was baptized October 4, 1840, in Oneida County, New York. Funeral sermon was preached by Elder E. M. Wildermuth.

WARREN.—At Lynn, Massachusetts, May 10, 1900, Laura J. Warren, after many years of painful and weary sickness. Sister Laura was baptized September 22, 1895, and from the day of her adoption into the family of God she has manifested a Christlike spirit of patience and heroic resignation that was stimulated by the testimony of Jesus so strong with her unto the end of her stay here. She leaves husband and six children; three are with Brother Charles in the church, and if a mother's prayers prevail the rest should obey. Funeral at Memorial chapel, Lynn, where many friends and Saints paid their last tribute of love and respect to the departed. Services by Elder R. Bullard. One more for the first resurrection to greet our Lord when he appears.

HOLLINGSWORTH.— Near Ellston, Iowa, May 20, 1900, Mr. Guy Hollingsworth, aged about 25 years. Not a member of the church, but the family are friendly to our cause. Funeral sermon by Elder R. M. Elvin from 1 Corinthians 15: 22, to a large gathering. An untimely ending to the life of a good young man.

ALLEN.—Luther Allen was born May 17, 1812; died May 18, 1900, at the age of 88 years and 4 days. Father Allen lived a consistent life, loved and respected by all. He faithfully filled the office of priest of the Eldorado Springs branch while strength of body permitted, and until recently was always seen at the services at the church; his presence will be greatly missed. He had two of his daughters with him when he died. He calmly fell asleep in full assurance of a glorious resurrection. Services at Coal Hill chapel, conducted by Elder A. Lloyd. Peacefully shall he rest until the trump of the resurrection shall awaken his slumbers.

CHARLES. — Joseph Charles was born January 27, 1856, at Dudley, England; baptized May 4, 1875, at Kewanee, Illinois; died very suddenly May 12, 1900, at Tiskilwa, Illinois, while working in the mines. He was buried at Tiskilwa, and afterward taken up by the Federation of Labor and buried at Kewanee. Two daughters and one son mourn his loss. Memorial sermon at the Saints' church, Kewanee, Sunday, May 27, 1900, by Elder William Willitts, attended by the Federation of Labor.

PARK.—Sr. Priscilla, wife of William A. Park, died at her home near Delta, Colorado, May 11, 1900. Deceased was born in England, January 19, 1843; united with Newport branch, California, March 27, 1876. After coming to Colorado she, with other members of her family, united with the Fairview branch, Olathe, Colorado (formerly Brown), upon its organization, having invited Elder James Kemp to visit her part of the State the result being the above-named organization. She leaves a husband and ten children, with many friends, to mourn their loss. Funeral services conducted by Elder M. L. Schmid.

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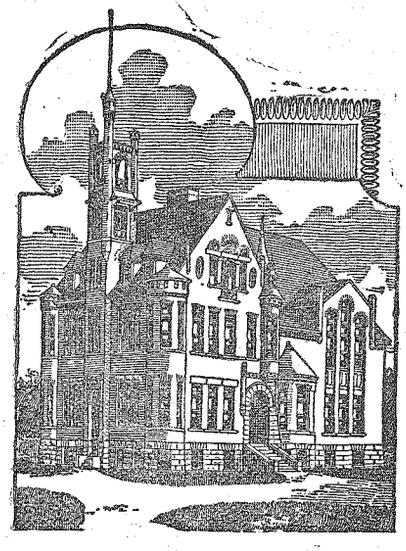

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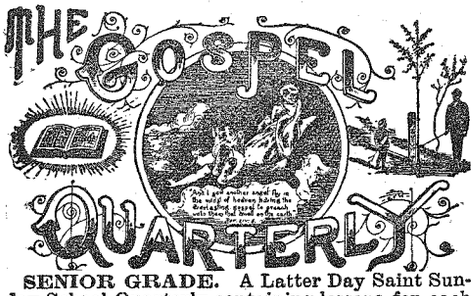

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E Salyards Sec

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CHRIST'S LETTERS TO AGRIPPA.

London, May 3.—Prof. George R. M. Murray, keeper of the department of botany in the British museum, when questioned by the correspondent of the Associated Press today regarding the reported rediscovery, after being lost for more than 900 years, of letters claimed to have passed between Christ and King Agrippa and to have been carved in stone over the gateway of the palace of the kings of Ephesus, says:—

"There is no doubt that the inscription found at Ephesus is a genuine production of the fifth century. Beyond that nothing definite can be said except that it is in the nature of Syrian writings of the second century discovered a few years ago relating to alleged writings between Christ and Agrippa. The discovery of the stone inscription at Ephesus was made by Prof. Heberdey, who had charge of excavations there on behalf of the Austrian government. He published the results of his work some time ago in Vienna.

"The fact that these alleged letters between Christ and Agrippa were used as a charm by Christians in the fifth century on their linens is established; but this would not prove that such correspondence occurred. Certain Syrian documents, dated in the year 200, A. D., and giving almost the same letters, have long been suspected of being literary forgeries. The discovery of the stone tends to relieve this suspicion and makes it tolerably certain that as early as the second century news of Christ's miracles had spread to heathen countries, and that the early Christians believed that Agrippa asked Christ to come to heal him, and that Christ replied.

"The alleged answer is almost a paraphrase of much that is found in the New Testament. Whether it was actually sent, or was the result of a continuing tradition, transferred from papyrus to stone, is a question opening too wide a field for mere achæologists. Many points in Prof. Heberdey's discovery, however, are most important."
—*The Omaha Bee.*

A MORMON TREK.

Much of the picturesque in American history is furnished by Mormonism. The women were compelled to admit that even Roberts was interesting. Although many may doubt the reasonableness of a present undertaking of Utah Mormons, all agree that it shows unique faith. Three teachers and twenty students of the Brigham Young academy of Provo, Utah, have started out on an expedition to Mexico, Central America, and South America, in search of traces of the Nephites, a people who, according to the Book of Mormon, came from Jerusalem to America about 600 B. C. That twentieth century scholars should start out in serious search of a problematical people who may have lived in this country 2,000 years ago, seems almost incredible, but of all queer things in this world, people are the queerest, and of all queer people, the Mormons are entitled to the superlative. These students announce that they will devote their search mainly to the southern part of Ecuador, through which flows the river Marona, an affluent of the Amazon. They attach importance to the name of this river, as it was the angel "Moroni" who made the revelations to Joseph Smith. They will follow as nearly as possible the supposed path of the Nephites, and hunt for the ruins of the Nephite capital, Zarahemla.

The first Book of Mormon, it is known, professes to be the work of Nephi, a Jew, the son of Lehi, who dwelt at Jerusalem in the days of King Zedekiah, about 600 B. C. In obedience to the command of the Lord, who appeared to him in a dream, Lehi went into the wilderness of Arabia and dwelt there many years with his family. At length he received a further divine command to set out in search of a promised land. After traveling "nearly eastward" for eight years, "through a wilderness," Lehi and his family reached the ocean. Here they built a ship, and, guided by a compass, sailed to America. The Book of Mormon gives no information as to the part of the continent on which they landed, but later Mormon interpretations or revelations have declared it to be Chili. In America, we are told, Lehi and his family found "beasts in the forest of every kind, both the cow and the ox, and the ass, and the horse, and the goat." Soon after their arrival in America, Lehi died, and dissensions arose between Nephi and his brothers. We are told that those who rebelled against Nephi, "whom the Lord had appointed to be their ruler," were cursed by the Lord, and they and all their posterity were condemned to have dark skins and to "become an idle people, full of mischief and subtlety, which did seek in the wilderness for beasts of prey." This is the Mormon theory of the origin of the Indians, who are consequently believed by the Mormons to be of Jewish race. Nephi died about fifty years after his arrival in America, and his people continued to be called Nephites, and to be governed by kings bearing the name of Nephi for many generations.

Records are supposed to have been kept on golden plates of the history of the Nephites, and of their wars with the Lamanites, or red men. The Mormon students also hope to find records of the revolutions in the land of Zarahemla, which was near the isthmus of Darien, "where was an exceeding great city." Three days after the earthquake had announced the crucifixion of Christ at Jerusalem, the Lord himself descended out of heaven into the chief city of the Nephites, and remained there forty days instructing them in Christianity and instituting Christian churches. Wars continued to rage, however, between the Nephites and the heathen red men, with great destruction of the Nephites and their populous cities. In the year 134 the Christians made their final stand on the hill of Cumorah, in western New York, where in a great battle 230,000 of them were slain. It was Moroni, one of the survivors of this battle, that sealed up the golden plates, upon which the history of the Nephites was written, and hid them in the hill where they were found by Joseph Smith.

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Success to this exploring party of faithful followers of Nephi! If they find no traces of their prehistoric ancestors, may they at least have a pleasant trip and bring back an interesting collection of kodak pictures.—*Des Moines Leader, May 20, 1900.*

JOHN RUSKIN.

Ruskin was a born preacher, with much of the temper of the great Florentine, Savonarola, and with his incapacity for compromise. Of his nineteenth century Oxford education he could not get rid, so he used it to good purpose; but his sympathies were with the past. He was so ready to engraft that past on the present that when, in his later life, he gave himself over to social reform and established his St. George's Guild, it was avowedly modelled on the social condition of Florence in the fourteenth century. He was, as he tells us in "Praeterita," a violent Tory, a staunch believer in kings and in a social hierarchy. What was such a man to do in this century of democracy, of scepticism, of revolt against authority, of contempt for the past? He was pious; and the world had grown irreverent: he was an idealist; and the world, become practical as never before, scoffed at the ideal: he cared nothing for riches; and found the world given over to the worship of money. He despised politics, hated engineering, detested railways and telegraphs, and great cities with their hurry and bustle, loved jealously the quiet solitude of lakes and mountains, and was in most ways at war with the preferences, aims, and pleasures of modern life.

Ruskin was profoundly religious. His natural gift for exhortation announced itself when, as a child, he used to preach over the sofa cushions at his mother's friends. It had been the dear desire of his parents to bring him up for the church; and his father was probably right when he said, with tears in his ambitious eyes, "He would have been a bishop." How successful a bishop he would have made is a question; for a bishop is an administrator, and one who does not thrive in hot water. If eloquent preaching would have made an able bishop Ruskin would have done it; but we can see that his own instinct decided the matter for him better than parental ambition. With a head swarming with ideas and possessed of an eager impulse to exhortation, preach he must. His strong religious instinct was joined to an equally strong instinct for art. He must preach either religion illustrated by art, or art informed by religion; and by a natural gravitation he turned to the latter.—*W. P. P. Longfellow in the May Forum.*

ORIGIN OF OUR VEGETABLES.

It is difficult to imagine that 300 years ago a boiled potato or a dish of mashed turnips was not to be had in Europe. In those days people lived chiefly on bread and meat and beer, and the bread and meat were, as a rule, of such quality as would cause a riot in the workhouse of today.

Beans they did have—at least, the upper classes had them. Henry VII. was fond of beans, and had a Dutch gardener over, who found English soil would grow broad beans every bit as well as Dutch. They rather sneered at peas in the year 1600. Such as were eaten were imported from Holland. "Fit dainties for ladies; they came so far and cost so dear," says one writer. But mother-country peas were highly cultivated from early times. Last year, in the Isle of Bute, a splendid crop of peas was raised from seed, which was at least 2,000, and probably nearly 3,000, years old. This seed came from an Egyptian tomb. The flower had a beautiful red center, surrounded by white petals, and the peas were well up to the modern market garden standard. Cabbage has always been a pet vegetable of the Dutch. We got it from them in 1510, and in 1900 we still used thousands of pounds of Dutch cabbage seed. And the extraordinary part of it is that cabbage is in reality a native of Great Britain.

All our garden vegetables are merely types improved by long cultivation of wild species. The wild cabbage is common enough in places by the sea, but is of no use for food in its wild state. Indeed, it will take a botanist to tell that it was a cabbage at all. Scotland owes the cabbage to Cromwell's soldiers. The cauliflower is but a cultivated improvement on the cabbage. It was brought to perfection in Cyprus, and was little known until about a century ago. The parsnip is another native of this country. You may find it along almost any hedgerow, but it is small and intensely bitter in its wild state. Parsnip is grown more in Ireland than elsewhere. In Ulster a sort of beer is made from the root.

Celery is a native of Great Britain. It grows luxuriantly in ditches and brooks, but, like the others, wild celery is nasty—even poisonous. We owe the delicious eatable celery to a French prisoner of war, Field Marshal Tallard, whom Marlborough beat at Blenheim in 1704.

If asked what was the most important event in the history of British vegetables, most people would say the bringing over of the potato from its home in America. They would be wrong. The introduction of the turnip—that is, of the Swedish variety—was of much greater value. Until Britain got the field turnip people had to live during the winter chiefly on salted meat. And severe winters were dreaded on account of the terrible mortality among sheep, which were then left out at pasture all through the cold weather. The growing of swedes changed all that by providing cheap and wholesome food for stock when penned up. Turnips, like so many other vegetables, came from Holland about 1690.

By the way, although England generally gets the credit for growing the first European potatoes, it was really Spain which did so. The potato is still found growing wild in a few spots in the high tablelands of Mexico.

Onions and cucumbers are two of the oldest known vegetables. Like peas, the Egyptians grew them at least thirty centuries ago. Indeed, to the onion belongs probably the honor of being the first vegetable primeval man ever made trial of. Onions are not found growing wild anywhere, but a kind of leek is not uncommon in southern Siberia, which is like the Welsh national emblem.—*—Cincinnati Enquirer.*

A very interesting paper on Mohammedan slavery will be found in the May *Forum* under the title of "Uncle Sam's Legacy of Slaves," by Henry O. Dwight, who is uncommonly well qualified, by residence in Moslem lands, to speak on the subject. The author is very impartial in his handling of the theme, holding up all the good points of the system while condemning it from the moral point of view. He shows how deeply it is rooted in the traditions of the people, and decries any radical methods on the part of the United States authorities to abolish it in the Mohammedan lands recently acquired as a result of the war with Spain. At the same time, however, he recommends a method of gradual abolition.

"The best scholars succeed best in life chiefly, I believe, because they have been most regular and punctual in doing their college work and meeting their college appointments," says Dr. Benjamin Ide Wheeler, president of the University of California, in the *Saturday Evening Post.* "My experience with college students teaches me that they are intellectually much nearer a level than their achievements indicate It is power of will more than power of mind that differentiates them. Must and ought have fifty times more stuff in them than might and could."

To college and business women alike, to all who must be wage-earners, the practical verities appeal. Set a high value on yourself, dear toiler, and live up to your own estimate. Have before you an ideal of true womanhood, and pray daily that you may not fall below it. If the precise work you wish for does not offer itself, take something else, even if you do so only temporarily.—*Margaret E. Sangster, in the June Ladies' Home Journal.*

ADDRESSES.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JUNE 6, 1900.

PLEA AGAINST DEBATING—BY A UTAH JOURNAL—REVIEWED.

There is a little paper published at St. Johns, Kansas, in the interest of the Southwestern States Mission, of the Church in Utah, called *Truth's Reflex*. In the issue for April there is an editorial under the heading of "The Bible on Debating.—Contending is of the Devil."

Strangely enough the editor quotes the famous and oft cited statement of Jude: "Ye should earnestly contend for the faith once delivered to the Saints."

It appears from the reading of the whole epistle of Jude that the exhortation of the writer to those to whom he addressed himself was to remind them that a class of specious pleaders was seeking to enter in and lead the flock astray, and his idea was that these men should be met by a strong contention for the faith once delivered to the Saints, not that which was yet future, but that which had been already given them.

We quote from the editorial several points of interest:—

> The debating of truth is one of the relics of barbarity which is fast dying away among civilized people. As well might children debate the merits and demerits of their respective parents before public gatherings, as for Christian sects to debate their religious faith: thus holding up to unscrupulous enemies, as a target for the shafts of vicious hate, principles that are as dear to the advocate of them as life itself. Their faith may be false but debating will not make it true: nor will vicious assaults lead them to renounce it. One hour's quiet reasoning, with a calm prayerful spirit will do more to enlighten a man or woman, than months of debate.

There are a number of scripture passages cited in an attempt to prove that the Bible condemns debate. 2 Corinthians 12:20, is cited; but this refers to "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" within the church, and cannot have meaning to the interchange of opinions between those of differing beliefs.

2 Timothy 23:—

> But foolish and unlearned questions avoid, knowing that they do gender strifes.

This is also an exhortation to those within the fold, and can have no reference to the idea of the comparing of views between those holding to differing faiths not of the fold.

1 Corinthians 1:11. The contentions here named were in the church, not out of it.

Philippians 1:15, 16. The force of this citation is broken as an evidence that the Bible condemns debates, by the express statement of Paul, who states in the 18th verse:—

> What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

The contention here was commended of Paul. Where, then, does the Bible in this citation condemn debate?

The next is from Titus:—

> But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Romans 2:8:—

> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

This refers to the judgment of God to be passed upon those who are found ultimately unwilling to yield to gospel influences. It cannot justly be construed to apply to the comparison of views and the presentation of facts of history and men's opinions and express teachings, as between opposing faiths.

1 Corinthians 11:16–18. Here again the contentions and divisions referred to were those in the church, which, of course, the apostle reproved. How about his own practice of entering the synagogues and challenging and discussing with the priests?

None of these citations properly prove that debates between rival or opposing sects are not a fair and honorable means of reaching just conclusions.

The debating of truth may not at times be profitable; but how is it with the opposing of error by truth, the overcoming of the wrong by showing the right, and that, too, in public.

The *Truth's Reflex* cites Paul; we cite the revelation of the Lord; the Master, and not the disciple, in a direct command to the first elders of the church, and to whoever should understand and receive. Which is the better instructor, Paul or Jesus?

> Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper; and if any man shall lift up his voice against you, he shall be confounded in my own due time; wherefore, keep my commandments: they are true and faithful. Even so. Amen.—D. C. 71:2.

This used to be taken as applying to the elders in their mission fields; and they as a rule followed the instruction given, challenging men of other faiths to discussion. Why, then, this change?

Jesus began his disputations with the doctors at about twelve years of age, and continued to meet the teachers and priests up to the time of his death. Paul was not a barbarian, and yet he contended in debate with the teachers in the synagogues concerning Jesus the Christ. Indeed, the gospel won its way in these last days because of the readiness of its ministers to defend their cause in debate.

In the same issue of the *Reflex* is an article, the fourth one of a series, written by B. H. Allred, Jr., in controversy against the Reorganized Church, in which the positions of that church are misstated, and the harsh epithets of "a fraud and a lie" are used in application to it.

Is this in harmony with the editorial position that "debating" is a "relic" of barbarism?

MORMONS SETTLING IN CANADA.

The annual and periodical wave scare over the increase, growth, and settlement of the Mormons as a people is passing over the press, newspapers and magazines.

Mr. Eugene Wyman, of Caseville, Michigan, sends us a clipping from the Buffalo, *Express*, for April 17, 1900:

> Quebec, Que., April 6.—Some people in Canada are becoming seriously alarmed at the rapid spread of Mormonism in parts of the Dominion, especially in the northwest. The Mormons themselves assert that within the last year they have brought in more than 2,000 emigrants from Utah alone. If this movement is continued, Canadian public men fear that the Mormons will shortly control large districts of the country. As the bulk of the people in Southern Alberta have come from Utah, and as the Mormons have a thorough organization, it is dawning upon the country that they may become a serious menace to the State, especially as there is a suspicion that polygamy is practiced secretly by them. Some of the elders in Alberta assert that polygamy is one of the chief privileges of the communion, and it is stated that in some cases the privilege has been held out as a bait to attract converts. Consequently the attention of the government of the do-

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minion is being called to these Mormon colonies.

Outside of Alberta and the other northwest provinces of Canada, the Mormons say they have no less than 10,000 members in the Province of Ontario. The Mormon missionaries endeavor to obtain a footing in new centers by keeping the peculiar doctrines of the Mormon Church very much in the background until they gain the confidence of their converts. They use every effort in their power to proselytize. They keep a close watch over their young people, especially those who go away from home. Some of the girls in the northwest go into the towns of Southern Alberta and get employment, but they are not allowed to stay very long. The church sends for them to come home again, lest the influences of Christian teaching should alienate them from their own faith.

In the Canadian Northwest the Mormons are following the same course of communism and segregation which has made them a power in Utah. About ten years ago a small body of them formed a settlement on Lees Creek, about 50 miles from Lethbridge and 45 miles from McLeod. From that small beginning has grown the large and thriving community known as "the State of Zion in Alberta of the Church of Jesus Christ of Latter Day Saints." Just as in Utah they have their townsites with central church and dance hall, surrounding wards, church council, local bishops, elders, high councils, etc. They are already accumulating considerable wealth, are doing all in their power to get rid of all their Gentile neighbors, are carrying on a most active propaganda and are sending out missionaries to all parts of the country.

As an instance of what an enterprising business corporation the Mormon Church in Canada is, it may be mentioned that when recently a ditch 30 miles long had to be dug for irrigation purposes for the Alberta Irrigation Company, the Mormon Church took the contract for digging it and offered to take pay in land. So much attention is attracted to the matter by the phenomenal increase of these people that, according to the politicians, the federal authorities will have to take some action.

Suppose the Mormons do settle in the Dominion of Canada. What need for the Buffalo *Express*, or other American newsjournals to get into distress about it? The Canadas are under the rule of the British crown, the government of which does not undertake to prescribe religion to its subjects. The intelligent Catholic and Protestant, the fanatical Dervish and the polygamous Persian are all subjects of the Crown; and if the nation is equal to the exercise of the rule and control of British laws and the administrators of them, abroad, why may not the same rule and administration be equal to the taking care of a few thousand, more or less, of Mormons, than whom in the way of temporal and material citizenship Canada has no better.

Presbyterians, Methodists, Catholics, and Episcopalians may be clannish and vote as bodies for or against any political measure offered to settlement at the polls, and nobody has a word to say about it; but "Mormons," believers in the Book of Mormon and the philosophies of the Christ idea as taught by the angel's message, must not be allowed to exercise the privilege of standing as a unit on political issues if they choose so to do.

The Reorganized Church of Latter Day Saints has been from the first almost a unit upon the question of the selling of intoxicants, from which traffic so much of poverty and crime have resulted. What right or propriety would there be in depriving these people of the right to vote as a unit on this question?

The Mormon Church of Utah has by proclamation stated their intention to be law abiding on this nation-perplexing question of the practice of polygamy; and it is quite probable that they will not attempt to vitiate their possible welcome to British dominion by carrying a reprehensible practice with them.

The practice of polygamy being confined to "two per cent" of the Utah Church in the United States, according to the continued assertion of the leading speakers and writers of the church, it is to be presumed that it is so confined to the few, for the reason that the number of the sexes has been, and still continues to be, so nearly equal that it is God's practical and perpetual protest against the dogma and its practice. So that it will be an ineffectual effort if attempted to plant the practice in Canada under its laws unless British authorities are willing and connive at the introduction of it, which is not likely. We make no plea for polygamy, but are opposed to the senseless display of semireligious and partizan malice displayed toward Joseph Smith and his professed followers whenever Mormonism is treated of in the press, forum, or pulpit. The "survival of the fittest," is a fairly good axiom in the premise.

GRACELAND COLLEGE THIRD ANNUAL COMMENCEMENT.

It was the privilege of the editoral force to attend the Third Annual Commencement of Graceland College, held in the College chapel, June 1.

Rain had fallen during the night and some clouds obscured the sky in the early morning, but by nine o'clock the skies were clear. As the hour set for the exercises to begin drew near, the dwellers at Lamoni were crowding the roads leading to the College, where at ten, there was a fair and representative audience intent on enjoying the hour and the occasion.

As sometimes occurs a few preliminaries left over to the last minute made the opening later than advertised—but, as all waits come to an end soon or late, so did this one, and it was twenty minutes past ten when Prof. Harkness asked the senior editor to offer the invocation. This done and the commencement services were opened.

A chorus composed of D. A. and Oscar Anderson and Otis White, bass; Roxanna Anderson, Maud Lambert, and Andentia Anderson, alto; R. J. Lambert, J. A. Smith, and Oliver Hayer, tenor; and Lena Church, Alta Mather, and May White, soprano, sang the chorus, "Praise ye the Father," by Gounod.

This was splendidly done, the singers all taking their parts in excellent spirit and form, Prof. A. H. Mills at the piano.

Then came the program given below:—

Essay, "George Eliot," Miss Laura Mader.

Piano solo, *a* "Murmuring Breezes," Jensen-Nieman; *b* "Norwegian Bridal Procession," Grieg; Mr. A. H. Mills.

Paper, "Incentives to School Work," Miss Blanche Lawrence.

Vocal solo, "A May Morning," Miss Clara Dudley.

Recitation, "Reuben Toast's Tricycle," Miss Samuella Bailey.

Piano solo, *a* "Prelude," Chopin; *b* "Invitation to the Dance," Weber; Mrs. Audentia Anderson.

Oration, "The Plumed Knight," Mr. James Kelley.

Vocal solo, Mrs. Alta Mather.

Recitation, "The Swan Song," Miss Floye Lewis.

Piano solo, *a* "Waltz, E Minor," Chopin; *b* "Minuet," Op. 14, No. 1, Paderewski; *c* "Pizziccato, from Sylvia," Delibes; Miss Maude Lambert.

Presentation of Diplomas by the President of the Board of Trustees.

Piano duet, "Marche Militaire," Schubert; Miss Lambert and Mrs. Anderson.

President Wm. Anderson's remarks in giving the certificates to the outgoing graduates were quite felicitous and were well received.

The graduates were Lermond W. Holmes, of Illinois, and Birdetta Graham, of Lamoni, Iowa, in shorthand; and George E. Snively, of Lamoni, Iowa, in the Commercial Course.

These go out to take up their work in the activities of the work-a-day world, and we hope for them a future, kind and successful.

The faculty consisting of Prof. R. A. Harkness, M. A., Ph. D., Pres.; J. A. Gunsolley, B. S., B. Acct., Sec.; Eleanore Hatch, B. A.; Fred'k M. Smith, B. S.; Alida Logan, Stenography; A. H. Mills, Piano; Viola Blair, Voice; were all present, except Sr. Viola Blair, whose work was but a sinecure for the term.

The following men compose the Board of Trustees, most of whom were present: Wm. Anderson, Pres.; I. W. Allender, Sec.; Daniel Anderson, Treas.; J. H. Hansen; R. M. Elvin; Wm. Leeka; J. A. Gunsolley.

It is useless to state that any one number on the program was better than another, for all did well; there was neither slip nor break from first to last; each did the part assigned intelligently and well, and Graceland has a renewed hold on the will and popular opinion of the people.

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THE firm in New Bedford, Massachusetts, for which the Business Manager of the Herald Office, Bro. John Smith, did business for so many years, lately wrote him looking to further engagement, and upon Bro. Smith's answer that he was now permanently employed, the firm sent him indorsement as below. We set out so that our readers may know that our new Business Manager carries with him in the office work, the confidence and esteem of his former employers. They write as follows:—

NEW BEDFORD, Mass., May 24, 1900.

MR. JOHN SMITH;

My Dear Sir:—We offer our heartiest congratulations and best wishes for success to you in your new position, which in our judgment you are particularly well qualified to fill. We did not know of your leaving N. B. So you will pardon the tenor of our letter. When at home call and see us.

Yours Respy.,
Denison Bros. Co.
J. E. GIBBS.

EXTRACTS FROM LETTERS.

Bro. Geo. M. Robinson writes from Vernal, Utah:—

There are no other Saints in Vernal that we know of, and we feel very lonesome. Let us hear if there are Saints here.

H. E. Moler writes from Wilmington, Illinois, June 1:—

Bro. A. J. Keck and I are holding forth here in the tent, and are having some interest. Think that some will obey ere we close our effort.

Bro. Duncan Campbell, under date of June 1, says:—

I start today for Centerville and other points in the district, via Lineville.

Bro. J. F. Burton is on American soil again, as the following by card from San Francisco, May 31, will show:—

Emma and I arrived at four p. m. today, on the "Galilee." Left May 1. We are well and will write soon.

EDITORIAL ITEMS.

Bishop E. L. Kelley and the Patriarch went to Auburn, Iowa, Friday, and J. R. Lambert went to Burlington.

Thomas Bell reports seven baptisms by him in the Decatur district since General Conference. He left Tuesday, the 29th, for his Indiana mission field.

Bro. F. M. Slover, writing from Pin Oak, Ill., 19th ult., wishes all the workers at the Herald Office success. Thanks, Bro. Slover, for your interest.

President Hall, of Clark University, Mass., presents in the June *Forum* an exceedingly temperate and luminous criticism of "College Philosophy," as now taught in the leading educational centres. He urges the teaching of philosophic systems in a sympathetic rather than a critical way, and defines in striking language the true basis of all teaching of psychology.

Original Articles.

THE RELATION OF PRAYER TO CHRISTIAN GROWTH.

No one is better qualified to determine the results of the application of principles to certain conditions than he who has gone through the experimental steps of the process and demonstrated the truths of the matter. Different individuals may observe the results from somewhat different standpoints and may in the details reach different conclusions; but in the main, in the operation of great general principles the results must be practically the same.

The conclusions which I have in mind to advance for the consideration of the thoughtful mind in this connection, (for minds that are not investigative will not consider them,) are the results of actual and, in a great many particulars, painful experiences, connected with the statements of scripture upon the subject.

The particular phase of this subject which I wish to examine has been brought to mind more forcibly on account of the mist that seems to hang around one clause contained in the revelation on priesthood duty, which says the priest shall "visit the house of each member exhorting them to pray *vocally* and in *secret* and attend to all family duties."

In my observation the stress has always been placed upon the part referring to prayer, and especially the old custom of saying grace before meals and united family prayer at night or morning, or both; and that concerning "family duties" has never been presented in any degree of clearness.

Now, I have some ideas on this subject, and I hope the reader will follow me through closely and critically, for I am not writing this merely to force my conclusions to the front, but because I believe they are right; and if they are not it becomes somebody's duty to present these things in the correct light, that I, as well as many others, may see aright on these subjects.

In the first place, what is prayer? As we frequently sing the sentiment,—

"Prayer is the *soul's sincere desire*,
Uttered or *unexpressed*,
The *motion* of a *hidden fire*
That trembles in the breast."

It is simply the soul's reaching out after a desired object, and a communion in thought with the object desired to be reached. If this be the true definition, then everybody prays; for everybody possesses the faculty of love in some degree, and has some great object in life toward which he is constantly reaching. There is an eternal unrest in the human mind, a disposition not to be satisfied with present attainments; and as is said, "The more a man gets the more he wants." This is true in Christian experience, learning, worldly pleasure, and every other pursuit, as well as in money getting.

The question then resolves itself into this: Which of these different attainments, or gods, if you please, shall be the object of our prayers? I believe it is a rule without exception that a man's thoughts will dwell the most upon the thing he knows the most about. Likewise, the occupation or labor a man performs will, provided there be no adverse influence, be in the line of work in which he is most skilled.

This brings the whole thing down to a matter of education. Educate a child in music and he will, unless naturally unfitted for it, follow that as a life work. Educate him in the German language or the French, and that will be the language of his thought. Teach him the principles of Confucianism and he will be a pagan priest. Educate him in Brighamism and he will have an excuse for every blasphemous utterance of that adulterous leader. Give him an unbiased general knowledge of all these various and conflicting ideas and the chances are he will select the truth from out the midst of error. Therefore it is necessary that all these different theories be placed before the mind in their proper light before a correct decision can be made as to which god he will serve.

When the selection is made, unless he continues to study the merits of the cause he has espoused, he is liable at any time, by some outside influence, to be turned out of the way he has chosen and led to serve some other god. But as he begins to study and learn more about the God he has chosen to serve, his interest increases, and as he reads of the dispensations of goodness to others of His servants, his heart begins to be drawn out toward Him in love and adoration. And if he continues to investigate the mysteries of godliness contained in his revealed word, the field of knowledge will be opened up to his view in such magnificent splendor that to turn back from the pursuit of the golden city of Happiness and Perfection, and to check the divine flame that has been kindled in the soul, and been leaping upward in continued enraptured prayer, sustaining the divine life of the sanctified spirit, would be immediate spiritual suicide and eternal death.

The necessity of study, then, becomes apparent. And right here, I believe, lies the most important part of the priest's work, to advise with the parents as to the most successful plan of attending to "all family duties." Family duties seem to occupy

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a place way down in the scale of importance, and family prayer, way up. In my opinion it should be the opposite. Teach a man, or a child either, the principles of the gospel, and get him interested in the unspeakable beauties thereof, and you need not worry about his prayers. They will follow just as surely as life springs into being under the light and warmth of the beautiful spring sunshine. There is one family duty spoken of on this wise: "Parents should teach their children the principles of the gospel as contained in the Bible, Book of Mormon, and Doctrine and Covenants." I want to emphasize this fact in this connection, viz., that this does not say "first principles." Many Latter Day Saints seem to think they have gone far enough when they understand the first seven principles. And right here is what I believe to be the cause of the spiritual lethargy in the church today. We do not study the word and think for ourselves.

The principle of faith comprehends much more than a mere passive belief that there is a God, somewhere, of some kind. Repentance means more than to be sorry for the sins we have committed before baptism and to resolve to try to do better. Repentance means to stop committing the sins we have been subject to, and to determine to keep *all* the commands of God at any cost. If it does not mean that then it means nothing.

Then there are other principles which, while they may not be termed "first," are absolutely essential to salvation. Among these are justification, sanctification, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. These are some of the things that parents should teach their children. If they do this, and tell them the beautiful stories about the love of God to his children in the past and present dispensations, there need be no concern about the rest. They will love him and pray to him, too, and you will have no need to tell them about the closet more than once either.

Parents, listen! What do you mean, on these beautiful Sunday afternoons, while you are sitting around in your easy-chair, or taking an afternoon nap on the sofa, while your children are playing on the street, probably with companions of questionable habits? How can you be content with the thirty minutes' Scripture lesson in the Sunday school as sufficient training of your child in the development of a Christian character? Why idle away the greater part of the day that has been set apart for the special service of God? Is it not as important that we be as diligent in the special work of God on the one day in seven as that we be zealous the other six in the week pertaining more especially to this temporal existence?

It seems to me right here is an excellent opportunity for the priest to make his influence for good felt. Parents as a rule need counsel along this line, for it is a great and all-important work, this training and educating the child mind, and there is altogether too little attention given to it.

Then there is not always a proper understanding of the relations between husband and wife. Are these to be considered "family relations"? If so, are the duties connected with them "family duties"? What, then, of the priest's work here? Why, it seems to me, as I look at the field of labor open to the visiting priest, it appears almost boundless in its scope. Where is there opportunity for him to sit down and be content with a few remarks to the family regarding the all importance of prayer and of keeping up a "family altar," when, in many instances, the only thing the family has to offer upon that altar is an incense of ignorance and the lamb of tradition? Possibly this is an extreme view of the matter; but when I look upon the dire needs of the work along this line it seems to me I can see little else but extremity at every point.

Some one may wonder what all this has to do with the relation of prayer to Christian growth. What I mean by all this is, that the first and great necessity to Christian growth, is a careful, systematic, persistent, and continual study of the revealed word. "Search the scriptures, for in them ye think [and that properly, too] ye have eternal life." They are the bread and the water of life; and he who partakes not thereof freely cannot hope to even sustain his spiritual life, much less to grow.

Prayer, in its relation to Christian or spiritual growth occupies the same place as does the process of breathing to our physical life and growth. It is one of the manifestations or signs of life. So long as we can detect the film of moisture upon the mirror which has been held before the motionless lips, we know there is life there. But unless there can be some nourishing element of food introduced into this body that lies even at the portal of death, the breath must cease. It is natural for a man to breathe. It is next to impossible for him to stop the process of his own free will. The heart beats and the blood flows on without our taking any thought of the process. Our food is digested and assimilated to the different parts of the body independently of our consciousness. And so we deduce this great truth, viz.: *The manifestations of life in the process of growth are natural and spontaneous.*

Paul says:—

> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.

So we may expect to find this same great truth prevailing when we enter the spiritual realm. In harmony with this principle I argue that there is little necessity for exhortation to pray; in fact it is no more necessary than to urge the physical necessity of breathing. True, in many cases of disease, as consumption, for instance, the wise physician prescribes breathing exercises to strengthen the lungs, and help remove impurity; but that alone will not effect a cure. It is first necessary to discover and remove the cause, then administer proper food in the proper manner, when the processes of life will again be restored to regularity. So in spiritual diseases, I would not detract from the importance of prayer, but would emphasize as of vastly greater importance the necessity of determining the cause of and correcting the evil by repentance; and then when proper spiritual food is appropriated from the revelations of God, we may expect to see the processes of spiritual life manifested in healthy growth.

The conditions of growth in the vegetable world are different from those of the animal. So is there a difference when we come to the spiritual world, or kingdom of heaven. The plant in the vegetable kingdom cannot appropriate the life-giving element in the air as does the animal. No more can the sinner who is outside of the heavenly kingdom make use of elements of spiritual life. He must first change his nature; he must be converted from a sinner to a saint; he must be "transplanted [or born] from the kingdom of darkness into the kingdom of God's dear Son." For this reason I hold that it is just as much folly to exhort a sinner to pray, or to *train* a child to pray, as to urge that the unborn infant should breathe the atmosphere of this world which it has never known. For just as surely as the newborn babe struggles eagerly for the life-giving element into which it has been ushered, just so surely will the newborn babe in Christ take hold on that element of spiritual life,—prayer.

It may be well at this juncture to explain my meaning on one point. I remarked that it was folly to *train* a child to pray. I used the word *train* advisedly. We can train a dog to perform tricks, or a parrot to talk; but neither the dog nor the parrot is any the wiser. So can we train a child of three or four years to lisp the words of a prayer but it would do him as much good if he had memorized one of the Mother Goose melodies, and repeated that. I believe in *teaching* a child to pray as early as

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possible; but I do not believe in making parrots out of them. Paul says something about this subject of spiritual food as follows:—

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—Heb. 5:12–14.

No one is foolish enough to feed a tender babe on tough beefsteak. Why should we not have as much sense when it comes to feeding our spiritual babes?

The problem of spiritual life and growth is a difficult one; but I find that a comparison of the *natural* with the *spiritual* clears up many questions that would otherwise be almost unanswerable. The Savior gave us an example of this in the many parables which he presented to his disciples. Let us follow in his steps.

V. W. GUNSOLLEY.

WEBSTER CITY, Iowa, April 15, 1900.

MYTHS OF THE NEW WORLD.—NO. 8.

BY WILLIAM WOODHEAD.

EXTINCT ANIMALS.

The Jaredites

became exceeding rich, having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things, and also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephant, and cureloms, and cumoms.—Ether 4: 3.

Scarcely an animal named in the above list was found here at the time of the discovery of the country. The horses, swine, goats, asses, and cows had to be imported to America from the old countries, also many of our grains, etc. The first rooster the Peruvians ever saw was one presented to the curaca at Tumbez by Molina "and, when the cock crew, the simple people clapped their hands, and inquired what he was saying." A man on horseback they thought was all one animal!

But why should the author of the Book of Mormon mention cureloms and cumoms? What are they? They are classed with the elephant as being useful to man—tame, domesticated. Why should he write so much at variance with everything known on this subject at the date of the publication of the Book of Mormon? Some men who have undertaken to criticise its author have, like the Peruvians, when they heard the cock crow, asked, "What does he say?" "Didn't its author know any better?" Not long since a minister, who was also an editor of a religious paper, cited the writer to the fact that the Book of Mormon was out of joint with the fauna of America.

In a letter dated October 31, 1875, Ameghino related a discovery some twent leagues from Buenos Ayres of human fossils and charcoal, pottery, arrowheads, chisels, and stone knives, together with a number of the bones of extinct animals, "the carapax of a gigantic armadillo scientifically known as the glyptodon."

The mammals, bones of which were found by Ameghino mixed with those of man, are: The *Canis cultridens*, the *Hydrochœrus sulcidens*, the *Reithrodon*, the *Toxodon Platensis*, an *Equus*, an *Auchenia* and a *Cervus* of undetermined species, the *Mylodon robustus*, the *Panochœtus turberculatus*, the *Glyptodon reticulatus*, and the *G. typus*.—Prehistoric America, p. 29, note 1.

These discoveries led to long discussions. Burmeister, another scientist, "rejected the theory of the contemporaneity of the men and mammals whose bones were found together. The Argentine Scientific Society even refused to listen to the reading of a memoir upon the subject." (Prehistoric America, pp. 29, 30.)

See the difference between Burmeister and the Argentine Scientific Society, and the man who wrote the Book of Mormon? He says all manner of cattle, of oxen, cows, sheep, swine, goats, "and also many other kinds of animals which were useful for the food of man;" then he goes on with his list again: "And they also had horses, and asses, and there were elephants, and cureloms, and cumoms." You see he could not find an English name for the two last named, but says that they were useful unto man; that is, all these animals were contemporaneous with man.

The point is this: The man who believes the Book of Mormon to be a true narrative is *expecting* to hear of just such finds as are reported by Ameghino, while scientists are constantly being taken by surprise, and move very cautiously; something like unbelieving Thomas, for instance. Now if step by step this partition wall is removed, which seem now to be between the fauna of America at the time of the Conquest and in prehistoric times, and fossils are found of such animals as are described in that narrative, pray tell me then who had the greatest wisdom in this matter, the scientists and preachers, or the man who made the Book of Mormon? That narrative has been telling us all these years that man in America in prehistoric times was contemporaneous with the cow, horse, ass, swine, elephant, etc., while those who did not believe it used these very statements as evidence that the book was a fraud, "and evidently written by a very ignorant man"! Now when these animals are found in a fossil state, what then becomes of the fraud? and what about that ignorant man? Then, don't you see, we begin to see the *earmarks* of a true narrative.

Mixed up promiscuously with the human remains were found those of several animals, chiefly feline and cervine [cats and deer], still extant in the same region [province of Minas Geraës, Brazil], together with others belonging to species which have now migrated or become extinct. Amongst the last we may name a monkey, a rodent of the size of the tapir, a peccary twice as large as the living species, a horse very similar to our own, a large cat bigger than the jaguar, a llama, a megatherium, and several others, such as *Chlamydotherium Humboldtii*, an edentate of the size of the tapir, and the *Platyonyx* of Lund. . . . By prolonged and careful work he [Lund] succeeded in gathering complete specimens of forty-four species now extinct, including several monkeys, some hoplophori, which were as large as our oxen, and the Smilodon, a large feline animal akin to the Machairodus, or saber-toothed tiger, which inhabited Europe in post-tertiary times. . . .

Several years ago Séguin collected on the borders of the Rio Carcarañia [in the province of Buenos Ayres] numerous bones of extinct animals, including those of a bear larger than the cave bear, a horse, the mastodon, and the megatherium. With these remains lay human bones. . . .

We think, therefore, with Ameghino, that man lived in South America with animals long extinct.—Prehistoric America, pp. 25–31.

Some of these animals were very large. (See illustrations, Ibid., pp. 16, 17.)

In the löess of the Mississippi at Natchez, Dr. Dixon found, side by side with the bones of the mylodon and megalonyx, a human pelvis.—Ibid., p. 34.

In a salt mine on the island of Petit Anse, Louisiana, was found a mat made of interlaced reeds. The salt occurs at a depth of fifteen to twenty feet, and the fragment of mat was found at the level of the first deposit of salt. Two feet above lay some fragments of the tusks or bones of an elephant.—Ibid., p. 36.

But the recent discoveries of Dr. Aughey in Iowa and Nebraska have now confirmed them. There, too, bones of the mastodon have been found mixed with numerous stone weapons.—Ibid., p. 37.

Everywhere these fliats, mortars, and dishes were associated with the bones of the mastodon, of the elephant, of a large tapir, and of other extinct animals.—Ibid., p. 39.

In 1857 a fragment of a human skull was found, associated with the bones of the mastodon, in the auriferous gravel of Table Mountain, California.—Ibid., p. 40.

Hewn stone implements, the work of their hands, are not the only relics of the early inhabitants of America. In many places human bones have been found, associated with numerous fragments of extinct animals.—Ibid., p. 23.

There are deposits in California and Oregon where, to use a popular expression, the remains of elephants and mastodons might be had by the wagonload. Besides gigantic pachydermata we meet with the Palæolama, the Elotherium, extinct oxen, Hipparion, and several kinds of horses.—Ibid., pp. 41, 42.

Charnay believes that he has found in the ruins of Tula [a little northeast of the City of Mexico] the bones of swine, sheep, oxen, and horses, in a *fossil* state, indicating an immense antiquity.—Atlantis, p. 350.

At this same place Mr. Charnay "picked up enamels, fragments of crockery and porcelain, and more extraordinary still, the neck of a glass bottle iridescent like ancient Roman

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glass," bones of animals, "several iron implements," and "some little chariots that Charnay thinks were toys of children. Now, supposing these toys to have been a reproduction in miniature of objects used by men, we must calculate that the Toltecs employed carriages, and that their use was not only given up, but absolutely unknown on the arrival of Cortes." (Prehistoric America, pp. 356, 357.)

That is it exactly. With the red man chariots or carriages had gone out of use, and so had the horses, and elephants, and iron, and steel, and plated copper, and such crucibles as were noticed in No. 6 of this article.

In what was formerly called the Wilson's cavern, on the Ohio, some twenty miles below the mouth of the Wabash, was in the early settlement of that country found some interesting tokens of antiquity. In the cave were found representations of the sun

in different stages of rise and declension; the moon under various phases; a snake, biting its tail; . . . a viper; a vulture; buzzards tearing out the heart of a prostrate man; a panther, held by the ears, by a child; a crocodile; several trees and shrubs; a fox; a curious kind of hydra serpent; two doves; several bears; two scorpions; an eagle; an owl; some quails; eight representations of animals which are now unknown. Three out of the eight are like the elephant in all respects, except the tusk and the tail. Two more resemble the tiger, one a wild boar, another a sloth; and the last appears a creature of fancy, being a quadrumane, instead of a quadruped, the claws being alike before and behind, and in the act of conveying something to the mouth, which lay in the centre of the monster. Besides these were several fine representations of men and women, *not naked*, but clothed, not as the Indians, but much in the custom of Greece and Rome.—American Antiquities, p. 140.

Thus, in numerous ways we find that the strange narrative is confirmed; this last reference points to a civilized race—not Indians. This we can see by their dress, which is much like "the costume of Greece and Rome." The animals are no doubt such as they were acquainted with; but eight out of the number are unknown to us. In this same cave were "found many hieroglyphics, and representations of such delineations as would induce the belief, that their authors were, indeed, comparatively refined and civilized." (Ibid., p. 138.)

The conclusions to be arrived at seem to us simple. Without doubt man lived in California, and Whitney's narrative is one more proof added to those already quoted, during the time when the volcanoes of the Sierra Nevada were in full action, before the great extension of the glaciers, before the formation of the valleys and the deep revines, at a period when the flora and fauna were totally different from those of today.—Prehistoric America, p. 44.

That is, the vegetable and the animal species are different in California now from what they were at, or before the great volcanic outburst; but man in America appears to have been living here at the time these changes in the flora and the fauna were being made, and lived here before and since. Human relics and the bones of extinct animals found together in or under the lava beds and in the auriferous gravels, prove that great changes have taken place within the human period.

The discoveries by Professors Lund, Ameghino, Whitney, and others, which have reversed the opinions of scientists on these subjects, are of recent date, and later than the publication of the Book of Mormon. It declared that man in prehistoric times in America had "all manner of fruit, and of grain;" "horses and chariots;" "silks," "fine linen," all manner of cattle, oxen, cows, sheep, swine, goats, and many other animals.

Nadaillac says:—

New discoveries are daily made, upsetting preconceived hypothesis, breaking down earlier theories, and completely destroying what had appeared to be the best founded conclusions.—Prehistoric America, p. 260.

We can see by the above that the Book of Mormon is and has been on trial all these years. "New discoveries are daily made" "upsetting" somebody's theories, destroying "the best founded conclusions." If the Book of Mormon was not written by eyewitnesses of what is related; if it was written by Oliver Cowdery and Joseph Smith, we may expect its theory to be upset, and its conclusions "confounded;" but if its hypothesis stand the strain, and these "new discoveries" which "are daily made" confirm that narrative, is that not *one of the very best of proofs* that it is a true record? Could you have written a book at variance with everything else on the subject, and hit the nail on the head every time? Could you have done that well? If scientists would read the Book of Mormon they would find in it a handy text-book; it answers many of their knotty questions. They try to fix the age of the lava beds under which human bones or relics are found, and the gravel deposits which overlay the lava in some places.

The Book of Mormon tells us of some such great changes in the earth's surface—of great earthquakes. "The whole face of the land was changed" (Book of Nephi 4:2), thus, we see, confirming the Nadaillac statement about "the formation of the" present "valleys and deep ravines." "The inhabitants were witnesses of the convulsions of nature, of the volcanic phenomena, which brought about such remarkable changes." (Prehistoric America, pp. 44, 37.)

Then the Book of Mormon goes on and says, "And the highways were broken up, and the level roads were spoiled, and many smooth places became rough." You see how modern science is working for the Book of Mormon? The present valleys and ravines in some localities were made by a volcanic outburst, which were witnessed by prehistoric Americans. Both science and the Book of Mormon say so. Does either one tell the truth? If so, which one?

And some "cities were sunk," and many were burned. Moroni sunk into the sea, "and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain." The City Gilgal was buried in the earth; so was Gadiandi, Gadiomnah, Jacob, and Gimgimno. "All these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth." (Book of Nephi 4:6.) This accounts for the human relics under such places as Table Mountain, and the Calaveras skull in California. (See Prehistoric America, pp. 40, 41.)

The *Journal*, of Los Angeles, California, reports that D. J. Court, a mining prospector, has returned to Prescott, Arizona, from a three months' sojourn in "one of the most remote and little known parts of the Territory," and says that that section contains more Aztec ruins [this name is given for the want of better one] than any other portion of America, evidence of human habitations being found from the highest peaks to the lowest valley. In one place he found a road or street three miles in length, perfectly smooth and straight, and sixty feet in width. On either side of the street, the entire distance, are ruins. The road was evidently built prior to some mighty earthquake, as it ends abruptly at the brink of a mighty chasm. He dug up and found lying about a great number of skeletons, which were in a fair state of preservation [remember that is a dry and pure climate], the heads of all being alike—very large over the eyes and receding, and almost flat toward the back of the head; jaws well developed, but front upper and lower teeth small and sharp. The ruins show the people to have been workers in stone, some fragments of work in turquoise being found. Every available foot of land had once been cultivated.—Lamoni *Patriot*, May 2, 1895.

Frank Cushing, who had charge of the Hemingway expedition in New Mexico, some years ago, reported a number of prehistoric cities in that Territory, which had, he thought, been destroyed by earthquakes, and left desolate. The walls were of adobe, and had fallen outward. The roofs falling inside, had buried the inhabitants alive. He found skeletons under the *debris*, in such positions as indicated that they had met a violent death.

The above is in harmony again with our record, where it says that some of the cities which had been destroyed by the great earthquake were renewed, but others left desolate. Thus they "whisper" again.

Some people think that Oliver Cowdery was to share the profits from the sale of the Book of Mormon. What a pity that he died so early, before he knew what a good thing he had! Why not share the spoils with Messrs. Lund, Ameghino, Bancroft, Brinton,

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Squier, Baldwin, Charnay, Le Plongeon, Priest, Short, Nadaillac, *et al?* Cowdery and Smith told a lot of Mormon lies, and then these men come along after, under the garb of science, and swear to them!!

ON SECRET SOCIETIES.

I have read the discussions for and against secret societies, and should like to give my experience, believing it is wise to tell what we know for good to men, leaving it with them to judge as to the wisdom of the matter.

I know secret societies tell a great deal of their kindness, benevolence, and charity. I once knew of two men who went to get work in a town. It was hard to get work there, at their trade, but the grand master said two men not of their order must be dismissed to give their brethren work. I was once a foreman in a mine, gave satisfaction to all. My employers, the coal company, belonged to a secret society. One of their brothers was out of work. He wanted my place; so I was dismissed. These are samples of much more of the same kind. The question is asked, Are such acts charity?

"Oh yes," says one, "you have yourself blame, their doors are open to all."

I once asked the worthy noble what it would cost me to become a member.

"Oh, just twenty dollars."

I replied, "To tell you the truth, I could not well give you five."

"Oh, then we can do nothing for you."

Thus it is. If you have not the cash there are no benefits. The baker sets a price on his pies, cakes, and bread. If I want bread I pay his price and get it; but do not think he is doing me a charity. These societies set their prices; if I pay and get their promised benefits, how can that be charity? It is simply a matter of business like an insurance company that will insure your house in return for so much money. If the house burns down, the company pays the loss; but none call that charity. So all the talk about kindness, and charity, is simply the bait that catches the fish.

I once lived where they established a new lodge. It was a chance to get into the society cheap,—only fifteen dollars. About twoscore wanted to become members.

Some of them said, "Come, Billy, now is your chance. Join with us. We will make you chaplain."

They were all good fellows as the world goes, some of them well to do; but they all cursed and swore, and did not object to hearing or telling dirty stories. They gave no heed to my words of admonition. Some of them refused to believe there was a God. What, call those men brethren? Nay, not I! When the lodge was established they raised the entrance fee to thirty dollars, each member to pay ten dollars a year. Every month or six weeks there was a social dinner at midnight, and dance till morn. The pay was always two dollars and a half. The men never came to work next day. Too expensive for a poor man.

A brother draws a sad picture of a man who died, left a home partly paid for, a wife and children to the mercies of the unkind world. I have known men who bought a home and struggled for years and at last got it paid for. What then? They reached out and bought some more land, and thus it continued till they grew old and gray. I never knew one of them who had a happy home, they drove themselves, their wives, and their children. It was work, work, all the time; scrape, pinch, save, no time to play. Shoes and clothes always wore out too soon. Their children were all unruly and self-willed, and would rather stay anywhere than at home. Some of them had their names on the books of the Saints' Church; but they seldom had time to thank God for the blessings received or ask him for the blessings desired. There are worse things in the condition of men than poverty. True, some of them were applauded as successful men, and in the lodge were made noble grand, worthy grand, most worthy, grand supreme, or some other title in accord with the secret society. The question is asked, What will the harvest of such lives be?

I know a brother whose savings over his living were over a thousand dollars a year. He had a nice cottage home of his own, and all that was needful to make life comfortable. His wife had help to assist in the duties of the household. I knew another who worked for $1.20 a day, had a rented house. His wife had to do all her own housework, and ofttimes washed for others to get money to pay the rent. These men belonged to the same branch, ate out of the same plate, drank out of the same cup, and called each other brother. After all that is said about coming up higher, how much better are we as a church than other Christians.

The trouble seems to be with many that come into the church, they have not faith in God and his promises in the gospel covenant. Men have faith in their fellows who bind each other with an oath; but what a difference in covenanting to do God's will, and how hard to give up the foolishness of men after we have seen the light of truth. We read that the law of the Lord is perfect. Then why not obey his law and be perfect? In the days of Enoch his people were all of one heart and mind, held all things common. In the days of the apostles they enjoyed the same blessings. The Nephites held all things common; there were none rich, so none poor. All were made free partakers of the heavenly gift.

For what was the law given in these last days if it was not to be obeyed? If we can do no better than buy, sell, pay, hire, hold to the secret rites, ceremonies, manners, and customs of the men of the world, what good will it do us to know that God has revealed his word? Why not give heed to the admonition, gather together ununder the celestial law, and so come up higher in a true sense, so that we also may be partakers of the heavenly gift?

WM. PENMAN CAIRNS.

HAMILTON, Scotland.

CONFIDENCE.

Confidence.—Trust in moral probity; firm belief; reliance; credit; assurance.

Probity.—Honesty; uprightness; integrity; sincerity; veracity.—Worcester's Dictionary.

It is quite probable that often the Saints in their zeal for the gathering to Zion to take place only perceive it in their mind as an accomplished fact, and entirely overlook the preliminary work to be done, which is absolutely necessary. Confidence is one of the essential elements, and we might say the first and most important of all things that is required in the building up of Zion. Without it very little can be accomplished. It is a principle that enters into all our relations with our fellow man in religion, business, and social affairs; and without it we would not be any better than the dumb animals.

It has often occurred that the business men who were reported worth $30,000,000 or more have, when they died, left property which would not sell for more than $3,000,000; and yet their fellow citizens would trust them in business enterprises involving the expenditure of many millions of dollars, and this because of their great confidence in them, believing that they would be honest and keep every promise that they had made.

I read when a school boy a story of a young man in Boston who went to one of the large banking institutions and asked for a loan of $2,000 to start in business. When asked what security he could give, he replied, "My note and my word of honor." The banker refused. Not being easily discouraged he made the same proposition to another banker. The manner and look of the young man betokened integrity and honesty, and the loan was granted. In after years he was one of the most successful business men of that city. He paid back the money he borrowed, and in after years, when his benefactor was in financial distress, he was able to loan him $75,000.

Two things, it would seem, were of great importance in this business affair. The young man must have

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weighed the matter carefully in his mind, and saw that the chances of success were so great that it seemed to him an absolute certainty, otherwise he would not have taken the risk. He was too honest to engage in an enterprise that had a reasonable chance for failure. He would not borrow when he saw that the risk of paying back was too great and thereby injure his benefactor.

This story is told of A. Lincoln: He went in business with another young man. In a very little while his partner deserted him and left a large debt to pay. It was many years before Lincoln accomplished it, and he used to say that it was a burden equal to the national debt. Although his friends told him that the law exempted him, and the debt was outlawed, his answer was that he was morally bound to pay it, and so continued until it was accomplished.

Is it not possible for us to do much to build up Zion if we will live so that our brethren will have the confidence in us that was placed in the two men referred to? Suppose that Bro. A. is such a man that his brethren can trust him. They know he is honest, that his word is his bond, that he will keep all his promises, that he will not go into some scheme where he expects to get something for nothing, and who believes that success comes through honest labor and in patience is willing to toil on, believing that success will ultimately crown the labor of the industrious. He may be a young man, just starting out in life, or he may have lost all he had in some fire or sickness or in many other ways that is the common lot of mankind. He wants to start farming. Land in Zion is high. He has very little money, or he may not have any. Bro. B. C. and D. have been prosperous. They have abundance and some to spare, and they say to Bro. A., "We will help you make a start on a farm." It's done. He keeps his promise. He succeeds. By and by he is able to help others.

This same principle can be carried into all branches of business with the same prospect of success. This is not a dream it is a reality; it is in the realm of practical affairs of life, and can be done if there is a good foundation for "confidence,"—confidence in God, in our brethren, and in the work in which we are engaged.

PAUL PARKER.

REST.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:28-30.

What is it that makes men and women weary and heavy laden? It is because they believe that that is false, and cultivate erroneous feelings toward each other. It is said that, "He that believeth a lie is under condemnation." How much more so if he spread that lie all around? Error must die, and the sooner the better. One time the family were speaking of the faults of a neighbor. The head of the family said, "Don't let us talk about that, it only makes it worse. It has a bad influence upon us and upon them." He taught a good principle, a truth that will stand the test of a true life. To think or speak of good, helps ourselves and stimulates to good acts, and throws good influences around us, and causes us to be meek and lowly. Good and truth form a yoke that makes the burden light.

It is our privilege to get into that higher life that is said to flow from the throne of God. Then shall we drink of that well of living water that brings eternal joys, sweetness, and love to all. It will vibrate from one to another, like the pebble thrown in the water, reaching from shore to shore. This is our great privilege right here in the eternal now, giving us strength to rise above the trifles that might otherwise annoy us. All that have tasted at that fountain know this by experience. May it be our happy lot to attain to that right here, in order that a place may be prepared for the coming of the Son of Man. Then he will come, he will come; he will not, cannot tarry.

SARAH WEBSTER WHITE.

LAMONI, Iowa, May, 1900.

SANCTIFICATION.

Some Saints do not believe in sanctification. Are there any who do not believe in baptism? One is taught in the Bible the same as the other. Do not understand me that we are free from temptation and cannot sin. Let us see what the scriptures say:—

If we say that we have no sin, we deceive ourselves, and the truth is not in us.—1 John 1:8.

Again:—

If we say that we have not sinned, we make him a liar, and his word is not in us.—1 John 1:10.

I have heard these passages used for self-justification, for sins that were willfully committed. Now, my understanding of what John meant is this: We may be as perfect as it is possible for us to be in this life, we may give our whole life to God and walk with him as Enoch did, yet the blood that courses through our veins is impure, infirm, unholy, and sinful. The life of all flesh is the blood (Lev. 17:14); therefore we have to war continually against the sin of the flesh. In John 8:15 Jesus says, "Ye judge after the flesh;" therefore a sinful and unrighteous judgment. Paul, in writing to the Roman church, said:—

I speak after the manner of men because of the infirmity of your flesh.—Romans 6:19.

God sent his own Son in the likeness of sinful flesh.

Flesh and blood cannot inherit the kingdom of God.—1 Cor. 15:50.

Why? Because it is sinful.

My little children, these things write I unto you, that ye sin not.—1 John 2:1.

How is this? if we cannot live without sin, how are we going to live and sin not?

Whosoever committeth sin, transgresseth also the law.—1 John 3:4.

Can we be Saints and transgress the law of God? In the sixth verse he says:—

Whosoever abideth in him sinneth not.

And in the eighth and ninth verses:—

He that commiteth sin is of the devil. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Now let us examine sanctification. Webster defines *sanctify* thus:—

1. In a general sense, to cleanse, purify, or make holy.
2. To separate, set apart, or appoint, to a holy, sacred, or religious use.
3. To purify, to prepare for divine service, and for partaking of holy things.
4. To separate, ordain, and appoint to the work of redemption and the government of the church.
5. To cleanse from corruption: to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God.

Now let us compare these with the Scriptures. In Genesis 2:3, God sanctified (set apart) the seventh day. In Exodus 13:2, the firstborn of both man and beast were sanctified; and in verse 12 it says they shall be set apart. So to sanctify means to set apart.

Now we will try *prepare*. In Leviticus 20:7, the Lord says:—

Sanctify [prepare] yourselves therefore, and be ye holy.

Joshua 3:5:—

Sanctify [prepare] yourselves: for tomorrow the Lord will do wonders among you.

1 Samuel 7:3:—

And prepare your hearts unto the Lord, and serve him only.

Ephesians 5:26, Christ sanctified (cleansed) the church with the washing of water by the word.

1 Timothy 4:5:—

For it is sanctified [cleansed] by the word of God and prayer.

Psalms 73:13:—

Verily, I have cleansed my heart in vain.

2 Timothy 2:21:—

If a man therefore purge himself from these, he shall be a vessel unto honor; sanctified [purified], and meet for the master's use.

Isaiah 13:3:—

I have commanded my sanctified [purified] ones.

Titus 2:14:—

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Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people.

Now, reader, you will admit that we as Saints are a purified, cleansed, separated, prepared, appointed people. Are we not sanctified, therefore, being sanctified by the Holy Ghost (Rom. 15:16), being cleansed by the washing of water (Eph. 5:26), being separated from the world by the gospel (2 Cor. 6:17; Heb. 7:26; Matt. 25:32), being prepared by God (Rom. 9:23, 24; Rev. 21:2), being purified by Christ (Tit. 2:14), being set apart by the Lord (Ps. 4:3), being ordained (John 15:16; Acts 13:48), and being appointed to the work of redemption by obedience to the word of God (Acts 6:3).

Let us detach our affections from the world and its defilements and exalt them to a supreme love to God.

G. L. RATHBUN.

CLARKSVILLE, Texas, May 7, 1900.

Letter Department.

GILROY, California, May 22.

Editors Herald:—Again I am in my field of labor and at work. On May 2 I bid my wife and little ones good-bye. At St. Joseph I was compelled to stay over night, and so hunted up some of the Saints, and was given a hearty welcome. I was privileged to attend the business meeting of the branch, and enjoyed a visit with Bro. H. O. Smith, also Bro. Wm Lewis and his son Dan. I was entertained for the night by Bro. Dan Lewis and wife, for sake of "Auld Lang Syne."

Sunday morning I arrived in Los Angeles, in time to partake with the Saints of the sacrament, and by invitation assisted Bro. T. W. Williams to administer the same. The evening hour was passed in an effort to instruct the Saints and friends at the chapel. How well I succeeded I know not.

While at Los Angeles I was entertained at the household of Bro. H. L. Holt. I am sorry to say that he is still suffering very much with the gathering in his ear or head, besides being afflicted otherwise.

Monday I had the pleasure of calling upon and taking dinner with Bro. and Sr. H. L. Tilton. I had thought to spend a few days at Los Angeles; but a letter received there called me away, so at seven p. m. Monday I took train for San Francisco, where I arrived at ten a. m. Tuesday. Taking my little Bilhorn in my hand I stepped into the store of Bro. C. A. Parkin, where I met a very chilly reception until he recognized the fact that it was Bro. Chase with the little organ that some of the San Francisco Saints had helped pay for, and not a drummer with his samples, then the air of the place grew more salubrious.

Well, Bro. Parkin soon furnished me with breakfast and dinner combined, and armed me with the proper document so that I could secure myrail road permit, and by dusk I was at this point, at the home of Bro. Jairus M. Putney, formerly of Monona Co., Iowa, and in consultation with him as president of this district and Bro. J. E. Holt assistant president, concerning the gospel tent for this mission field this summer. It was for this consultation that I hurried from Los Angeles, for Bro. J. E. Holt lives at San Benito forty-eight miles distant, but had written that he would see Bro. Putney on the eighth, at Gilroy, and so I hurried on to see them both.

After I had been refreshed by supper we made a visit to an old schoolmate of mine, Bro. George Ross and family. Of course we enjoyed the evening, and did not talk exclusively of tent.

On the 9th we decided that it would be best to make a visit to Oakland, where the old tent was stored, and examine it and see whether a new one was necessary. So with Bro. and Sr. Putney we journeyed hither, stopping over night with the Saints of San Jose, while Bro. Holt drove back home with his family and then returned to San Jose for Sunday to look after the interests of the tent there. At Oakland we were kindly entertained by Saints and friends, and the result of our mission was that a new tent was ordered from a San Francisco tent maker. The Saints of San Francisco and Oakland gave us quite a help toward paying for the same.

We were privileged to speak to the San Francisco Saints at eleven, and to take part in their Sunday school at ten. In Oakland we met with the Sunday school at one, and were pleased to listen to a very instructive discourse from Bro. Putney. In the evening we had the pleasure of occupying the pulpit as speaker. When the Master bestows his Spirit in help, as then, it is always a pleasure.

From Oakland we returned to San Jose Monday, where we met Bro. J. E. Holt and drove with him to San Benito. There we remained over Sunday and met the Saints and friends once at the house of Grandma Davis and once at Bro. Page's. Monday, the 21st, Bro. Holt returned to this place with me, where I am preaching this week,—not in the town of Gilroy, but at Pruna Dale schoolhouse, near the home of Bro. Putney. Sunday I am to meet the Saints in San Jose and hope to start the tent work there Monday next.

I have found the Saints here quite alive to the needs of the work, and ready to coöperate with the missionary force for the good of the cause. This is as it should be. The tent is ordered and money on hand to pay for it. I hope we may be able to so occupy with it this year that all may feel repaid for the effort and means expended.

Bro. H. L. Holt is still sick at his home in Los Angeles. Pray for him that he may be restored.

I find that while Bro. Putney has aged in the fourteen or fifteen years since I saw him last, he is still staunch as ever, and willing to do for the work's sake. That is true also of Bro. and Sr. Ross.

This is quite a trying season here on account of frost and drought,—the third of its kind in succession.

I feel that the Saints here are to be commended for the sacrificing spirit shown in the effort to coöperate with us in this work. Surely their covenant will be remembered. Some have expressed surprise because I did not make a longer stay at some of the notable places on the coast before I went to my field of work, but I am here for work. Hardly think I could enjoy sight-seeing or picnicing, with my family back at Lamoni. When the season's work is ended my picnic will come when I can see them once more.

My mission address is San Jose, California.

Yours for the work,

A. M. CHASE.

BLACKWELL, Okla., May 26.

Editors Herald:—I have often thought to drop a line to inform the church that five or six Saints live in Blackwell. We are in one of the best business towns and best farming counties, and like it here. We never have had any preaching yet. Being rather poor in this world's goods we don't care to put the elders to too much expense in coming here; yet if they can conveniently stop off we will try and treat them as they deserve. Bro. A. F. Lambert is still engaged in selling agricultural implements, and sets a good example to those around. Bro. Henry Bivins makes wells of different sizes. Lately he has been distributing tracts and talking the latter-day work to neighbors.

I have presided over the union temperance meetings, held Friday evenings in four different churches in Blackwell, since last August. Sometimes we get considerable gospel mixed in with temperance speeches. I was also elected secretary of the Blackwell Township Sunday school union. The post master is president. I would be pleased to receive any good temperance help, speeches, pieces, statistics, or suggestions.

W. D. MCKNIGHT.

CLEAR LAKE, Ind., May 28.

Editors Herald:—Leaving General Conference on Friday evening, April 20, we came directly home, landing Saturday night. Being tired and sick we waited until Thursday the 26th, when we started for Knox, Indiana, accompanied by Bro. S. W. L. Scott. We were busy until May 1, when we came home. Were again sick until May 5. However we occupied at home church May 6.

On the 11th we started for Grand Rapids, Michigan, where we found appointments for preaching. We occupied in the hall on South Division Street until Tuesday evening, when we were joined by Bro. S. W. L. Scott. Held a business meeting; assisted Bro. Scott Wednesday and Thursday evenings, Friday, the 18th with Bro. Scott, we started southward. We parted at Allegan, Michigan, Bro. Scott going to Scott Center, Indiana, to fill previous appointment, and your writer to fill appointments at Allegan. We found announcement for evening advertised by our good Bro. and Sr. Kirby, who by their Christian manner of living have the respect of their neighbors. We talked again on Saturday evening, also Sunday morning at 10:30; and about 12, noon, we, with quite a company of friends to the work, wended our way to the Kalamazoo river, where we led into the waters of baptism three precious souls. The sun was

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shining brightly, making the scenery grand indeed. The people assembled on the bank above and at the water's edge were very orderly and interested in the solemnity of the occasion. I want it to be understood that the baptisms were largely due to the close living of the Saints, in fact the teaching and practicing of good works. Bro. and Sr. Kirby have been conducting prayer and reading meetings at their home, regularly, three a week. It has its influence. Saints, everywhere, go and do likewise. But we must not forget to tell you that Sr. Larkins, of Hopkins, came over and assisted Sr. Russel and others in singing, and presided at the organ at the G. A. R. hall in the evening. Sister Larkins is a niece of Bros. Norman and Sherman Smith. This is all we need to say of her ability for music. Monday we went to Hopperton, and, as agreed, visited our old veteran Bro. Meutze. Received his testimony of the truth strong as ever. Came home Thursday. Sacrament meeting Sunday. Are waiting for measles now, and district conference on the 9th, 10th, and 11th.

Yours for work all the time,

G. A. SMITH.

PLAINVILLE, Ind., May 27.

Editors Herald:—After coming home from the conference I secured a house in Plainville, moved my family in it, and was off on mission work. Have been as busy as a bee (not a drone) ever since, laboring with Bro. Marshall through Rush, Decatur, Ripley, and Jefferson Counties, and some in Daviess County. Tomorrow am off to Wirt, Jefferson County to assist Bro. Marshall in replying to some Utah elders. Two will be there tomorrow night, and two more Friday night. They will not debate, but promise to stay and hear the reply. Quite an excitement over their coming and the reply.

Everything seems to be on the move. I am very hopeful and encouraged over the work here this year. May God speed the right.

A worker for the cause of Christ,

G. JENKINS.

LAMONI, Iowa, May 29.

Editors Herald:—The debate arranged to be held between Elder Chism and myself at Oklaunion, Texas, is an event of the past. I left Lamoni May 10 for the field of battle, being accompanied from St. Joseph, Missouri, by Bro. H. O. Smith, at whose special request I went. He being missionary in charge of the Southwestern mission, acted as moderator for our side.

The discussion began on the 15th inst., and continued eight days, two sessions of two hours each per day. Elder Chism did well considering the cause he labored for. Discipleism as once distinctively known is getting to be a thing of the past. It is grouping into its belief the ideas of more recent development, as illustrated in the ever-changeful views of the popular religious world.

But Elder Chism represents the conservative wing or division of the institution, which rejects located, salaried ministers, instrumental music, and Sunday schools in the church. He dates the rise of their church with the baptism of Bro. J. H. Amend's grandfather, November, 1827, which year terminates the 2300 days' period of Daniel 8: 14, when the sanctuary began to "be cleansed"!

He begins the period with the beginning of the Pelopennesian War, B. C. 473. But there is nothing connected with that war that relates to the sanctuary, the daily sacrifice, or the host, Jewish nation; nor was the Christian sanctuary trodden down by the little horn for 2300 days. But the vision concerns the "daily sacrifice," the "host," and sanctuary. And besides, the church on earth was never called a, or the, sanctuary. Christ, our great high priest, has entered the sanctuary, "heaven itself," there,—"to appear in the presence of God for us."—Heb. 9: 24. The church on earth is but the "outer court" at the utmost (Rev. 11: 1,2), and but 1290 years—540, 1830, A. D.—was it not to be measured by God's measuring rod. And but forty-two months was it to be under foot of church and state united.

I mention this as the only new idea I met in Elder Chism's affirmative.

Brother Chism pretends to read Greek, but his translating is not good. He does not follow Braden and others; but seeks for new objections, realizing, no doubt, the weakness of former objections to our position.

In his effort to meet us with gossip, stories, and detective stories, he rather exceeded, and did his own side damage, and so made our task the easier.

Bro. H. O. Smith told us quite early in the debate that he had the Spirit's evidence that we would come out all right, and at the conclusion of the discussion this was confirmed to me; and I felt so thankful for the gospel—the truth. I realized that "nothing shall offend" those that keep God's law, and that "great peace have they."

My opponent admitted that miracles attended our mission, but asserted that they were lying wonders; so he defied God Jesus, or the Holy Ghost, or any of the Saints to strike him blind. But if we have not the truth, how can he or anyone else know whether the miracles wrought be of God or the Devil?

Some of the Disciple friends told some of our brethren that *they* had had debate enough! And the Saints expressed themselves as being satisfied with our effort.

Our visit among the Saints at Beaver and Oklaunion, Texas, will always be remembered by us as among those the most pleasant of life to date. They have a beautiful, healthful country, adapted to grazing and wheat raising; and it would be difficult to imagine how their prospects could be brighter for crops than this year. With wheat fields, in a level country, extending beyond whence sight determines; the atmosphere clear and bracing; a bright, clear, exhilarating sunshine—the scene is inspiring!

I am led to believe that with the diligence essential on the part of the laborers appointed, and faithfulness of the Saints, a good report for the year will be heard from the Southwestern mission,—and we hope from all our missions in all the world.

As to our late General Conference I was so spiritually sustained that no misgivings entered my mind regarding the ultimate of the work. The staying qualities of our brethren are better known than before, and this tends to inspire mutual faith, I think. Where mutual, concerted action is to be devoted to common cause, mutual understanding on the part of all concerned is essential. Without this, only division could ensue; a willing, intelligent unity only, and an agreement on the part of *all* to the truth. "Ye all are brethren," equal, and no one but God is Father, will give us success. "Common consent" is God's provided prerequisite to the success of the church, and no policy but that foreshadowed in the divine law will receive God's approbation and aid; and I think it more apparent than ever that this is the desire of the servants of God.

Some steps taken at the conference were surely forward, and I believe preparatory to more advanced movements yet to be taken as God shall direct.

I take leave of my former mission with that sadness that comes on separating from friends. I thank them for their kindness and their forbearance toward me in my weakness, and trust God's blessings may attend them, and the efforts, doubly, of those appointed to labor in the Des Moines district.

Hoping to be attended by the divine power and direction in entering the field lately assigned, I am,

Your colaborer and brother,

C. SCOTT.

FORT WORTH, Texas, May 28.

Editors Herald:—I do not often trespass upon your space; but as I have been contemplating the changes occurring from time to time in the life of a missionary this morning, I have been led to reflect that it has been a long time since the *Herald* readers had had anything from my pen, and yet the changes have gone on. I went to conference this spring with a feeling that a change of field and work was in store for me; but when asked if I would take the oversight of the "Southwestern" mission, it came as a surprise to me and I accepted it with a full consciousness that it meant separation from loved ones at home, and also a separation from those whom I had learned to hold dear through the ties of the gospel, and by a two years' asssociation in church, Religio, and Sunday school work. I accepted, because years ago I had vowed to go wherever the Master might call me, and trust him to qualify me for the work.

I left Lamoni for my home, April 24, and began at once preparing to leave for my mission, expecting to leave the 11th of May. Sunday, May 6, I preached my farewell sermon, and was assured by a resolution unanimously passed at the close of the meeting that my services and work had been appreciated, and that the Saints of St. Joseph wished me well in my new field. On the Monday night following I was surprised at my home by the assembling of one hundred or more (one hundred and two by actual count, if we did not miss any) of the Saints, bringing with them ice cream and cake, and what was better, an assurance of their good will. After the greetings were over, and a

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few minutes of social intercouse had been indulged in, the assembly was called to order by Bro. Best, when Bro. Winning, in a well chosen speech on the name of "Smith," presented to myself and wife, as a token of appreciation of our labors, a generous sum of money; and to me as a token of esteem from Bro. D. H. Blair's Sunday school class, composed mostly of girls just bordering on to womanhood whom I had baptized, a beautiful tie pin, representing a star and crescent. So Monday, May 7, 1900, will always be remembered by me as a red letter day, and will mark one of the brightest spots in my life.

Bro. Columbus Scott joined me on the 10th, and on the 11th, at 9:25 a. m., I bade farewell to loved ones, and in company with Bro. Scott I was away for Texas,—Bro. Scott to meet Elder J. W. Chism of the Christian Church in Oklaunion, I to act as his moderator. We arrived at Beaver, Texas, in the afternoon of the 12th, where we found Bro. A. J. Moore, and learned that he had just closed a discussion with a Baptist minister, and from comments by outsiders and others we were convinced that our cause had lost nothing by the investigation. We furthermore learned that the Saints, under the leadership of Bro. Moore and his excellent example, had made the name of Latter Day Saint honorable in that region.

We stayed here over Sunday, Bro. Scott preaching to a full house in the evening, and on Monday took train for Oklaunion, to be ready for the debate, which was to begin Tuesday, at ten a. m. We were met at the train by Bro. Amend and taken to his home a mile away. The next day we met at nine a. m. to arrange preliminaries for the struggles. Mr. Chism opened up on the affirmative, defending his church in a properly worded proposition for four days of two sessions each day. Bro. Scott also affirmed his church in four days of two sessions each day. It was the old story of abuse and stories on one side, pitted against the word of God on the other, resulting as we believe in victory for us.

Bro. Scott did well, starting out rather hoarse on account of cold contracted on the trip down and the dampness of the weather; he steadily improved to the end, which we took as a mark of divine favor. I was much surprised at the attitude assumed by our opponent and his moderator in refusing to kneel when *we* offered prayer; and when asked for a reason we were told that we were "vile deceivers," and they could not conscientiously kneel with us.

Bro. Scott certainly showed himself a Christian gentleman in the discussion, and endeared himself to the Saints and friends. We believe the cause has lost nothing.

Next day after the discussion Bro. Amend took us in his buggy to Bro. Moore's and the following day Bro. Scott took train for home, accompanied by Sr. Moore, who went to Lamoni to visit her parents. Bro. Renfroe and myself went with them as far as Bower, where they left the train to wait for the north bound "Rock Island," while we continued to Fort Worth, where we found a home with Bro. J. E. Nicoll and his excellent wife, to recruit and catch up with our correspondence.

We found our aged uncle, L. L. Wight, here gathering a few of the Saints and friends together in private houses and striving to instruct them in the gospel. On the second night of my arrival here I preached my first sermon in Texas with good liberty, to about twelve "in" and "outsiders," in the home of Bro. McFarland.

My uncle left me this morning to go to Cleburne to visit his son Henry, and tell the gospel story there. I will remain here until the 31st, when I go to San Antonio, and from thence to Pipe Creek to attend the conference of the Southwestern Texas district.

The year is before us; "What shall the harvest be?" With requests for prayers for this great mission, I am,

Yours in bonds,

H. O. SMITH.

LAMONI, Iowa, May 30.

Editors Herald:—As I have never written a letter for your columns, I thought, inasmuch as I was appointed by General Conference as a missionary to labor in southern Indiana, I would give notice of my leaving the Decatur district today by the way of Burlington, enroute for St. Louis, by special request of my son, Edward, and J. C. Hitchcock, president of the St. Louis branch, where it is expected that I will occupy in gospel work over Sunday. Thence onward to Byrnville, Harrison county, Indiana, to commence work in the new field. In leaving the Decatur district, where I have labored for the past three years, I wish to say to both Saints and the many friends with whom I have associated so long, that I leave you regretting that such association ends for a time. I am very thankful to all for kindness toward me in times of need. I have not words to express my thankfulness to God for his kindness in giving the aid of his Spirit in preaching the word and in administering in the ordinances of his gospel.

I am also pleased that since the conference closed I have witnessed some marked manifestations of God's power in healing several sick, some nigh unto death. I am glad of the opportunity I have had of leading seven more precious souls into the waters of baptism, one at Benton, four at Spring Valley, and two at Evergreen. I leave many others believing, and hope they will not put off the time of their coming into the fold.

May God speed the work.

Yours for truth,

T. J. BELL.

XENIA, Ill., May 27.

Editors Herald:—For the information of my friends and correspondents I wish to say that the above will be my field address until further notice.

I left my son's home at Baker, Kansas, on the 11th inst., and called on Bro. and Sr. Buckley, at Leavenworth, Kansas, almost the only members in that historic and populous city, which is situated so near the "center," in the "regions round about."

On the 12th I left for St. Louis. Occupied at the city over two Sundays, morning and evening, and in the week time in the "vicinity missions." Was pleased with my visit and reception. Especially was I pleased with the invitation at parting, "come again, Bro. Davis."

The street car strike is very detrimental to travelers. Hope they will "settle" soon.

I left for this place on the 25th, and spent Sunday very pleasantly with the few members found here. There is no place for preaching. I hope matters will put on a more promising aspect as time passes along and we enter deeper into the heart of our field. In bonds,

J. T. DAVIS.

Address care of J. R. Gauger.

FULTON, Iowa, May 31.

Editors Herald:—Are there not some of the Saints who are desirous of adopting a nice baby? Sr. Teters, who died last fall, left a young baby. The father, Bro. Wm. Teters, having several small children, is unable to take care of it longer, and would like to give it to some good Saints. It is a lovely baby, now nearly eleven months old. Any one desiring any information can correspond with me, as I have the correspondence in charge. Address me at Fairbank, Buchanan County, Iowa. In bonds,

J. RUSSELL SUTTON.

Original Poetry.

"JESUS WEPT."

"Jesus wept." Oh words so blessed
As ever mortal tongue expressed,
To feel that Christ our Savior knows,
And enters into all our woes.

"Jesus wept." Not this alone,
But rolled away the massive stone;
So rocks of error may we move,
Our love to God by service prove.

"Jesus wept." This was not all;
He, Lazarus from the the grave did call.
Let us still call and strive to win,
Poor erring mortals lost in sin.

"Jesus wept." Yes, words and deeds
Go hand in hand where'er He leads,
Our precious pattern, guide, and friend,
From birth through life and at the end.

"Jesus wept." May we like Him
Weep for each other's griefs and sin;
That mutual love may others show,
The Christ-life began on earth below.

"Jesus wept." Oh bless the time
That I first read those words sublime;
Then hasten, righteous reign of peace,
When weeping shall forever cease.

JAMES L. EDWARDS.

May 9, 1900.

In the days of knighthood every man carried a sword and was ready to slash his neighbor upon the slightest pretext. When friends met they grasped one another by the right hand, thereby indicating peaceable intentions, as each one thus gave up to the other his fighting arm. That is why we shake with the right hand.—*Ladies' Home Journal.*

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Mothers' Home Column.

EDITED BY FRANCES.

THE BOER'S HYMN.

"Our strength is in our God of hosts,
Our times are in his hand;
The wrath of man that idly boasts,
We fear not in the Rand.
From farming dale, from soil and loam,
We're coming, God of Might,
The ramparts of our mountain home
To shield. Guard thou the right."

IN THE SHADOW OF THE CROSS.

THE SPIRITUAL SIDE OF EVERYDAY SUBJECTS DISCUSSED.

IN THE GARDEN OF MY SOUL.

"There's a fence about the garden of my soul;
I built it up, and strive to keep it there."

In the early days, when we children had our gardens in a row under the south wall, one of my brothers set up a rabbit hutch. My little plot came next to his, and as the door of the hutch was insecurely fastened, it happened once or twice that the tiny plants, on which much care and thought had been expended, were nibbled to the root.

As a means of protection I built up a little fence with pieces of wood. This discouraged the rabbits, and if they escaped in the night they would roam onto the meadow beyond, or the family cabbages, and my garden was saved.

One evening it happened that after weeding and watering, I stepped back hastily and broke down the fence in one place. It was late, and I thought: "Just for tonight it won't matter; I'll mend it in the morning."

Just for tonight! And in the morning all the tender shoots were gone.

The cultivation of souls is very much like gardening. The digging out and weeding, the planting, sowing and watering, the times of rapid growth, the times of rest. One can find parallels everywhere.

But it was when thinking of a very important part of the soul's garden—one neglected by many people—that the old rabbit story came into my mind.

THE FENCE.

It is possible to carry on earth gardening without a fence, though it is not often satisfactory; but it is not possible to work successfully in the soul garden unless a fence has been built up carefully all round and is kept intact.

The materials of which this fence is to be built are definite rules of prayer, reading, worship. If there is no fence, neither will there be any progress in the soul garden; the only work done will be spasmodic and weak; the enemy may come in and trample as he will if there is no barrier to keep him out.

If you wish to cultivate your soul, please make this fence at once and keep it whole. By this I don't mean make a lot of rules you cannot possibly keep; the fence should be of the very simplest materials, only when your simple rules are made they must be kept.

"There's a fence about the garden of my soul;
I built it up and strive to keep it there—
A fence of quiet thought and meditation,
Of reading of God's word, and fervent prayer.
"If one corner of this fence is left neglected,
If I carelessly omit the prayer or praise,
Through the tiny hole my enemy may creep in,
And undo the patient gardening of long days.

"But if I keep my fence quite firm and steady,
And make it stronger as the days pass by,
The garden of my soul which lies within it,
Will be filled with flowers pleasing to the eye,"

And not only flowers, but fruit—fruit in the form of some work done for love of God and my neighbor.

Just think for a minute, you who have built your fence and cultivated your soil. Ask yourself: "Where is the fruit?" and believe me, that unless there is some fruit of work and love, the condition of that soul garden cannot be satisfactory.

Real religious improvement can never end in the mere cultivation of self. One always feels, for that reason, that David's prayer, expressed in the fifty-first Psalm, is wonderfully comprehensive. He has expressed contrition, prayed that the sense of God's presence may not be taken from him, and says: "Then will I show thy ways to the wicked, and sinners shall be converted unto thee." (By the way, make that Psalm a part of your fence.)

"All may save self; but minds that heavenward tower,
Aim at a wider power—
Gifts on the world to shower.
And this is (not at once) by fastings gained,
And trials well sustained;
By pureness, righteous deeds, and toils of love,
Abidance in the truth, and zeal for God above."

One thing more. Don't deceive yourself into thinking that "Just for tonight it won't matter. I'll build up the fence—say the prayer, read my Bible—again tomorrow." For these are the very moments for which your bosom enemy is looking out.

One evening's carelessness, and the work of months may be undone, and careless about the fence is inexcusable, because it is so easy to keep it in repair—that is, if you are wise enough to make it of a reasonable size, and not too ornamental.

A LAST GOOD-BYE.

I was glancing through Collier's Weekly,
A popular home magazine,
Where sketches from every nation
By artists of fame may be seen.

There were sketches of war with its horrors,
And sketches of scenery grand,
And many of drama and stage life,
So brilliant in every land.

I was turning from one to another,
And carelessly passing them by,
When I came to a very small picture,
Where was written, "A Last Good-bye."

A soldier boy waiting the transport,—
Not one of our own boys in blue,—
Whose face was a face to admire,
So noble, yet tender and true.

And there, with her hand on his shoulder,
Looking lovingly up to her son,
Stood his mother—his brave little mother—
Who many a battle had won.

O! heart among hearts is the mother's!
God help those who send their life's joy
To fall 'neath the enemy's rifle;
Once this man was her dear, baby boy.

The years have passed by till that mother
Looks *up* to the face of her son;
But time cannot alter her feelings—
He must always be "mother's dear one."

She has watched him grow upward to manhood,
Begrudging the years in their flight,
Till at last he sails off to the battle,
Where death and her son may unite.

We read of the wives and the sweethearts,
We read of the mothers so true;
But I fear that we just pass it over,
As people so oftentimes do.

Far away in South Africa's region
Wages war with causalities great,
While at home are the grief-stricken loved ones;
Whose sorrow no tongue can relate.

Our lives with reality's burden
Is filled to the utmost, 'tis true;
But we always find time to be faithful
To those of the Red, White, and Blue.

Let us rise above prejudice ever,
Dip low into sympathy's part;
For *we*, with our Nation's proud banner,
Cannot stoop to be selfish at heart.

Ask the Father in heaven to comfort
The souls that are bursting with pain,—
The home-coming step they have waited
Never rings on that threshhold again:

For wives and for mothers whose dear ones
Sink low 'mid the battle's wild roar;
For each have a heart true and tender,
Be they Spanish or British or Boer.

DOLLIE.

LAMONI, March, 1900.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

A WASTED DAY.

Of all the griefs that fall to men,
I do not know a heavier than
The thought, when I kneel down to pray:
I've spent a useless day.

I do not find, that I have done
A deed that might God's praise have won,
Or paid the debt I ought to pay:
I've spent a useless day.

I do not find, that I have said
A word of comfort, or have shed
A light on some one's weary way:
I've spent a useless day.

I do not find, that I have tried
To help a brother by my side,
Or drive his heavier cares away:
I've spent a useless day.

Oh! that the blood once shed by Thee,
My soul from this offense may free:
Lord Jesus, may Thou be my stay
In Thy great judgment day!

—Van Bolhuys, in the *international Evangel*, St. Louis.

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LOOK for Brother Mintun's notice in another column. Whoever has the book will please return it soon.

NEXT week will be "Home Department" week. Watch for it, and put the thoughts and suggestions to work.

Following this will be "Library" week. Many inquiries have reached us upon these two subjects, and in a few paragraphs we hope to present a few practical hints.

WE wish to call especial attention to the position in which we are often placed. We are sent an article by some earnest worker, and the article possesses considerable merit. It shows much study in its preparation and contains many very good points. But it is long. Sometimes they are long enough to fill three issues of the Sunday school department in the *Herald*. Some of them are of such a character that to "cut" them would spoil them, and to use them entire is impossible because of the lack of space. So from them we can only take extracts, and this we fear may be interpreted as a way of disposing of them without using them. We have papers now on hand which we have held some time hoping that we would get our space increased, in which case they would be "available." There are but very few of them that do not possess much that is good. We are pleased to receive them all, whether we are able to use them entire or not. They are a very good index of the work being done in the various districts, and from them come many very good suggestions. Some of our best thoughts and plans of work come from a suggestion found here or there in some one's paper. Send in your papers, send them every one; and if they cannot be used, in the course of time they will be returned if you request it.

A SISTER who is superintendent of a district Sunday school association writes: "We would like to have you attend and take charge of the Sunday school work at our district reunion to be held ——, to continue about ten days. I think you are needed very badly, as there does not seem to be the interest in the Sunday school work in this district that there should be. Some lack interest, and others are young in the work and need encouragement and teaching. I wish that we might have a course of institute work at the reunion." This is not the exact language, but it is the exact thought of several others who have written upon the line of Sunday school and Religio work of our reunions. It expresses the condition which, to a more or less degree, exists in every district in the church. It expresses the thought, too, which many have expressed, that these reunions are very fitting places to do institute work for the two auxiliary societies. Many of our earnest Sunday school and Religio workers may be reached there who are not permitted to attend the general institute or convention, or even the district institute. They may be reached, too, by some one of the general officers—an opportunity somewhat rare, be it worth what it may. Much good has resulted from the work done at the reunions, notwithstanding the very limited time and opportunity usually granted. The workers have come in contact one with another and with the general officers, have exchanged thoughts and experiences, have been drilled in the actual work of teaching or conducting a Sunday school, have furnished good food for scores of children who had naught else to do or to interest them, and have carried with them to their homes a new zeal and love for the work which has not been barren of results.

This work has been done in most cases at the "off hours," or outside of the regular meeting hours. Sunday school and Religio workers have often begun their work at half past seven in the morning, so as to have time for a session before the regular work of the reunion began. Another session after the afternoon meeting is usually held. These, together with the four regular sessions of the reunion, make a very long, wearisome day for the few upon whom the work must fall. But they have stood by the work without a waver or complaint; and for their extra effort may they be abundantly blessed.

But we see a brighter day coming. Several of the reunion committees have in years past adopted the plan of dispensing with the afternoon preaching services upon week days and turning the time over to the Sunday school and Religio to occupy in institute and other work. The committees of other reunions are considering the matter, and some state that they will probably do likewise. This is certainly a step in the right direction; for it is quite conclusive that no one has either the strength or the disposition to listen to three sermons a day for ten days and get the *full* benefit that could be derived from them were there fewer in number. A variety of exercises is what makes it possible to do much work in a day without becoming too much worn out.

If all the reunion committees will make provision for time in which to do the work of the Sunday school and Religio, strenuous efforts will be made to provide profitable work for the time allotted. But do not make the mistake of setting apart one whole day for Sunday school work and cut it out of all other days. Better *by far* for both the work of the Sunday school and the reunion that the work be run through four days than to have the four sessions in one day. To bring it all in one day destroys the "variety" spoken of before for both the Sunday school and the reunion proper. Set aside the afternoon sessions of each day, from Monday till Friday, and give the Sunday school and Religio a chance, such as you would wish to have given you many places in the world,—a chance to be heard and a hearing,—and we believe you will be satisfied with the results.

Last year Bro. C. P. Faul, superintendent of the Far West, Missouri district, and also one of the Maysville reunion committee, extended us the very opportunity for work that we have just urged upon all reunion committees; but circumstances over which we had not control prevented our attending the meeting. We had hope that we could attend till it was too late to make other provisions. The committee did their part, but we were not able to do ours. We do not mean that there was no Sunday school or Religio work done, for we received report of very good work done in both departments; but that the officers of the General Association failed to reach there or to provide any program of work. We sincerely trust that it may not so happen again, and that the committee will not feel discouraged or slighted. We much regret that we were obliged to disappoint you, brethren, notwithstanding we did the best we could.

We would like to hear from every reunion committee, giving the probable date and place of next reunion. Also would like to hear from the Sunday school association officers of the districts connected with reunions. Please do not neglect this.

LOST.

I have lost trace of a book entitled "Objects and Outlines of Teaching," which I have loaned to some one. It is bound in cloth of a green color. My name and address is written on the fly leaf in front of book. Will the one who has it return it to me at once, as I need it in my work. J. F. MINTUN.

MAGNOLIA, Iowa, May 25, 1900.

Conference Minutes.

EASTERN WALES.

Conference was held at the Saints' hall, 137 Severn Road, Canton, Cardiff, May 12 and 13. Called to order by Elder A. N. Bishop, president. Appropriate remarks were made by Elder Bishop, in which he extended a hearty welcome to all visiting Saints. Elder T. S. Griffiths, vice president, followed with words of counsel and advice. Branch reports: Lydney, 36; gain 6. Cardiff and Nantyglo, no change: Ministry reporting: Elders A. N. Bishop baptized 5, T. S. Griffiths baptized 1, T. Gould, T. Jones, J. Jones, and Henry Ellis; Priest D. Edmunds; Teacher C. Kelsey; Deacon Moroni Bishop. District treasurer's report: Total receipts £2. 3s. 11½d., total expenses 13s.; balance in hand £1. 10s. 11½d. Bishop's agent's report: Balance in hand last report £1. 14s. 5d.; received £3. 10s.; total £5. 4s. 5d.; expenditure £1. 10s. 10d.; balance in hand £3. 13s. 7d. Both reports were ordered audited and auditing committee reported that reports were correct. Recommendation from Cardiff branch for the ordination of Bro. A. W. Trenchard to the office of a priest was then considered and unanimously adopted, and ordination ordered during this conference. Recommendation from Nantyglo branch for the ordination to the office of a priest of James Evans was then considered. The recommendation was unanimously indorsed and ordination ordered during this conference. At this juncture Elder David Lewis president of the Western district of Wales, was called upon to address the conference. Resolved, that we accept the "rules of representation" as presented by the committee ordered to draft same at our last conference. The spiritual authorities of the church in America were sustained; also, Elder A. N. Bishop as missionary of Southern England and Wales. All the elders, priests, teachers, and deacons were sustained in righteousness by our faith and prayers. Bro. Bishop tendered his resignation as president of the district, so that his hands may be free to labor under his appointment. Resignation accepted, and Elder Thomas Gould was chosen in his stead. Elder T. S. Griffiths,

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vice president, Moroni Bishop, clerk; and Elder Henry Ellis, district treasurer. Sunday morning, short addresses by the following elders: Thomas Jones, Thomas S. Griffiths, Henry Ellis, Thomas Gould, and A. N. Bishop. At two p. m., Saints' fellowship meeting, in which James Evans was ordained a priest under the hands of Elders Thomas Jones, T. Gould, and A. N. Bishop; and Bro. A. W. Trenchard under the hands of Elders A. N. Bishop, Thomas Gould, and Thomas Jones. The sacrament was then administered by Elders Henry Ellis and Thomas Gould. Fourteen testimonies and eight prayers, and several hymns, with tongues, interpretation of tongues, and also the gift of prophecy was enjoyed, and the hearts of God's people made glad. At six p. m., preaching by Elders A. N. Bishop and David Lewis. Thus ended a peaceable and profitable conference. Adjourned to meet at the call of the president.

MANCHESTER.

The above district conference was held April 14, 15, and 16, convening for business at five p. m. the 14th in South Manchester branch 3 Denton Street, Upper Moss Lane, Hulme, England. Elder Joseph Dewsnup, Sen., district president, in the chair. J. Baty, secretary. Delegate credential were presented and received from North Manchester, Elder J. Dewsnup, Jr.; Farnworth, Elder Joseph Harper; Wigan, Elder W. Spargo; Northeast Manchester, Elder G. W. Leggott; Leeds, Elder W. R. Roberts; South Manchester, Priest John Foden. District president's twenty-second annual report read, and it was resolved to consider it as soon as all the reports have been read.

Financial secretary's report read, showing balance in hand at last report £2. 12s. 10d.; income for the conference year £35. 4s. 1½d.; total £37. 16s. 11½d.; expenditure £27. 0s. 1d.; balance in hand £10. 16s. 10½d. Missionary Home Fund account: Balance in hand £1. 12s. 1d.; income 18s. 6d.; total £2. 10s. 7d.; expenditure 10s.; balance in hand £2. 0s. 7d. This report was referred to Elders George Baty and Thomas Taylor to audit and report upon.

Spiritual reports of branches and mission read: Hunslet Car mission (Leeds) by Elder James Moir. Burley (Leeds) branch by Priest Walter Aveyard. Leeds branch by Elder Tom Roberts. Northeast Manchester branch by Elder G. W. Leggott. East Manchester branch by Elder S. F. Mather. North Manchester branch by Elder J. Dewsnup, Jr. South Manchester branch by Elder J. Baty. South Salford branch by Elder Edwin Nixon. Farnworth branch by Elder Joseph Harper. Wigan branch by Elder James Spargo.

Elders Joseph and George Greenwood of Stafford, Birmingham district, having arrived, were by vote invited to participate in the business and exercises of the conference. Ministerial reports: By resolution these reports, together with all the licenses of the ministry of the district, were referred to a committee of the whole to consider, and report on Monday. A recommendation for the ordination of Priest Walter Aveyard of Burley (Leeds) branch to the office of elder, was read. It was also requested that the case of Bro. A. E. Gayter, whose recommendation to the office of priest lies on the table, be reconsidered.

The next business was the consideration of the president's report. The president vacated the chair, which was taken by the vice president, Elder Henry Greenwood. The report read as follows: Dear Brethren, in presenting you with this my twenty-second annual report of the spiritual condition of the aforesaid district, for the conference year ending March 31, 1900, I take the opportunity of acknowledging the hand of our heavenly Father in his care over each of us in the period which has now passed away, leaving only the remembrance of its joys and sorrows, pleasures and pains, with such advantages as wise men may reap from such experiences, conducing, I trust, to the development of our integrity before God, the increase of our strength and faith in the Lord, and in "the power of his might," with a stronger determination than ever to continue the "Battle to the Gate," so that ultimately with our Father's permission we may enter in and enjoy the promised reward. In reference to the spiritual condition of the district, I regret that I am unable to report any very substantial progress in this direction. The spiritual condition of the district still leaves much to be desired. The presiding officers of the several branches are, so far as I know, in harmony with district action; and with very few exceptions the same may be said of the elders and others responsible to district authority. I am sorry to report that in my opinion the policy pursued by the mission authorities for some time past have been more or less hostile to the policy pursued so long and successfully by those responsible for the government and control of the district. Motives have been impugned, intelligence questioned, and official actions travestied. For proof of this I refer you to missionary correspondence in *Herald* and *Ensign* during the last eighteen months or two years, as well as to your own experiences at the late mission and other conferences. Personally, since the period named, I must confess that the relationship betwixt the mission president and myself has not been as cordial as it might have been, having differed upon matters affecting more or less the discipline and control of branch and district organization, the needs and character of missionary labor, as well as the manner and method of Sunday school control. These differences, if continued, can only perpetuate strife, eliminate unity, destroy peace, and injure the work of God amongst us. I have therefore decided to place my resignation as the presiding officer of the Manchester district in your hands. Thanking you for the confidence and trust you have reposed in me during the many years that you have sustained me in the discharge of the important duties of the office to which the church elected me over twenty-two years ago, and I trust that the same generous and trustful sympathy may be as freely accorded to my successor as it has been to myself. Still affirming my faith in the latter-day work, and in the divine calling of the martyr prophet, Joseph Smith, I remain your brother and colaborer in the gospel of Christ.

The report having been considered and several questions thereon asked and answered, the farther consideration of it was deferred till Monday. Nine a. m. was announced for committee on licenses and reports to meet; conference business to be resumed upon the rising of the court.

The services tomorrow, Sunday, to be held in the Vestry Hall, Hulme Town Hall at 10:30 a. m., two and 6:30 p. m. Speakers: Morning, Elder George Greenwood, Stafford; evening, Elder Joseph Greenwood, Stafford; afternoon session for fellowship.

Monday, called to order at 1:25 p. m. The committee on licenses, etc., reported as follows: Your committee beg leave and report. We recommend that the license of Elder Thomas Hughes be endorsed and restored. Elder Joseph Bennett and Priest D. Aitken, Jun., who have failed to report according to district rule 5, be written to by the secretary asking for explanation of neglect. We further recommend that the license of Elder Samuel Bennett, Priests John Morgan, Robert Hodson, Thomas H. Spargo, Ed Edward, and S. Warren, Teachers J. W. Fox, Jesse Porter, and George Bolton be continued under suspension; and that the licenses of Priest B. J. Finshel, Teachers Joseph Laycock and F. Green be suspended by this conference; and that the license of Priest Edwin Tordoff be referred to the district president for adjudication; and that in the case of Elder Samuel Bennett a committee be appointed to investigate and report to next conference; and we further recommend that the licenses of all the priesthood with these exceptions be endorsed. There are in the district 34 elders, 23 priests, 14 teachers, and 14 deacons. Report received and adopted.

The consideration of the president's report and resignation was now resumed. After several brethren had spoken, permission was asked and granted for the introduction of the following, as it had a bearing upon the question before the conference; namely, "Resolved, that this, the 1900 annual conference of the Manchester district of the Reorganized Church of Jesus Christ of Latter Day Saints, is of the opinion that much strife and contention would be avoided, the best interests of the work conserved, and the law of God observed, if the general missionary laborers of the church prosecuted vigorously the work lying before them without the limits of organized districts and branches, leaving the work in these latter organizations to the oversight and administration of the local ministry; except where there is definite and distinct evidence of gross neglect of duty, or where invitation to labor within the district or branch without the limits of a district, has been extended by the authority thereof. And be it always provided that nothing in the aforesaid shall be taken as objecting to wise and discreet supervision and visitation by the missionaries in charge or the general authorities of the church."

This was discussed, put upon its passage and adopted. A motion to amend having been put and lost. On resuming the discussion on the report, a little time having elapsed in which several brethren spoke, the following was submitted: Resolved, that we regret the reasons which have caused the president of the district to report as he has, and to tender his resignation; and we very respectfully show our utmost confidence in our brother by asking him to reconsider and withdraw his resignation, and hereby pledge ourselves to severally and collectively support him in his office and calling. On this being put to the vote it was carried by every person in the assembly rising to his feet.

Elder Dewsnup said that in compliance with this unanimous wish of his brethren, he would continue as hitherto to serve them to the best of his ability; thanked the body for its sympathy and support. The next item on the agenda was as follows: The attention of this assembly having been called to letters appearing in the *Saints' Herald* of October 18, 1899, and January 17, 1900, over the signatures of Elders F. G. Pitt and William Newton, and it appearing unto us that the said communications are reflective upon the integrity and ability of the elders of this district; be it resolved that we hereby place on record in the minutes of this conference, our deep deprecation of the unfriendly and hostile spirit that has prompted the aforesaid ministers of the gospel and general church appointees to so grossly misrepresent the official ministerial actions of the very large majority of the elders of this district. Carried unanimously.

Recommendations for ordinations: That Priest Walter Aveyard be ordained an elder, and Bro. Albert Gayter a priest, was placed before the meeting. The president called upon Elder T. Taylor to offer prayer on behalf of the conference, that the Spirit of the Lord influence our voting when considering these recommendations. After prayer had been offered, it was moved that Bro. Aveyard be ordained to the office of elder. This was carried by the unanimous vote of the conference. The Leeds brethren having shortly to depart by train to their homes, the president called upon Elders Henry Greenwood, James Moir, and John W. Rushton, to ordain our brother; this was done, Bro. Rushton being spokesman, the Holy Spirit's presence being felt by all present. Permission to ordain Bro. A. Gayter to the office of priest, was also unanimously accorded, subject to the ap-

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proval of the branch to which he belongs at the time of the ordination.

The auditors presented their report upon the financial secretary's accounts were handed back for completion, reported the books correct and well kept. Report received and ordered spread upon the minutes. The financial secretary's report was then received and adopted. On motion the financial secretary and treasurer were authorized to open a banking account, and to place all surplus moneys therein. Brn. S. F. Mather, J. Dewsnup, Jr., W. R. Roberts, were appointed a committee to inquire into the feasibility of running a monthly paper in the interests of the district. Bro. John Foden was sustained as musical director of the district for the next conference year. Resolved that the rota preaching plan, together with the system of assistant elders to branches be continued. Vote of thanks accorded to Elder William R. Armstrong for past labors in connection with tract distribution. Resolved that the authorities of the church—local, district, and general—be sustained in righteousness, according to law. Resolved that a copy of the minutes of this conference be sent up for publication in the *Saints' Herald*. Resolved that the location of the next conference be left to the district authorities. Votes of thanks were given to the South Manchester branch for use of meeting room; to the catering committee, chorister and musicians, Saints for locating visitors, etc. The president said in conclusion he was thankful to God for his blessing upon the conference, and the good feeling manifested during the whole of the sessions. The business of the conference being completed, the session was turned into a fellowship meeting, Elder Henry Greenwood in charge. He made a few opening remarks, and thanked the Lord for the success of the conference; said he believed that which had been done would be of lasting benefit to the work of God in this district. A number of soul-cheering testimonies were borne; they were humble, spiritual utterances. An enjoyable conference was brought to a close by singing, and prayer by Elder J. Dewsnup, Sen. The Sunday services were largely attended, and were marked by an outpouring of God's Holy Spirit, cheering and encouraging to both Saints and strangers.

POTTAWATTAMIE.

District conference met at Underwood, Iowa, May 26; Apostle J. W. Wight presiding, assisted by Elders D. R. Chambers and Robert McKenzie. After receiving and approving a report of delegate credentials, prepared by the secretary, statistical reports were read from the branches as follows: Boomer 30 members; loss 1. Council Bluffs 259; loss 1. Crescent, 163; gain 3. Fontanelle 40; no change. Hazel Dell 64; loss 5. North Star 103; loss 1. Wheeler 80; no change. Total branch enrollment 739; loss to the district by death 4, letters not returned 6, gain by letter 1, by baptism 5; ordinations, 1 priest and 1 teacher; marriages 5. Ministry present and reporting: Apostle J. W. Wight; High Priests, Charles Derry, C. A. Beebe, J. P. Carlile; Seventy, H. N. Hansen, D. R. Chambers, Henry Kemp, I. M. Smith; Elders D. Parish, D. K. Dodson, W. D. Bullard, Levi Graybill, Joshua Carlile, J. S. Strain, and R. McKenzie; Priests Thomas Scott, Samuel Underwood, C. C. Larson, L. G. Wood, P. M. Hansen, J. A. Yochom; Teachers P. W. Frederickson, P. T. Anderson, Jonathan Bullard, A. B. Smith. By letter: High Priest, C. G. McIntosh; Elders Senterlow Butler, M. W. Culbertson, C. Carstensen, J. J. Christensen. The secretary reported receipts for delegates to General Conference from Boomer $1.75, Council Bluffs $6.15, Crescent $5, Fontanelle $3.15, Hazel Dell, none, North Star $2.25, Wheeler $4.25; total $22.15. The Bishop's agent, J. P. Carlile, reported: Balance on hand last report, $55.56; collected since $457.80; total $513.36; paid to Bishop E. L. Kelly $400; to Sr. E. Caffall $45, poor $10; total $455; balance on hand $58.36. Report received. On motion all elders, priests, teachers, and deacons are requested to labor under the direction of the district president. Elder D. R. Chambers was elected district president, H. N. Hansen vice president, J. Chas. Jensen secretary, J. P. Carlile sustained as Bishop's agent, all for three months. Adjourned to meet at Hazel Dell, Iowa, Saturday, August 25, at ten a. m.

Sunday School Associations.

CONVENTION NOTICES.

London district Sunday school convention will meet with St. Thomas branch, Friday, June 15, at 2:30 p. m., one day before conference. We heartily urge all to attend. Sunday school secretaries will please make out their reports; and superintendents, write out brief accounts of your schools, general condition, and the interest taken therein by the pupils and the Saints. Send all reports to Willie Evans, 474 Adelaide Street, London, Ontario.

Northern Michigan district Sunday school association will convene at Boyne City, June 22, at 9:30 a. m. A full report of schools desired. Come all and help us to make it a success and the means of advancement in the district.

W. D. ELLIS, Supt.
C. B. JOICE, Sec.

Convention of Northeastern Illinois district Religio association will convene at Mission, Illinois, June 22, at 3:15 p. m. (see conference notice in this issue for directions as to how to reach Mission). The election of officers occurs at this convention, as well as other important business, and it is hoped that all the Religio workers and friends in the district will make an especial effort to be present. Come prepared to take part in the convention, and to help to make it a success.

MARIE H. CLARK, Pres.

South Missouri district Sunday school convention will convene at the Saints' chapel, five miles east of Ava, Douglas County, Missouri, July 6, at ten a. m., and close at night with an entertainment. The schools throughout the district should take notice, and come well prepared with good thoughts on Sunday school work, songs, recitations, essays, etc., suitable for the occasion. Remember, it is on the day before the conference, and at the same place.

J. C. CHRESTENSEN, Supt.
MARY STEELE, Asst. Supt. and Sec.

Miscellaneous Department.

NOTICE HERALD PUBLISHING HOUSE.

The Board of Publication consists of the following persons: E. L. Kelley, President: John Smith, Treasurer and Business Manager; J. A. Gunsolley, Secretary; Fred B. Blair, and J. W. Wight. The first two named are the Executive Committee.

We hereby call upon all who are indebted to the Publishing House to make settlement as early as possible, and thus lend their financial support to this important branch of church work. The price of the *Herald* will hereafter be $1.50 per year to all persons, and all subscribers who are in arrears for six months will be *dropped* from the list unless arrangements are made with the Publishing House for payment. All *Herald* subscribers who are now in debt will be permitted to settle upon the basis of $1.50 per year, providing such settlements are made within six months from this date.

Book agents are requested, if possible, to make returns to this Publishing House the first of each month, and to cease retaining commissions on sales when they order books, so long as they are in debt. Commissions when due will be allowed when settlements are made. "Pay what thou owest," is a part of the divine plan; and "Owe no man anything but love," should be observed by all Saints. Prompt payments insure confidence in business as well as religion, and confidence is essential to success.

A new catalogue of books will be issued as soon as possible.

Remittances should be made by post office and express orders, bank drafts on Chicago, or registered letters.

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Volume 3 of Church History is now in preparation and we will fill orders as soon as ready.

In view of the great increase of the free list the Board has found it necessary to say that after June 1, 1900, the *Autumn Leaves* will not be sent free to the missionaries' families; but the *Saints' Herald* will be furnished as heretofore.

Bills to May 1 are being sent to all debtors, and we kindly ask you to help us. If there are mistakes we will gladly correct them on evidence.

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May 29, 1900. 3t

BISHOP'S NOTICE.

To the Saints of the Decatur District, Greeting:—The bishopric of the Decatur district is now fully organized, and the hearty coöperation of the Saints in this district is earnestly desired, so that the work may be done as it should,—that the poor may be cared for, that the needs of the families of the missionaries may be supplied, and that other legitimate church expenses may be met. This can be done only by a united effort on the part of all concerned—and surely all Saints are concerned.

The bishop of the district and his counselors will receive and receipt for tithes and offerings wherever they may be; but for the convenience of these in the several localities we have made arrangements with the following persons to act as solicitors, who will receipt for tithes and offerings and report to us once a month:—

In the Davis City branch, H. A. Hartshorn; in the Leon branch, Asa S. Cochran; in the Pleasanton branch, Lewis Moffett; in the Allendale branch, Arthur B. Whorlow; in the Centerville branch, David Archibald; in the Lucas branch, Thomas Hopkins; in the Cleveland branch, John Jervis; in the Hiteman branch, Sr. Ellen White; in the Ellston branch, Joseph A. Anderson; in the Greenville branch, John Lovell; in the Evergreen branch, A. V. Minton; in the Lone Rock branch, Frank Hitchcock.

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In Lamoni, we have made arrangements whereby money can be paid to any of the following: Bishop E. L. Kelley; John Smith, business manager of the Herald Office; W. A. Hopkins, cashier of the State Bank; and F. M. Smith, who can usually be found at the Herald Office. When possible pay to the last named or one of the bishopric. However, any one of the above-named will gladly give receipts for moneys.

WM. ANDERSON, Bishop.
FRANK M. WELD, } Counselors.
FREDK. M. SMITH, }

PASTORAL.

To the Saints and Missionaries of Indiana, Greeting:—Having been appointed submissionary in charge of the above-named State, I desire the prayers and hearty coöperation of all the Saints and missionaries in the work of God.. We know that the laborers are few, but trust that the moral and spiritual strength of the few may be equal to the task before us. It will be our aim to open up as many new places as possible, and leave the work in the branches with local officers, as much as the best interest of the work will permit and not injure the work at large.

I am unacquainted with the needs of the work in the southern part of the State, but will try to reach that part before long.

I trust the missionaries will push the work in their field of labor to its utmost, as we believe the time is growing short for the Gentiles, and this gospel must be preached. We must not say the Lord delayeth his coming, and illtreat his servants, for he will come and reckon with his servants. So let us work and build up his kingdom—in fact work together, God helping us to do it in an acceptable way to him.

I trust the Saints will help with their tithes and offerings to keep every missionary in the field. Your brother for work,

G. A. SMITH, Submissionary.

Home address: Box 23, Fremont, Steuben County, Indiana.

I have made arrangements to enter into the field of labor assigned me about June 1. As I have been placed in charge of Clinton, Missouri, district, with Elder Lee Quick assistant, A. C. Silvers and J. N. Stephenson missionaries, I take pleasure in making things as pleasant for all in the district as possible. And to do this we must all feel interested and work together in the spirit of the gospel in this great gospel work. Those holding the priesthood wishing to join us in the prosecuting of this work will notify me of the fact. I will find work for them. Bro. Stephenson and I expect to follow up the tent work; invitations from you for it are looked for, and when received will be given our careful attention. Address me at Lowry City, Missouri. A cordial invitation is given to every one in the district to give a lending hand.

Yours in the faith,

T. R. WHITE.

To the Saints of Southern Texas, Greeting:—Whereas, General Conference has assigned me, as my field of labor, in your midst the coming year, let me ask of you in the various parts of this great field to write me where openings for preaching can be had. And the scattered Saints are especially invited to correspond. Think of it, Saints, the great field of Texas, and then count up the number of laborers assigned to this vast field. Surely the quotation of Luke 10: 2 has again come to pass. The harvest truly is great, but the laborers are few. Now, dear Saints, shall we not marshal our small and scattered forces and meet the enemy on his own ground, and if we only succeed this year in driving in his pickets and sowing the good seed, surely there will be reaping by and by, for this gospel must fill the whole earth.

C. F. BELKHAM.

Address: Deatin, Polk Co., Texas.

CANADIAN SAINTS TAKE NOTICE.

REDUCED FARES TO ST. THOMAS CONFERENCE.

We have made arrangements with the undermentioned railways: Grand Trunk, Canadian Pacific, Michigan Central, Lake Erie, and Detroit. Delegates must purchase first-class full fare one way tickets to St. Thomas, and obtain certificates to that effect on standard certificate form, form 98. Ticket agents are supplied with standard certificates and are instructed to issue on application. Purchase your ticket and obtain your certificate at least fifteen minutes before train time. On arrival in St. Thomas present certificate to me; I will sign it, and you will, when you desire to return home, present certficate to the agent and you will receive the following rates, as per agreement. If three hundred have certificates, you return home free. If fifty you return at one third of the one way first-class fare. If less than fifty at two thirds, of the one way first-class fare. This applies over all roads mentioned above. All members are delegates. Tickets good to go on June 13 to 15; to return from 15 to 19. No stop over permitted. School convention meets June 14. Conference meets June 15, at ten a. m. We expect President Joseph Smith will be present. R. C. EVANS.

WATERFORD, Ontario, May 30, 1900.

CONFERENCE NOTICES.

Conference of London district will meet with St. Thomas branch, June 16 and 17, instead of 9 and 10 as per resolution; the date having been changed on account of an expected visit from Joseph Smith. Arrangement will be made with all railways of Ontario for reduced rates. Purchase a single ticket to St. Thomas, and ask the ticket agent for delegates certificate to Latter Day Saints conference. If fifty are present having certificates you will get home for one third fare, but if three hundred are present, you will get home free. Secretaries, please send statistical reports of branches to Elder R. C. Evans, 474 Adelaide Street, London. Ministerial reports should also be sent. Let all who possibly can come to this conference, and bring the Spirit of the Lord with you. Be sure to come in time for the Sunday school convention on Friday afternoon.

MAGGIE MACGREGOR, Sec.

South Missouri district conference will convene with Sweden branch, in the new Saints' chapel, five miles east of Ava, Douglas County, Missouri, commencing on Saturday, July 7, at ten a. m. Branch presidents and clerks, please take notice, and have your branch business meetings from eight to ten days before conference. Branch presidents and officers that have labored outside of branches are requested to report in writing. The election of district officers will take place at this conference, hence look for a large delegation. Send all reports, petitions, and communications to my home address, Beaver, Douglas County, Missouri.

J. C. CHRESTENSEN, Pres. and Sec.

Conference of Texas Central district will convene with Cook's Point branch, July 7, at ten a. m. Branch officers will please see that their reports are correctly made out. Let all officers report in person, if able; if not, send report to district secretary. The Sunday school convention will convene the 6th, the day before conference. Come all, with the Spirit of the Lord, and let us have a profitable conference.

S. R. HAY, Pres.

Conference of Northeastern Illinois district will convene at Mission, Illinois, June 23, at ten a. m. It is expected that the new church will be dedicated at this time, and it is hoped to have Bro. Joseph Smith present. Mission is about eight miles from Seneca, on the Chicago, Rock Island and Pacific railroad and about the same distance from Sheridan, on the C. B. and Q. R. R. All persons coming by rail will therefore please notify Bro. Thomas Hougas, Stavanger, Illinois, what road they will come on, what time, day, etc. Do not put off writing Bro. Hougas until the last day, but write him in plenty of time, so that arrangements can be made to meet every one. ELMER E. JOHNSON, Sec.

St. Louis district conference will convene in the Saints' chapel, 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, June 23, at seven o'clock, and on the followlowing Sunday. J. G. SMITH, Sec.

NOTICES.

Persons coming to conference from a distance, which will be held at Tilbury, June 9 and 10, will please send a postal card to the secretary, so that we may meet all.

M. MIFFLIN, Sec.
A. F. CARLESS, Ass't.

BORN.

DOCKSTADER.—To Bro. F. A. and Sr. Joanna Dockstader, of Bevier, Missouri, on February 28, 1900, a daughter. Blessed May 20, by Elders F. T. Mussell and F. A. Evans, and named Ora Fay.

DIED.

NEIDFFER.—Sr. Ada E. Dara Neidffer was born April 7, 1862; died March 29, 1900. She was married to Samuel Neidffer, April 28, 1888; was baptized January 1, 1880. She was the mother of five children; a husband and four children are left to mourn; also, father, mother, four brothers, and two sisters. Burial at the Plainville, Indiana, cemetery. Funeral sermon by Elder G. Jenkins.

HITCHCOCK.—At Shenandoah, Iowa, May 24, 1900, Sr. Deborah J. Hitchcock. She was born in Hamilton, Ohio, January 8, 1838, and at her death was 62 years, 5 months, and 16 days old. She was married to Lorenzo Hitchcock, at Lovilia, Iowa, September 17, 1853. They moved to Tabor, Iowa, in 1866, and were baptized there October 13, 1872. They moved to Shenandoah in 1878. Seven children were born to her and her husband, only one of whom survives, Mrs. Mollie Miller, living near Hines, Monroe County, Iowa. The remains were interred in the Rose Hill cemetery according to the ceremony of the church. Mrs. Hitchcock was a faithful, loving, and devoted companion to the husband who survives her. She was a patient and kind mother and passed through the dark valleys of life when six loved ones were laid away with a trusting and triumphant faith. She was calm, kind, and cheerful to all who knew her and numbered many friends in this city who will sincerely mourn her departure.

MCINTOSH.—At her home, Denison, Iowa, Sr. Maggie May, daughter of the late "Uncle" John A. and Melinda McIntosh. She was born December 29, 1875; died May 10, 1900, aged 25 years, 4 months, and 12 days; and was laid to rest in the Saints' cemetery, Galland's Grove, Iowa, beside her aged father, two brothers, and two sisters. Graceful in person, Sr. Maggie was tenderly loved by her brothers and sisters, and she will be sadly missed by her aged mother, whose chief joy was the society of her fondly cherished daughter. She rests free from life's pains and cares and disappointments; her work done, awaiting the resurrection of the just, when she will be glad of opportunity for further development throughout the glorious millennium. A short and touching address was made to the many sympathyzing friends assembled at the home, and prayer offered by Elder Robert R. Montgomery; at the grave the service was concluded by Elder John Pett. "Blessed are the dead that die in the Lord."

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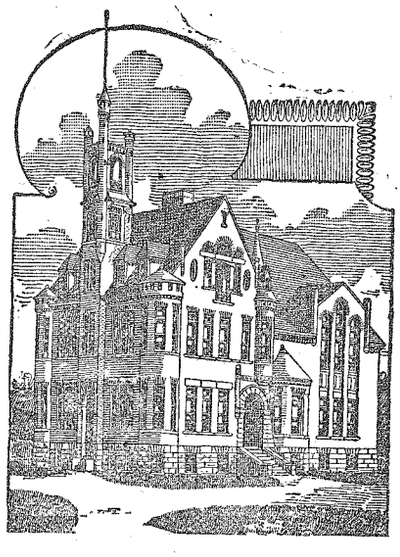

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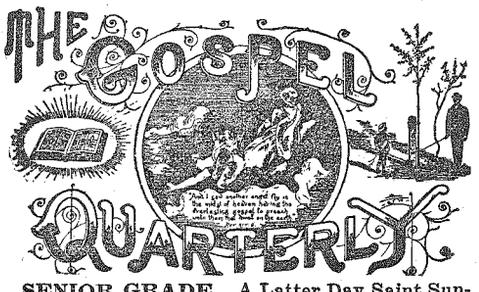

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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COFFEE WORSE THAN ALCOHOL.

AT LEAST IT MAY HAVE A MORE INJURIOUS EFFECT IF DRANK IMMODERATELY.

It would shock a teetotaler to tell him that coffee drinking is more injurious to the human system than whisky drinking; yet that is practically what Dr. Oliver P. Rex, medical director of the Penn Mutual Insurance company, says. The medical gentlemen who guard the interests of the insurance companies have done much to teach the present generation how to live. Having the best opportunities of studying physiological problems, they are able to draw accurate general conclusions from the great number of individual cases which come under their observation as medical examiners.

The physician for an insurance company always makes a careful examination of the action of the heart for organic or functional derangements. If he finds an organic trouble which cannot be removed, he usually "turns down" the applicant for insurance. He finds plenty of cases with functional troubles, due to various causes, which may be cured in greater or less time by removing the causes. He detects these by listening to the heart beats; and to a well trained ear the variation of these heart beats from the rhythm of a healthy heart indicates one cause of the derangement.

It is easy, Dr. Rex said, to note the difference between the "bicycle heart," a "whisky heart," and a "coffee heart." These troubles are so frequently met with by examiners that they are commonly known by the above names. The man or woman who overexercises by riding a bicycle up hill or "scorching," produces an enlargement, or hypertrophy, of the heart. The stimulation of alcohol, tobacco, coffee, or tea affects the rhythm of the beats.

A heart beat consists of two sounds, one long and one short. In the first, blood is filling the relaxed heart; in the second, the heart contracts, with a corkscrew motion and violently expels the blood through the arteries. It is essential to a healthy circulation that the first movement should be completed and the heart filled before the second is begun. Strong stimulants disturb this regular action, shortening the length of the long beat, and a long continuance in their use may make the derangement permanent.

The best remedy, of course, is to remove the cause, and the doctor referred to several cases where marked beneficial results were produced within short periods. He would confine the use of coffee to two cups a day. Coffee topers are plentiful, and are as much tied to their cups as the whisky toper. The effect of the coffee upon the heart is more lasting, and, consequently, worse, than that of liquor. It is a powerful stimulant, and in certain cases of extreme weakness is more valuable than liquor. As a beverage it is important to use it only at the close of a meal, when it is said to assist digestion. In this respect it is unlike tea, which, by its tannic acid, prevents digestion.

Men and women alike suffer from too much coffee, but men alone, in this country, at least, are the sufferers from "tobacco heart," the result principally of smoking. There is not only the stimulus which comes from smoking and chewing alike, but there is the action of the nicotine in smoking which creates an additional disturbance of the heart's functions. Dr. Rex has found that smoking after the day's work is done is less harmful than the morning and midday cigar. In one or two cases that he mentioned, gentlemen told him that by omitting smoking during the day they found their brains clearer for business and their digestion improved.

Of course, it will be understood that as the heart is the center of the circulatory system, any disturbance of its action must affect every part of the body; and this in turn produces disease in other organs. It is not surprising, therefore, that the examining surgeons of the army have rejected many fine looking fellows with tobacco hearts and bicycle hearts on the ground that they would break down under the strain of service in the field.—*Philadelphia Ledger.*

FRUIT TREES FOR HIGHWAYS IN EUROPE.

Twenty years ago the picturesque roads of the northeast of France were lined with stately poplars; but although ornamental, their roots went far and wide, rendering the adjacent meadows sterile, and plows were continually stopped by offshoots lying almost at the surface of the soil. The farmers appealed in such strong terms that the Communes decided on the fall of the poplar, and axes and saws were brought into requisition and the roads cleared of these trees in favor of the humble but more useful small plum, to the great satisfaction of the villagers. Thousands of baskets of this fruit are shipped to Paris daily. It is not only in France, however, that fruit trees have peen planted along the roadside; in Germany, Belgium, and the Duchy of Luxemberg the system has been greatly developed, giving satisfaction to the State as well as to local interests. On the roads of Wurtemberg, for instance, the fruit harvest from this source produced in 1878 over $200,000, and last year the return had more than trebled. The annual revenue derived from the national roads of Saxony planted with fruit trees rose from $9,000 in 1880 to $42,000 in 1892, furnishing a total sum of $340,000 for the thirteen years. In Belgium, according to the statistics of 1894, over 4,630 kilometers of roads were planted with 741,571 fruit trees, which furnished the almost incredible sum of $2,000,000.—*Ex.*

MYSTERY OF SLEEP.

There is a remarkable fact connected with sleep which must not be overlooked. The sleep of a human being, if we are not too busy to attend to the matter, always evokes a certain feeling of awe. Go into a room where a person is sleeping and it is difficult to resist the sense that one is in the presence of the central mystery of existence. People who remember how constantly they see old Jones asleep in the club library will smile at this; but look quietly and alone at even old Jones and the sense of mystery will soon develop. It is no good to say

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that sleep is only "moving" because it looks like death. The person who is breathing so loudly as to take away all thought of death causes the sense of awe quite as easily as the silent sleeper who hardly seems to breathe.

We see death seldom, but were it more familiar we doubt if a corpse would inspire so much awe as the unconscious and sleeping figure—a smiling, irresponsible doll of flesh and blood, but a doll to whom in a second may be recalled a proud, active, controlling consciousness which will ride his bodily and his mental horse with a hand of iron, which will force that body to endure toil and misery, and will make that mind, now wandering in paths of fantastic folly, grapple with some great problem, or throw all its force into the ruling, the saving, or the destruction of mankind. The corpse is only so much bone, muscle, and tissue. The sleeping body is the house which a quick and eager master has only left for an hour or so. Let any one who thinks sleep is no mystery try to observe in himself the process by which sleep comes, and to notice how and when and under what conditions he loses consciousness. He will, of course, utterly fail to put his finger on the moment of sleep coming, but in striving to get as close as he can in the phenomena of sleep he will realize how great is the mystery which he is trying to fathom—*London Spectator.*

TO BRING ABOUT SLEEP.

Difficulties in going to sleep are sometimes physical; more often mental. The physical, under ordinary circumstances, are due to the circulation. The following are a few practical hints: Some sleep better half sitting up with three pillows, some better with none; some with little covering, some with much. Hot drinks or a hot bath just before sleep, hot bottles to the feet, are often useful. Tobacco often increases sleeplessness. Sometimes, after long waking, a small meal will bring sleep. Some, especially invalids, wake after two or three hours; a cup of hot, fresh tea will often send them to sleep again. Sometimes the darkness seems exciting, and one can sleep with a lighted candle. Intermittent noises, as of a rattling window, are always bad, but a continuous noise is often a lullaby. Moderate fatigue aids, but exhaustion prevent, sleep.

Oftenest sleeplessness is mental, and springs from a want of self-control. Either one subject engrosses the mind or a succession of ideas. In either case the sleepless must make the effort to stop thought. It is best done by attending continuously to some monotonous and unexciting idea, which is self-hypnotism. Some count, some breathe slowly, as if asleep, some look at imaginary sheep going through a gate. One of the best ways is to watch those curious appearances which come to closed eyes, a purple hare fading into a star, which becomes an irregular line, and again changes to something else. They cannot be seen when first sought, but will come with a little patience. In all these the purpose is to fix the attention on some object which will arouse no associations. It requires steady effort to do this and to prevent the thoughts wandering, but exercise increases the power to succeed. The half hour before bedtime should be spent quietly. —*London Spectator.*

RAPID SPREAD OF CHOLERA.

London, May 31.—The *Daily Express* has the following from Bombay, dated yesterday:—

"An unprecedentedly severe epidemic of cholera has broken out in the northern districts of Bombay Presidency, especially in the famine camps. The deaths have increased 40 per cent in three days. In the Kaira district there have been 1,330 deaths in seven days. The government has made a special grant of 61,000 rupees to cremate the dead immediately.

"In Palanpur State on the first day there was one death, on the second there were eighty-four, and on the third there were upward of 400. The swiftness of the infection was due to the fact that the first death was near the only available water supply. The germs were thus carried all over the camp.

"In the city of Bombay there have been sixty-seven deaths in the last seven days."—*Chicago Tribune, May 31, 1900.*

ALTRUISM.

The God of things as they are
  Is God of the highest heaven;
The God of the morning star,
  Of the thrush that sings at even.

The God of the storm and sunshine,
  Of the wolf, the snail and the bee,
Of the Alps' majestic silence,
  Of the soundless depths of the sea.

The God of the times and the nations,
  Of the planets as they roll,
Of the numberless constellations,
  Of the limitless human soul.

For there is nothing small,
  And naught can mighty be;
Archangels and atoms all—
  Embodiments of Thee.

A single thought divine
  Holds stars and suns in space;
A dream of man is thine.
  And history finds its place.

When the universe was young,
  Thine was the perfect thought,
That life should be bound in one,
  By the strand of love wrought.

In the life of the fern and the lily,
  Of the dragon and the dove,
Still through the stress and struggle,
  Waxes the bond of love.

Out from the ruthless ages,
  Rises like incense mild,
The love of the man and the woman,
  The love of the mother and child.
—*David Starr Jordan.*

He is the man who is apt to be offended, and to be "hurt," as he calls it, because some one passed him at the church door without speaking, or "said things" about him—he knows not what—behind his back, or objected to some plan which he proposed, or refused to do something he asked. Having worried his wife about the matter, and talked himself into a fever of wounded vanity, he gives everybody to understand that he has a grievance, and assumes the air of a martyr. As a formal protest he may even absent himself from church for two Sundays, and will be still further hurt if no one calls to inquire the reason. Of course he is very provoking, but there is no malice in the man and he ought to be gently treated. It is his misfortune, rather than his fault, that he has no scarf skin, and no protection against the inevitable friction of life. A gentle touch and a liberal use of spiritual ointment will cure his wounds, or, rather, scratches.

—Ian Maclaren.

FAITH AND TRUST.

Have faith and trust, ye wavering,
  God's ways we may not see;
What may seem chaos in our view,
  To him is harmony,
And when deep anguish fills our hearts,
  And tears well from our eyes,
The ill that causes them may be
  A blessing in disguise.

The noisome, poisonous weed which grows,
  Without a single charm,
May hold in its obnoxious stem
  A medicinal balm.
And tempests that o'erwhelm us,
  And fill us with dismay,
May render pure the fetid air
  And drive disease away.

Then faint not when reverses come;
  Have faith, and hope, and trust,
That all is ordered for the best—
  That God is kind and just.
Dwell not on evils that may come,
  Nor mourn o'er evils past,
But nurse the precious hope that God
  Will comfort you at last.
—*Selected.*

Yesterday is beyond our reach. Don't worry over what may then have happened. There is no work you can do yesterday.

Tomorrow hasn't arrived yet, so there is nothing you can do tomorrow just now. Don't worry about it—wait for it to come, but get ready for it.

Today is the time to do a lot. As far as you know, today is the only day of the year. Do your level best today, without regretting yesterday, save to profit by its omissions, or worrying over tomorrow, save to provide against its demands.—Selected.

ADDRESSES.

F. M. Cooper, No. 847 Twenty-first Street, Rock Island, Illinois.

W. H. Kephart, Lucas, Iowa.

Isaac P. Baggerly, No. 901 South Flores Street, San Antonio, Texas.

F. G. Pitt, 805 East Allegheny avenue, Philadelphia, Pennsylvania.

W. E. Peak, Galien, Michigan.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, JUNE 13, 1900. NO. 24.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JUNE 13, 1900.

CHRISTIAN ENDEAVOR WORLD ON MORMONISM ANSWERED.

Sometime in October last, Bro. James Cairns wrote us from Vassar, Kansas, sending a copy of The *Christian Endeavor World* "Continuing the Golden Rule;" for Sept. 14, 1899.

This paper contains a rehash of the old cutting slash at "Mormonism" as a whole; but especially intended as a make weight in the religio-politico war against Utah's supposed attitude and the seating of Mr. B. H. Roberts, who was then Congressman-elect from Utah, and to whom subsequently the House of Representatives refused a seat.

The writer of the article was S. Brainerd Pratt, who wrote from Buckland, Massachusetts.

One would naturally expect that a paper with so sounding a name, and assuming to follow in the succession of "Continuing the Golden Rule," would start fair in dealing with contemporaneous religionists; but this writer disposes of the chief actor and moving factor in the scenes which led up to and included the organization of the church, April 6, 1830, in this fashion:—

> The story of Joseph Smith, Jr., the original head of the Mormon church, need not be repeated. A single statement will show who he was and whence he came. In 1833 more than sixty of the most respectable citizens of Wayne County, New York, where he spent his early youth, testified under oath that the family were immoral, false, fraudulent, and that Joseph, Jr., was the worst of the lot.
>
> Brigham Young, his most distinguished disciple and his successor as president, did not deny that his character was bad.

This summary way of disposing of the story of a man whose work as a religionist stands out so plainly in the lives of thousands of men and women, who are as good citizens of the state and nation as any Wayne County, N. Y., ever had, is unique, and decidedly inconsistent, especially as no effort was ever made by Wayne County officials, or any of those "sixty most respectable" citizens to bring the family, or "Joseph the worst of the lot," to answer before the bar of justice for "immoral, false," or "fraudulent" practices.

That story of worthlessness was the work of a man who was expelled from the society of the Saints for just cause, and who wrote an elaborate "expose" of "Mormonism" as early as 1834, D. P. Hurlbut. It has been ever since the fruitful source whence all such writers as S. Brainerd Pratt have taken the animus of their articles. The main story of the finding of the plates, the translation of them, the publication of the Book of Mormon, the translating and correcting of the Holy Scriptures is not so badly told in this "screed of Brainerd Pratt's;" but the anti-Christian animus with which he starts out runs through it all.

That Mr. Pratt is not well informed in the history is shown in that he gives the name of Thomas Cowdry as one of the "witnesses." There was no such man connected with the church and Joseph Smith at that time, nor never was that we have ever read of. The writer may have meant Oliver Cowdery, but if he did his memory was at fault.

In contrast with Mr. Brainerd Pratt's statement that President Brigham Young never denied that the character of Joseph Smith was bad, we quote President Young's own words:—

> Joseph Smith was not killed because he was deserving of it, nor because he was a wicked man; but because he was a virtuous man. I know that to be so, as well as I know that the sun now shines. Every man and woman who does the will of the Father, and will keep the commandments of Jesus Christ, may also know, as well as myself—it is their privilege. I know for myself that Joseph Smith was the subject of forty-eight lawsuits, and the most of them I witnessed with my own eyes; but not one action could ever be made to bear against him. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country, and lived above it; out of forty-eight law suits, (and I was with him in the most of them,) not one charge could be substantiated against him. He was pure, just, and holy, as to the keeping of the law. Now this I state for the satisfaction of those who do not know our history; but the Lord and the angels know all about it.
>
> Let me ask another question; do the people know what we were driven from Missouri for? An old friend of mine called upon me the day before yesterday. He said he had been watching my course, had looked and inquired after me, and had endeavored to find out my history, for we were friends. I asked him if he knew anything about the Latter Day Saints, or not? I found he had been looking after me, and had learned I had become a follower of Joseph Smith. I said, Do you know anything about our history? By his reply, I found he knew nothing at all of it, in comparison.
>
> A great many are in the like situation. Now let me relate one item of it, not for those who are wise, and pretend to be filled with knowledge, and at the same time know nothing, but I relate it for the information of those who know nothing about it. To my certain knowledge, men and women left the counties of Daviess and Caldwell, in the upper part of the state of Missouri, set fire to their own buildings, drove off their cattle killed and slayed, (I know, and could name the people,) and then swore the "Mormons" had done it. Now these circumstances came under my certain knowledge. Says I, can it be possible that men can become so corrupt, and so sunken in wickedness? I say this for the information of those who do not understand and know this people from the beginning. From the first day I knew Bro. Joseph to the day of his death, a better man never lived upon the face of the earth.—*Journal of Discourses*, vol. 1, p. 40.

To reënforce these words of President Young, we also give the testimony of Lyman Wight:—

> He was greatly beloved and revered by the members of different churches, as also by all his acquaintances with the exception of the various denominations. His soundness in the belief of the doctrine to which he gave heed; his firm, sound, candid mind, and unshaken disposition to do the will of heaven as he was instructed, caused him to have many enemies among the denominations of the day, as also many in his own society. The greatest difficulty originated from his not giving up his own faith and believing in that of others. As many, very many, have grossly mistaken his character, I, having been acquainted with him for at least fourteen years previous to his death, take the liberty to say: That no man can draw any inference of his religion or character from Salt Lake or Beaver Island. Any person or persons drawing inference of his true character, or of the tenets of his doctrine, from these two histories, would do him great injustice, and do a great injury to themselves. . . .
>
> Joseph Smith, the "author and proprietor" of the Book of Mormon, the founder of the Church of Jesus Christ of Latter Day Saints, was six feet two inches high, of a form and figure difficult to surpass among the human family. He was a man possessed of a great share of good humor. As great a lover of his country as could be found among men. Often spoke of the government as being the most admirable on earth. Wept over the mob of Missouri and Philadelphia alike. He often wept that mobs should arise under the glorious institutions of the United States. Always spoke highly of our chief magistrates and those who administered the laws.—Church History, vol. 2, p. 775.

In the same issue of the *Endeavor World* are other articles reviewing the creed of the Mormons; but as these are aimed directly at the church in Utah, we leave a correction of them to the people assailed, it being their privilege to appear in their own defense. We have this to say, however, that the way these quasi-religious writers treat the Mormons and the Latter Day Saints, including the Reorganized Church, is unchristian, and quite removed from the principle of the Golden Rule.

Bro. Cairns wrote the editor of the *Endeavor World*, correcting the mis-

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statements in the article, and received the following reply:—

BOSTON, Mass., October 20, 1899.

JAMES CAIRNS, M. D., Vassar, Kansas;

Dear Dr. Cairns:—I do not think it necessary in every article referring to the Mormons or Latter Day Saints (the two terms are synonomous) that mention should be made of the Reorganized Church of Latter Day Saints, and a statement made that what is said does not apply to them. I doubt whether our readears know about the latter body of believers, and I am absolutely certain that there is no confusion. Whatever is said about the Mormons is taken by them as referring solely to the Utah people.

Sincerely yours,

AMOS R. WELLS.

Several years ago, when Dr. J. G. Holland was editor of the *Century*, Miss Ellen Dickenson wrote an inaccurate and unjust article concerning the Spaulding Romance and the Book of Mormon. This article we reviewed and sent the review to the *Century*, requesting the publication of it. To our request we received the courteous reply that the editor regretted the necessity of declining to publish, for the reason that it introduced controversy into the columns of the *Century*, which they were not prepared to do. It was all right to publish an article attacking the Mormon people, their history and their faith, but wrong to permit them a defense. So with these *Christian Endeavor World* people. They do not hesitate to insert highly colored sensational attacks on the Mormons, or any other believers in the faith of the Book of Mormon, but declined to permit those assailed to a reply. Upon this plan of procedure such people will be a long time "endeavoring" before they reach the heavenly plane of the Golden Rule.

HASTINGS, Australia, April 22, 1900.

Dear Sir and Brother:—I am instructed by conference of the Victoria district of the church, to write and obtain your ruling in such cases as that of the author of the enclosed copy of letter.

Trusting that you will favor me with a reply through the columns of the *Herald*, I am,

Your coworker in the "one faith,"

JOHN H. N. JONES,
Pres. of Hastings branch.

COPY OF LETTER.

BEALIBA, Victoria, Nov., 26, 1899.

Dear Mr. Jones:—Enclosed with this please find P. N. for 10s., as payment for the *Herald* sent me. Last Christmas it was 8s. 9d. due to this September; as I have received them since please find 10s.—which I should think will pay up to date, and then *stop supply*. I never read them, have not even opened one since April. I have no fault to find with church or people, but I have no desire for further interest in it. My only regret is that such decision means a separation from the kind hearts at Hastings who showed me nothing but love. . . . I have not joined any church, nor am I likely to; but I am tired of contending and proving my belief in Mormonism, and have concluded that life is too short to be spent in worrying and arguing. . . . I have not been influenced by anyone. I have simply lost all interest. . . . I cannot honestly wish to be called a Latter Day Saint, if I cannot be a loyal one. Yours sincerely,

CLARICE E. PRICE.

We can make no ruling in the case, as it is not one upon which a judicial opinion and decision could be passed. We offer the following advice, however.

Let the writer alone after due labor in the way of official visitation, if an effort to rouse the sluggish interest is called labor; but when that is done then leave the writer alone. Time and the ever recurring changes in human affairs may bring a season of temptation and reflection, when the spirit may assert its power to hold in renewed force.

An effort to force an interest in one so clearly intelligent as this writer is, would most likely create disgust with the "church, or people," where none now exists.

Every child of the kingdom must pass the equivalent of the forty days of Christ's passion, one in one way, another in still a different way, but each having for its object the disciplining of the soul to purify "so as by fire."

The spirit of indifference, the loss of interest, the yielding to the sense of ostracism by which the world—respectable world—so tries the young and newly received members, the being assailed by the attractions of former associates, are all of them urged against those essaying to walk in the church, and it is not to be wondered at that some should grow weary and long to be freed from the conflict. So in the case of this sister. She has grown tired of the strife; so let her have the benefit and solace there may be in the reflection that she is not held to bondage of mind. The chances are that after a time the very things which have tried her will bring the reflection and conviction that she may need to once again lead her to the true source of strength, the "Lord whom we preach."

Be courteous, gentle, and kind to her, but let her be free to exercise her agency.

Then gently scan your fellowman,
Still gentler sister woman;
And if ye ken they're gaing rang,
To step aside is human.
And as to motive, let's be mute
We never can adjust it;
Of what is done we may compute,
But know not what's resisted.
—Burns.

It has always seemed to us to be out of character for those professing belief in Christ to compel persons who might perchance become restless, or weary of strife, as is the case with the writer of the letter, to commit constructive crime, in the way of a charge of apostasy for a loss of interest, or a change of opinion, they not being guilty of any real crime, or moral wrong. We believe it to be better to leave them free to the reflections that time and discretion may bring, when they may be revived and restored.

QUESTIONS AND ANSWERS.

A correspondent cites 1 Nephi 2:1–6 inclusive, and 2 Nephi, 4:40–44 inclusive, and asks:—

Are these sets of plates mentioned in the two books of Nephi among the people today, or is one written and the other one to come in the future?

Nephi evidently made two sets of plates, one concerning certain matters of history, the other containing matters of doctrine, revelation, teaching, and other things considered to be of value to his descendants. Jacob, the brother of Nephi, in the opening account in his first chapter, refers to two sets of plates, one smaller than the other, and states that Nephi gave him a commandment concerning the small plates, and these he should hand down from generation to generation. Jacob gave the plates to Enos. Jarom received them from Enos; he to Omni; Omni to Amaron, and he to his brother Chemish. Chemish conferred them upon Abinadom, his son, Abinadom upon Amaleki. Jarom in his book, near the close refers to the other plates, and states that they contain the history of their wars, and that his brethren could go to those plates for such history. Amaleki closes his book, thus:—

And I am about to lie down in my grave; and these plates are full.

These plates, evidently both sets, fell into the hands of Mormon, Amaleki, having delivered them to King Benjamin, who put them with the other plates, handed down from king to king, father, son, or brother, until they fell into the hands of Mormon.

From these plates Mormon made an abridged account of the things he deemed most important, history, doctrines, prophecies, teachings, testimonies, exhortations, such as he believed most necessary or pleasing to be handed down. See "The words of Mormon."

In the "Book of Mormon," chapter 1, Mormon states that he made an account of all the wickedness and abominations upon the plates of Nephi; but upon the other he forbore making such record.

Moroni, the son of Mormon, undertook to finish the record his father had begun, as he states in "*Book of Mormon*" chapter 4; the scene closing at Cumorah. In the 16th verse of same chapter, Moroni states that he was a descendant of Nephi, and the same one who hid the record, which was of great worth. The plates were not valuable, as the Lord had stated that no one should have them to get gain out of them. This statement is true to-day, as no money has been made out of the publication of the Book of Mormon, notwithstanding thousands of copies have been printed and sold, but always at such prices as

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precluded any profit, over the expense of the printing and the number of copies given away.

Moroni also wrote the *Book of Ether* from twenty-four plates found by the people of Limhi. He also states that the history from the creation to the tower was written on plates, and if these should be found the one finding them would have power to translate them. Moroni gave the record of Jared and his brother. Ether, chapter 3.

We conclude from this digest that the Book of Mormon is a digest made from the plates of Nephi, both sets referred to in the question, but that we have not those referred to by Moroni which contain the history from creation to the tower, and which he supposes will at some time come forth, to the blessing of the faithful and upright in heart.

The plates hidden by Moroni were evidently the ones on which the abridged record was made; and as those found were all of one size it is evident that we have not had access direct to either set of the two referred to in the question, but only to those on which the abridged account was written.

Tradition seems to teach that some part of the plates was not translated, and that at some time future to the coming forth of the *Book of Mormon* this sealed part would be revealed.

We should be familiar with the teaching of the Book of Mormon; and those who may have a taste for statistics and dates can find a mine of information from which much that is curious, interesting, and valuable may be drawn.

As a fitting close to this article we quote a statement made by Prof. Azariah Smith Root now the Librarian of the Oberlin College Library, made to an Elder Snow, of Utah, who lately visited Oberlin and saw and read from the Spalding manuscript, which is now in the custody of Oberlin College. Mr. Root's statement is as follows:—

Mr. Snow, it is all humbug to say that the Book of Mormon has any connection whatever with the Spalding manuscript. I have read them both very carefully, and am fully convinced that they are not in any way connected with each other. There is not a proper name or an incident in one that resembles a name or incident in the other, and not only is there no resemblance in the reading matter, but the styles used in the two books are also entirely different.

The foregoing is taken from an interesting letter written by Elder Snow and published in *Deseret News* for May 26, 1900.

THE ONE HUNDRED FOR INDIA'S RELIEF.

A committee of one hundred has been formed in New York City to attempt a systematic effort to assist the Government of India, at whose head is Lord Curzon, whose wife, Lady Curzon, is the daughter of Mr. Leiter, of Chicago, in relieving the famine distress in India. Wm. E. Dodge is chairman, John Crosby Brown is treasurer, and L. T. Chamberlain is chairman of the Executive Committee.

The committee recommend an extended effort, as in addition to the famine resulting from the failure of good crops, the cholera, almost always an accompaniament of famine has broken out in many of the affected districts.

In the circular issued by the Committee is the following. Read and reflect.

WHAT MONEY WILL DO.

Two to five cents a day will save life.

Ten cents a day will provide food for a starving family.

Two dollars will save a life until next harvest.

Five dollars will give a meal to 250 starving people.

Ten dollars will support 200 workers in various forms of industry for a day.

Twenty-five dollars gives an orphan boy or girl food, clothes, kind care and teaching in books and a trade for a whole year.

Fifty dollars clothes 100 women.

One hundred dollars supports the diggers of a village well to provide against future famines.

Five hundred dollars equips a grain depot and lowers the price of food in a circle of many villages.

One thousand dollars will maintain for a whole year, an orphanage of forty children or provide ten wells, or maintain two centers for selling cheap grain.

If you cannot give much yourself, you can collect among your friends sums that will save many lives.

To remove all doubt as to the actual need the committee cabled to the Viceroy of India and received the following:—

GOVERNMENT HOUSE, SIMLA,
May 1, 1900.

WILLIAM E DODGE, Chairman,
Indian Famine Relief Committee:—

So far from no more funds being needed, every dollar is of service in saving life. We have five and three quarters millions on relief, many in extreme destitution. All help gratefully received.

(Signed) LORD CURZON.

The Saints are doing and will do what individuals may feel able and willing to do, sending to the HERALD what each may choose, and Bro. John Smith will receipt for it and send it to the Chicago Auxiliary Committee, as it is desirable to keep the contributions as near together as practicable.

Those who choose can send to Treasurer, Brown Brothers & Company, 59 Wall Street, New York.

EDITORIAL ITEMS.

Elder D. A. Anderson and wife left June 4, for Shenandoah, Iowa. From there they will go to California, to where Bro. Anderson was appointed by last conference.

Elder E. A. Smith and wife departed for the west June 4. Bro. Smith goes to his field in California. They will stop at one or two points in Colorado.

A number of the HERALD force attended conference at Lucas, Iowa, the 9th and 10th, as did also a number of the local ministry and laity.

Original Articles.

MYTHS OF THE NEW WORLD.—NO. 9.

BY WILLIAM WOODHEAD.

THE CROSS.

A cross which was kept as a sacred relic was found in Peru at the time of the Conquest. The same cross was afterwards enriched with jewels and placed in the cathedral at Cuzco by Christians.

Mr. Priest asks, "How came this emblem of Christianity in America?" Then he goes to work to show that it might have reached America by some Nestorian Christians, who were in the service of the Chinese government in the thirteenth century. (See American Antiquities, p. 273.)

In the mound that once stood near the center of Chillicothe, Ohio, was found a skeleton, and "on the breast of this person" was found "a piece of copper in the form of a *cross*." Mr. Priest again reaches the conclusion (as with the Peruvian cross) that the prehistoric inhabitants of Chillicothe had heard about Christ and the Christian religion. (See pp. 180, 181.)

On the breast of an idol at Copan may be seen a cross suspended from the neck.

See also the rich carving of the cross at Palenque, and also the cross on the dress of the priest that stands to the left of the tablet, in Prehistoric America, p. 325.

It is strange, yet well authenticated, and has given rise to many theories, that the symbol of the cross was already known to the Indians before the arrival of Cortez.

In the island of Cozumel, near Yucatan, there were several; in Yucatan itself there was a stone cross; and there, an Indian, considered a prophet among his countrymen, had declared that a nation bearing the same as a symbol, should arrive from a distant country.

More extraordinary still was a temple dedicated to the Holy Cross by the Toltec nation in the city of Cholula. Near Tulancingo also is a cross engraved on a rock, with various characters, which the Indians, by tradition, attribute to the apostle Saint Thomas. In Oajaca also there existed a cross which the Indians from time immemorial had been accustomed to consider as a divine symbol. By order of the Bishop Cervantes, it was placed in a sumptuous chapel in the cathedral. Information concerning its discovery, together with a small cross cut out of its wood was sent to Rome to Paul the Fifth, who received it on his knees, singing a hymn. —Panorama of Nations, p. 413.

The Indian prophecy "that a nation bearing the same as a symbol, should arrive from a distant country" may be found in part in Myths of the New World, page 222. One line reads,

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"And the *cross* will be seen by the nations of men."

We see by the foregoing that the Christians were not ashamed of the Indian cross! They gave it a place in their chapel or cathedral. Paul the Fifth gave it the right hand of fellowship and received the heathen cross on his knees, singing a hymn! But how came they to have a cross, and what did it mean? Many writers conclude that the red race received the cross from Christian ministers. It was found in Peru, Central America, Mexico, and Ohio!

The Toltec Culture God, Quetzalcoatl, is said to have worn "a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle." (See Atlantis, p. 165.)

And who was Quetzalcoatl? Why, he was a foreigner. He came "from the distant East" and returned to the East.

The Blackfeet were accustomed to arrange the glacial boulders on the prairies in the form of a cross, in honor, they said, of Natose, "the Old Man who sends the winds."—Myths of the New World, p. 115.

The Lenape, when they wanted rain, made a cross on something, and commenced to pray. The Muyscas of South America had a similar custom.

The Aztec goddess of rains bore a cross in her hand, and at the feast celebrated to her honor in the early spring, victims were nailed to a cross and shot with arrows.—Ibid., p. 114.

In the Mexican tongue it bore the significant and worthy name "Tree of our life," or "Tree of our Flesh." . . . In the Mexican sacred formulas the tree was prayed to as *tota*, "Our Father."—Ibid., pp. 114, 117.

Frequently, therefore, in the codices and carvings from Mexico and Central America we find the tree of life, in the form of the cross.—Ibid., p. 141.

Quetzalcoatl, as god of the winds, bore as his sign of office "a mace like the cross of a bishop;" his robe was covered with them strown like flowers, and its adoration was throughout connected with his worship.—Ibid., p. 114.

The cross, we see, was a common symbol with the ancient peoples of Mexico and Central America, and especially with the Toltec people; but these Toltecs were nearly exterminated many centuries before the advent of the Spaniards, and what we know concerning them we get mainly through the Aztec via the Christian missionaries.

This Toltec period is called the "Golden age" in Mexico and Central America, and Quetzalcoatl was their chief god.

He was born of a virgin in the land of Tula or Tlapallan, in the distant Orient, and was high priest of that happy realm. . . . He too was represented as of white complexion, clothed in long white robes, and as many of the Aztec gods, with a full and flowing beard.—Ibid., p. 214.

"The cross" was "his sign of office," "and its adoration was throughout connected with his worship." But what did it mean?

In Egypt, Assyria, and Britain it was emblematical of creative power and eternity; in India, China, and Scandinavia, of heaven and immortality; in the two Americas, of rejuvenescence [a being young again] and freedom from physical suffering; while in both hemispheres it was the common symbol of the resurrection, or 'the sign of the life to come;' and, finally, in all heathen communities, without exception, it was the emphatic type, the sole enduring evidence, of the Divine Unity.—Atlantis, pp. 321, 322.

Mr. Brinton thinks that the cross "is but another symbol of the four cardinal points, the four winds of heaven." (Myths, p. 113.) And that Quetzalcoatl, Viracocha, and Itzamna are but mythical "creations of the religious fancy." (See Myths, p. 335.) But the writer thinks that he can see something more than the "four winds of heaven" in the cross. That it was the symbol of the four winds I admit; but it was also the symbol of the god of winds, Quetzalcoatl; it was his "sign of office." It was the symbol of the "new life,"—immortality, or the resurrection.

Some writers say that the cross is older than Christianity; but the writer believes that Christianity is the mother of the cross. Of course the cross is older than the New Testament; it is found in the oldest ruins and tombs on earth, which are much older than the New Testament. But Christianity is older than the New Testament. It was preached in Eden; in the woman's seed that should "bruise the serpent's head." That seed was Christ. Christ, then, was preached from the beginning. Taking this view of Christianity we can easily account for the cross. It was foreordained that he would die on a cross. He was the "lamb slain from the foundation of the world."

In section 36, paragraph 11, Book of Covenants, is an extract of a revelation given to Enoch, the seventh person in line from Adam, two generations before the flood, in which it was declared that Christ the Son of God would die on a cross.

In the Book of Mormon it was also foreseen that he would die on a cross. (1 Nephi 3:19.)

This may help us to account for the antiquity of the cross. It being foreknown that the Son of God would die on a cross, and that he was the "resurrection and the life," how natural to adopt the cross as the symbol of immortality, "new life," or "the life to come." I see in the Toltec Quetzalcoatl the Son of God—the God of the winds. So in Ezekiel it is the God of the "four winds" that makes the dry bones to live! (See chap. 37:9.)

The cross was "his sign of office." He was born of a virgin at Tula or Tlapallan. He wore "long white robes." He was a foreigner. He came from "the distant Orient," to which he returned after his mission work was ended with the Toltec people. In Quetzalcoatl I see Jesus. The first Christian missionaries after the conquest thought they saw in him St. Thomas. But it was Jesus, and not St. Thomas, who was born of a virgin. It was Jesus who said to his disciples, "Other sheep I have, which are not of this fold: . . . and they shall hear my voice." (John 10:16.) "Not of this fold"—the New Testament fold. These other sheep were at a distance—some other country. He is the Shepherd, and knew the whereabouts of his sheep.

The "Mexicans had a tradition that Quetzalcoatl died on a cross." (Mexican Antiquities, vol. 6, p. 168.) Cannot we see that the natives are trying to tell us about Jesus, how that he came on a mission to the white Toltec people? Cannot we see how this is in harmony with the Book of Mormon when Jesus came to the Nephites, the white civilized people in the land of Bountiful, "clothed in a white robe"? They saw and felt "the prints of the nails" in the hands and feet." (See Book of Nephi 5:3-6.) He told them that he died on a cross. (Ibid., 12:3.) Jesus, or Quetzalcoatl, having suffered death on a cross, the cross became connected with his worship, and it became with the Toltecs "his sign of office." The "golden age" was introduced by his preaching to the Nephites, and afterwards all were "converted unto the Lord, upon all the face of the land, both Nephites and Lamanites." (Book of Nephi, son of Nephi, 1:2.)

The Aztecs might well say that during the Toltec era there was a "golden age;" but this Christian culture was in a great measure destroyed by the Lamanites. After three generations of peace those revolting from the Church of Christ again took upon themselves the old name—Lamanites. (Ibid., 1:6.) And the Lamanites nearly exterminated the Nephites.

Moroni says:—

And I make not myself known to the Lamanites, lest they should destroy me. For behold, their wars are exceeding fierce among themselves; and because of their hatred, they put to death every Nephite that will not deny the Christ.—Moroni 1:1.

We can see by that statement that it was a religious war; religion in some way was at the bottom of that exterminating war. If a Nephite would deny the Christ, his life would be spared. Thus in the Book of Mormon it was the Lamanites who destroyed the Nephites, the white civilized race; and in the myths it was the Chichimecs who invaded the Toltec country and overthrew their civilization and culture and nearly exterminated them.

Nadaillac says:—

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The Toltecs, enervated by luxury, pleasure, and the most shameful debauchery, decimated by pestilential maladies, abandoned by the allies they had oppressed and by their own subjects, who in consequence of a religious schism had emigrated in great numbers to more favored regions, yet gave proof, in this supreme danger, of manly energy. Their chief Acxtitl called all his subjects to arms; the old men and children took weapons in hand.—Prehistoric America, p. 283.

We see in this story the Book of Mormon narrative repeated. How that the white civilized race was "vanquished" by a fierce, warlike, barbarous people; and that at this time there was a "religious schism" going through the country like a pestilence; and those that had been held together by a common blood and a pure, simple worship, were now broken up into factions. Idols were introduced into their worship, and prisoners of war offered up to them. See the difference between Mormon 2:1–4 and Nephi the son of Nephi, one of the disciples of Jesus Christ, 1:2. In the latter reference we have Christian communities, a Christian culture, "no contentions;" every man dealing "justly one with another," "all things common among them;" "not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

But in the former reference, which was nearly 400, A. D., it tells of war, in which women and children were offered up to dumb idols, towns and villages were burned, the Nephites took to flight, and those who could not escape were destroyed and trodden under the feet of the enemy.

This is the narrative as given by the author of the Book of Mormon, which is confirmed by the myths from Central America and Mexico. And this is why the late Henry George could see that "Mexico, as Cortez found it, showed the superimposition of barbarism upon a higher social development." That higher Christian culture crops out here and there, even to the time of the Conquest, and has given rise to many theories.

THE ROCK.

We shall now examine the evidence at hand and see if we cannot determine the character of that rock upon which Christ built his church.

Inspired men of the Bible used the word *rock* figuratively of God and Christ, when speaking of the relation of the Deity to his people; as, "he is the rock," "lightly esteemed the rock of his salvation," "their rock is not as our rock," "neither is there any rock like our God," "thou art my rock and my fortress," "lead me to the rock that is higher than I," etc.

Paul, in writing to the church at Ephesus, says:—

Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. 2:20.

That is, built upon the same foundation upon which the apostles and prophets were built—the word of God—even Jesus Christ. (See John 1:14.) A very fit foundation, indeed! And Paul makes this very plain in writing to the church at Cornith, when he says:—

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

Let us look at the prophetic cast of this foundation and see if the Saints of old were justified in building thereon:—

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.—Isa. 28:16.

The stone which the builders refused is become the head stone of the corner.—Ps. 118:22.

Now let us hear what the Savior* says of this foundation stone:—

*Peter.—Ed.

This is the stone which was set at naught of you builders; which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:11, 12.

And allow me to introduce another, a histo-prophetic witness to this "rock":—

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.—1 Cor. 10:1–4.

You will please note that the words *stone* and *rock* are used synonymously. (See Isa. 8:14.)

Now we will examine the "rock" of Matthew 16, and see if it does not harmonize with the other scriptures cited:—

Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. 16:13–20.

The Savior's manner of introducing the subject shows it to be of great importance, and the injunction with which he closes also helps to impress its importance.

Whom do men say that I, the Son of man, am?

But whom say ye that I am?

Next comes the answer,—

Thou art the Christ, the Son of the living God.

And the Savior closes this subject of conversation with,—

Tell no man that he was Jesus the Christ.

Thus the subject is defined "The divinity of Jesus Christ." The Savior in his eulogy to Peter says,—

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Revealed what? "The divinity of Jesus Christ," without which he could not be the Savior of the world.

Now, kind reader, before we go any farther let us mark the relative pronoun *it*, which has for its antecedent *Jesus Christ*, as just cited, and not lose track of it till the subject is exhausted. We hope to be able to show you that in the next instance it has for its antecedent the word *rock*, which we have already shown to mean Jesus Christ.

And upon this rock will I build my church; and the gates of hell shall not prevail against it.

Now, in order to determine what the antecedent of the pronominal *it* is, in the second instance, as just quoted, we will have to be governed by the facts connected with the subject under consideration.

The context shows that Christ's chief desire and whole purpose of conversation was to teach his divinity. Again, notice how he introduces and closes the subject,—

Whom do men say that I, the Son of man, am? . . . But whom say ye that I am? . . . Tell no man that he was Jesus the Christ.

You will now observe that my summary of this text is in perfect harmony with Luke's version of it,—

Who having had perfect understanding of all things from the very first.

Christ received his virtue and saving power of the Father; the church its virtue from Jesus Christ, hence it must of necessity be founded upon him as the word of God.

My words they are spirit and they are life.

There is a statement connected with the text which will materially aid in throwing light upon the subject. It is as follows:—

And the gates of hell shall not prevail against it.

The word *gate* denotes power, as power is vested in the gate; but I hardly suppose that these gates are literal. "The gates of hell," "the gate of righteousness," "the gate of the grave."

There is nothing connected with the Christian religion, that the powers of hell have tried harder to gainsay than the divinity of Jesus Christ. It is the central target at which all the agents and emissaries of his satanic majesty, both within and without the pale of the churches, hurl their fiery darts. And never at any time in life or death did the powers of hell prevail against Jesus Christ.

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But was in all points tempted as we are, yet without sin.—Heb. 4: 15.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10: 17, 18.

By which also he went and preached unto the spirits in prison.—1 Pet. 3: 19.

When he ascended up on high, he led captivity captive.—Eph. 4: 8.

Now, in order to place this question beyond all disputation, we will briefly examine the validity of some of the counterclaims made for the "rock" and "church."

"Foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Surprising as it is, this claim is not without its advocates. They base their claim (not argument) upon,—

Ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

And they understand it, just as if it read, "Built upon the foundation apostles and prophets, Jesus Christ being the chief corner stone."

Such a rendering of the text makes Paul openly contradict himself in his writings to the church at Corinth:—

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

Let me further say to the advocates of this theory that the preposition *of* shows the relation that exist between the words *foundation* and *apostles*, and that the words do not mean one and the same thing, as shown in "the gospel of the kingdom," "the baptism of repentance." Such a foundation would certainly present a sorry picture, or rather a sorry set of pictures. At times it would be something like the apostles of some of the sectarian churches, "dead and gone to heaven."

Confession that Jesus is the Christ now comes in for just a passing notice. What a contradictory muddle the advocates of this theory have gotten into. Jesus says,—

A house divided against itself cannot stand.

Many confessed that Jesus was the Christ before the day of Pentecost, among whom was Simeon and Anna, and no church either, Eh! And to farther enlarge this foundation, devils also confessed Jesus Christ:—

I know thee who thou art, the Holy One of God; what have I to do with thee, Jesus, thou Son of God the most high."

Revelation is also claimed by some to be the rock upon which Christ built his church. While revelation is an indispensible attribute in the character of Jesus Christ, and without which he could not be the Savior of the world, hence would not be Jesus Christ, I cannot accept it as the "rock" to the exclusion of other characteristics and virtues of the Savior. Jesus Christ is the embodiment of every principle and virtue that is necessary to constitute him the Savior of man. And in this way we have the necessary amount of revelation in the foundation of the church. But the scriptures do not warrant us in making the claim that revelation is the rock. Revelation is the principle or means by which Christ built his church upon the rock, but not the rock itself. If we should admit it to be the rock, what then would be the means employed?

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

No man can come to me, except the Father which hath sent me draw him —John 6: 44.

"No man knoweth the Son, but the Father," and he to whom the Father reveals him. Furthermore, the fact that the powers of hell did prevail against revelation makes it very plain that it could not have been the "rock."

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.—Isa. 29: 10.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.—Amos 8: 11.

Neither could it have been the church that the gates of hell were not to prevail against. As cited before, the divinity of Jesus Christ was the nucleus or gist of the whole conversation, while the word *church* was used incidentally. And to claim that it was, is to claim that Jesus jumped clear off the subject with which he so impressively opened up and closed the conversation. Can we believe that he would do so when teaching a fact of such vital importance? And the fact that the powers of hell did prevail against the church, resulting in its complete apostasy, is proof conclusive that it was not the church that was referred to. The argument that I have adduced against it being the church which was referred to will also disprove the claim that it was Peter.

Respectfully submitted in the interest of truth,

J. A. UPTON.

LINVILLE, Oregon.

TELEPATHY AND THE SUBCONSCIOUS MIND.

While scientific minds have been inventing such methods of communication as the telephone and wireless telegraphy, other minds equally as scientific have been studiously investigating the possibilities of thought transference, and have succeeded in reducing it to a science under the name of telepathy.

To save the *Herald* readers unnecessary apprehension I will state that there is no affinity existing between spiritism and the new psychology. The former claims to converse with and through the sprits of the departed dead, while telepathy is the communion of the spirits which occupy our living bodies. It is said that "we are not bodies possessing souls, but we are souls possessing bodies."

Psychic research is as truly a study of self as is anatomy and physiology, and as life is of more value than the house in which it lives, and as eternity outstrips time, as day is more interesting than night, and as God stands above finite matter, so does the science of soul stand above and outstrip physical science in value and interest. Paul, "absent in body but present in spirit," passed judgment on evil conduct." (1 Cor. 5: 34.)

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.—Col. 2: 5.

Notice closely the phraseology of Ephesians 4: 23,—

Be renewed in the spirit of your mind,—

and you will grasp Paul's idea of spirit. The spirit of Paul's mind was "with" the Colossian saints "beholding," that is, seeing, and enjoying their order and steadfastness. This same spirit of his mind, "whether in the body, or out of the body," he could not tell, was caught up to the third heaven, and into the paradise of God, where he both saw and heard unspeakable things and words "not lawful for a man to utter." (2 Cor. 12 : 1–4.) He referred to these experiences as visions. (Verse 1.) Psychological students call similar experiences telepathy; the many cases of absent administration and healing by Christ and his apostles they also couch under the same term.

That all the students of the various modern phychological schools make ministers, and that many of them are tenaciously clinging to monstrous dogmas, is not to be denied; but to claim that such mistakes and monstrosities invalidate the truth they discover is neither philosophical nor charitable. To reject a truth and refuse its benefits simply because it was discovered, developed, or taught by some one outside of the church, can be nothing short of the veriest superstition. Why did God command Joseph the Martyr to study all good books? Simply because there are many grand truths to be learned, and God proposes that we learn those truths by study. In the forcible language of Bro. T. W. Williams, "We do not yet know all there is to be known." So let us keep the church motto, "All truth," in mind as we proceed.

I called at a neighbor's house recently, and he remarked: "The Devil is always near when we talk about him." It is an old saying, suggestive of an important truth, though little understood. If you watch you may discover that as you start and as you go with thought centered on your

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errand, "the spirit of your mind" goes before you; goes as you think, and frequently starts the vibration of thought in the subconscious mind of those you are thinking of, and they naturally commence talking about you.

Not long since I entered into a fruitless search for a passage of scripture. I had never read it, and had heard it quoted but once. I had no doubt that Bro. B. gave a genuine quotation. Two weeks passed, and not a day but I thought of Bro. B. and the quotation. Then I wrote inquiring of his life and the passage. A prompt reply to the effect that I had been on his mind much of the time for some days past was exactly what I expected, for there existed between us a natural rapport, or what some style "elective affinity." I could give volumes of such observations. Whoever will watch these things will doubtless become interested and receive reward for the attention given.

I might here refer you to direct evidence; that is, the testimonies of living witnesses that well-defined mental messages have been successfully sent and received by them with no other medium than the force of thought; but as there is nothing tangible in them for you I will pass them by.

If the spirit of Sister Emma Burton could step out of the body, across the sea, into the cabin of a vessel which lay at a foreign port, and gaze with admiration and love on the face of her sleeping husband, return and view her own body as she had left it, and then voluntarily reënter the body as recorded in *Autumn Leaves;* if the spirit of Sr. Samuel Gurley, or the spirit of Bro. John Burlington, could leave the body and be escorted into the paradise of God and behold the glories that in like manner had been viewed by Paul; if Rev. Edward B. Emerson, Mrs. Charles Collins, Rev. William Tannent, Mrs. Swanson, and others could pass through similar experiences, why should it be thought incredible that kindred spirits can converse with each other while in possession of their natural bodies? Why should we suspicion the well-attested facts that are almost daily witnessed on the public stage of our large cities?

Some of our brethren say "it is too mysterious to believe unless it be seen;" and then when proof is offered they brand it as of the Devil. I have been confronted many times by the enemies of the gospel who take the same stand relative to the gifts, and I think it illogical in both parties.

I have seen but little relative to the efficacy of the Sisters' Prayer Union, yet I know in reason that great good results. Any arrangement which provides for unanimity of loving thoughts at given periods of time must in the nature of things have potency it it. If the sick who petition for their prayers understand the time appointed, and at that time observe the late revelation to the afflicted; i. e., "cease to complain," either orally or mentally, and cease to think for the time of their afflictions, and enter into a passive state of mind as hereafter described, they will hardly fail to be benefited. If the Union will in like manner disabuse their minds of anxiety, and sympathize not with afflicted conditions, that is, allow no feeling in common with affliction to come over you, other things being equal, the God of love will be pleased to grant you your requests. Be commiserate, but sympathize not. Hold yourselves above reciprocal influences and feelings. As you commit the petitioners into the hands of God, do so feeling that they are whole and strong. "When ye ask, believe that ye receive."

We have as yet but faint ideas of the potency of the great spiritual reservoirs within us. Personal will power, affection, volition, desire, attention, gratitude, purpose, skill, wisdom, appreciation, love, and reason all blended in one grand, harmonious whole, and help to constitute the faith that God requires at our hands. He uses these spiritual forces with which he has so liberally endowed us for his own glory in the physical uplift of afflicted humanity.

The elders when called to administer (Jas. 5:14), who go as mere machines, anoint, lay on hands, and pray, at the same time bringing into requisition none of these endowments except desire, and that abnormally distorted into anxiety, are not apt to meet with success. If you are anxious, you are uncertain. You are concerned, disturbed, distressed, uneasy, and out of harmony with the gospel of peace, or, as the psychic student would say, out of the proper vibration.

I can think of no class of individuals who should more joyfully hail the possibilities of telepathy than our missionaries, and no class who are better situated to profit by it. Their mission is one of love. They have larger, better developed, stronger love instincts and qualifications than the majority of mankind, and love is the only plane upon which telepathy will operate. Jealousy, bickering, peccadillos, envy, strife, malice, selfishness, etc., are dead locks against telepathy; but the strong affinity existing between the messengers for truth and the loving ones they leave behind specially qualifies them for successful operations along this line. It is an easy matter for them to get "into the one thought," or to "be of one mind;" and since Jesus promises us that where this perfect agreement exists we shall ask what we will and it shall be given, would it be wrong to ask the privilege of soul communion with absent loved ones?

But many of you doubt the possibility of transmitting mental messages independent of the power of God. It is well that you do doubt it. The writer has not intimated such a thought. If there is any difference between us it is this: I am forced by careful observation to believe that whosoever complies with any portion of God's fixed law, will through such partial compliance receive a partial reward; and I am surprised that some of my brethren fail to see the great breadth of the gospel platform. Jesus probably never placed more stress on any one point, at least never more plainly taught any truth, than that all men shall be rewarded according to their works. I do not believe a man can sink himself so low in the depths of sin and rebellion against God as to be out of reach of the gospel influence. I do believe the smallest kind act or loving thought of the vilest sinner will be rewarded by bringing him that much nearer to God. (See Matt. 10:42.)

Man is surely possessed by a most wonderful "undercurrent of thought and feeling," which is very properly named spirit, though the different schools agree in calling it the subconscious mind. Whatever you may be pleased to call it, it is that intellectual force which controls the circulation of blood, respiration, digestion, nutrition, waste, instinct, sleep, memory, physical growth, the nerve centers, etc. It requires no superior intelligence to see that these so-called involuntary functions are not governed by chance. In the act of assimilation the closest scrutiny is required to select from a heterogeneous mass of food the proper material to supply the various parts of the body. Bone, sinew, brain, nerve, blood, joint and fatty tissue, all require constant nourishment, and of a different kind. It is our subconscious mind, or "The spirit of your mind," which has charge of this intricate machinery; and when our physical bodies are perfectly passive, then our spirits are easily influenced and aroused to intense activity by proper suggestions. This clearly solves the problem, or at least furnishes us an insight to the phenomena of mind healing as practiced by various schools of the day when stripped of its mystery, and of many undue dogmatic assumptions, where is the sin? Can anyone point it out?

In conclusion, I will give a brief abstract summary of operation:—

First. Perfect congeniality, natural affinity, natural attraction. That mysterious quality called rapport or electric affinity is a necessity. With-

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out a doubt the word *love* or *charity*, if comprehended, covers the whole ground, so far as qualification is concerned.

Second. As doubt is akin to fear, and renders every effort half-hearted and temporary, it is necessary that you believe, not only that it is possible that some may, but that you can succeed. Be positive, confident, fully assured.

Third. It is best for beginners to have a fixed or stated time; but as you come to understand the power, and process of thought, the need of a set time will be outgrown.

Fourth. The passive state of mind is a broad subject; all should be familiar with it. It should be taught in every school, for it is the only state in which we can fully grasp any truth that is presented. It is the state in which we hear all "splendid sermons." If we are not passive, the grandest, the most sublime sermon ever preached is to us commonplace. A child when passive learns more in five minutes than in five years when not passive. To enter into a state of passivity, occupy the easiest possible position; let down all tension of mind and body; relax every nerve and every muscle; close your eyes and your mind to your environments; thus become perfectly oblivious to your surroundings. With some it seems best to stop thinking entirely for a time, and then gradually center your thoughts upon the object of your desire, while others succeed best by conducting passivity and concentration at the same time. My observation is that whenever thought is sufficiently centered on any object, one naturally drops into the passive state. The more perfect the state of passivity, the more susceptible are we to deep, undisturbed interest, and the deeper the interest, the more completely passive we become. Therefore the act of concentration of thought is not a physical effort, but squarely the opposite.

The methods adopted in telepathy are concentration of thought upon your communicant. This requires a passive state of mind. Do not think of them as being far away. Forget distance. Think not of space. Think of the person only. Look at them as if they were with you. "The spirit of your mind" has eyes, and can see. Direct those alert eyes to identify your friend. Make a mental picture of him. When you have them clearly visualized, when with "your mind's eye" you can see them and feel that there is really no space between you, then speak firmly to them the words of your silent message. Remain passive for a time and listen for the reply, but do not get eager nor anxious.

Fifth. In sending messages some occupy the position of a third party; that is, when speaking of yourself, do not say, "I am well," etc.; but if your name is John, say, "John is well." The reason ascribed is that when in telapathic conjunction our individuality is so unified with the individuality of the communicant that what we speak of ourselves will appear to our friend as being true of himself. Others, however, succeed admirably and deal in the first person *I*. Various complications arise with a variety of temperaments, so that each individual must have a practical knowledge of it to know just how and with whom you can commune.

Sixth. The science is in its infancy, and you should not be discouraged if at first you do not succeed. A small degree of success will encourage you to repeat the effort. Perfect passivity and concentration of thought will not fail of gratifying results. Our spirits have been subjugated to the flesh for generations, and it will in most cases require patient study and repeated effort to succeed. So great an achievement should hardly be expected all at once and at the first trial.

Wishing success to all who may thoroughly test these matters, I subscribe myself,

Your brother and friend,

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

Letter Department.

ELLENSBURGH, Wash., May 30.

Editors Herald:—I have been appointed to labor in this State with Bro. Enge, and I trust we are in a state of acceptance with God.

I left home two weeks ago to go and tell the "old, old story;" or, as the apostles of old said, "We have left all and followed thee." After a three days' ride I met Brn. Enge and Dawson waiting for a train that was twelve hours late because of a wreck six miles west of Thompson's Falls, Idaho. The next day we walked nine miles and reached Bro. Sheldon's. At the end of the journey I was reminded of the thought, "Wayworn and tired we hither come."

I preached that night; but the second night looked more like a disappointment than an appointment, so we preached the following evening, and twice on Sunday.

There is to be a lecture delivered here tonight by a man named Sutton; subject, "Mormonism exposed." We intend to hear what he has to say on the matter. To me it is somewhat strange that they feel it such a duty to expose the truth. Why not expose error?

Three divisions of work present themselves; first, Catholicism; second, Protestantism; and third, Mormonism. Two of these are false. If the Catholics were right then, there was no need for Protestantism; but the protest is made. Whether it is made in righteousness is yet to be seen. I ask the question, "Is there a command from God for the protest?" The answer comes, "No."

Now see what the word says: "I can of mine own self do nothing," but "my Father worketh hitherto, and I work." "I say nothing but what I was commanded to say," "I do nothing but what I was commanded to do." So the protest and the word do not agree—do not harmonize.

How about Mormonism? Hearken! "The designs and purposes of God cannot be frustrated, neither doth he turn to the right nor to the left; therefore his paths are straight, and his course is one eternal round." The Pope changes things to suit his purposes and gain certain ends; and if there is such a thing as worse, and much worse, then the Protestants are ahead. Mormonism says God changes not. So the ship of Zion has her course. The surges may roll, the angry billows may roar, but we will anchor by and by.

I desire that the Saints in the State of Washington write me at Orting, Washington, stating the opportunities in the several localities for preaching. Do not forget your duties to God and yourself. If you could only realize your duties in this generation and your visitation, you would never waste a moment, nor lose an opportunity. O, the many lost opportunities that are passed by unheeded. As I see the day approaching I fear that "some will fail in a Saint's reward." I pray God to bless those in this State. Peace be with you. Your brother,

JOHN DAVIS.

CHILLIWACK, B. C., May 25.

Editors Herald:—Let me draw the attention of all kingdom extending Saints to the work as it exists in British Columbia, as I fear the work cannot go on unless present impassible barriers shall be beaten down. I do not wish to assume the role of a crank, nor to manifest any disconted spirit; but I feel that duty compels me to mention certain things in connection with my field.

It will be understood that this is a new field that I started in some ten months ago. During that time I have been pushed from pillar to post, by reason of the most unusual sectarian meanness. This going from place to place has cost a great deal of money, both for board and hall rent. It has been impossible to confine my labors where expenses would always be small, as laboring in a place where there were but about a half dozen Saints, and widely scattered, necessitates my striking out among strangers when the work is accomplished among the Saints. I have sought to labor where a home was open, until interest failed, and then have been compelled to get right out among the people. In doing this I have been put to a big expense, as hall rent is exceedingly high, and board likewise. Saints will be informed by reading previous letters of my traveling from place to place, absolutely forced to it, by reason of the ill-natured proprietors imbibing too freely of the spirit of Babylon, a most intoxicating spirit, in many instances.

I have left splendid crowds when turned

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out, but could not tarry and preach, because of no other halls in the town.

Some one says, "Preach on the streets!" Permit me to inform all readers that it rains here about every other day; yes, I may say truthfully that all the dry days in a year will not aggregate three months. In one month it rained twenty-eight days. To think of preaching on the streets in any season of the year is out of the question.

And now what can be done to obviate the the difficulty? Answer: Purchase a tent. Tent work ought to be most successful here, as, because of the exceedingly mild climate, it could easily be used ten months in a year; moreover, hall expenses which are from three to twenty dollars a night would be obliterated, and boarding expense would be considerably lessened by the elder boarding himself in the tent.

There is absolutely no use to send an elder out here and then tie him up with no opportunities to present the word. Being such an exceedingly expensive country to live in, we have to adapt ourselves to the conditions.

But some one asks, Why do I ask for a tent through the church organ? Brethren, it is that I might awaken church authorities and Saints to the demands of this arduous field. Let me give you a living illustration. When last I wrote I was opening up the work at Kelowna. I labored there one week, and then had to get up and go, as collections were far too small to even pay my board. I was among strangers, hence had to pony up the wherewith in an honorable way. Board was five dollars for the week, cheapest in town. I was completely broke, financially, and had to approach a gentile, borrowing not only enough to meet my board bill, but to get out of the place, some fourteen dollars all told. I was at that time some three hundred and fifty miles from any body of Saints, hence had to borrow the large sum to get where I could get the next meal. I merely cite this to show you how cold and reserved this Province is, and to see if perhaps some way could not be devised that this expense might be curtailed.

I arrived home last March, and have been helping the Saints as best I could ever since; but I've not attempted to strike out again, all because finance won't permit me. It is useless to attempt getting free schools in the country, as firstly, the farming community is very small, there being little tillable land, or else where there are farms they are often very large and owned by one man, thus creating a sparsely settled region. In some places the farms are seven hundred to two thousand acres, all controlled by one rancher. There is a school, to be sure; but it gathers its students from miles around. Could it be practicable to hold nightly services at such places?

Brethren, I am a servant of the church, but I wish the church would serve me with the means in the shape of a tent to reach the people.

I am satisfied there are many of Israel in this Province yet ungathered and unfettered from gentile manacles; but as has been shown me, the difficulty lies in gathering them out by getting at them. For the sake of Israel in this country yet unseen by naked eye, I feel under deep obligations to plead on their behalf for the necessary help in the shape of a tent to reach them.

Who will respond? I am prepared to receive all donations from any and every source, for surely the Son of man hath not a house, a chapel, nor a tent erected to his honor in this far-off field. Please respond all who will, in a demonstrative way, that my hands may be loosed to push out, for the hastening time is upon us.

The kirks are closed baith far and near,
The parson's fau't nae doot;
The schills are aye refused us tae,
Or else we're syn turned oot.

The rents for halls taks muckle gear,
And freens we hae but few,
And cash wi' us is very scant,
Sae, what will we dae noo.

The muckle rain maks street wark bad,
The folk we canna' teach
Unless some ither wye be planned,
That they may hear us preach.

"A tent?" why that's the very thing,
A house that's a' oor aine,
Where we can ask the folk to come
In sunshine or in rain,

Then, Saints, wha love the gospel true,
We plead your help the noo;
We're strangers in a far-off land,
But look for help from you.

Address all communications to Chilliwack, British Columbia.

DANIEL MACGREGOR.

Tarona i Papeete, Tahiti, Eperera te, 6 Mat, 1900.

Na Totefa Peretiteni no te Esalesia e te amui rua taa ote feia moa i Marike.

Ia orana Iteiva o te fatu ra o Iesu ame ne Ua farerei aenei matou Itooutou arofa naroto i te mau rata Eno reira teie neio Amui roa te faaite atu nei i to ratou arofa ia outou a toana e te amui raa ote feia Moa i Marike. Amene.

Tefaaite atu nei au ia autou Ite parau i faataa hia e te amui roa o te feia moa iruru mai i teie nei mahana o tei Tamau hia irato i te parau No te Apoo raa aia hoi t-ani raa tu ia faa hoi hio mai to tatou taeae Here ra o Iotefa Burtone e to tatou Tuahine here o Ema Ei Mitinare no teis nei pae au i Apatoa nei.

Ia orana outou.

Papai hia e te Peretiteni ote Tufaa i Tahiti D. M. Pohemiti.

Tarona in Papeete, Tahiti, April 6, 1900.

For Joseph, President of the church, and to the whole of the body of the Saints in America:

May you be well, in the name of the Lord Jesus. Amen.

We have received your salutations by your letters, on which account the whole of this assembly present unto you and to the whole of the body of the Saints in America their sympathies. Amen.

I now make known to you the matter which has been decided by the assembly of the Saints which are gathered here at the present time and upheld in their meetings, viz., that they petition you to send back our dear brother Joseph Burton and our dear sister Emma to be our missionaries in the South Seas. May you be well.

Signed by the president of the division in Tahiti, D. M. POHEMITI.

I also most cheerfully add my signature.

ISAAC S. HENRY.

CLEBURNE, Tex., June 2.

Editors Herald:—I left Ft. Worth last week after shaking hands with a few warm-hearted, faithful Saints enroute for this place. Elder H. O. Smith was their preacher at the time of my departure and they were all with one accord of one heart and mind, rejoicing in the Lord.

I came here for the purpose of visiting my son and his little family hoping to preach while here; but through the powers of the elements which have given an unusal amount of rain and the bigotry of the divines, who hold to a form of godliness and deny the power thereof, have this far made a failure, but I hope yet before I go to other parts to enjoy the privilege of declaring against such. As I read the discipline of the various churches and listen to their teachings I can see more and more of their errors, and can realize better the truth of the angelic declaration of the creeds. This morning it seems to me that I can hear the soft whisperings of the Savior, "Blessed art thou, . . . for flesh and blood hath not revealed this unto thee, but my Father which is in heaven;" "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." As there is only one way given whereby the Spirit may freely flow from the throne of God to man, we may freely and boldly say we are the only people that can truthfully say we *do know*.

I find myself alone at this place, so far as earthly help is concerned, amid the breaks of a stormy sea of prejudice, tradition, and ignorance. However, Bro. and Sr. Riley will arrive today, and I think we will arrange services for a day or two.

Since coming to this place, while looking over the city for a place of worship, I met an eminent divine. On approaching him, his sparkling diamonds made it difficult for me to look at him; but before I left him it seemed to be quite difficult for him to look at me; not for my jewelry, but because of the fire darts of a guilty conscience being exposed, through a cross-examination. After making the declaration that he knew our position, his dignity did not allow me to speak to his congregation. His name is Smith. A Congregational minister said he had formerly lived in a neighborhood of our people in Decatur. Further particulars I don't remember; but of this I am quite sure, or least it seems so to me, that he was ignorant of the righteousness of God, going about establishing his own righteousness.

Today I rode out about five miles into the most thriving settlement I've seen for years passed, the finest and best arranged farms, the finest orchards, all kinds of berries, the best of gardens, good houses with yards decorated with the most beautiful flowers. Look which way we would, we could see the hoe, the ax, the plow, all moving, in the hands of

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this thriving and very industrious people. And as we passed the shops the hammer, anvil, bellows, and the handsaw gave unmistakable sounds of the industry of the mechanic. This is Sunday. "Why all this," I exclaimed to myself; "O, this is a people that has forgotten that Christ is Lord of the Sabbath, and that he arose from the dead, ushered in a new dispensation, and a new commencement of counting time began, and that his enemies did not recognize his authority. I suppose they conclude that the Jewish authority if not the best, is the oldest, and worship on Saturday and work on Sunday. Altogether it seemed peculiar to us, whether it be tradition or Bible.

On our return to this place it seemed almost like jumping from one world to another, or out of one dispensation into another. Here all labor was suspended, even in the railroad shops. All was silent as a graveyard. May the Lord bless his laborers that they may labor together in unity, is my prayer.

L. L. WIGHT.

OATSVILLE, Ind., June 2.

Editors Herald:—After tarrying a few days at St. Louis while enroute from Lamoni home, I reached the latter April 30. I found my folks well and very anxious and glad to see me. Since my arrival I have been preaching here and round about. I have in the time become more convinced that home will bear more careful and critical investigation than any other place on earth, not excepting the house of sacred worship. This is so because when endowed with the Holy Spirit it has the elements of the latter as well as those which belong especially to itself. I am decidedly of the opinion that "A boy's best friend is his mother," and "I believe it for my mother told me so."

Sunday, the 27th ult., I administered baptism to my youngest two sisters, one of whom, the elder, is married. Her name is now Mrs. Hosea Burke. The younger has been ready for baptism about two years, but there was no one to officiate. My relatives had not, until my return, heard a Latter Day Saint sermon since I left home over three years ago. The same is true also of other Saints living in this section of country. During my stay in California some parts of the region I had formerly labored in were entirely neglected. Possibly some one was to blame for this, and yet it may have been unavoidable. The same thing may be repeated, for I have already received notice of a transfer of my labors in regard to which the readers of the *Herald* will learn more later. This appears to be unfortunate; but if some one occupies in my place it will be all right. I do not think I could do better here than anyone else, but I am afraid I will not have a successor.

My sister, Mrs. Burke, was very desirous of receiving some spiritual manifestation before her baptism. She sought the Lord in prayer to that end, and realized it to her satisfaction and great joy. The Spirit spoke to her understanding (not by an audible voice, however) directing her to turn to Revelation, fourteenth chapter. She did so and read the sixth and seventh verses. She did not know before that prophecy could be found there. She was told also at the same time she *could* teach little children. This was in harmony with her desire, for she wanted to be a worker in the church, and yet didn't feel that she could do anything. There are many in the church who need such a testimony; for, judging from their inactivity, they do not think they can do anything.

I have heard some were disappointed with the late General Conference. I am sure I was not. Although some things I expected did not occur, other things, good things, too, I didn't expect, did; so I am on the average satisfied.

Praying that this year will be one of great success to God's work, and happiness to his children, I am,

Yours in hope,

ALMA C. BARMORE.

RADCLIFF, Ohio, May 29.

Editors Herald:—We are glad that we are still in this latter day work, although there seems to be darkness with some of our people here. Where some go into darkness others are receiving light.

While Bro. H. E. Moler was at home he preached a number of times, baptized three, and left others thinking. Some we expect will obey in a few days. He also organized Sunday school in our school district, which is moving along nicely. So the work moves, if some do turn away. May the Lord be merciful to them.

Work here has not moved very rapidly since conference. No doubt all are getting ready for the conflict, and will soon blow the gospel trump in the ears of the spiritually deaf.

I would request the missionaries who receive support from this district to inform me of their comings and goings to and from their fields of labor so that I may know how to supply their families.

Ever praying for the success of this grand work and the redemption of Zion, I remain,

Your brother in gospel bonds,

S. J. JEFFERS.

343½ W. Adams St.,
CHICAGO, Ill., June 4.

Editors Herald:—It is not often that I burden these pages, but I thought I might be able to write a few items that would be of interest to the isolated ones; and if any of our people need the sympathy of those who are happily planted among others of like faith it is those who are entirely pilgrims among strangers. Having been baptized in Chicago a number of years ago by Bro. Earl, I from that time forth became more and more in love with all the ancient and modern revelations appertaining to Zion and the regions around about. By study of the word, ancient and modern, and by the leading of God's Holy Spirit, I was enabled not to build air castles or expect too much of either the Lord, his Saints or the world. So having a chance to visit Kansas City, I took everything in a very natural way, and I assure you I am not disappointed, but satisfied beyond any reasonable expectancy.

Now Chicagoans and all other people are generally proud of the place they live in and its associations. So am I, and as I took my pencil in hand I would mark down as the train sped through "the land northward" all the defects as also the good to be seen. Missouri may not in these days come up to her sister states in natural riches; but who can tell what her hills and valleys will bring forth when "the earth shall bloom as Eden," and the Saints possess the land. But this much I know, the people living there are better off than the average farmer of other states; and from the middle of the state on the north and east watershed of the Missouri River is a land fat in cattle, cereals, and fruit, with a climate two months in advance of most places north of the 40th parallel in the central states.

Arriving in Kansas City on the evening of May 26, we met Sr. C. J. Clark, late of Chicago, at whose home we stayed and visited for a week. They live now in a beautiful, hilly, suburban district, southeast of the city. They are a family of great workers, and our loss is Zion's gain.

On Sunday, the 27th, we took the lovely trip on the electric road to Independence, for it was "annual rally day." It was the largest gathering of Saints I was ever in, and for the first time I entered an edifice that is owned by our people. It is a strongly built structure of stone directly opposite the noted Temple Lot, and nearly opposite the frame church of the Hedrickites. The car stopping in front of the church doors, we went in the basement to Sunday school, which has an enrollment of four hundred and twenty-five scholars; but this day brought out four hundred and eighty-five, which, after the lesson led by Wallace Robinson, as superintendent, divided into classes, while a large Bible class, also a large Book of Mormon class, gathered upstairs. Love and friendship lit up the countenance of every face; and by the help of the surrounding landscape which stretches away for miles I could not help wishing that the Lord would come and dwell in the temple (not yet built) in the holy of holies, when the veil is lifted and Israel is thoroughly separated from Babylon. Who can forecast the blessings that then will obtain?

Directly after Sunday school the people assembled in the church, which was well filled. In the morning and evening service the choir sang a number of anthems, such as, "The earth is the Lord's and the fullness thereof;" "Who is the Lord," "Let all nations bow," etc. The choir is made up of at least fifty voices, trained with much painstaking practice, and led by Bro. James. I have heard art singing in the crystal palace and temples of London, England, and other cities; but such singing was mechanical, while here it was the sweet singers of Israel, a chosen people, who know who they are singing to, and what they are singing about; and so I believe they can beat the world, because after getting time, pitch, modulation, accuracy of measure, etc., they have one thing more, and that is, they sing by the Spirit. Bro. Ralph Smith,

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their organist, is fired by the same noble motive, as in Ephesians 5:19.

Then our champion, Joseph Luff, gave us a sermon the world ought to have heard, taking Deuteronomy 32:11, 12, and first part of 15th verses: second reference to Psalms 24:3, and third part, Revelation 6:17. He said the first, last, and continuous design of preaching is the building of character otherwise wasted and lost; quoting Isaiah 24:1, 2, showing the time is soon to come that idols now existing shall be obliterated and men appear for what they are worth; that no credit is due anyone accidently doing good, and God will not blame a man for a wrong he did not intend to do; showing the attribute of justice.

By Proverbs 29:18 Bro. L. shows that vision in his case means primarily sense, natural power to see; and by John 3:3, 4, 5, he gave an example as to how impossible it is for some to see.

At night the stand was decorated by ten or more vases of native roses and flowers, and the speaker was T. W. Chatburn, another giant. His sermon was of a memorial and patriotic nature. By placing a book upright on the pulpit he called it "Paul" in the witness box. This made the sermon highly interesting, and called for intelligent consideration of the jury of hearers. Then asking the ladies and gentlemen to lay aside their prejudice one hour, saying that it makes no difference what we think about it but *what does God* think and say about it (the gospel). Many give no hearing because of objectionable doctrine. Starting with Galatians 1:6-9, he said: "Let us see what this man taught, taking the Bible as the ruling guide. Well, Mr. Paul, what did you teach?" etc., quoting all the teaching of fourteen years and the principles, gifts, and officers, with which you are all so well acquainted, such as Hebrews 1:2; Acts 8:14-17; 1 Corinthians 12; 1 Peter 5:8; Ephesians 4:11; etc.

In the intermission we dined at the supurb home of Bro. B. C. Smith, who afterwards showed what Missouri can do in the raising of flowers, vegetables, and fruit grown in his garden. He also took me to his strawberry patch, where I saw many berries the size of a walnut, and I can truthfully say there were not as many in the field when I left it.

On May 30, we all took a trip to the hills of Argentine, Kansas, where the inspiration of the view helped us to chat on the scattered conditions of the Saints and of prophecy pertaining to the near future. By the aid of a nickel each and six transfers, two of us took the street cars, seven in number, to the First Kansas City branch, where a week's revival was in progress. Bro. Hulmes as speaker took his text from Mal. 3:6, showing the unchangeableness of God's law in everything we see; the perfect harmony of the planetary system; how the Bible is the plan and specification by which we as architects can build; and taking the many sects as real estate agents, to well examine the deed so as to be sure of not suffering loss, etc.

We also saw a nice church of the Saints at Armstrong, Kansas, perched on a high bluff. I became acquainted with Brn. John White, Pickering, Criley, three James, Robinson, etc. Saw also my friends Brn. Hattie and H. H. Robinson. The latter I had not seen since he confirmed me years ago.

Taking another trip from Kansas City to Independence, I visited the *Ensign* office, and saw Brn. Garrett, Luffs, and Rudolph, also a number of our people owning their own stores up town. Visited the temple lot, which is a beautiful plat of about three acres, and the other 60 acres now held by our enemies. I also called on Zion's janitor and his wife, Bro. and Sr. Horton, and I hope when Zion is entirely free from debt and independent they will not forget this brother and sister; for here also "the laborer is worthy of his hire."

We called on Bro. R. Etzenhouser, and although so busy preparing for his Californian mission he nevertheless kindly unfolded his canvas view of "Cumorah's Hill," to see which is almost as good as a visit there. I bought from him a photo of Cumorah.

Independence has several other big churches bunched together; and well can we say, Who art thou? It would not take us long to tell them why I am a Latter Day Saint; but it is mystery Babylon, and so I suppose they never will ask. Will the Lord always tolerate the false crafts of the modern Midianite, Canaanite, Hittite, Amorite, Perizite, Hivite, and Jubusite, etc?

Persevering young men with a good supply of patience should, I think, go to Kansas City and surrounding towns and there endeavor to pass the civil service examination for letter carrier, clerk, mail clerk, gauger, etc. One trouble is the cities are not large; but they are growing and there is no reason why such jobs should not be filled by our men, who would have to scrape rather hard for a little, while as a substitute. Applications should be placed with the Metropolitan street railway and steam roads terminating there. There are any amount and varied avocations for all of us, which can be attained by a steady, systematic effort. I would rather be a sewer digger of Zion in the days to come than a bank teller elsewhere.

But there is no use for us to flock there unless prepared to undergo trials. We are yet far from perfection, and have not enough of the Comforter to attain it (our fault, not God's); therefore if any brother offends us, keep the tongue tied and pray, for that is the most effectual lever to overcome all things. The conditions are such that were every soul in Kansas City, and all the farmers about Latter Day Saints, and all true, honest, law-abiding and just citizens, that they would be an honor indeed to the state and need fear no expulsion.

The word should reëcho along our lines, "Let us up and possess the land;" and even if we are too poor to possess, go anyway, but first by preparing the way before us by writing for positions till one is found. I tell you there are glories near for each and every one of us who truly love this work, if we will let the Lord lead us. It thrilled me with delight to be shown first this and then that home occupied by a Saint. In fact all about was theirs; and for the first time in my life I felt at home, for in the world we are but pilgrims; for the Catholic and her numerous progeny have their homes and their cities. O that we had more faith, FAITH; and that we had more compassion for one another, and that every man were full of truth and integrity! They will be some day. Judas and Satan shall not always wear sheep's clothing.

I did not know what a drawing influence the Holy Spirit has over this land till I had to go away. As the sun was setting and the train carried us away from this choice land, my sensations were as one cast out of heaven to go and dwell among strangers. So passed from view the hills of Zion and the regions round about in Missouri and Kansas. Surely the Lord's wisdom is shown in choosing this center. The vistas, vales, forests, and every conceivable glory is there, and the ground is rich. Even the trees wave their sonnets of praise, and the rocks are full of poetry. Nothing seen of nature to distress the mind, but everything tends to refresh and build the faculties of the weary. I am not drawing a fictitious picture. The whole world is a glory unto God; but can you not see the earth groaning because of abominations and idolatry and gross wickedness. The Lord has designated a spot for the building of his temple, and where the Saints, his children, can live in holiness, salvation, and glory. Ye scattered of Israel, take courage. Remember your covenants and cast your eyes and prayers ZIONWARD. May we all be found worthy to abide the day of his coming is my prayer.

"Shall we meet with those invited
To the marriage of the Lamb?
Who shall then put on their glory,
And forget their earthly shame?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join their praises
To the everlasting KING?"

Hoping I am in those holy bonds,

ARTHUR W. GORBUTT.

Mothers' Home Column.

EDITED BY FRANCES.

"Jesus, still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless:
Guide us by thy hand
To our Fatherland."

IN presenting to the Daughters of Zion the following, as supplying the interim between the old and the new courses of reading, we feel that no apology is needed, for its beautiful thoughts presented in such simplicity of style will endear it to the heart of each earnest worker in the Master's cause. Its study will impress anew upon heart and mind the great underlying truth of the gospel of Christ, "all ye are brethren."

It has long been our earnest hope and prayer for the time to come when the Daughters of Zion would be enabled to establish free kindergartens as a part of their work, and it may be this reading will appeal to some one competent to aid such a movement. God grant it may.—ED.

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SELECT READING FOR JULY MEETINGS OF DAUGHTERS OF ZION.

THE CHILDREN OF THE OTHER HALF.

MISS LUCY WHEELOCK.

"Oh, child! oh, newborn denizen
Of life's great city! On thy head
The glory of the morn is shed
Like a celestial benison—
Here at the portals thou dost stand,
And with thy little hand
Thou openest the mysterious gate,
Into the future's undiscovered land!"

Every child born, in palace or hovel, stands at this same mysterious portal. For every one the future waits. There is no manger so lowly, no cradle so humble that around it the glories of the waiting world do not shine. As to the Holy Child of old, so to every child to-day, the world comes with its gifts. The gentle Mary is there representing the family life. The humble shepherds come first, foreshadowing the lot of man destined to live among the common people, to live only by using his own powers, and by conforming to the laws of life, that there is no receiving without giving. And yet, the glory of heaven had shone upon these same shepherds, showing that the radiance of the Divine may illuminate even the most humble life, and the celestial music may accompany the everyday talk. Kingly power is represented in the group around this early cradle. The golden treasures of the world's wisdom are laid at the feet of the child standing at life's portal. Every poet, from the time of blind Homer, has sung his songs for him. Every work written in any tongue may be his.

The canvass of a Murillo or Reynolds he may possess in the true sense of possession. "The world belongs to those who take it." The incense of the lives of saints, of the good and holy men of all ages is wafted to him as a sacred gift. The faith of a Luther, of a Savonarola, or of a Joan of Arc may be his inheritance. A long procession of heroes and heroines, the great and mighty of the earth, may march across the stage of his life, each bringing the inspiration of his or her deed as a magic gift to allure to noble living. Such is the possible heritage of every child born. But alas! how often by lack of right environment, and by a false system of training, the heir fails to take possession of what is truly his. To defraud a man of his estate is a grievous sin, but to defraud a human being of his divine possession of himself and of his powers, of his joyous inheritance in this world of blessing, is an evil with which human law may not interfere, and of which too seldom we, any of us, take cognizance. We have easily comforted ourselves by assigning too much importance to heredity and too little to environment. (Let this point be fully discussed.—Ed.)

To take a child of the slums and put him for a half a day into an atmosphere of peace and good will and joy, such as the kindergarten offers, is to make the dinginess and misery of the tenement house impossible for that child when growth shall have come. The child of the slums becomes vicious and wicked because affected by the false maxims of his environment. "The world owes every man a living," is the motto of the tramp, the thief, the pickpocket. The child brought up with no other influence must inevitably look upon the world, not as his natural God-given inheritance to use and enjoy, but as an estate to which others have defrauded him of his natural rights. He must gain by craft and crime that which others have appropriated.

Those whom we call great are so because they most fully accept the truth that their lives belong not to themselves, but to the race. The child standing at the portal of the future, wherever his feet are placed, finds himself confronted by the institutional life of man, offering varied relationships.

To lead a human being to master himself and his relationships is to educate him. The kindergarten takes hold of the family relationship and idealizes it for the child. One of Froebel's finger plays names the fingers for the different members of the family. The children sing:—

"This is the mother, kind and dear;
This is the father, with hearty cheer,
This is the brother, strong and tall;
This is the sister who plays with her doll;
And this is the baby, the pet of all;
Behold this good family great and small."

As they sing, the different fingers are raised, and when the little one takes its place, the idea of a perfect whole is gained. The finger family would be incomplete without the little one. The hand would be imperfect. Each is needed in its place to make the whole. The moral is obvious. Each member of the human family is needed in its right place to make a beautiful home. The little one, pet of all, must stand in its turn and help as the little finger does, when its help is needed. There are many other family songs which impress the same lesson. The mothers everywhere testify to the influence which is felt in the home. "My Johnny is a different boy since he went to the kindergarten," says the mother. "He talks so pretty now, and he runs so quick to get the coal."

The reflux influence of the plays of the kindergarten on the home is not the least important of its effects. One mother was convicted of her own unworthiness when she heard her Jennie singing, "This is the mother, kind and dear." "I haven't been a good mother," she confessed with bitter tears; "but I'd like her to sing it truly of me." This confession was made to the kindergarten for the heaviest doors will open to and the kindest hearts are reached by the kindergartner, who goes into the poorest home as the friend of the children. That is her only passport to favor, and it serves. The charity visit is rarely productive of good, but the visit of a friend is always welcome.

. . . . . .

The "divine discernment" is bred within children, who are taken from dinginess and strife, and surrounded for a portion of each day with an atmosphere of peace and good will. The slums will not hold them when the power comes to forsake the life of the tenement. The kindergarten, to many children, seems like a real heaven with blooming flowers and sunshine and singing birds. The warmth and light and kindness of the place first attracts, and then the love for it all comes.

"The kindergarten is the largest step yet taken in the race with poverty." Through the kindergarten plays the fancy is so filled with the shapes of joy that the poorest and hungriest boy gains the power to create his own environment. In fancy he roams the daisy fields, or the green forest. Or perhaps the heat of the summer and the squalor of his surroundings are lost as he personates the fish diving and darting along the clear rippling stream. The songs and talks and plays "have made his mind a mansion for all lovely forms," and have given him a new environment. A new earth has been created around him, and he looks toward a new heaven.

. . . . . .

The kindergarten, too, constantly contradicts the old doctrine of Plato, that the useful arts are degrading. The work of the blacksmith, the cooper, the farmer, the miller, the clothier, are represented in the games of the children. It is a joy to be a blacksmith and to hammer well, because we can then set a shoe for a horse. Without the horse the farmer could not carry his grain to the miller, and the flour could not be ground, and the children could not be fed. So the beauty and honor of the work are made to depend on what it gives to others, and in his representative play the four-year old may gain the great truth as a life possession, which we name the interdependence of mankind on the solidarity of the race.

"Everybody has to have everybody," exclaimed the child on whom this great thought had dawned through his play. Can any minister or teacher phrase it better? Can there be any better thought for the child standing at the portal of the future, to carry with him into the undiscovered land? If everybody needs everybody, somebody needs him. If he accepts this universal relationship, he has already become an heir to his true kingdom. He has come into possession of his own.

PROGRAM FOR JULY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 677, Saints' Harp. Prayer. Scripture reading, Hebrews chapter 4. Study of select reading in Home Column. Supplementary discussion, "Making Home attractive for young people." Roll call. Business. Closing hymn 522, Saints' Harp. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE HOME DEPARTMENT.

If there is any department in all the work of the church today, which will thoroughly test the metal of which church members and Sunday school workers are made, we believe it is the Home Department of the Sunday school. The genuine ring of the real Christian, and the false ring of the mere "pro-

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fessor of religion" are easily detected when put to the Home Department.—*Charles D. Meigs, in International Evangel, St. Louis.*

WHAT IS THE HOME DEPARTMENT OF THE SUNDAY SCHOOL?

It is a Sunday school in the home instead of in the church, nothing more or nothing less. It may require that some minor changes be made because of the different surroundings; but they are only minor differences and serve to better fit the works of the school to the conditions of the home.

Yes, a home Sunday school should be as nearly like a regular school as the surrounding circumstances will permit. Your numbers may be few and rooms small, but this is no reason why a good school cannot be run.

We give a few suggestions which we believe should be observed as far as the conditions will permit.

1. Have a regular hour of meeting, and be prompt and regular in attendance every time.

2. Have your officers and teachers, even if it becomes necessary for you to appoint yourself and fill them all.

3. Secure the Quarterlies and Bible and study the lesson for the day. Keep in line with the regular work of the association.

4. Invite all the neighbor children and all others to attend and keep inviting till they do attend.

5. Keep an attendance record and report to the regular school if near one, or to the district association if far removed from a local school.

6. These schools should provide their own supplies if they are able. If not able to do so, let the near-by school or the district association provide them. It is often necessary, however, to furnish them for the first quarter till the school or class is in working order.

7. Classify your school properly, i. e., give each child the proper grade of Quarterly and teach them the lesson adapted to their comprehension. It may be that two grades could recite together if it were necessary and the classes *very* small. But in such or any case simplify your teaching to the needs of the simplest.

8. Have a blackboard and use it in teaching or in the review or both.

9. Open and close with song and prayer.

10. In short, make your family, and such others as you can induce to join with you, into a Sunday school, and conduct the school as nearly like any other Sunday school as the circumstances will possibly admit.

11. Report your work to the near school or to your district association.

WHO IS THE HOME DEPARTMENT FOR?

It is for *everybody* who for any reason cannot attend a regular Sunday school.

1. You may live too many miles from the place of meeting of your branch and of course cannot go regularly.

2. You may be among the isolated members who so sadly miss the branch and Sunday school privileges. The home class will supply much of this needed association.

3. Many mothers, invalids, nurses, night workers, and still others cannot attend for the time, but may keep in touch with the trend of the work by means of the Home Department or home class work.

WHAT ARE THE BENEFITS?

1. It helps such persons as mentioned above to keep the spiritual spark alive within them, though they be barred from attendance at church or Sunday school for a time. Branch presidents, Sunday school superintendents, and missionaries should think of this when they visit the careless, the indifferent, or the isolated members of the church.

2. It assists parents in performing the duty incumbent upon them to "teach their children" etc. (D. & C. 68:4), and sometimes, yes, frequently, is the means converting whole families through the influence of the little children.

3. We know of several instances where branches have been organized and church houses been erected as a direct result of the home class work of some faithful sister or brother and his family.

4. Full-fledged schools are commonly the outgrowth of the home school.

WHO MAY PROMOTE THE WORK?

1. Any one. You may start one in your own home. You may assist to start one in some other home.

2. Missionaries may start them wheresoever they can?

3. Local Sunday school officers should canvass their territory thoroughly. District officers should look after the work in their whole district. And the general superintendent should—we will see him personally.

4. District officers should look after the matter of reporting the work and see that no reports are omitted. These reports are a great stimulus to good work, and should be the same in substance as is expected of any school.

CONCLUSION.

Home schools are entitled to representation on the same basis as any school.

Great effort should be made on this line, as in many places it has heretofore been much neglected. Many have been pushing this work for some time, and report good results following the efforts.

Who will not make an attempt to provide for Sunday instruction in the absence of regular Sunday school privileges? Parents cannot afford to neglect their children. Others cannot afford to neglect their own welfare or perhaps the welfare of their fellow creature. There is really little excuse for persons to be entirely deprived of all benefits of church or Sunday school work. If you have not tried it, do so now. And think of the quotation at the head of this issue. Many persons will do some work while under the influence of others or under temporary excitement. But the one who will begin this home work and *continue* it from year to year is the one who has the "metal" of which true, earnest, and devoted Latter Day Saints are made. We have found a good number of these already. How many more can we find?

Conference Minutes.

SOUTH SEA ISLANDS.

Conference was held in Papeete, Tahiti, April 6 to 13, 1900. Meeting called to order at eight a.m. April 6, by Bro. Joseph F. Burton. After singing and prayer, Bro. Burton was chosen president of the conference, and by his suggestion Brn. J. W. Peterson and D. M. Pohemiti were chosen assistants. The chair suggested Bro. Pohemiti for secretary, who was accordingly elected; and Brn. Tuira and Turatahi were chosen assistant secretaries. At the suggestion of the chair, J. W. Peterson was chosen foreign secretary. Necessary committees were chosen to arrange for the care, comfort, and board of the conference. It was voted not to read the minutes of the last conference, because they had been printed and read in the *Orometua*. Missionary reports were read from twenty-four missionaries, an epitomized statement of which is as follows: J. F. Burton, preached many sermons, baptized 10, ordained 1 elder and 2 deacons, also edited twelve numbers of the *Orometua* and the Sunday school book. J. W. Peterson reported for eight months; preached 23 sermons, baptized 3, ordained 1 elder, 1 teacher, and 1 deacon, blessed 3 children, administered to 55 sick, and wrote the lessons for this year's Sunday school book. Herman Jansson, preached 23 sermons, baptized 1, confirmed 4, ordained 3, blessed 5 children. Pohemiti, preached 35 sermons, confirmed 22, baptized 3, and administered to the sick 10, ordained 1, blessed 1 child, and married 2 couples. Kehouri, preached 51 sermons, baptized 1, ordained 1, married 1, blessed 1 child, confirmed 1, and administered to the sick 14 times. Taneterau, preached 12 times, baptized 1, confirmed 2, ordained 3, married 2 couples, and administered to the sick 23 times. Tapuni, preached 50 times, baptized 6, blessed 4 children, and administered to the sick 56 times. Temai, preached several times, baptized 1, and confirmed 1. Tahuhu, preached 45 times, and baptized 2. Maevatua, preached 21 times, baptized 3, confirmed 3, and administered to the sick 4 times. Vaiarei, preached 40 times, confirmed 4, and administered to the sick 29 times. Maiere, preached 51 times, baptized 1, and administered to the sick 10 times. Teopa, preached 38 times, baptized 4, and acted on elders' court 3 times. Mauna, preached 49 times, baptized 7, confirmed 7, and administered to the sick 39 times. Tevivi, preached 50 times, baptized 7, confirmed 8, and administered to the sick 6 times. Taia, preached 24 times, baptized 1, confirmed 2, and administered to the sick 3 times. Tebaoa, preached 38 times, baptized 2, confirmed 2, and administered to the sick 3 times. Varoa, preached 40 times, and baptized 2. Teofa, preached 22 times, ordained 1, and administered to the sick 30 times. Temare, preached 30 times, and administered to the sick 17 times. Tuterihia, preached 30 times, baptized 6, confirmed 10, and administered to the sick 6 times. Mahuru, preached 30 times, confirmed 2, blessed 2 children, and administered to the sick 9 times. Maivatua, preached 21 times, baptized 3, confirmed 3, and administered to the sick 4 times. Moirai, preached 23 times.

Following are the names of the elders not missionaries who reported: Tepuitu, Toarere, William, Mauiru, Oomita, Tera, Tahuhu, Tegananahau, Tara, Pooitu, Alfred, Tehau, Mauri, Hurihuri, Uaipori, Ioane, Buranoe, Mauira. Priests reporting: Rogotongo, Moetua, Tematahira.

The following reports were received from the quorums. The Sixth Quorum of Elders reported as follows: April 6, 1900. Held one quorum meeting. Lost 2 by death, received 2. Members present 48. Sermons preached 1,599, baptisms 51, confirmations 86, ordinations 16, children blessed 45, administered to

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the sick 103 times, married 4 couples, debates 9, elders' courts 61. William, president of quorum; Pofatu, secretary; Alfred, assistant.

The Second Quorum of Priests reported. April 6, 1900. Sermons preached 571, baptisms 6, assisted in 81 meetings, lost 4 by death, membership 48. Nere, president; Teuhi, secretary.

The Second Quorum of Teachers reported. April 6, 1900. Sermons preached 105, assisted in 27 meetings, and other work according to our calling. Membership 24. Tekaki, president; Tane, secretary.

The Third Quorum of Deacons reported: Sermons 53, assisted ten times, also many times prepared the sacrament, rang bells, swept floor, and waited on feasts. Taihia, president; Tuao, secretary.

Branches reporting from the Tahiti division are: Teona 30, Tarona 90, Tiarei 19, Mahu 14, Mataura 28, Tiputa 65, Panau 131, Apatai 50, Niau 64. Branches reporting two years ago from the Faakarava division were reread: Anaa 45, Rotoava 10, Munahi 95, Tahapoto 66, Takaroa 41, Rairoa 76, Tange 37, Makimo 11, Hao 159, Amanu 94, Tauere 25, Vahitai 11, Hereheretua 30. No report from Tabuai and many other islands. Adjourned to meet at one p. m.

During the noon hour all ate at a common table, or rather twenty-seven common tables. Prince Hinoe and the princess took dinner with us, as also others of the (exit) royalty, and many white people.

At one p. m. the meeting was called to order by the president. After singing and prayer, the minutes of the former meeting were read and approved. A brother was forgiven for some transgression the day before. A matter was presented by some of the brethren, asking that more stringent rules be made for the quiet of the conference, and in harmony with that request, the following was ordered. If any member, after being warned three times to be quiet and refuses to do so, was to be cast out and not allowed to come into the congregation. A court of elders—consisting of William, Alfred, and Kehouri—were chosen to try all cases of transgression during the conference, or appealed to the conference. A committee consisting of the following named brethren were chosen to div de the Tahiti division into new districts: Takakahu (sometimes called Metuaore), Tapuni, and Temai. A resolution from the chair was read, forbidding any person to hold any office whatever in the church, Sunday school, or prayer union, who was living with a companion unmarried. A request from the Teona branch, asking for the roofing of one of the porches on the conference house, to repair their church, was read. A request and resolution to organize a branch at Bora Bora Raiatia was put into the hands of the president of the mission, ordering him to so organize. Several requests for ordination were read. Requests for the purchase of land at Faaona to build a church on, was read. The financial report from all the missionaries were read. A resolution was passed asking the branches to paint their churches once a year. Adjourned to meet Saturday at eight a. m.

At 7:30 p. m. J. W. Peterson preached in English, and Bro. Herman Jansson interpreted into Tahitian.

Saturday, April 7, eight a. m. Meeting called to order by the president. After singing and prayer, the minutes of the former meeting were read and approved. The committee on dividing the Tahitian division into districts was read and approved, which will appear in the election of district presidents. A report from Tarona, Tiona, and visiting Saints who had assisted the carpenters with money and food while building the conference house. A request from the Third Quorum of Deacons, asking for the ordination of their president, was read, and the ordination ordered. A resolution addressed to the Saints and officers in America, asking for the return of Bro. and Sr. Burton to this mission was read and adopted. A statement from a brother asking that Hotu pay back the money overpaid to him, as ordered last conference and yet remaining unpaid. The matter was put into the hands of the elders' court heretofore mentioned, appointed by the conference. A report from the committee on tables was read and accepted. A vote of thanks was extended to the carpenters and all who assisted them with money and food while building the conference house. Adjourned to meet at one p. m.

Conference reassembled at one p. m. After singing and prayer, the minutes of the morning meeting were read and approved. Requests for several more ordinations were read and referred to a committee of three, consisting of Metuaore, Pohemiti, and Pou. A report from the secretary, showing who had and who had not paid their 250 each for the expenses of the conference. Requests for the next conference were read. The names of those who had paid for the *Orometua* were read. The names of those who had paid for the translation of the Doctrine and Covenants were read. The following appointments were made for Saturday night and Sunday. Saturday night Matutu (dialogue) on the Sabbath question by the elders' quorum, assisted by a few priests. Sunday morning at eight a. m., preaching by Tapuni; at ten a. m., preaching by William; at three p. m., prayer and testimony meeting, in charge of Teota and Pohemiti; evening preaching in English by Bro. J. F. Burton. Among other white folks present were the American consul, Mr. Henry our translator, several government officials, and four Mormon elders. After the evening service, an hour's singing contest was enjoyed. "God be with you till we meet again" was the closing song, and many eyes were moistened, especially those who had heard the tune in their native land.

The Mayor has been kind in stationing police around to preserve order, and attending himself at the opening of the feast.

Monday, April 8, eight a. m. Meeting opened by singing and prayer. Bro. Burton in the chair. After the minutes were read and approved, a resolution was adopted, ordering that the conference house be not torn down, but stand to beautify the place. A motion was also made to repair the missionary house, and other houses on the grounds, belonging to the church. The cost of the conference house was, together with other expenses, referred to a committee to audit and summarize. The committee on Tarona land title reported, and the matter was put off for one year. The meeting adjourned until one p. m.

Meeting called to order at one p. m. by the chair. After singing and prayer, the minutes of the former meeting were read and approved. The names of four men were presented for ordination to the office of deacon, two to the office of priest, six to the office of elder, and four to the office of teacher, and the conference granted the request. Committee on conference debt reported the cost of the conference to be $1,760 Chili coin. $336 had been collected, leaving a balance of $1,423. The matter was referred to a committee, consisting of the presidents of branches, to pay what they could and borrow the rest. A census was taken of the Saints present, and it was found that the per capita debt would be $4 50. By motion, the publication of the *Orometua* was stopped, it being considered too expensive. At last conference the *Orometua* was ordered bound in book form, and to be bought by the Saints; but owing to a lack of boats, but few could get to conference, and many books are unsold. By motion, they were put into the hands of the presidents of the branches to sell, and place the money in the hands of the publishing committee for future use. It was announced that the public feast would close at supper to-night. Two matutu's were announced for the evening, one on the eleventh hour dispensation, the other on infant baptism. Adjourned to meet Tuesday at eight a. m.

Tuesday, April 10, eight a. m. Meeting was called to order by the president. After prayer and singing, the minutes were read and approved. By vote it was decided to meet in Papeete again next year. The time of meeting was next taken up. Inasmuch as the Government complains that our gathering in April interferes with their gathering on the national holiday, July 14, a resolution was presented to change the time of conference to immediately after that date in July; also, another to meet in April. By a vote of 65 to 80 it was decided to meet in April. Pohemiti was chosen president of the Tahiti division, and Taneterau president of the Faakarava division. Bro. John Hawkins was chosen president of the Tuboi district, in charge also of missionary work; likewise Vairea, Tahiti, and Morea district. Teure: Rairoa, Tikehau, and Makatea district. Putoa: Kaukura, Niau, and Arutua district. Tapuni: Raratia district. Tavarea: Anaa, Hereheretua, and Faakarava district. Tuu: Hao and Amanu district. Te mare: Rairoia, Tanga, and Mahimo district. Teato: Takaroa, Manihi, and Taapoto district. Ioane Buraue: Raratonga district.

The following missionaries were also sent out into the following districts: Herman Jansson, Raratonga. Mareve, Raiatia. It was ordered to refer the appointment of men that presented themselves, free from debt, for missionary work, in the hands of the president of the mission.

Bro. Burton offered his resignation as president of the mission, and J. W. Peterson was chosen to that position, providing of course, he is so appointed by the authorities in America. A vote of thanks was extended to Bro. Burton for his labors in this mission. Pohemiti was chosen secretary, and Tutatare assistant. Bro. Tekakahua (Metuaore) was sustained as Bishop's agent. A motion was carried supporting and indorsing all the authorities of the church in their order. Adjourned until two p. m.

Two p. m. Before meeting was called, the Saints asked for foreign hymns to be sung. We accordingly sung. "Beautiful Zion" before prayer, and "In the light" after prayer. Minutes of last meeting were read and approved. After the reading, those chosen to be ordained were called for, also a motion calling Varoa to the eldership was carried. After a hymn and prayer, the ordinations took place, as follows: Tehani, to the office of elder, by Bro. Jansson. Varoa, to the office of elder, by Bro. Pohemiti. Moetua, to the office of elder, by Bro. Metuaore. Taruhua, to the office of elder, by Bro. Taneterau. Rogatuuma, to the office of elder, by Bro. Jansson. Neira, to the office of priest, by Bro. Pohemiti. Tarua, to the office of priest, by Bro. Metuaore. Tara, to the office of priest. by Bro. Taneterau. Roo, to the office of teacher, by Bro. Jansson. Taihia, to the office of teacher, by Bro. Metuaore. Turai, to the office of deacon, by Bro. Pohemiti. Takinia, to the office of deacon, by Bro. Taneterau. Tukau, to the office of deacon, by Bro. Jansson. Hiti, to the office of deacon, by Bro. Pohemiti. It was ordered that those not present to be ordained, be referred to the presidents of their branches for ordination. Adjournment was had for half an hour, to give the presidents of branches further time to consider the matter of conference debt referred to them yesterday. Reassembled at four p. m. Several branches paid in all or a part of the debt assigned to them. After which the Quorum of Elders presented Bro. and Sr. Burton with fifty dollars to help defray expenses home. Adjourned to meet at nine a. m. tomorrow.

Wednesday, April 11, nine a. m. Meeting called to order by the president. After singing and prayer, the minutes of the previous meeting were read and approved. By motion, it was ordered that all boats coming to conference next year bring coarse coral sand

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to make walks and fill in low places in Tarona land. Bro. Mararma was ordained a deacon, and Tuu was ordained counselor to the president of the Third Quorum of Deacons. Conference adjourned to two p. m.

Two p. m. Meeting called to order by the president. After the usual opening exercises a sister was confirmed who had been baptized at the noon hour. A motion to reconsider the time of convening the next conference was lost. Appointments of the Bishop, selecting men on the various islands to collect tithing for him, were read and approved. Bro. Burton and the Bishop's agent were authorized to see about borrowing the money from the notary, to pay off the debt of conference, and clearing the title to the Tarona land; and a tax of $4.50 was voted on each member to pay the loan. Bro. J. W. Peterson was authorized to assist to collect the money as he traveled among the branches. Adjourned till two tomorrow.

Thursday, April 12, two p. m. Conference was called to order by the president, and after the usual opening services, the committee reported that the money could be obtained tomorrow at eight per cent interest for one or two years. The secretary reported ten meetings to listen to dialogues, eleven singing services, twenty-two tables at the feast. Saints arrived in two steamers, five schooners, and twenty-five boats. The cost of feeding the conference $3,757.80, Chili coin. Adjourned to meet at four p. m. tomorrow to hear the report of the committee on borrowing money.

Friday, April 13, four p. m. Meeting called to order by the president. After the reading of the minutes, and the usual opening exercise, the committee chosen to audit the Bishop's books reported that they find his report correct. This report was accepted. The court of elders reported a case of adultery put in their hands: "No grounds for action, as the sister had repented and received the forgiveness of the branch. Tetuaitevoi was granted the return of his license. The committee on borrowing money was authorized to borrow $800, French money, at eight per cent, for two years, and secure it with a mortgage on Tarona land.

Adjourned to meet in Papeete, April 6, at eight a. m.

J. W. PETERSON, Foreign Secretary.

P. S.—The above minutes were written by Lillie under various circumstances; and as we do not understand Tahitian very well, in fact very little, some things may not be exactly correct, and some spelling may be wrong, but I think it is approximately correct. J. W. PETERSON.

SOUTHERN NEBRASKA.

Conference was held at Nebraska City, Nebraska, May 13 and 14. 13th, conference assembled in Saints' chapel was called to order at eleven a. m.. On motion, the district president, J. W. Waldsmith, as president, and the missionary in charge, James Caffall as assistant, were chosen to preside over the conference; district secretary and associate were chosen clerks, and the choir and deacons of Nebraska City branch were chosen to conduct the music and care for the congregations. Three preaching services were held on the 13th, at which Apostle J. Caffall, Priest H. W. Belville, and Seventy C. H. Porter officiated in the order given. Two were baptized and confirmed during the day, one child blessed, and some administering to the sick done. The liberty of the Spirit was enjoyed, and good attention paid by those present. May 14, opened for business. Officials present 22, of whom 12 reported, besides others in writing who did not attend personally. Officials: 1 apostle, 2 high priests, 1 seventy, 4 elders, 9 priests, 1 teacher, and 4 deacons—of whom four were missionaries in the field, and whose work for the four months here reported, showed 388 meetings attended, 118 services held, 142 sermons preached. The Bishop's agent's report showed a collection of $360.45 from tithing, and 50 cents from offerings, during the term. One unpleasant feature of the reports was the evidence that the district is diminishing in the number of its branches, instead of increasing. The reason for this was shown to lie in the spirit of restlessness that marks the western people so much. In some of the places where we formerly had branches, and in fair condition, we still have sufficient numbers of members to organize with, but we have no officials. Believing they can do better financially elsewhere, they pull up stakes, and the people are left without any leaders. This fact calls for prompt attention, and the president and the missionary in charge hope to institute some measures for good with these facts in memory. It was decided to hold no reunions this year, but the president was authorized to call two days' meetings wherever he thought it would be profitable. It was agreed to hold the next district conference at Hebron, Nebraska, on such date in September next as the presiding officer shall appoint. The Sunday school and the Religio interests were represented as quite encouraging in the prospects they offer for the work, and in the real good they seem to be accomplishing week by week. The Daughters of Zion have come to the front. The Sunday school, the Religio, and the Daughters of Zion are all filling their places among the "institutions for good among my people." The Sunday school work is in an encouraging state in Wilber, Fairbury, and Elmwood also, in the latter place it is instrumental in keeping alive a memory of the work. Heavy rains hindered the attendance; but it is believed that good was done by the conference.

NORTHERN NEBRASKA.

Conference of above district met at Columbus, May 25, at 7:30 p. m.; F. A. Smith president pro. tem, H. J. Hudson assistant, James Huff secretary. Elders reporting: F. A. Smith, H. J. Hudson, J E. Butts, G. W. Galley, and James Huff. Priests A. W. Ballard and H. W. Belville. Statistical reports: Blair 30. Decatur 97; gain 5. Union, now Fremont, 65; loss 1. Omaha 264. Platte Valley 61; loss 2. Columbus, verbally, no changes. Report on C. D. Stevens against Lake Shore branch received as follows: We your committee appointed to investigate the matter of appeal of C. D. Stevens against the action of Lake Shore branch would respectfully report that we find that the said C. D. Stevens did not appear at the trial, and that after the finding of the court he was notified that the branch had given him six months in which to make restitution to the branch, which he failed to do. And after the branch had taken action on the matter, and had cut the said C. D. Stevens off from the church for his failure to comply with the notice as given to him, he assumes to have made restitution; but as far as we are able to find, we do not have that restitution before us, but it only claims to have been made more than a month after the time of the action of the branch. And as we understand the law, after a person is cut off, it is not only necessary to make restitution as the law directs, but it is necessary for them to come in again as they did at the first; and in this case, when the recommendation of the court was that he be silenced until he should make restitution, we think he should have some limit placed on him as to time, and we think the six months sufficient, and that he is guilty as charged of unchristian conduct he should not be carried as a member to exceed the six months as given by the branch; and we therefore, recommend that the appeal to the conference be dismissed, and that the papers be all returned to Lake Shore branch. Dated May 25, 1900. James Huff, of the committee. Report of committee adopted. Bishop's agent reported: On hand last report $51.32: received from all sources $210; total $261.32; paid out $72.50; balance on hand $188 82. Audited and found correct. Bro. James Huff authorized and recommended to labor in Northern Nebraska district, as circumstances permit. Ordination of Bro. Marcus Bilyne as priest, and Bro. Herbert Lytle as teacher at the request of Blair branch, provided for. Ordination of Bro. A. W. Ballard as elder, and Bro. C. M. Hollenbeck as teacher, at the request of the Omaha branch, provided for. Next conference to meet at Blair, Nebraska, September 28, at 7:30 p. m. Bro. F. A. Smith elected district president, James Huff secretary. James Huff sustained as Bishop's agent and as district treasurer, and instructed to notify the various branches to forward the amounts due from them. Bro. J. E. Butts released from tent committee and Bro F. A. Smith elected to fill vacancy. Notice to be given to the branches that at next conference a resolution will be introduced to change the time of election of officers from May to January conference. The following resolution was adopted: Resolved that we renew the resolution offered by Brn. D. M. Rudd and F. A. Smith, relative to the proposed change of district boundary lines, and that we authorize the district president to do all within his power to send a delegate or representative to both Central district and Southern district conferences to urge the matter of a change before the next convening of General Conference. Report from Sunday school convention received as follows: "We beg leave to report to you that our convention passed without a jar. The schools reporting were: Omaha, Decatur, and Columbus. Conditions favorable. Hoping that our efforts in Sunday school work may be a great blessing to the church in the near future. Respectfully submitted. James Huff assistant superintendent, Alice R. Watkins secretary pro. tem." Preaching by Brn. H. W. Belville, James Huff, and F. A. Smith.

NAUVOO.

Conference convened at Burlington, Iowa, June 3; J. R. Evans president, J. W. Stobaugh secretary. Branches reporting: Burlington 112; gain 2. Farmington 66; loss 4. New London 52. Montrose 93; gain 1. Keokuk 52. Rock Creek 68; loss 1. Vincennes 20. Ministerial reports: Elders J. R. Evans, James McKiernan, George P. Lambert, W. T. Lambert, J. H. Lambert, H. T. Pitt, Daniel Tripp; Priest F. M. McDonald; Teachers Albert Giesch, J. W. Stobaugh; Deacon Solomon Tripp. Bishop's agent's report: Balance on hand last report and total receipts $293.12; expenditures $174; balance on hand $119.12. District treasurer's report: Receipts and balance on hand last report $18.19; expenditures $12.35; balance on hand $5.84. Three ordinations: George P. Lambert, to the office of high priest; F. M. McDonald, to the office of elder; Thomas Brown to the office of deacon. On Sunday at 2:30 p. m., the church at Burlington was dedicated to the Lord, with Fred Johnson in charge. Scriptural lesson by Elder James McKiernan, sermon by Bishop G. H. Hilliard, and the dedicatory prayer offered by Elder James McKiernan. Other preaching by Elders J. R. Lambert and James McKiernan. An enjoyable time was experienced. Adjourned to meet at New London, October 6 and 7.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Northeastern Illinois district Sunday school association will convene at Mission, Illinois, June 22. Business session 1:30 p. m , entertainment 7:45 p. m. We trust every school in the district will be represented; also, a report from all the schools sent to the secretary.

MAMIE WILLIAMSON, Dist. Sec.

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Miscellaneous Department.

NOTICE HERALD PUBLISHING HOUSE.

The Board of Publication consists of the following persons: E. L. Kelley, President: John Smith, Treasurer and Business Manager; J. A. Gunsolley, Secretary; Fred B. Blair, and J. W. Wight. The first two named are the Executive Committee.

We hereby call upon all who are indebted to the Publishing House to make settlement as early as possible, and thus lend their financial support to this important branch of church work. The price of the *Herald* will hereafter be $1.50 per year to all persons, and all subscribers who are in arrears for six months will be *dropped* from the list unless arrangements are made with the Publishing House for payment. All *Herald* subscribers who are now in debt will be permitted to settle upon the basis of $1.50 per year, providing such settlements are made within six months from this date.

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In view of the great increase of the free list the Board has found it necessary to say that after June 1, 1900, the *Autumn Leaves* will not be sent free to the missionaries' families; but the *Saints' Herald* will be furnished as heretofore.

Bills to May 1 are being sent to all debtors, and we kindly ask you to help us. If there are mistakes we will gladly correct them on evidence. JOHN SMITH, Manager.

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May 29, 1900.

PASTORAL.

To the Ministry and Saints of Texas, Greeting:—As the missionary in charge of the Southwestern mission has requested me to take the oversight of the work in Texas, I wish to say to the ministry, both missionary and local, that it is my desire to labor together with you in unity and brotherly love. I have the utmost confidence in you as brethren and as colabors in the work of the Master; and I trust that as our work will bring us closer in touch with each other, I may have and retain yours as well.

I would be pleased to correspond with all, especially those laboring under church appointment, that we may be made acquainted with the demands of the work as much as possible all over the state.

I would suggest that we avoid debating with other denominations as much as possible, except when they make an open attack and misrepresent our position to the hurt of the work.

I would like to meet with you in your district conferences at the different times and places appointed throughout the state, that I may be able to counsel with you for the advancement of the work in which we have enlisted. Address all your quarterly reports to me at Oklaunion, Wilbarger county, Texas, promptly on July 1, October 1, January 1, and March 1.

Hoping and praying that we may all work together for good, I am yours in bonds,

T. J. SHEPPARD.

To the Saints of Little Sioux and Galland's Grove Districts:—Having been placed as submissionary of Little Sioux district, I wish to ask the coöperation of all; and if the Saints or friends want missionary work done in their localities, please notify me. As to Galland's Grove district, on account of the serious illness of Bro. C. E. Butterworth, I have retained my position as assistant president of the district by his request; and until Bro. Butterworth is able, or other arrangements are made, I have been requested to act in his place as submissionary. Will the Saints and friends please take notice, that all may work together for good. Any special work that is needed, will you please notify me at my home address.

I hope the missionaries and local force will take notice of J. W. Wight's notice in *Herald* for April 25, on page 284, in regard to reporting. Brethren of the above named districts, please note this and comply with it. May God add his blessings to our weak efforts, and make our work a success. As one of the weak ones, I earnestly hope that ere long some of the responsibility will be lifted; but till such time will do the best I can.

J. M. BAKER.

To the Brethren and Saints of Oklahoma and Indian Territory, Greeting:—Having been appointed submissionary in charge of the above named field, I earnestly solicit your coöperation, faith, and prayers, that this may be a prosperous year in the Master's cause. With others, I am pleased to say, that I enter upon this year's duties with cheerfulness, and a freedom of spirit surpassing any past experience. Communications from various parts of the mission field already show activity on the part of both ministry and laity; several baptisms being reported.

Would like to hear from the Saints in the various localities as to the needs of the work. My mission address will be Okarche, Oklahoma, in care of L. W. Pate. The brethren of the missionary force will please remember to send their reports to me, July 1, October 1, January 1, and March 1.

Your brother in the one faith,

HUBERT CASE.

PONDCREEK, Okla., June 6.

REUNION NOTICE.

The general annual reunion of the church will be held at Dow City, Iowa, commencing Friday, September 28, 1900, and will continue ten days. Further necessary announcements will be made in due time.

A. H. RUDD, Sec.

CONFERENCE NOTICES.

The conference and reunion of Northern Minnesota district will be held at Perham, Ottertail county, Minnesota, commencing June 16. Perham is on the line of the N. P. R. R. Come all that can and make this one of the best meetings ever held.

T. J. MARTIN, Dist. Pres.
MARCUS ERICKSON, Dist. Sec.

BORN.

HOLFORD.—At Newerne, Lydney, England, to Bro. and Sr. Holford, February 8, 1900, a daughter; blessed in Lydney church, March 25, by Elders H. Ellis and T. S. Griffiths, and named Doris Bessie Irene.

DIED.

BINDER.—At his home near Ruth, Michigan, May 23, 1900, Bro. Lewis Binder, aged 52 years and 8 months. He was raised a Lutheran, and adhered to that faith until about twelve years ago, when he heard the restored gospel and obeyed it, and has been a man of unswerving integrity, a consistent and devout Latter Day Saint, a kind husband, and a loving father. He suffered much, but relied on God's promises, and died with full hope of a glorious resurrection. He leaves a sorrowing wife and seven children, most of whom are grown up. His loss is deeply felt by all who knew him, but we know that our loss is his gain. Funeral was held in the M. E. church in Minden; funeral services in charge of Elder Andrew Barr, sermon by Elder Thomas Rawson. Peace to his ashes.

GREEN.—At Pin Oak, Illinois, Bro. John J. Green, May 29, 1900. He was born April 9, 1858, and was 42 years, 1 month, and 20 days at the time of his departure. He was baptized March 1, 1895. He leaves a wife and nine children and a number of friends and relatives to mourn. Funeral in the Methodist church; sermon by Elder F. M. Slover to a large audience.

BIRCHELL.—At Fairfield, Utah, June 1, 1900, Mr. Charles Birchell. He was born in England, April 1, 1842. He lived an exemplary life, the greater part of which was devoted to the care of his mother, who preceded him to the grave over a year ago. Funeral services from the home of his sister, Sr. John Flack. Sermon by Elder D. W. Wight.

HENWARD.—At Haverhill, Massachusetts, May 29, 1900, Sr. Elmira S. Henward. She was born April 11, 1840, at Addison, Maine; baptized March 26, 1872. Sister Elmira was the instrument in bringing the gospel to Haverhill; has always borne her testimony to its truth when occasion presented itself. Three daughters, one in the church, mourn her departure. Funeral services at the home of her daughter and son-in-law, Bro. and Sr. Frost, Haverhill, a number of Saints and friends being present to show respect for the departed and sympathy for the bereaved. Services by Elder R. Bullard, assisted by Elder George W. Robley. One by one the Master calls his loved ones home.

FRANKLIN.—At Independence, Missouri, April 8, 1900, Elder Thomas J. Franklin, aged 77 years, 10 months, and 17 days. He was born in Carson, Wiltshire, England; was baptized in 1844, shortly before the prophet's death. He united with the Reorganized Church in Utah, January, 1870. He did considerable ministerial work in Utah in 1870, in conjunction with Elder E. C. Brand, in which he baptized 101 persons, and in leaving Utah, he had a very narrow escape from Danite vengeance. After passing through many heavy trials, and a prolonged illness of several years, he passed peacefully away in the hope of final rest, glad to go to his reward. He leaves an aged wife and seven children. Funeral sermon by Elder Bozarth, at the stone church.

RICHINS.—Bro. John Richins passed away at his home in Pleasant Grove, Utah county, Utah, March 29, 1900, aged 67 years. Born at Sheepcombe, Gloucestershire, England. He was baptized March 14, 1891, at Pleasant Grove, Utah.

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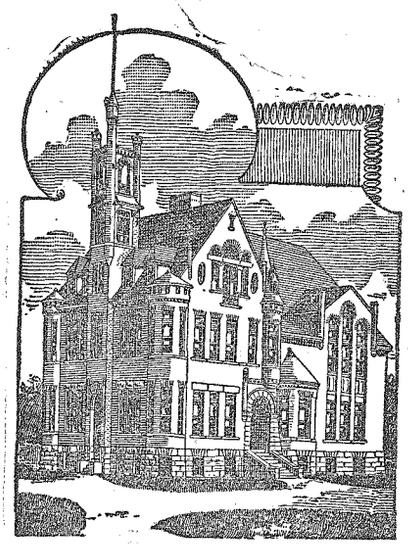

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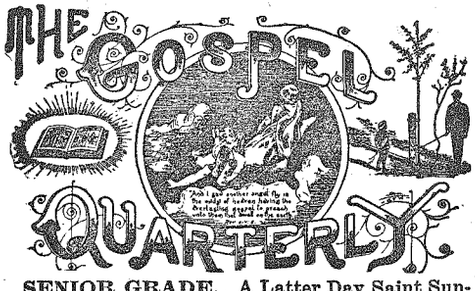

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 47. Lamoni, Iowa, June 20, 1900. No. 25.

R.S. Salyards

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EXCUSES.

The worst of all habits is the making excuses for ourselves to ourselves. We resolve our faults, and even our sins, into the effect of bad influences on us, or a bad heredity from our forefathers. Or we set them over against the virtues we credit ourselves with possessing and find a comfortable balance in our favor. Or we regard our evil act or our neglect as an isolated fact, which stands in no real relation to our character. Or we compare ourselves with our neighbors and find we are "no worse than other people," but perhaps a trifle better.

Blessed is the man who has not acquired the excuse habit! He must be one who has learned to live in the presence of the divine holiness and to feel its constant summons to come nearer perfection. He must be one who realizes that a single cherished and unconquered evil keeps us in touch with the whole body of evil, so that he "who stumbles on one point is become guilty of all." And he must have learned that the whole energy of divine grace is at his service, to overcome his innate or acquired disposition to evil and to remake him in the image of the Son of God. The humility that comes of self-knowledge and the hope that comes of experience will keep us from the excuse-making habit. — *Great Thoughts.*

EARLIEST LETTERS KNOWN.

During the last few years the Babylonian collection of the British Museum has been enriched by the important addition of several thousands of tablets obtained chiefly by Dr. Budge during his expeditions to the East on behalf of the trustees. Among the principal objects are a large number of small tablets, many of them of the envelope or duplicate class, which were found at Tellsifr, in South Babylonia, representing the ancient City of Larsa (the Ellasar of Genesis 14). The majority of these were contracts or legal documents, but among them are many letters, both private and official. This collection, having just been carefully arranged, is found to contain one of the most important series of inscriptions which has ever been rescued from Oriental ruins. It is a group of fifty letters, written by Khammurabi, King of Babylon, who reigned about 2300 B. C., and who is generally identified with the Amraphel of Genesis 14. We have already been made acquainted with the existence of a system of letter writing in use among the kings of the East at an early period, as illustrated by the famous Tel-el-Amarna tablets.

These, we know, present the diplomatic and private correspondence between the Kings of Syria, Mitanni, or northern Mesopotamia, and Babylon, and may be dated about 1450 B. C. The valuable series of tablets which has just been secured for our National Museum belong to a period of 1,000 years earlier, and are certainly the oldest known letters in the world. The position of those Babylonian letters in Oriental literature is of extreme importance. They reveal the existence of a regular system of correspondence between rulers and their subordinates, and that writing was not only used to record events in royal annals, but for ordinary purposes. They are, besides, manifestly the models for all after time, as in the case of the diplomatic correspondence in the Tel-el-Amarna tablets. We can now see how overshadowing was the influence of Babylonia over all western Asia. During the thousand years which elapsed between the time of Khammurabi and the date of these later letters discovered some years ago, Babylonia became the educational center of the Oriental world.

The great library at Borsippa was the school and university not only of Chaldea but of Syria, North Mesopotamia, and Asia Minor. Fragments of the Deluge and Creation tablets, dated from a period more than 1,000 years before Moses, have been discovered in Babylonia. It is therefore clear that if the scribes of Canaan were taught to write and use the cuneiform script through these influences there must have been some among them who were acquainted with the traditions stored in the Chaldean libraries. The present find is indeed a great one; but one can only regard it as a prelude to still more important discoveries which probably will put a new aspect on the vexed question of Hebrew origins. To possess letters contemporary with the time of Abraham is certainly an astonishing result of Oriental exploration, and one which far exceeds the wildest dreams of those who first revealed to us the buried cities of Assyria and Babylonia. — *The Scotsman.*

DISTANCES OF THE FIXED STARS.

The sun is one hundred and eighty-two thousand million times as bright as a star of the first magnitude. Upon this basis can be made an estimate of the distance of the faintest stars of the Milky Way on the assumption that they—any of them or all of them—are really as large and as brilliant as the sun, and that their faintness is due to their enormous remoteness from us.

Remove the sun to twice its present distance from us and it will become one fourth as bright; at three times its present distance it would be one-ninth as bright; at four times the distance, one sixteenth as bright; and so one. This is expressed mathematically by saying that its brilliance would diminish as the square of its distance from us increases.

It can easily be calculated, therefore, that to become reduced to a star of the first magnitude the sun would need to be removed from us to 426,600 times its actual distance, and its light, instead of coming to us in eight and a quarter minutes, as it now does, would be 6.7 years in flashing across the intervening space. Removed to ten times this distance it would become one hundredth as bright as a star of the first magnitude. That is to say,

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it would be reduced to a star of the sixth magnitude, and its distance from us would then be sixty-seven "light years." At ten times this distance it would become a star of the eleventh magnitude, at a distance of 670 light years, and still another ten times removal, to reduce it to the sixteenth magnitude, which is about that of the faintest Milky Way stars, would place it at a distance from us such that its light, flashing through space at the rate of 186,300 miles a second, would require to cross the interval 6,700 years.

So far away from us are the faintest telescopic stars, if really they are as brilliant as the sun. But are they as brilliant as the sun? Here is a question that cannot be answered, and here is the fatally weak point in the calculation. They, or some of them, may be larger than the sun, and in this case the figures reached above must be proportionately increased. They may be smaller than the sun, and it is fair to say here that astronomers are beginning to think that the faint stars which form the groundwork of the Milky Way are, comparatively speaking, small bodies, and that their distance from us has been overestimated. But in either case the calculation made above can hardly be far wrong up to a certain limit, and it serves to impress us forcibly with the vastness of the distance from us at which these little twinklers are.—*Philadelphia Record.*

HOME GROUNDS.

The home lot or half acre should be most enjoyed, best cared for, tidiest. Open front yard needs be about clear of trees, and be a fine turf of blue grass, kept trim with lawn mower. Trees should skirt this semicircular. Toward prevailing winds plant and have evergreens, on other side have deciduous trees, tallest growers always in the rear, groups of low growing trees and shrubs skirting the lawn irregularly in it. Single tree or a group of cut-leaved weeping birch may be in edge near the house, groups of such evergreens as silver spruce, mountain pine, can be near edge and road. Shrubs, roses, needs be planted in groups, not singly.

Back yards are most lived in, ought not be dumping ground for wash or waste water, ashes, tin cans, and which emit constant stench and malaria. Vegetable and flower garden ought be right at back door. Vegetables of utility should occupy most ground and center entire garden should be skirted with tall growing plants, as sweet corn, cannas, hollyhocks, castor beans, dahlias, asparagus. Annuals as pansies, petunias, phloxes, poppies, asters, sweet peas, nasturtiums, and any of the long list of beautiful flowers, should be in groups or irregular beds, along walks, nooks, corners, to set off the commoner necessities. Vines add to homeliness to cover outbuildings, fences, sheds, trees, poles, arbors.

Tend larger vegetable and fruit garden farther away with horse. Places planted already can be slowly changed to a better plan. Where a balls rolls after a boy throws it up is the place to plant trees, vines, shrubs. Plant nothing in regular lines, or by rule. Use many wagon loads of richest soil, compost rotten manure, leaf mould, yearly. Till, spade, hoe, then enrich again.

The commonest varieties doing well nearest you is always best to plant if given good care, tillage, and fertility.—*Bulletin No. 1 Southwestern Iowa Horticultural Society.*

THE OUTDOOR WORLD.

"There are some people so afraid of fresh air," laughed an old sea captain, "that they seem to think they can ventilate their rooms by opening their cupboard doors."

And there are people who imagine that they can keep their lives fresh and healthful in very much the same way. They shut off all currents from the outside world. They shudder at its wickedness, they shrink from its clamor, they do not want to be disquieted by its demands and so they selfishly shut themselves into their own interests and pursuits and begin, all unconsciously, to grow pinched and narrow.

Daily employments grow monotonous, familiar enjoyments lose their zest and the spirit becomes peevish, carping, and selfish. The breath of the outdoor world may sting, but it is invigorating; rubbing against other people's angularities may be rasping, but it smooths down our own, and all the rush and hurry about us, however weary we grow, is better than withdrawal and morbidness. Any outdoor atmosphere is better than breathing over and over that of our own cupboards.—*Selected.*

The coming century will offer and abundance of work in engineering fields. Sir Douglas Fox points out to British engineers the following specimens of the problems of surpassing importance that are now opening up: Trunk railways through Russia, China, Persia, Africa; irrigation works to supply the wants of growing populations; harbors large enough for the vessels of the future; central installations to furnish lighting, power, traction, and heating to whole counties; the extension of telephonic communication (with and without wires), the abolition of the smoke and smell of cities; the replacement of horses by mechanical power in the streets; the increase of the speed of trains to one hundred miles an hour; the erection of tall buildings where land is valuable; the utilization of waste products, especially the refuse of cities; the improvement of the water supply; the reclamation of land; the profitable working of deep seams of coal.

CARRYING BURDENS GRACEFULLY.

"Now watch her," said a tourist friend, pointing to a peasant woman who had lifted a heavy basket to her head and was walking off with free, sure step. "See how steadily she carries it and how well her head is poised. If that were one of our countrywomen she would try to carry that basket on her arm, where it would be in her own way and in that of everyone who passed. She would shift it from side to side, bending awkwardly under its weight and reach her destination tired out. But that woman has learned how to carry a load—and what a fine, erect carriage she has! It's a pity our girls cannot have a little training along that line."

While our enthusiast talked, we thought of another kind of burden and of how much it means to "learn how to carry a load." Bear them we must, of one sort or another—the burdens of grief, care, and disappointment that belong to our human lot—but we all know how differently. Some bend under them and stagger on complainingly, obtruding them upon everyone who comes near. Some lift them quietly out of others' way and, since they must needs be borne, learn to bear them steadily and serenely. There is a gracious poise and beauty of spirit that can be acquired only by the proper bearing of burdens.—*The Young Woman.*

A baby's record is worth keeping for the mother's present personal pleasure, and for the baby's perusal and amusement in the future, when the first smile, the first tooth, the first short dress and the first articulate words are things in the dim distance of the past, remembered by no one, except, perhaps, the devoted mother herself. One of the dainty books provided for the purpose makes the keeping of the record an easy task and preserves it for reference without difficulty.—*June Ladies' Home Journal.*

The vexed question as to whether literary men make good husbands will probably never be disposed of, as it needs must be settled by individual cases, and no two individuals are alike. The crabbed Carlyle and his high-strung Jane, the latter undoubtedly dwarfed in her literary product by her constant self-effacement in the presence of her moody husband, form the subject for Miss Laughlin's July contribution to the Stories of Authors' Loves, appearing in the Delineator. She gives a pathos to the subject, lacking with some of the harsher pens that have treated it.

JOUBERT.

Is Joubert fallen?—that old hero dead,
Laid low, in proud sleep with the battle-slain?
Now, who shall grudge him glory? Not again
May we behold his like, as at the head
Of his embattled Burghers, them he led,
Faith against Destiny, and saw them wane,
Fighting for others' honor, all in vain,—
Victorious, yet the while his own heart bled.
Pause, Nations! and salute his passing pall.
Here was a soldier Britons might admire—
You, Frenchmen, and Americans, and all!
And if your souls to Chivalry aspire,
Write, in her Pantheon, Piet Joubert's name,
To plead against oblivion for his fame.
—*Henry Tyrrell, in Frank Leslie's Popular Monthly for June.*

A warm discussion will be awakened by the publication in the June *Catholic World Magazine* of Father Burns's article on "The Elective System of Studies" in Catholic colleges. It will be construed into a direct attack on the *ratio studiorum* of the Jesuits. The article is masterly in its grasp of its subject matter.

ADDRESSES.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
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JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JUNE 20, 1900.

BEFORE THE COMING OF JESUS.

Belief in the second coming of Jesus is not confined to the Latter Day Saints alone. Many agree with them on this point.

When we take thought upon that coming and what it portends, we ought not to overlook some of the things which must precede such coming.

There must be a people who are prepared and looking for Jesus to come. This preparation must be not only a well-defined theory of and belief in that coming, but must also be the exhibition of a working faith, that as "Christ ascended" that he might fill all things, so must he come again that he may fulfill the prophecies long standing upon which is based the hopes of believers in the righteous reign to ensue after the coming and the complete establishment of the kingdom of God upon the earth.

We are rather more interested in this preparation of a people to be ready for the coming of Jesus Christ than in some of the other things looked for to attend his coming for the reason that it seems to us to be a very necessary prerequisite condition that it will make easy many of the other and less important attendant events.

The preparation referred to is first, purity of heart.

It is understood that one of the great privileges to be accorded to those who shall be worthy of the benefits to come to men in the coming of Jesus, the second time "without sin unto salvation," is that they shall see him. Blessed are the pure in heart, for they shall see God."

To be pure in heart means much to the average man. It is a condition of mind and body which gives freedom from the care and turmoil of life because the mind is not fixed on the things of this world, nor the heart set on riches. It induces tranquility and peace, at home and abroad.

To the pure in heart temptations are not severe trials, for the desires are only for those things that make for good, hence the many things which tempt others have no attractions for the man whose heart is pure.

Another thing which results from purity of heart is that it makes possible the carrying into effect those measures for the common good of all, such as societies for the relief of mental, physical, or monetary distress, where temporary aid is needed, and often works wonders for those who are in need; and, also, those associations of men the objects of which are to unite labor and capital in providing useful and necessary employment for the mentally willing and physically able, in the production of articles which may be demanded by the public at large. In short, the absence from the heart of selfish desires and motives and jealousy, personal and official, gives purpose and fidelity to the pure in heart to labor for the benefit of others which cannot result from any other, or lesser attribute or qualification. It makes honest administrators in places of trust, and faithful servitors in places where labor is required.

All cannot be directors in enterprises where labor and capital are united. And one prevalent cause why what have been called "communistic," or "all things common," and coöperative associations have so frequently failed, has been that the men having the movements in charge have not been free from the allurements and attractions of place, power, and selfish gain. While they may have been honest, so far as any intention to do wrong at the first is concerned, the handling of affairs, the opportunity for display, the idea of being conspicuous, and finally the tendency to larger expenditures, all tended to lead to a misuse of opportunities, selfishness succeeded in its work, and failure resulted. When Christ shall rule, only those "pure in heart" worthy of all trust will be placed in positions where they shall hold control of the people's interests, and "Zion's exactors" shall all "be righteous." Coöperation is barely possible now, no scheme having yet been devised, that we are informed of, to do away with middle men, leaders, men who must be trusted from the very nature of human affairs and the conditions of our association. So that in every adventure there must be some one who is to be trusted by those within the association and those without. It will be a happy day when these men shall be selected by unerring foresight because they are pure in heart.

MINISTRY REPORTS.

Our missionaries will do well to note carefully the form of reports adopted by the last General Conference and make a minute of the items required so that each will be able to hand in a complete and accurate report of all work done. The form can be seen in the conference minutes issued as a supplement to the HERALD for June 6.

For the sake of those who may not have seen that HERALD and the supplement, we give a list of the items called for in the form. They are: times preached; times assisted; other services held; number baptized; number confirmed; assisted to confirm; whole number of services attended; ordinations performed, and to what office; administered to the sick; children blessed; marriage ceremonies performed, organizations, district, branch, Sunday school, or Religio society.

Since the church at its General Conference has asked for such items in the missionary reports, it becomes the duty of every conference appointee to see to it that he is able to furnish such items to the missionary in charge of his field, so that the missionary in charge can make a report which will be complete in detail. We trust our ministry will comply.

EXTREMES.

Extremes are dangerous, and extremists are apt to make serious mistakes.

Men frequently defeat their own purposes by failing to occupy conservative ground in their opposition to that which does not meet their approval.

Men, organizations, systems, however erratic, usually have some commendable features; and however good, are apt to display elements of weakness. Even should the system as originally designed be without fault, mistakes may occur as a result of the fallibility of those who attempt to put its provisions into practical operation. Hence, either a wholesale condemnation or commendation of organizations as represented by men is pretty certain to produce harm.

Recently there was organized under the auspices of the Brigham Young Academy, at Provo, Utah, an expedition for the purpose of exploring the ruins of Mexico and Central America. A late number of the *Kinsman*, a paper published in Salt Lake City, and devoted especially at the present time to

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a commendable fight against polygamy, contains a quite lengthy article filled with caustic ridicule of the movement mentioned. Just why the efforts of these men should be subject to adverse criticism, while those of others engaged in the same kind of work are to be commended, the *Kinsman* does not state. However, it illustrates the tendency in the world today to oppose everything that does not happen to originate with the representatives of one's own particular party or creed. Such a course is partisan and extreme, and is one of the most subtle and dangerous influences to be combated at the present time.

We are of the opinion that the right should be candidly recognized wherever and with whomsoever it may be found; and that wrong should be just as candidly opposed, and that, too, from a standpoint of principle, free from bias, and without regard to individuals or organizations. A constant, independent attempt to thus discriminate between right and wrong principles will develop the ability to make discriminations that are correct. Such a course may require bravery; but it is the kind of bravery the world is sadly in need of just now.

QUESTIONS AND ANSWERS.

We of the Pleasant Valley branch would like to know how to proceed with members of other branches who have their letters of removal, and hold them, and live in our midst, and are living in violation of laws of the church.

According to resolutions adopted by the General Conference of 1898 all members are instructed to unite with the branch nearest their places of abode. We quote the resolutions as they appear in the minutes:—

1. Resolved that scattered members not enrolled upon branch records be instructed to unite with branches most convenient to their places of residence.

2. Resolved that members changing their residences from branches where enrolled be instructed to unite with branches most convenient to places where they reside.

3. Whereas, in the past members have obtained letters of removal which they have not presented to any branch, whereby such names have been removed from the general church records of the church,

Resolved that letters of removal be issued only to persons actually changing residence from one branch to another, and that names of branches to which removals are made be included in said letters of removal.

Thus, when members have letters of removal they should present them to the nearest branch and become affiliated therewith. If any members do not belong to a branch, it is obligatory upon them by reason of this action of the conference that they should at once associate themselves with the nearest branch. If this action of the body is complied with, condition such as seem to now exist in the Pleasant Valley branch would not obtain. When members disregard this rule of the church, and refuse to affiliate themselves with some branch, and live in violation of church laws, they should be dealt with by the district authorities. This opinion was expressed by Pres. Joseph Smith as early as 1867, as will be seen by the following extract from the minutes of the April conference of that year:—

In answer to an inquiry by Bro. Forscutt, the President gave instruction that persons, professedly members of the church, who have removed from branches to where there is an organized branch of the church to which they refuse to attach themselves, and whose course of conduct renders them culpable, should be dealt with by the general authorities of the district in which they are located. —*The Saints' Herald*, vol. 11, p. 142.

This answers the question from the Pleasant Valley branch so completely that further comment is unnecessary.

EXTRACTS FROM LETTERS.

Sr. M. J. Fell, writes from Bigtimber, Montana, June 4:—

I cannot get along without the weekly greetings of the *Herald*.

Bro. E. F. Shupe, writing from Denver, June 11, says:—

We have the tent up and are holding meetings every night, with increasing attendance and interest. Sunday night there was a large attendance. We hope for success.

Bro. A. H. Smith, in a letter to President Smith, on the 13th inst., writes:—

I spoke in Minneapolis last Wednesday night, and in Audubon Sunday morning. Five were to be baptized in Minneapolis, Sunday. Go to Perham, Friday. All well except rheumatism.

Bro. Isaac True writes from Wheeling, W. Va., June 13:—

I expect to start in a few days as a traveling missionary. I formerly lived at Canton, Ohio.

EDITORIAL ITEMS.

Last week we neglected to note the departure of the senior editor, who left for a sojourn in Canada. He expected to be gone five or six weeks, and will visit a number of Canadian points.

Bishop Kelley was in attendance at the last Far West conference, and reports a splendid time,—a spiritual feast. The prayer and testimony meetings were indeed spiritual ones.

We learn from Bro. W. D. McKnight that Brn. W. R. Davis and W. S. Macrae were at Blackwell, Kansas, June 9. Bro. McKnight sends us a sample of the handbills which were used to advertise the elders. Our men seem to be at work everywhere.

The brethren at Wilburton, Indian Territory, have organized a company for mining purposes with stock at ten dollars a share, styled "The Mutual Coal and Mining Company;" they ask the coöperation of those interested in such an enterprise.

Sr. Jennie M. Leland, who was formerly employed in the Bishop's office, and who has of late been doing some work in the Historian's office, left for her home in Pecatonica, Illinois, Monday evening.

By the Chatham, Ontario, *Evening Banner*, of June 11, we learn that Pres. Joseph Smith attended the Sunday school convention held at Tilbury, Ontario, June 8.

Last week a notable gathering took place near Lamoni. About one hundred and fifty or two hundred people gathered to celebrate the one hundredth birthday of Sr. Bunt. She joined the church in 1871, and is now enjoying a really remarkable degree of health for one so old. She has numerous great-grandchildren, and several great-great-grandchildren. May her declining years be peaceful.

The HERALD building has been undergoing some much needed repairing. The design of the roof on the west wing was altered to allow of a quicker disposal of water, and the west half of the roof of the main portion is being reshingled. These repairs were necessary because of leaks. Bro. John Hougas has had charge of the repair work.

Original Articles.

MYTHS OF THE NEW WORLD.—NO. 10.

BY WILLIAM WOODHEAD.

COULD THE PREHISTORIC AMERICANS WRITE?

They could build great cities, temples, and palaces, and could make great roads, which are said to be "among the most useful and stupendous works ever executed by man." (Prescott's Conquest of Peru, vol. 1, book 1, chap. 2, pp. 52–59.)

They wrought very heavy blocks of stone and moved them fifteen leagues, and fitted them in the fortress at Cuzco so well that it was impossible to introduce even the blade of a knife into the joints. (Ibid., vol. 1, book 1, chap. 1, p. 31, and book 3, chap. 8, p. 372.) Some of the large stones in the buildings at Tiaguanaco, Peru, are thirty-eight feet long, eighteen broad, and six feet thick. The largest stones made use of in Solomon's temple were forty-three feet, nine inches long, twenty-nine wide, and fourteen feet thick.

Says Mr. Priest,

And who is prepared to disallow that the ancestors of the Peruvians in South America, did not derive their knowledge of stone cutting and building, from the Jews, in the days of Solomon, a thousand years before the Christian era, which is so wonderfully imitated in the palaces of the Incas.—American Antiquities, p. 243.

The Latter Day Saints won't, because Nephi says that he built a temple up there at Nephi (Cuzco), and that "the manner of the construction

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was like unto the temple of Solomon." (2 Nephi 4: 3.)

We see how these little things will tell on a person: The great builders of Peru "wonderfully imitated" the great Jewish buildings at Jerusalem. But Mr. Priest brings the ancestors of the Peruvians from China! (American Antiquities, p. 342.) The man who wrote the Book of Mormon has a better theory than that, because he brings them from Jerusalem. (See first chapter in the Book of Mormon, and second paragraph.) The analogy in those buildings may be thus accounted for: The ancient Peruvians were Jews, not Chinamen.

The ancient Americans had bronze tools which would cut nearly as good as if made of iron and steel. (American Antiquities, p. 185.) They also understood the singular process "of tempering copper to the hardness of steel." (Conquest of Peru, vol. 1, book 1, chap. 5, pp. 152, 153; Atlantis, p. 379.) They had "saws" and drills, and probably the lathe. (Atlantis, p. 379.) They could "cast metals." (Prehistoric Times, p. 254; Prehistoric Races, p. 259.) They could make thin sheets of silver, no thicker than paper, and overlay copper and stone ornaments so neatly as almost to escape detection. (Prehistoric America, p. 107; Atlantis, p. 376.) They were acquainted with tin (Atlantis, p. 140) and iron. (American Antiquities, pp. 126, 131, 159, 234, 235, 236, 237, 253, 254, 261, 397; Prehistoric America, p. 357; Atlantis, p. 451.) They worked mica mines. ("Report of Progress, North Carolina Geological Survey," 1869, p. 56.) "Prehistoric remains of open cuts and shafts for mica mining are found in Alabama." (*Scientific American Supplement* for July 28, 1888.)

They were acquainted with lead and sulphur (American Antiquities, p. 159), and brass (Ibid., pp. 90, 135, 254), and glass (Ibid., 253, 280); Prehistoric America, p. 356), and steel (American antiquities, p. 253) and China and Delph ware (Ibid., p. 255), and with the plumb (Ibid., 261). It would seem that the Mound Builders must have had domesticated animals. According to Josiah Priest a cattle *brand*, he thinks, was found in a mound near Wheeling. (American Antiquities, p. 373.)

They had looking glasses, by which they could nurse their vanity. (Prehistoric America, pp. 385, 430; American Antiquities, p. 179.) They were expert in the use of cement. (Prehistoric America, p. 368; Ancient America, p. 157.) They understood "etching" (American Antiquities, p. 93), and built bridges on "scientific principles" (Prehistoric America, p. 288), and had surgeons. (See the "trepanned Peruvian skull," illustration on p. 510, Prehistoric America, and the illustration of the perforated skull from the De Baye collection; Ibid., p. 511.) They had copper pins (Prehistoric America, p. 430) and fish hooks (p. 434). They had round pieces of gold, silver, or copper, used as money (p. 451); and gold disks as money (464); and little bits of tin and copper, T-shaped, as money (pp. 381, 382). Some of them ornamented their coffins inside and out with sheets of gold (p. 462). They could weave (p. 449). And they had in Peru dies to print cloth with. (See illustrations, pp. 448, 449.) Squier says "that all modern masonry, whether executed in Europe or in America, is inferior, when compared with that of the ancient capital of the Incas." (Ibid p. 411.)

In 1875 some costly gold jewels were found with some skeletons in a house, or tomb, near Tehuantepec, Mexico. Some of them represented turtles. They were all made

in a single piece, hollowed, without a trace of soldering, and such as the most skillful jewelers of our present day would find it very difficult to imitate. With the gold ornaments were also picked up several copper objects, earthenware vases of graceful form, a cup, the handle of which represented the paw of a feline animal, others ornamented with tastefully executed paintings, and lastly some necklaces of round stones and bracelets of seashells. . . . The state of the bones justifies us in assigning great antiquity to the sepulchre.—Prehistoric America, p. 370.

They [the Mexicans] had at home vases of agate or precious stone, ornaments, statuettes of gold or silver cast in one piece, eight sided dishes, each side of a different metal, fish of which the scales were made of gold and silver mixed, and parrots that moved their head and wings.—Ibid., p. 381.

They made paper. (Prehistoric America, p. 30; Atlantis, p. 451.)

The temple of the Sun [at Cuzco], the wealth of which is still proverbial, was situated on an eminence eighty feet above the Huatenay. The river was reached by a series of terraces. There stretched the celebrated gardens, where, according to the account of the Spanish chroniclers, the animals, insects, and the very trees were of gold and silver. The whole of the quarter where the temple was, bore the characteristic name of *Coricancha*, the town of gold.

The temple, now converted into a Dominican convent, occupies one side of a vast court, which preserved the name of *Intipampa*, the field of the sun. The inner and outer walls it is alleged were covered with sheets of gold. This last fact may be true, for Squier relates having seen, in various houses in Cuzco, sheets of gold preserved as relics which came from the temple of the Sun. These plaques, he tells us, were scarcely as thick as a sheet of paper.

Above the altar, which faced east, was a colossal representation of the sun, also in gold, which, after the conquest, became the booty of a certain Mancio Serra de Leguicano, a reckless gambler, who lost it on a single throw of the dice.—Prehistoric America, p. 413.

The ornaments of jewelry described above are in harmony with this:—

And behold, there was all manner of gold in both these lands [North and South America], and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich.—Helaman 2: 27.

The gold and silver in the above reference was not made into money, but into ornaments. These "curious workmen" were gold and silversmiths; and Peru and Mexico were noted for their wealth in gold and silver ornaments at the time of the Conquest.

Again, it says concerning Amulek: "Having forsaken all his gold, and silver, and his precious things," etc. (Alma 10 : 16.) This was not Amulek's bank account or money; all his gold and silver, and his precious things were likely articles made of gold and silver by these "curious workmen."

And they did have an exceeding plenty of gold, and of silver, and of all manner of precious metals.—Helaman 2: 27.

Nephi said concerning Peru, at the beginning of its civilization:—

And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.—2 Nephi 4: 3.

And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass, and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin.—Jarom 1: 4.

A colony of Nephites located in Lamanite territory. (Mosiah 6.) In the seventh chapter we have an account given of a very wicked king as follows:—

And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness. And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff [likely an unknown metal], and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself, and his wives, and his concubines, and also, his priests, and their wives, and their concubines: thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly, to support iniquity. Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests: for they did speak flattering things unto them.

And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and off copper; and he also built him a

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spacious palace, and a throne in the midst thereof, all of which was of fine wood, and and was ornamented with gold, and silver, and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass; and the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold: and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon, while they should speak lying and vain words to his people.—Mosiah 7: 1, 2.

The above references pointing out the degree of civilization attained in the industrial arts may sound unreasonable and much like fiction, but when we read that "all modern masonry, whether executed in Europe or in America, is inferior, when compared with that of the ancient capital of the Incas" (Prehistoric America, p. 411), we find relief at once!

The royal edifices of Quito, we are assured by the Spanish conquerors, were constructed of huge masses of stone, many of which were carried all the way along the mountain roads from Cuzco, a distance of several hundred leagues.—Conquest of Peru, vol. 1, book 1, chap. 5, p. 137.

Father Velasco declares that the ancient Peruvians made "an 'almost imperceptible kind of cement,'" "a fine bituminous glue, as hard as the rock itself." (Ibid., vol. 1, book 1, chap. 5, p. 129.)

At the Conquest of Peru, Pizarro took the Inca (or ruler) of Peru a prisoner. Later on, the Inca bought his freedom at the following price:—

The apartment was about seventeen feet broad, by twenty-two feet long, and the line round the walls was nine feet from the floor. This space was to be filled with gold; but it was understood that the gold was not to be melted down into ingots, but to retain the original form of the articles into which it was manufactured, that the Inca might have the benefit of the space which they occupied.

This is the account given by Pizarro's secretary. (Conquest of Peru, vol. 1, book 3, chap. 5, p. 314; and note 41.)

The spoil was composed of an infinite variety of articles, in which the gold was of very different degrees of purity. These articles consisted of goblets, ewers, salvers, vases of every shape and size, ornaments and utensils for the temples and the royal palaces, tiles and plates for the decoration of the public edifices, curious imitations of different plants and animals. Among the plants, the most beautiful was the Indian corn, in which the golden ear was sheathed in its broad leaves of silver, from which hung a rich tassel of threads of the same precious metal. A fountain was also much admired, which sent up a sparkling jet of gold, while birds and animals of the same material played in the waters at its base.—Ibid., vol. 1, book 3, chap. 7, p. 334.

Of this the King of Spain got one fifth.—Ibid., vol. 1, book 3, chap. 7, p. 335, and vol. 1, book 3, chap. 1, p. 265.

The following articles of gold are mentioned, and some of them were included in the above ransom:—

The great temple of the Sun they found literally covered with plates of gold. They had entered the interior and beheld the royal mummies, seated each in his gold-embossed chair, and in robes profusely covered with ornaments. The Spaniards had the grace to respect these, as they had been previously enjoined by the Inca.—Conquest of Peru, vol. 1, book 3, chap. 6, p. 329.

The service of his [the Inca's] table was gold and silver plate.—Ibid., vol. 1, book 3, chap. 6, p. 328.

Huayna Capac [the Inca who died just before Pizarro's Conquest] celebrated the birth of the prince by a festival, in which he introduced a massive gold chain for the nobles to hold in their hands as they performed their national dances. The chain was seven hundred feet in length, and the links nearly as big round as a man's wrist.—Ibid., vol. 1, book 3, chap. 2, p. 250, note 3.

It is said that the Book of Mormon tells some big ones, but it cannot beat the Conquerors. Several hundred feet might be cut off that chain, and the links made some smaller, and then a good sized chain left.

In a cavern near the city [Cuzco] they [the Spaniards] found a number of vases of pure gold, richly embossed with the figures of serpents, locusts, and other animals. Among the spoil were four golden llamas and ten or twelve statues of women, some of gold, others of silver, "which merely to see," says one of the Conquerors, with some *naivete*, "was truly a great satisfaction." The gold was probably thin, for the figures were all as large as life; and several of them, being reserved for the royal fifth, were not recast, but sent in their original form to Spain. The magazines were stored with curious commodities; richly tinted robes of cotton and feather work, gold sandals, and slippers of the same material, for the women, and dresses composed entirely of beads of gold. . . . In one place, for example, they met with ten planks or bars of solid silver, each piece being twenty feet in length, one foot in breadth, and two or three inches thick. They were intended to decorate the dwelling of an Inca noble.—Ibid., vol. 1, book 3, chap. 8, p. 374.

The Inca's throne was "made of massive gold of inestimable value. The palanquin was lined with the richly colored plumes of tropical birds, and studded with shining plates of gold and silver." (Ibid., vol. 1, book 3, chap. 5, p. 301.)

The Inca had a "golden plow." (Ibid., vol. 1, book 1, chap. 4, p. 111.)

At Yucay (a place four leagues from Cuzco), was a favorite residence of the Inca. Here the water for their baths was "conducted through subterraneous silver channels into basins of gold." (Ibid., vol. 1, book 1, chap. 1, p. 45.)

The number of [gold] plates they tore from the temple of the Sun was seven hundred; and though of no great thickness, probably, they are compared in size to the lid of a chest, ten or twelve inches wide. A cornice of pure gold encircled the edifice, but so strongly set in the stone, that it fortunately defied the efforts of the spoilers.—Ibid., vol. 1, book 3, chap. 6, pp. 329, 330.

Such are the stories told by eyewitnesses of what is related above, which will explain some statements in the Book of Mormon, as to how the Nephites so often and so soon turned from God to the pleasures of the world, because of their "exceeding great riches," "and wearing costly apparel." They had no foreign commerce to take their gold away from the country; "the balance of trade" never went against them. No foreign bondholders, like we have, to "suck the milk of the Gentiles," and their wealth in the precious metals accumulated, until Cortez and Pizarro opened the golden gate by which the treaures of the New World passed into the coffers of Spain. It is worthy of remark, however, that notwithstanding the vast sum of over fifteen millions of dollars was sent to Spain in a few years; yet these sources of national prosperity have about all glided away from their grasp, and left them among the poorest of the nations of Christendom! This flood of gold into Spain was the cause of the edict of Medina (1497), which fixed the ratio $10\frac{2}{3}$ to 1, to be changed in 1546 to $13\frac{1}{3}$ to 1. ("Britannica," vol. 22, p. 73.)

The Spaniards put the Inca, and the head general, and many Peruvian nobles to death. "The lands, the persons, of the conquered races were parcelled out and appropriated by the victors as the legitimate spoils of victory." (Conquest of Peru, vol. 2, book 4, chap. 7, p. 177.) Thus they were "smitten by the Gentiles." (2 Nephi 11: 13.)

Does it look strange, in the light of the above, that the prehistoric Americans should not have left to posterity a written history? and that we are left to the myths and ruins (those uninviting sources) to study out their origin and history?

Those fortresses along the high plateau of Peru mean war. They mean that their builders had a rival, and that this rival moved northward, because the origin of civilization was at Cuzco and southward.

"All the indications are," said Henry George, "that previous to the discovery [of America] the population had been declining." (Progress and Poverty, p. 96.)

We have gathered such evidence as induces a belief that America was, anciently, inhabited with partially civilized and agricultural nations, surpassing in numbers, its present population.—Preface to Priest's American Antiquities.

Nadaillac says:—

War was evidently an important subject of thought with the Mound Builders.—Prehistoric America, p. 88.

Squier thinks he recognizes a continuous system of fortifications, arranged with great intelligence, stretching diagonally across the state of Ohio, from the sources of the Allegheny and the Susquehanna in the State of New York to the Wabash River. Along the Bib Harpeth River, Tennessee, earthworks are very numerous. The line of the Great Miami River, one of the tributaries of the Ohio, is defended by three forts: one at its mouth, a second at Colerain, and a third at Hamilton. Beyond this last point other works extend for a distance of six miles along the river, protecting the tributaries of the Great Miami on the north and west, or ranged in succession as far as Dayton and Piqua, so as to complete the line of defence. All these points are connected with each other by isolated mounds, mostly set upon hills com-

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manding an extensive view. These are supposed, with reason, to have been used as sentinel stations from which to watch the movements of the enemy or to transmit prearranged signals.—Prehistoric America, pp. 91, 92.

General Harrison, one of the early Presidents of the United States, in speaking to the Historical Society of Ohio, said:—

"The three mounds that I have examined, those of Marietta, Cincinnati, and that at the mouth of the Great Miami, particularly the latter, have a military character stamped upon them which cannot be mistaken. War and struggle have ever been the sad heritage of humanity, and the New World was not likely to be more exempt from them than the old."—Ibid, p. 98.

In Ohio it is estimated that there were 10,000 mounds, "of which 1,500 are enclosed." "In New York there are 250 enclosures resembling our modern fortifications."—(Ibid., pp. 84, 85.)

Two hundred and fifty inclosures resembling our modern fortifications mean war. "There are two kinds of skeletons found in the Ohio Valley," says Professor Putnam, "the short heads and the long heads." The former he thinks came from the south, as the shape of the head resembles those of Central America and the Indians of the southwest; the long heads came from the north, he thinks, down to the coast of the two great oceans, as far as Northern California, and then came towards the center, and near this section met and conquered the short heads. There is, says he, a line of earthworks from the Alleghanies to the Mississippi River, along about the same parallel; notable instances of them being Fort Hill, Fort Ancient, one in Butler County, others in Kentucky and the southern part of Illinois, etc. The long heads, he thinks, evidently conquered, for the skeletons of the short heads are much greater in number than those of their foes. In some burial places are nothing but short heads, others contain only long heads, while others have a mixture of both. In answer to a question as to the date these people lived here, Professor Putnam stated that it was at least over a thousand years ago; not being able of course to tell how much earlier the peculiar people inhabited the country. From the two races he thinks the American Indian evolved.

According to this, a race of "long heads" conquered a race of "short heads," in Ohio, a thousand years ago or more; and the American Indian evolved since from the two races. Could they write? What interesting reading that would be, to know how it came about that the long heads came to exterminate the short heads!

"The exterminated race" is thought by some to have been Malay. See extract of remarks of Professor Mitchell to Governor Clinton in American Antiquities, page 288.

AN AGED INDIAN'S STATEMENT OF AN ELDER S——, AND HIS OWN EXPERIENCE.

"He came to my house one evening and asked for a drink of water. I asked him to take a seat while my little girl went to the spring. He was sore and lame. His shoes were worn through to his feet which were then bleeding. His pantaloons were worn completely through. I found he was going where I had been intending to go. Upon learning that I knew the man and place, he offered to come back and help me build if I would take him over, as he was too tired to walk any further. I did so. During my stay his brother and I began as usual with our rough, vulgar talk, upon which we were gently corrected, to the shame of both.

"When we should have returned his brother was not for letting him go; but he said, 'I have promised him, and will go, unless you can make some other arrangements with him.' They both agreed to come if I would let him off awhile. Accordingly they came, and my stranger proved to be a first class workman.

"The first evening he started off and his brother asked if I had any idea where he was going. I said, No.

"He said, 'He is a Mormon preacher, he is going off to pray.'

"I then began to hate and abuse him. I would shun his talk, and when he began to preach I would take my family out of the way. Finally, his repeated kindness and invitations, regardless of my abuse, compelled me to go to preaching. I learned in two sermons more than I had in all my attending meetings before. It then became almost impossible to keep me away.

"One night it was too dark to see the stars, and I was about to give up the trip, when a light appeared from heaven, which is impossible for me to describe, or ever forget. We were shown the way, and will never forget that meeting.

"It was not long before there was quite a little branch; it seemed as though he would convert every one.

"He went in with an agent who proved to be a rascal; and to my personal knowledge he, by the combined work of enemies, was made to suffer severely for what he had never done. I do not know where the poor fellow is now. I would ride my pony forty or fifty miles any day to hear him preach.

"After he left, the little branch went to pieces. I have seen but three or four of them in several years. It is ten years since we were in a Saints' meeting; and we have lived so far from right that we do not feel worthy of the name."

Upon leaving them the writer was called aside and asked in tears to offer another special prayer in secret in behalf of the narrator of the above few lines. Truly the church needs its "hunters and fishers."

In gospel bonds,

A. C. HART.

WHITE OAK SWITCH, I. T., July 8, 1892.

THE ROCK—COMPANION PIECE.

In my exegesis of Matthew 16, I carelessly made *Jesus Christ* the antecedent of the relative pronoun *it*, which I ought not to have done to be in harmony with the rules of grammar; as *it* is of the neuter gender, while *Jesus Christ* is of the masculine. I should have made the *divinity of Jesus Christ*, the antecedent. But when we consider the preëminence of his divine character, we were not very far wrong *in fact*. It is his divinity that constitutes him Jesus Christ.

The word *rock* in this text is used synonymously with the revealed fact that Jesus is the Christ.

Saying that our Savior was the author of the statement in Acts 4:11, 12 instead of Paul was just a "slip of the tongue"—pen.

Now, kind reader, can we not join hands and with one hearty impulse sing, "Rock of ages, cleft for me"?

J. A. UPTON.

Letter Department.

805 Allegheny Ave.,
PHILADELPHIA, Pa., June 11.

Editors Herald:—I arrived here, in my new field, May 31. I stopped at Pittsburg and spent a few days, including one Sunday, with the Saints there. Was very kindly received, and felt blessed in ministering the word. Was pleased to find so many live workers. They have secured a lot and hope to have a church of their own in the near future. May the Lord prosper them in their effort.

Arriving at Philadelphia we secured lodgings at Bro. and Sr. Bacon's, in a good neighborhood, on a clean wide street near the outskirts of the city. Was welcomed by the Saints and assured that our labors were greatly needed. The Saints appear to be alive to the interests of the work. They have a live Sunday school and Religio, and a nice class of young people who seem willing to do their part. It is encouraging to witness the spirit of unity and humility manifest among them. They seem to rather underestimate their condition and ability, and welcome assistance. The efforts of the few have resulted in accumulating several hundreds of dollars with which to purchase a lot. The erection of a Saints' church in Philadelphia in the near future is among the things hoped for. This is greatly needed. At present the Saints can only occupy their hall on Sunday. All their meetings during the week are held in private houses. This is quite a drawback. I learn that there is considerable prejudice against holding religious services on Sunday in a hall. Many people

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will attend church who will not go to a hall. The minister cannot accomplish much when he has to crowd most of his work into one day.

Philadelphia reminds me of some of the cities in England. Many houses crowded together and built up to the sidewalks. Few front or back yards. Narrow streets, well paved and clean. Very few flats. Working people's houses mostly two and three stories, red brick, rents a little cheaper, I think, than in Chicago. Most of the working people seem to be in comfortable circumstances. There are a great many mills here, giving employment to thousands of boys and girls. There are also many beautiful residences, with broad, well-paved avenues, and handsome parks. The city is well supplied with trolley lines; but these are more expensive than in Chicago, as they have a system of "exchange" here instead of "transfers" from one line to another, and these exchanges cost three cents extra. On the whole Philadelphia impresses a stranger as being a nice, clean city. If there are any slums (as there is likely to be a great city), I have not seen them yet. Weather very warm and dry.

In bonds,

F. G. PITT.

FANNING, Kan., June 5.

Editors Herald:—I returned home from conference, the last day, for repairs; la grippe had its grip on me in good shape. The care and caution of Viola, with the cheer and kindly offices of the children, coupled with Zion's sunny skies, and, perhaps, my desire to go forth soon brought me around normal again.

I have spoken a couple of dozen times in Atchison, Baker, Netawaka, and here, and conducted, or attended several other meetings within the last month of active service. Two have presented themselves for baptism, which will claim our care this afternoon. Others here are more or less interested, and the Saints generally feel fairly well, I believe. Last Sunday night's audience was the largest; but, behold, this is quite a busy season of the year. A Catholic priest who officiates here was in attendance last Saturday night when I had occasion to speak on the vicissitudes of the church, including the organization, fall, and rise thereof, or the restoration of the gospel. The old gentleman came in quietly, took the back seat in the farthermost corner, and withdrew at closing song.

There are fourteen counties in this Northeast Kansas district, with seven branches and some scattered members. Some live too remote from places of worship to attend regularly and often, while others are living out of this jurisdiction, and elsewhere. I have had only local help so far, although Elder Hudgens and Priest Frank Pierce are under general appointment, and intend to operate the tent in the very near future.

The foul, disgusting, enslaving habit of tobacco is murdering the peace, happiness, and usefulness of even some of the eldership. It is a cruel tyrant, and a hard master. If you do not down it it will down you. Its victim is uneasy in the presence of common decency; therefore it's a dynamite bomb to ruin fellowship and the communion of Saints. Some glory in this folly, and advertise their shame in the streets and busy marts of life. Others, out of respect, will leave their nice guests, go to the charming outhouses, or stroll all alone amid the beauties of a back alley. What should we do with branch officers who use it, instead of setting a worthy example and executing the law against all evil doers, and thus fail to "see that the law is kept," "made honorable," etc.?

M. T. SHORT.

WOODLAND, June 4.

Editors Herald:—I wish to say through the columns of the *Herald* that I am on my way to my field of labor in Nova Scotia. Called into the Aroostook for a little while, thinking it wisdom to do so at present, as doubtless there will be no other elder able to go there before fall, and the interest there was good last winter. Besides, it is a busy time with the Nova Scotians during their farming season, and but little preaching can be done except on Sundays.

Expect to reach South Rawdon about June 26. Sr. Foss is hoping to accompany me for several weeks.

Conference will be held in South Rawdon, June 30. Cumberland and Kings county Saints are all invited to attend. Come with the Spirit; let's have a good conference and renew our spiritual strength for the conflict another year. It is possible that Bro. W. W. Blanchard will be with us. We request the hearty coöperation of all the Saints in Nova Scotia. Let us be united and work together. Shall visit all the principal places where the Saints are located in that Province as soon as convenient.

Hastily,

S. O. FOSS.

BURLINGTON, Iowa, June 7.

Editors Herald:—I thought possibly some of the scattered Saints from Burlington would be glad to hear that we have our church paid for and that last Sunday at our district conference it was dedicated to the Lord. We were few in number when we started to build it, but steady pulling together has accomplished the task. We had a good time, and the Lord surely overruled and sent his servant Bishop G. H. Hilliard our way. We had not fully decided to have the church dedicated until he came unexpectedly, on his way to the Joy conference, when we decided they should not have all the joy. So Bro. Giesch hustled around and made up the needed amount and paid off the debt. Bro. Hilliard came back Sunday noon, and in the afternoon, at 2:30, the dedicatory exercises were held. Bro. Johnson, our worthy president for twenty years and who until late has been ailing, was in the chair. With Bro. J. L. Wright as usher, the large crowd was seated. Bro. J. R. Lambert offered the opening prayer.

After the singing, which is always good when C. N. Craig's bass voice is heard, Bro. Hilliard preached the dedicatory sermon, (which was seemingly from God himself,) showing that if we did not build our spiritual house aright we could not inherit eternal life. The Spirit attended, giving comfort to all who sacrificed and helped.

Bro. James McKiernan offered the dedicatory prayer, which was eloquent and grand. If we could only live to be worthy of the blessings invoked we shall be able to wear the crown. To God be all the praise.

Our conference was a success and all enjoyed being present. Our Sunday school convention was also a success, and every one seemed pleased with the entertainment. Two of the same program committee were appointed to arrange a program at New London next October.

Bro. Hilliard baptized three, preached five sermons, and presided over prayer and confirmation meeting with J. R. Evans. He bore some grand testimonies, which with his sermons were elevating, and made us feel like striving harder and coming up higher. Bro. J. R. Lambert gave us two of his sermons, and all know what they are. Bro. McKiernan preached one sermon which was full of logic and was appreciated. The three baptized were Jane Brown, of Monmouth, converted through the *Ensign;* Zulia Duke and John Salisbury. The two last named are third cousins of the President of the church.

SR. M. S. WRIGHT.

KIRKSEY, Ky., June 1.

Editors Herald:—The wonder of the world! The curse being taken from the colored race! Why not? I thought I would tell the readers of the *Herald* what I saw at Lexington last week. There was a colored woman from Little Rock, Ark., by the name of Frances Jones, thirty-nine years old, who is turning white. The change began three years ago. First a spot will come about the size of a dime. It became larger as it faded from black to white. She is about half white now. Where she is black she is black as can be, and where white she is very white, more so than most white people. The wool on her head is just like other darkies, except that where those white spots come in her head her hair is straight like white people's hair. Also on her arms where she is white straight hair can be seen.

Another feature that seems strange is that her eyes have changed from black to blue; also her gums were once blue but are now pink. Her nose was once flat but is now small and nicely shaped. Her hands were once large with knuckles large, but now are as nice as any person I ever saw.

Now, don't some one say this woman was painted this way, for I am sure she was not. Dr. Howard, of Lexington, was with me, and used a magnifying glass to detect if such was the case, but we found it was no humbug. The woman was very intelligent, and was ready to answer any questions asked her. She thinks it will not be long before all the black will fade away, if it continues as fast as it has for three years. She thinks God is performing this work on her. She is a member of the Baptist Church, and has been since she was thirteen years old.

Over seven hundred doctors have examined this woman, and some governors of the states. All pronounce her case a wonder. When I

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looked at her I thought of the promise the Lord had made to the people that the heavens would retain Christ until the times of the restitution of all things. Now if the colored race was once white, will it not be restored to its original color? I think so. We read of some in Book of Mormon who were once white but became dark.

So the Lord is truly performing his marvelous work and a wonder in these last days.

Yours in gospel bonds,

C. L. SNOW.

CLEBURNE, Tex., June 8.

Editors Herald:—I left Lamoni the third day of May for my mission field, southwestern Texas. I stopped for a few days at Baxter Springs, Kansas, to see my son who resides there, and a daughter at Galena, Kansas. After a short visit with them, and an attempt to preach in Baxter once, I started for the Lone Star State. Bro. Wiley Balding conveyed me in his buggy to Shetopa, some twenty miles from Baxter, where I boarded the M. K. & T. reaching Texas the 13th.

I stopped at Midway and held three services and visited with the saints a few days. Midway is a place where I introduced our church two years ago. Some were baptized, and others are friendly, and some are enemies.

I went from this point to the Mabry schoolhouse, near Clarksville, the county seat of Red River county. I also opened the work here two years ago. Here is where Mr. Chism and I held a debate last December, one year ago. The people seemed glad to have us back again, and I would suggest that this place be looked after by those in charge, for there are some here near the kingdom.

I also visited the Shawnee branch of the church near Lydia. Held four or five meetings here, and on Sunday morning Bro. B. F. Pollard, branch president, administered the sacrament. Quite a good time was had. Here your writer took the grippe, and has been in its clutches ever since. Feel considerable better today.

I bade the saints of Shawnee adieu, and on the 6th started for this place. I was just two days late here or I would have been permitted to have met my old colaborer, L. L. Wight. I start Monday night next at ten o'clock for San Antonio, the objective point in my mission field. There is one member of the church in this city of thirteen hundred inhabitants. Sister Riley and her husband make my stay very pleasant indeed. I may hold a meeting or two before I leave here.

It is very hot. Crops fine.

As ever in the faith,

I. P. BAGGERLY.

CHARITON, Iowa, June 8.

Editors Herald:—On my return from General Conference I visited the branch at Concord. On my arrival Bro. Bare, the president of the branch, informed me that he had secured the use of the Con schoolhouse, three miles west of Pleasantville; and although it was thirteen and one half miles away, and in corn planting, he hitched his horse to the buggy and took me to the home of his father and mother, and also to the home of his brother, where I was royally entertained by both families. When I left after a two weeks' meeting, they gave me many invitations to return at a season of the year when the farmers were not so busy. We had a good hearing, and made many friends. I left with a promise to return in the near future.

I then returned to Concord, held several meetings, organized a Sunday school, baptized four, and while there was made glad by the presence of Elder J. W. Morgan. After holding several meetings we took possession of Bro. Bare's horse and buggy and visited the Saints near Liberty Center, as they are a part of the Concord branch. On our arrival we found Bro. David Daniels had been doing some preaching there, and had organized a union Sunday school. While we do not approve of union Sunday schools where there are Saints enough to have one of our own, Bro. Morgan thought best to leave it for a time; but a change will surely take place.

We held four services with increasing congregations. I also baptized the son of Bro. and Sr. Rowley, who in company with Bro. Waltenbaugh and son and family who are also Saints, have moved into the neighborhood, and have opened a coal mine on the farm of Bro. Nyswonger. This makes thirteen Saints and many friends there. Bro. Morgan started a Saints' meeting to be held on Sunday afternoons with Bro. Waltenbaugh in charge, he being a priest.

We then went to North Liberty, where we held three services with a fair hearing for the time of the year.

I go to Charter Oak to-morrow to hold some meetings, preparatory to the organization of a branch in that place.

My permanent address is Chariton, Lucas county, Iowa.

Yours in the one faith,

W. H. KEPHART.

BARNARD, Mo., June 12.

Editors Herald:—The Nodaway district conference is a thing of the past. There was a good representation present, being a full house at all the meetings. Business passed off smoothly, with the best of feelings. Meetings were spiritual, and the Lord truly blessed all who were present. The sermons were full of thought; every one seemed to be "the best." Two were baptized and four children blessed. Joseph Vaughn and Thomas A. Ivie were ordained to the office of elder. These two brethren are worthy additions to the army of the Lord. May the good Master abundantly bless them in their work. William Ross, a bright young man, was ordained to the office of deacon.

The Saints of this district know how to make everything pleasant for all; good singing, good preaching, plenty to eat, and everybody happy. Kind friends and brethren donated "ye" missionaries a buggy, horse, and harness, to be used in helping to get the gospel to all parts of the district. This will be a great help, indeed.

Brn. J. A. Davis, C. P. Welsh, John Hawley, R. K. Ross, and many others of the elders were present. Ed S. Fannon was chosen district president. Last but not least, Nodaway district is going to have a reunion, and wants Decatur and Far West districts to join with them and have a grand good time. In two weeks or so location and date of reunion will be given. Yours in the gospel,

D. C. WHITE.

TUTNALLS, Lydney, England, May 28.

Editors Herald:—There are thousands upon thousands this side of the Atlantic who have never yet heard of the great plan of redemption which is in force in these last days. The Church of England and about as many more sects and systems as there are days in the year seem to have full and complete sway. None but those who have been privileged to stand on these shores can form any idea of the magnitude of the work which has to be accomplished here. The poet has well said:—

"O, 'tis pleasant, 'tis reviving,
To our hearts to hear each day,
Joyful news from far arriving,
How the gospel wins its way."

"Now," says some, "charity begins at home." Be that as it may, it matters not to some whether the word is onward here or there. Hath not God made of one blood all nations that dwell upon the earth, and hath he not also determined the bounds of their habitations? Again, are we not all citizens of one great kingdom, having over us one great king, even Christ? By one Spirit we are all baptized into one body, whether we are rich or poor, black or white, bond or free; and thanks be to Israel's God for the wise provision which he has made by the same Spirit by which we are all able to say, "Abba, Father."

Saturday and Sunday, May 12 and 13, were red letter days in our district. The Eastern Wales conference met in Cardiff, on those dates, Bro. A. N. Bishop, president of the district, in charge. The business passed off without a single murmur of any kind; in fact, the sweet influence of God's Spirit was present throughout the whole proceedings. The Saints seem to be reaching a higher standard; and without any flattery whatever I can truthfully and honestly say that the labors of our late mission president, Bro. Pitt, and his wise counsel have not been in vain; but as in Enoch's city of old all are trying to be of one heart and one mind. Wish you could have looked in, Bro. Pitt, it was the best conference the writer has ever attended. There were ten elders present and about seventy-five Saints, young and old. Upwards of fifty took part in the sacrament service. One aged sister from Nantyglo was present. I think she was 85, with her faculties as keen and active as some are at forty. Sr. Jones bore a striking testimony to the goodness of God and the great cause she has espoused for very many years. Two brethren were ordained to the Aaronic priesthood; Evans of Nantyglo, and Trenchard of Cardiff. Gifts of tongues and prophecy and interpretations were present; tears of joy and gladness flowed freely. The prophecy by Joel was there fulfilled, the children of Zion were all joyous in their kingdom, and all came to a good understanding of what Peter meant when he talked

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about a refreshing time from the presence of the Lord. To God we ascribe the praise.

I often feel unworthy of all God's goodness, and I feel honored to be one of the delegates of the Redeemer. I pray for power to hold fast to the faith and preach this beautiful gospel as long as I have breath. Myself and others are very grateful to some (whose hearts God has touched by the spirit of love) for a small package of *Hopes* which arrives here every week.

Your writer has seen many of God's promises fulfilled of late. Amongst others, this one: Some two and one-half years ago Bro. Bishop sailed from here to America. A short time afterwards the Spirit of light and truth made known in the Lydney branch that his work was not yet finished here, and the Lord said his servant Alma Bishop should return here. The correct impression was also given as to the time when he would come; namely, two years. More was said which has yet to be fulfilled; but he who has spoken has said, "Heaven and earth shall pass away, but my words shall not pass away." "My people shall be willing in the day of my power;" and again, "My word . . . shall not return unto me void, . . . but it shall prosper in the thing whereunto I sent it."

Now to those who have this work at heart and are looking to do good I throw out one suggestion or request. Many whom God has blessed financially have gone from these shores. Unto such I say: Is all your love lost for your mother country, or are you like Paul who said his heart's desire and prayer for Israel was that they might be saved? Do you also desire that your fellow countrymen and women be saved? You who pray the prayer, "Thy kingdom come, thy will be done, on earth as it is done in heaven," and ask the God of Jacob to open effectual doors for the preaching of his truth, what are you doing to hasten the redemption of Zion? Bro. Bishop is appointed as missionary to Wales and the south of England, he being the one whom God had appointed and raised up for that purpose, and one who is blessed with sound, logical arguments and strong reasoning powers. Him God hath blessed with liberty, language, freedom, and courtesy in demeanor to help prepare the way for the Savior's second advent. I ask the question right here, Has anyone sufficient love for God's work to send here two or three thousand tracts for free distribution, so that when the servant of God shall stand up to proclaim the angel's message he may have some literature to give to arouse the spirit of inquiry?

We held our anniversary services in connection with the laying of the foundation stone of our little church at Lydney, on May 24. On the following Sunday, May 27, special sermons were preached by Bro. Bishop. Subject, morning, at 10:45, "Present Revelation;" in the evening at six, "The Angel's Message." Good interest was manifest. At two p. m., Bro. Trenchard, of Cardiff, and Holford, of Lydney, preached at the Cross, Lydney, followed by an address by Bro. A. N. Bishop, which was well received. Again at 5:30 we made two short stands in the town, giving the people a hearty invitation to attend the place where God vouchsafes to meet with his people from time to time.

It is our intention to continue outdoor preaching as long as the weather permits; and with this end in view and the hope that some tracts will arrive we labor on, ambitious and with renewed energy. The little hymn rings in my ears:—

"Go labor on; spend and be spent;
Thy joy to do the Father's will.
It is the way the Master went,
Should not the servant tread it still?

"Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

"Toil on; faint no'; keep watch and pray.
Be wise, the erring soul to win;
Go forth into the world's highway.
Compel the wanderer to come in.

"Toil on, and in thy toil rejoice;
For toil comes rest for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come."

I hope and pray that God will maintain his own cause, and that we his servants shall have fortitude of character and integrity sufficient to enable us to fight our way through and to finish the work he has given us to do, so that at the last we may hear the Master say, "Well done, thou good and faithful servant." God grant it may be so for his name's sake. Your brother in bonds,

HENRY ELLIS.

MINNEAPOLIS, Minn., June 11.

Editors Herald:—Five were baptized here yesterday as the result of tent work this spring. Two of this number had never heard the gospel till they heard it in the tent. The Lord has been with us from the first, and much good is being done. My subject last night was that Brigham Young, and not Joseph Smith, was the author of polygamy. The tent was nearly full of adult people, and the effort was well received. Shall continue for some time yet. All goes well. Bro. E. Hayer is with me. E. A. STEDMAN.

WALLACE, Ala., June 10.

Editors Herald:—Bro. T. C. Kelley assigned Bro. W. J. Booker to labor in Florida with me, and we united our forces, on the 26th of May, by hitching our two ponies to one buggy and starting out in earnest. Each of us had to do some local work ere we could enter the field, hence the delay. We started out in the spirit of the teaching of section 122:7, 8, also, 115:1, Doctrine and Covenants, and we have experienced the truth of the teaching in these revelations. We feel comfort and support in each other's company, in all of our labors, especially in going to the world. Equipped as we are we are enabled to travel without depending on the Saints to carry us, which dependency in the past has caused the missionaries to preach too much in the organized branches, thus retarding the spread of the gospel.

I long to see the day when the church will send all of her men two by two, and urge them to labor in the spirit of the two aforementioned revelations. We are not preaching many public sermons, and have to drive about thirty miles on an average to one preaching appointment; but we are preaching a great many private sermons, to individuals and families which we cannot record. This seems to be an unpopular way of doing, since it seems that the idea has obtained among the missionaries that they must preach near 365 sermons a year in order to make a good report to conference. This necessitates preaching in the old organized districts in order that frequent appointments can be had.

Bro. Booker is a genial companion and a zealous worker. We have an "Abstract of Evidence in Temple Lot Case," also, "Was Joseph Smith a Polygamist," and other tracts, and we find no trouble in placing our position before the people.

We have been interviewing some of the Utah members of late, and find little trouble in convincing the honest in heart. I would suggest that the "Abstract of Evidence" be used more freely by our ministry. It is one of the best helps, and in connection with Bro. Heman's "True Succession," the arguments become invincible.

Our young ministers often feel weak and are inclined to apologize for their weakness when they arise to preach to the people. Now, brethren, let us not do this. We have nothing to apologize for. This work does not need an apology, and if we feel weak, let us go to the Lord who "giveth to every man liberally and upbraideth not," and not go to the people. They cannot help us, and it only weakens us in their estimation, causing them to anticipate us, so that if the Lord should help us to preach a *good sermon*, they would not appreciate it. Don't apologize, don't complain. If you have a headache, or backache, or feel bad, or weak, say nothing about it, but read a text and go right ahead, and leave the results with God.

We came here from our field by request to baptize some applicants, and Bro. Booker buried three souls in the waters of baptism today.

There is quite an interest here, and in due time a good branch will be raised up if proper efforts are put forth. The way is being opened up for preaching the gospel in many new places, and the Lord is preparing the hearts of the people. Opposition is getting weaker in many places, and many are seeking for the old paths.

Then let us press on, brethren, and strive to spread this truth and thereby help to reap this harvest, which is so white unto the gathering. In bonds,

S. D. ALLEN.

HOLLIS, Kan., June 11.

Editors Herald:—We find the great work of God advancing slowly but permanently, and can see that God is turning and overturning to fulfill his promises to his people. Bro. Mannering and the writer preached on the streets at Clyde. After the last service a gentleman came to us and informed us that his hospitality was ours to enjoy. We found his wife to be a strict Methodist, but of a kind spirit. The gentleman listened to Bro. C. Scott preach while he lived in Iowa. The

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seed is sown and is germinating. Attended M. E. services with them on Sunday. After dinner we took our departure for Ames, with a request to come again. Have learned that several are interested from hearing us on the street. No Saints there.

From Ames we went to Minersville. Held services over two Sundays, leaving with some interest manifest. Assisted in organizing a Religio. Interest plenty to do good, if prayerful.

We began meetings at this place on the 29th ult. closing last night. Quite an interest. Very busy season; most all farmers. During the week small attendance. Dr. McLaughlin is taking quite an interest in our meetings. He used his influence, which is not a little, to interest people in attending services, he not forgetting to be present. Last night at close a Catholic, quite well informed, came to me, asking questions relative to the Catholic Church controlling the literature during the dark ages. I answered to the satisfaction of those who gathered to hear, the Dr. shaking his sides in delight. He remembered us with $1.00, and has never taken such interest before. Bro. and Sr. Morgan kindly cared for us, and nothing was left undone to make the elders comfortable. At Minersville we were highly entertained by the few saints there, especially at Sr. Curtis'.

We leave here this evening for Sterling, and find many calls, "come over and help us." We labor diligently, but work must suffer for want of laborers. Our motto is "onward and upward." Praying all Saints will be awake to the interests of Zion,

L. G. GURWELL.

HOOD RIVER, Oregon, June 6.

Editors Herald:—At the earnest request of Bro. Thomas Chapman I left my home at Condon, Oregon, on June 5, came to this place, and found what so far looks like a grand opening. The tent is needed here.

This country in the Hood river valley is cut up into small farms of from five to twenty-five acres, is set in berries and fruit. The valley, being closely settled, makes a very fine place for our people to work. There are Brighamites, Campbellites, Free Methodists, Seventh-day Adventists, Christian Adventists, Congregationalists, and Catholics here.

Bro. Chapman and I called on the Campbellite minister, Rev. Jenkins, and asked for the use of his church. He said he had nothing to say about it, but said that the more he had read concerning Mormonism the less use he had for it, that a revelator who did not reveal something new was a humbug. He said that he was back East last year and called upon a Mr. Hezekiah Bassett, of Mulberry Corners, Geauga county, Ohio, and that the above-named gentleman was in possession of a chair which belonged to one of the apostles in old Joseph's time, that he also had a table and a writing desk which were once the property of Joseph Smith, "Old Joe Smith," he said. These were sold at the time of the failing of the Kirtland Bank. Of course, this reverent gentleman here having sat in this apostle's chair, he now knows that thedoctrine is false. I asked him if he knew that the creditors of that bank had all been paid, every cent. He said he knew they had not.

Well, Bro. Chapman and I are now going to hear him preach, and to see if we can use the church the coming week, and will write our success when we come back.

One thirty o'clock finds us home from the church, and were successful in getting the use of it for next week; so Bro. Chapman announced.

On our way home we fell in with one of the Christian Advent brethren, who told us that they had decided to let us have their church also, and invited me to preach, for them to-night, which I will gladly do, after which I will write more.

Monday morning finds us all in good health and feeling elated over the outlook for our work here. Your writer occupied at the Christian Advent church last evening, with good liberty. Had a fair sized audience; but of course some must show the cloven hoof. One man told his wife he would leave her if she stayed to hear us; but she stayed all the same.

Tuesday night we announced to show the difference between Brighamism and our faith. Just what will be the outcome of this labor remains yet to be seen. Let me say to the conference appointees, there is no need of keeping quiet. There are plenty of openings along this river, the Columbia, for this time of the year.

I find Bro. Chapman a thoroughgoing young man, working hard with his loving young wife to make for themselves a home. May God bless their efforts, crowning them with eternal life at the end of the race. Their example is worthy of imitation, and they should ever be remembered by the traveling missionaries. They live two miles from Hood River.

With kindest regards for all, I am as ever, your brother in the fight until death,

W. A. GOODWIN.

LOS ANGELES, Cal., June 6.

Editors Herald:—This finds me at the post of duty. My trip east was robbed of much of the pleasure owing to my physical indisposition during most of the conference. It was a severe trial. All trials I'm told are for some good purpose. Am puzzled to know the "why" of this. A trial to be effective for good must assuredly have its moral application. Whatever salutary influence there may have been in mine is still bound up in the puzzle.

I am in no way discouraged over the conference. Perplexing problems and grave conditions are not always indicative of weakness or retrogression. Difficulties develop wisdom and danger begets caution and care. I left the conference with more faith in the ultimate of the work than I ever had before. I felt, yea, I knew, that there was a God in and above our humanity, and when necessary his power would be exercised for the good of the work.

One thing above all else that we need to develop, as men of God, is confidence one towards the other. The worldlings are well nigh destitute of this; we cannot afford to imitate them. The fact that a man is allied with me in this great latter day work, and the further realization of the sacrifice which he has made to defend it, should entitle him to every righteous consideration. If we will not stand by one another who will stand by us? In the world our prestige is of no material consequence, and from indications we cannot soon hope for a change. Then let us be found together with that divine and unselfish love which found its truest expression in the life of our Spiritual Head.

One hopeful sign at the conference was the general desire upon the part of the ministry to study the law of ministerial support and material equality. The results were more than we had hoped for. These discussions will bear material fruit in the not very distant future.

Leaving Lamoni I stopped off over Sunday at Lucas, Iowa. Made my home with Bro. Isaac Phillips and wife. Was pleased to meet so many of the Saints and dear friends of other days,—days when I was one of them, and had not forsaken all for the Master's sake. God bless these noble souls. Sunday afternoon although I was scarcely able to be around, I, with difficulty, walked three miles to Cleveland No. 4, where the new mines are located, and preached to a packed house of Saints and old time friends. It was gratifying to know that "Tommy" was not forgotten. The faithful band of Saints here are pluckily striving to hold the fort both at Lucas and Cleveland. Was disappointed in not being privileged to call upon Father and Mother Watkins, the old standbys there.

The next day I left for the old Pottawattamie district, with Council Bluffs as the objective point. Found a royal welcome. Was greeted with open arms by Saints and friends. Thank God for such friendship. This visit will be a green spot in memory. What a pleasure, when one has lived and labored in a place for years, to find the same warm spot remaining in the hearts of the community for you.

I preached twice in Council Bluffs to a full house. I then went to Crescent. The Saints turned out regardless of rain. Was treated royally in each of these places. While in Council Bluffs I stopped most of the time with Mr. and Mrs. Snyder, both physicians. They are the doctors who waited so faithfully on my children when they went through that siege of membraneous croup and diphtheria. Ordinarily, my bill at that time would have been quite large; but, although they came two and three times a day for weeks, and several times called other doctors in for consultation, yet when I asked them for their bill they replied that they recognized that wife and I were giving our lives for the work of Christ and they were pleased to be privileged to do what they did gratis. It was a veritable Godsend to us. When I returned to the city they would not let me go elsewhere, but insisted that I make their home my headquarters. May God reward them for their kindnesses. I do not mention this to discredit in any way the hospitable attitude of the Saints towards me; for truly many of the Council Bluffs Saints are enshrined in my affections.

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I spoke once in Omaha. Owing to ill health I was forced to tear myself away and also to cancel contemplated stops enroute. I did not stop at Denver, and only remained one day in Salt Lake City; thence home.

I have recovered rapidly since my return, and am now ready for active service. Expect (God helping) to make this one of my busiest years—not particularly in preaching, but in attempting to discharge the duties which the late conference imposed upon me. Shortly after my return I was chosen president of the Los Angeles branch. One pleasing feature is the general good will which now prevails. Bro. Earl, my predecessor, a man beloved by all of the people, displays that good will and encouragement which gives inspiration and cheer, and the Saints as a whole are evidencing that they wish to do all they can to make this a prosperous year. Bro. Earl and myself will be the only active elders in the branch, and we will have all we can do.

Bro. Charles Crumley leaves this week for his mission field, Oregon. The Saints, as evidence of confidence and good will, contributed over twenty-five dollars to him for the purchase of a suit of clothes. They also held a pound party at the home ere his departure. Bro. and Sr. Crumley fully appreciate this kindness. Bro. R. R. Dana expects to start for his mission field shortly. He, too, was favored with the present of a new suit of clothes from the Los Angeles Saints. Bro. Dana leaves with our good will and confidence, and it is our humble prayer that he may be successful in advancing the interests of the cause wherever he may labor.

And now, have not the Los Angeles Saints done nobly? They purchased a new suit of clothes for the writer, and gave money enough to Brn. Crumley, Dana, and Barmore to buy a suit of clothes each. Furnished money towards defraying the expenses of Bro. Anderson back east, besides helping others of the elders. All this they have done besides raising a stipulated amount each month to apply on the church indebtedness.

The Southern California Saints, both at Garden Grove and San Bernardino, have been equally generous as far as they were able. A more generous body of Saints it has never been my privilege to meet. It behooveth us as elders to be prudent, however, that we do not in any way betray confidence or become ungrateful in action of their generosity. We look forward to this as a busy year.

Brn. Chatburn and Anderson will be in active tent service most of the year. This means a number of new openings, and we trust that the work will be thoroughly planted, wherever they may labor. We will help the brethren all in our power. Bro. Elbert Smith will find plenty of available new openings without the tent.

Those of us in charge of the local work will have all we can do in caring for, nurturing, and pruning the church. Here in the city, besides this, I hope 'ere long, to commence some mission work and gradually extend it until it will comprise a number of the suburban towns. One thing that has been damaging to our complete success has been lack of labor centralization. When conferences have been held every year, and men have been appointed for the whole state of California, they have felt under the necessity of moving on from branch to branch so rapidly, in order to reach them all ere the year was up, that our eastern elders have been dubbed "wandering stars" by some observant witnesses, and it has given coloring to the statement that such trips partook more of a "visiting tour" and "recreation trip" rather than a systematic gospel mission. Be that as it may, let us endeavor to evidence substantial proof to the contrary. Nothing would please the California Saints better than to see the work expand into new and untried fields.

I am of the opinion that it would be the saving of considerable expense if missionaries who are appointed to California would remain in the mission a number of years. To go back and forth every year will incur an enormous expense. Last conference the cost of transportation across the continent alone for the Pacific Slope missionaries was over a thousand dollars. If the brethren who are bringing their wives with them will make up their minds to remain a number of years ere their return it will minimize expense. I foresee that we cannot all go to conferences every year.

We are looking forward to the coming of Bro. Joseph to the Coast. Come and give impetus to the work here, and we will retaliate by returning you to the bosom of your family with renewed vigor and full of the fragrance of this sun-kissed land. Bro. Alexander expressed a willingness to come here also in the not far distant future. Come. Many are waiting patiently for the time when they can receive their patriarchal blessing.

An article in the Los Angeles *Express* recently reviewing an address by President Nye of the Utah church on the authorship of polygamy called forth a column article from my pen challenging the proof of his assertions. Up to date nothing has materialized.

Fraternally yours,

T. W. WILLIAMS.

1014 Alpine Street, Los Angeles, California.

P. S.—I would say that I have made arrangements whereby I can furnish Saints in all parts of the country with Olive Oil in quantities. I can get for them either brand of the pure California oils. Having used the California oil I found it practically impossible to secure pure olive oil in nearly every place I visited in the East. Bulk oil is seldom, if ever, wholly pure. Avoid the cheap stuff which consists mostly of cotton seed and cheap animal fats.

ORCHARDVILLE, Ill., June 13.

Editors Herald:—I send you the following statement which appeared in the *Christian Leader* for June 12, from the pen of Rev. D. Collins, of Secor, Illinois, who has been making himself quite conspicuous against our work as a writer and a bebater. The statement is as follows:—

"White is just now pressing Braden for a debate. Braden does not seem able to give satisfactory indorsement to White. White requires the indorsement of the editors of the *Christian Standard* and *Christian Evangelist* before he will meet Braden. Cannot these societyite editors give Braden their indorsement and let him and White proceed with their work? Do they really think White is too strong for Braden? It seems to me an acknowledgment on their part that White is too strong for Braden, if they do not indorse him or give their reasons for not doing so, if they have any. The Mormons are making all they can out of this. It is not hurting the Church of Christ, but the societyites." F. M. SLOVER.

SCRANTON, Miss., June 14.

Editors Herald:—Our district conference at Theodore passed off pleasantly. Bro. Booker went on from there to visit different parts of the district and mission, attended by the prayers and best wishes of the Saints. We trust his ministry will be greatly blessed the ensuing year. I had strong desires to be in the active missionary force, but Providence ruled otherwise. Yet there is scarcely a week but what I am called upon to perform one or more of the duties of an elder, and therefore hope to be useful and keep the armor on. God be with you.

Your brother in Christ,

FRANK P. SCARCLIFF.

MALLARD, Ia., June 11.

Editors Herald:—This is a comparatively new place, situated in the northern part of the Galland's Grove district; yet the country abounds in whole-souled Saints, and they seem to be vieing with each other in an effort to entertain and provide for the wants and needs of the missionaries. Preached here twice yesterday; felt well in the efforts, which seem to be appreciated by the Saints. They have a neat and well-arranged chapel, built at some sacrifice, yet with cheerfulness.

Bro. Butterworth, our beloved district president and submissioniary in charge was here to help and suggest in the building, and it was finally completed and dedicated to the Lord. Bro. Butterworth is universally loved and respected by this people. Wherever you go, the first question is, "Have you heard from Bro. Butterworth?" He is very sick. Wish the church had thousands of just such Saints, then we would be nearer the gathering than we are.

We had a very enjoyable conference at Auburn, June 3 and 4. Everything passed off pleasantly. Patriarch A. H. Smith, Bishop E. L. Kelley, and Apostle J. W. Wight were present and did the preaching. The Spirit of God was present to a marked degree, and everyone felt blessed and well paid for the sacrifices undergone.

Bro. C. J. Hunt was ordained a bishop, in accordance with his appointment at the late General Conference. He selected as counselors Brn. David Brewster and James O. Sheldon. Bro. Brewster lives in Harlan, Shelby county, and Bro. Sheldon in Cherokee, Cherokee county. Both are men specially adapted for the place. Who will say that the church is not moving forward?

The Saints and friends at Auburn are very

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magnanimous, looking after the wants of the visitors and making them feel at home. Although there are few Saints living there, everybody's wants were provided for.

This is my first attempt as a general missionary and it is a lonely condition, this being separated from home blessings, neighbors, and sometimes we think that if this gospel must be preached until Christ comes and we are to assist we are in hopes that his coming will not be delayed.

Your brother in Christ,

R. W. WIGHT.

BAY CITY, Mich., June 11.

Editors Herald:—Our Bay Port conference of the Eastern district is over. We had a large gathering, both of members and nonmembers. In our preaching and fellowship meetings we enjoyed much of the Spirit of the Master. Saints were confirmed and built up, and some nonmembers went away feeling glad they were there, and leave with a better understanding of us and our work.

Very truly,

J. J. CORNISH.

WILMINGTON, Ill., June 15.

Editors Herald:—We have the good pleasure to report that as a result of the continued efforts put forth at this place by Bro. A. J. Keck and myself eleven persons have been baptized and confirmed. Seven of them are heads of families, and all respectable people. Others are interested. We will continue for nearly one week yet, or until time to go to the conference at Mission. We hope for a great work here.

Yours in the faith,

H. E. MOLER.

Near SACRAMENTO, Cal., June 13.

Editors Herald:—Elbert A. Smith and wife, David A. Anderson and wife, and I have been in company from Salt Lake City, where we had a pleasant visit. Were splendidly entertained by Saints there, and generously supplied with lunch. A party of us had an excellent outing at the lake. Elbert did excellently at eleven a. m. in his sermon last Sunday. We are all well. Have enjoyed the trip. D. A. and wife stop off at Sacramento, the rest of at San Francisco.

In bonds,

R ETZENHOUSER.

Care of 3010 Sixteenth street, San Francisco.

Original Poetry.

BY ADAM J. KECK.

SERVICE EXALTING.

Oh, wonderful story of Jesus the Savior,
Forsaking his home with the Father above,
Where seraphs and angels adore him forever,
And live in the light of his infinite love;
And coming to earth as the lowest of lowly,
Abiding with man as the poorest of poor,
Yet living a life that was perfect and holy,
Such life as the earth never witnessed before.

A servant of servants, condescending
To minister rather than favor receive;
Yet Lord of all power, in one comprehending
The smallest and greatest that heaven can give.
He stooped to perform for his servants and brethren
The menial service of washing of feet,—
O'er hell and the grave, triumphant, to heaven
Ascending, he rendered salvation complete.

Oh, perfect example, oh, leader of mortals,
From gross earthly darkness to heaven's fair light,
Adoring, we'll follow past heaven's bright portals,
And dwell in the day never dimmed by a night.
The humblest of service, as Jesus has shown us,
That's rendered in love, is God's blessed plan;
With him and with Jesus in power to enthrone us,
To glorify God and benefit man.

WILMINGTON, Ill., June 5, 1900.

A PRAYER.

Father, thou in whom alone
Faith and hope can safe abide,
Give us faith to follow on,
Hope to stay, whate'er betide.

Light of lights, upon us shine,
For our darkness give us day;
Glory unexpressed is thine—
May that glory light our way.

Strong above the strength of all,
Pity us and help us stand;
We before our foes must fall,
Save thou hold us by the hand.

Source of love and truth that draw
All who love the truth to thee,
Write within us all thy law,
So thy truth shall make us free.

ANGEL MINISTERS.

High in heaven, angels dwelling,
There behold the Father's face;
Angels on the earth are telling
Of the Father's love and grace;
Messengers of his salvation,
To the sons of men below,
Flying forth to every nation,
Swift from heaven to earth they go.

Through the vista of past ages
We can see them as they came
To the earth at many stages,
For their work is e'er the same.
Oh, the joy that must have thrilled them,
When to Bethlehem they came,
Heavenly pleasure must have filled them
When they spoke the Savior's name.

Latter days have seen the vision
Of angelic forms again;
As of old, still is their mission
Heavenly light to bring to men.
They, the gospel message bearing,
Men ordained to preach the word
To the nations, thus preparing
For the coming of the Lord.

RESTITUTION.

As when the storm comes down and sweeps
Terrific o'er the helpless earth
And fairest field lays desolate,
So foul injustice layeth waste
The fields of human hope, till life
Becomes a scene of still despair,
But 'neath the fair adjusting hand
Of time, the storm-swept field shall bloom,
Forgetting its forlorn estate;
And yet in God's own time shall be
Where fallen Justice sleeps awhile,
The flowers of truth and fruits of right,
Reviving Justice, smiling, hold
O'er life her undisputed sway.

Mothers' Home Column.

EDITED BY FRANCES.

"The Pessimist looked from his palace,
And mournfully drooped his head;
'Ah, life is so dreary, so dreary,
I wish it were over!' he said.

"The Optimist, ragged and homeless,
With a smile on his lips, went by;
'Oh, life is worth living,' he whispered,
'With sunshine and trees and blue sky!'"

SOUL DEVELOPMENT.

It is said the soul of man has three qualities: the power to feel, the power to know, and the power to will; known as the sensibilities, the intellect, and the will. The work of education involves the development and perfection of each of these three qualities. If one remains undeveloped in a person he cannot have a well-rounded or proportionate character. Though the intellect and will should have been developed, what would one be who had but little power to feel? He would not be greatly different from the marble statue. A heart that cannot be moved by love, that cannot be touched by pity, nor stirred by indignation, is certainly very hard.

But suppose that the sensibilities and the intellect have been developed, but not the will. Then we have a man like a locomotive running without an engineer, or a ship without a rudder.

God evidently designed that these three qualities should be equally developed; for, for the development of the sensibilities Christ said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." By following this the sensibilities will be developed, the affections will be brought into rapport with God; and love, charity, mercy, and kindness will aid us in working out our salvation.

The same Teacher gives instructions for training the intellect in "Seek ye first the kingdom of heaven," and in "Ask, and it

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shall be given you; seek, and ye shall find; knock and it shall be opened unto you." Could we find a better rule for the training of the will than in "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

So we find that every part of our nature is provided for by the Author of our salvation; and if we would inherit his kingdom we must perfect ourselves in all these qualities. The sensibility, to enable us to love and adore a loving Father; the intellect, to worship him acceptably, and the will, to render perfect obedience. CHARLES FRY.

THE INVALID'S HOPE.

Strength to endure I ask,
But not the reason why
This long-continued feebleness
Must still my hopes defy.
I know that if thy hand
Upon the rudder be,
My little bark shall safely sail
O'er calm or stormy sea.

I know that some day soon
This life and I must part.
I do not ask the meaning now,
But for a patient heart;
For in that land beyond,
Across life's troubled sea,
I well do know my Father's love
Will make it plain to me.

So, if thou wilt but give
Me grace, that I may bear
Each moment's pain as it may come,
I shall have naught to fear.
I do not need to know
What path before me lies,
The help that suits my present needs,
My yearning satisfies.

But oh, I would not live
One moment without thee;
Without the guidance of thy hand
Life seems a trackless sea,
And so I trim my sails
And bravely onward move
Because my bark is launched upon
The ocean of thy love.

—*Sel.*

FIRST DO IT, THEN TALK IT.

A chaplain in the army during the war was passing over the field, when he saw a wounded soldier upon the ground. He had his Bible under his arm, and he stooped down and said to the man, "Would you like me to read you something from the Bible?"

The wounded man said, "I'm so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water he said, "Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up and tenderly lifting the head, put it as a pillow for the tired one to rest on.

"Now," said the man, "if I only had something over me. I'm so cold!"

There was only one thing the chaplain could do and that was to take his coat off and cover the man. As he did so the wounded man looked up in his face and said, "For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning in this incident. The need of today is the acting of the object lessons that book teaches.—*Exchange.*

SEEING THE GOSPEL.

"I've *heard* the gospel for fifty years," exclaimed a good brother, whose works of charity and mercy were known throughout the community where he lived. "What I want now is to *see* a little more of it before I die!"

That was a significant utterance. It touches the great need of modern Christianity—more doing, less doctrine. We have all heard the gospel till we know it by rote and rhythm. But have we seen enough of the gospel to make embodied Bible doctrines familiar? Most of us know the beatitudes by heart. How many of us know them by observation? "It is more blessed to give than to receive." How often we hear that! Do we see it—do we exemplify it—very often?—*Sel.*

IF YOU WISH TO COOL A ROOM.

Under the above heading we find in an exchange this: "If you wish to cool a room, wet a cloth, the larger the better, and hang it up in the room. If the ventilation is good the temperature will sink ten or fifteen degrees in less than an hour.

This calls to our remembrance that at the time President Garfield was shot we saw in our morning paper that he was suffering terribly from heat. As soon as we arrived in town we went at once to our principal telegraph station on State Street and telegraphed the President's private secretary at Washington to cool the President's room by cloths hung across it constantly wet with ice water, and the next morning [or the second] had the pleasure of seeing in our paper that the President had been greatly relieved by this process.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Elder C. J. Spurlock writes: "I desire my name presented to the Prayer Union, that I may receive the benefit of their prayers, in behalf of my afflicted eyes. I have had this affliction for many years, and I earnestly desire to be healed, that my work in the ministry may be more effective for good."

Alcohol is not a food for an athlete, and if not for an athlete then not for anyone. It hardens the tissues of the body, and that is not desirable; besides, it hardens the liver at the same time. When the question arises between a man and alcohol the safe side—for the alcohol—is the outside. Medicinally, it may have its place, but its use is not to be commended either as a beverage or a food.—*June Ladies' Home Journal.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

LIBRARIES AND READING.

"Libraries are the wardrobes of literature."—James Dyre.

"A taste for books is the pleasure and glory of my life."—Edward Gibbon.

"The true university of these days is a collection of books."—Thomas Carlyle.

"In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books."—Wm. Ellery Channing.

"To divert myself from a troublesome fancy, 'tis but to run to my books. They always receive me with the same kindness."—Montaigne.

"Books let us into the souls of men, and lay open to us the secrets of our own. They are the first and the last, the most home-felt, the most heart-felt of all our enjoyments."—Wm. Hazlitt.

"Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes every day, it will make itself felt at the end of the year."—Horace Mann.

"Mark, there. We get no good
By being ungenerous, even to a book,
And calculating profits . . . so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book."—Elizabeth Barrett Browning.

"What grand companionship awaits us as we turn from the noises and turmoil of life, and sit down for an evening amongst our books. Kings of thought of every age stand in serried ranks waiting to do our bidding. Poets of the elder time, and of these later years,—Homer and Milton and Pope, Longfellow and the Brownings and Lowell—sing at our bidding their immortal songs. Historians repeat for us the deeds of other days. Philosophers dig deep for us about the roots of knowledge. Shakespeare unveils for us the mystic workings of heart and mind, and laughs or weeps, or fights or dies for us, just as we desire. Great students, with dreams on fire with God, offer us the results of their life-long studies. The men of science probe nature's very heart for secrets, and lay their trophies at our feet. These are the grand and silent fellowships that wait for us. They have hoarded their genius to the uttermost, and made us, 'Heirs of all the ages, in the foremost files of time.'"—Elmo.

The following is clipped from the *International Evangel:*—

"Books largely are the tools of the student and the teacher. By the invention of printing, books are multiplied by the thousands, and all read, or may be, if they will. It need not be said there are good books and bad

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books, 'sheep and goat' books. Some contain the seeds of things in them; the most part are not worth the paper and printer's ink of which they are made up. It requires no little discrimination to choose those which will prove to be nutriment and not poison to the mind, which will impart strength and fiber to it.

"In the choice of books this general rule is confidently recommended: Read those which in the opinion of judicious and thoughtful men have wielded the largest influence, those in which thoughtful men themselves read profoundly and untiringly. Certain books are vital and spermatic, not leaving the reader what he was; he shuts the book a richer man. They are rare; you can count them almost on your fingers. Like their authors they only appear at long intervals, and they give utterance to what lies struggling in the hearts of men, but what finds no voice till these most gifted men come and speak forth.

"With a sigh we look over the monumental libraries of our country, the Congressional, Boston, New York, and others. It is easy to count the pages a diligent man can read in a day, and the number of years which human life under favorable circumstances allows to reading, and to demonstrate that though he read from dawn to dark for sixty years, he must die in the first alcoves. But nothing can be more deceptive than this arithmetic. There are a few standard authors that we may all have upon our private shelves; and to these the annual catalogues can afford only casual and slight additions. 'The crowds and centuries of books are only commentary and elucidation of these great voices of time.' It is quite possible to find compressed into a comparatively small select library the essence of the largest collection of books. 'The old rich wine' say the Italians, 'stored in a single cask is preferable to the same juice watered and diluted till it fills a barrel or hogshead.'

"If I were asked what course of reading might be suggested with the expectation of reaping the greatest profit therefrom, something like the following would be recommended: History, biography, literature (specifically), poetry, and as much of science as possible. Works of fiction cannot be read too sparingly. For, with rare exceptions, the thousands of novels that deluge the earth are mere clap-trap, with the falsest notions of life; filled generally with drivelling sentimentality, with the crudest conceptions of responsibility, with immoralities often, and impossibilities generally. It is a singular fact that no habitual novel reader is a thinker. Indeed, nothing tends more to discolor life, to weaken the intellect, and to unstring the moral faculties. If one desires to expunge all taste for solid reading, to enfeeble the mind, unnerve the will, become aimless and visionary, and to have the moral perceptions sadly blunted; if he wishes to return spiritually and mentally as nearly as he may to that condition of gelatinous mass and pulpy substance which Professor Huxley says is the basis of life, and which he delights to call protoplasm, let him be an habitual, indiscriminate reader of novels."—Prof. W. G. Moorhead.

We must not be understood to be condemning the reading of fiction entirely. This would not be wise. For in fiction we find some of the best thoughts yet produced by any writer. Further, if we cut out *all* that is or contains fiction we will have little left, the Bible not excepted. Shall we cease eating vegetables because there are poisonous ones found growing? Shall we cease to eat meat because it sometimes contains living parasites? Shall we avoid the use of water because we often find it impure? Shall we cease to breathe the air because there are germs of disease floating therein? The answer could be no other than that we cannot do without these things. Shall we eat the poisonous or diseased food? No, we must select from all that is that which is wholesome food for our bodies and discard the rest. If unwittingly we partake of the poisonous food, we must set about at once to remove the ill effects from our systems. The same precaution must be taken with our reading of fiction, or of any other class of reading for that matter.

You would not permit a child to go to the woods and eat of all or any of the fruits there found unless you knew them to be wholesome. You will not eat of any thing yourself unless you feel quite sure that it will not hurt you. Why then will you allow yourself or your children to read anything or everything indiscriminately, and take the risk of poisoning the mind and soul? We want to here condemn in the strongest possible terms the reading of the trashy or sensational stories found in books, newspapers, second-class magazines, etc. Note what the professor says in the paragraph quoted above. His thoughts are correct. We have seen persons unfitted for business, for sociability, for religion, and for everything else by reading, reading, reading,—indiscriminate reading of everything available, good or bad—yes, continued, protracted, habitual reading of "words, words, words." We have seen young girls and boys form this habit of novel-reading till they were utterly worthless for aught else. Parents, avoid this mistake. Guard your children against it. Of course your children must and will read, so must you. You must and will eat, drink, breathe, too; but you will not fail to select good food and water. Why then neglect to make a careful selection of the reading matter kept about the home? If it were necessary, I would cut down on the table fare and secure good reading matter rather than neglect to provide therefor.

Other thoughts upon how to read and what to read, how to get it, etc., will be presented in another issue. Later will come the "makeup" of a Sunday school library. Several persons will name the "first twenty books for a Sunday school library." We believe this will be of value to all interested in the library movement.

THE Lord knoweth all things from the beginning; wherefore he prepareth a way to accomplish all his works among the children of men; for behold he hath all power unto the fulfilling of all his words.—1 Nephi 2: 28, Book of Mormon.

Conference Minutes.

SOUTHERN WISCONSIN.

The above district conference was held at East Delavan, June 2 and 3; High Priest W. A. McDowell, district president, in the chair; J. O. Dutton secretary. Branches reporting: East Delavan, Oregon, Buckwheat Ridge, Janesville, Flora Fountain; no report from Wheatville. Ministry reporting: W. A. McDowell, C. H. Burr, E. M. Wildermuth, P. Muceus, W. P. Robinson, C. C. Hoague, H. Southwick, J. B. Wildermuth, O. N. Dutton, August Johnson, James Edgington, J. O. Dutton. District treasurer reported: Received and on hand $54.16; disbursed $54 12. C. C. Hoague, Bishop's agent, reported: On hand $124.97; received $424.06; total $549.03; disbursed $359 27. On hand June 2, $189.76. Audited and found correct. The submissionary in charge and district president were empowered to make arrangements for two days' meetings to be held in different parts of the district this summer and fall. Election of officers: District president, W. A. McDowell; vice president, W. P. Robinson; secretary, J. O. Dutton. C. C. Hoague was sustained as Bishop's agent. All officers elected for one year. A good Spirit prevailed throughout the conference. Preaching by W. A. McDowell, C. H. Burr, J. B. Wildermuth, and Peter Muceus. Adjourned to meet with Buckwheat Ridge branch, September 8 and 9.

GALLAND'S GROVE.

Conference convened at Auburn, Iowa, June 2, at ten a. m.; J. M. Baker and J. W. Wight presiding, Dora Young secretary pro tem. Branches reporting: Galland's Grove 294; loss 8. Deloit 162; gain 3. Harlan 65; loss 3. Dow City 101. Pilot Rock 28; gain 1. Union 76; loss 2. Salem 64. Auburn 62; loss 1. Benan 49. No report from Coalville. Elders reporting: A. R. Crippen, N. V. Sheldon, C. J. Hunt, B. Salisbury, W. A. Carroll, J. M. Baker, D. Brewster, R. Wight, J. W. Wight, E Ford, William McKim, James O. Sheldon; Priests C. J. Carlson, F. B. Shumate, George Bush; Teachers D. Hain, C. Carmichael, T. Brady, T. F. Jones, C. M. Wilder, J. G. Myers, G. G. Juergens; Deacon O. Salisbury. Bishop's agent's report: On hand and received since last report $1,242.96; expended $819; balance on hand $423 96. Tent fund on hand $23.29. The missionary in charge was requested to appoint an elders' court to attend to the case of D. H. Bays. Two days' meetings were appointed at Deloit and Galland's Grove; time and speakers to be chosen by the district presidents. The Sunday school reported having held four sessions, including the Religio prayer meeting. C. J. Hunt was ordained to the offices of high priest and bishop. James O. Sheldon and D. Brewster were ordained counselors to Bishop Hunt. Adjourned to meet at Galland's Grove, October 27, at ten a. m.

NORTHEASTERN KANSAS.

Conference met at Scranton, June 9; Phineas Cadwell was chosen president, M. T. Short assistant, James W. Burns clerk. The president appointed thirty minutes for prayer and testimony, and the time was well occupied. Minutes of last conference read, and corrected to show all baptisms. Ministry reporting: High Priest, Phineas Cadwell; Seventies, M. T. Short; Elders, Samuel Twombly district president, William Gurwell, A. L. Gurwell, James W. Hudgens, of the missionary force; J. B. Jarvis, Henry Green, and William Menzies, Alexander Cherry, James Baillie, and Robert Warnock. Priests John Cairns, Harry Thomas, Charles Tillinghast baptized 3, Frank J. Pierce of

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the missionary force, D. August Ehlers, William S. Hodson baptized 2. Teachers, Samuel Lyter, Harry Boston, Joseph Weise. Deacons, James W. Burns and John Patterson. Bishop's agent, John Cairns, reported: Balance and receipts $204.79; expended $152; balance on hand $52.79. Referred to an auditing committee and found correct. Treasurer, James W. Burns, reported on hand $7.02. Branch reports: Netawaka 66, Baker 27, Fanning 80, Scranton 111, Atchison 81, Topeka 23; Centralia, no report. The Baker report was ordered corrected by the clerk, and the Fanning returned for correction. Fanning was chosen for the next conference of the first Saturday in October. Phineas Cadwell was elected district president, M. T. Short assistant, and James W. Burns clerk. Atchison branch recommended James W. Burns to be ordained an elder, and was placed in the hands of the general missionary and submissionary in charge, brethren I. N. White and M. T. Short. The district sustained the spiritual and temporal authorities of the church. June 9, eight p. m. Bro. Harry Thomas gave the address and was edifying. In the forenoon M. T. Short spoke on tithing, and on the Book of Mormon in the evening. Sacrament was administered in the afternoon, followed with a spiritual time of worshiping the Lord. James Baillie baptized 2, and Phineas Cadwell 1.

FREMONT.

The above district conference met at Henderson, Iowa, June 9, with district president in the chair. By motion Brn. H. Kemp and I. M. Smith were associated with president D. Hougas; Charles Fry secretary. All the branches reported, showing a net gain of thirteen. Elders reporting: W. W. Gaylord, A. Badham, G. Kemp, J. Comstock, D. Hougas, H. Kemp, E. S. Wilcox, J. C. Moore, G. W. Needham, W. Schick, T. A. Hougas, J. V. Roberts, I. M. Smith, J. B. Cline, William Leeka, G. Walling; Priests: J. B. Lentz, L. C. Donaldson, C. Fry, F. C. Dungee, C. C. Case, F. L. Goode, Joseph Roberts, A. J. Davidson, J. Vinnerd; Teachers: W. T. Gard, F. B. Knight, S. Dyke; Deacon S. Clark. A resolution was passed, requesting each branch to take a collection to be used for missionary tent work, the same to be forwarded to district secretary, Charles Fry, Tabor, Iowa. The secretary reported having collected $26.15 to send missionaries H. Kemp and I. M. Smith to general conference, the same having been paid over to them. A bill of $2.05 for stationery, postage, etc., was allowed, and a collection made to pay same. A petition of the district convention asking of the reunion committee the afternoons of Monday to Thursday for Sunday school and religio work was indorsed. The reunion committee, through W. W. Gaylord, reported the location of reunion at Greene's grove three and one half miles south of Tabor, and the conference expressed its opinion that same should be held in the latter part of August. Missions: Bartlett, A. J. Davidson, W. W. Gaylord; Glenwood, G. Walling; Shenandoah, J. B. Cline, J. V. Roberts, E. S. Wilcox; Stennett, G. Needham; McPaul, J. C. Moore, L. D. Frederickson; Hastings, dropped. L. C. Donaldson was appointed to labor under president of branch where he resides. Officers elected: D. Hougas president, H. Kemp associate president, Charles Fry secretary. William Leeka was sustained as Bishop's agent; also district missionaries were sustained. Bishop's agent reported: Balance on hand hand January 1, $435.70; receipts $405; total $840.70; disbursements $656.36; balance due church $184.34. Report accepted. Next conference to be held at Thurman, October 6. Elder I. M. Smith preached Saturday and Sunday evenings, and Elder H. Kemp Sunday morning. The afternoon prayer service was profitable to all. The conference was good throughout.

DECATUR.

Conference of above district convened at Lucas, Iowa, June 9, at ten a. m. F. M. Weld and Duncan Campbell were chosen to preside, B. M. Anderson secretary, F. E. Cochran assistant. Ministry reported: F. M. Weld, Duncan Campbell, J. W. Wight, J. R. Lambert, M. M. Turpen, H. A. Stebbins, J. A. Gunsolley, R. M. Elvin, William Anderson, J. S. Snively, W. E. Williams, F. E. Cochran, Price McPeek, T. J. Bell, E. E. Marshall, G. F. York, J. P. Anderson, E. B. Morgan, T. A. John, J. Waltenbaugh, C. E. Willey. Branches reported: Allendale 90, gain 6; Pleasanton 90, loss 5; Davis City 101, gain 2; Greenville 52, loss 1; Lone Rock 88; Wirt 34; Lamoni 1,307, gain 32; Cleveland 41; Lucas 195, loss 4; Centerville 45. The district Sunday school association reported, as also the district Religio association. Committee appointed to investigate silencing of Bro. J. D. Bennett reported as follows:—

LAMONI, Iowa, March 13, 1900.

To the Decatur District Conference Assembled, Greeting:—We, your committee appointed at your last session in Lamoni, Iowa, February 23 and 24, 1900, to investigate the matter as to the propriety of the silencing of Elder J. D. Bennett; do hereby report after a careful hearing and examination of the evidence presented, that we uphold the action of the district officers, and find the charges and specifications fully sustained. Therefore, we recommend to your honorable body to continue his silence, as we are fully satisfied he is not a proper person to represent the gospel of Jesus Christ.

Signed, J. S. SNIVELY.
ISAAC P. BAGGERLY.
M. M. TURPEN.

Moved and seconded that we affirm the findings of the court. Carried. A communication from Bro. J. D. Bennett was read, asking for a rehearing. A rehearing was denied by a vote of 19 against, 3 for. The recommendation was then adopted by a vote of 16 for, 1 against. A communication from the Cleveland branch recommending that John M. Hooper be ordained a priest was read, and recommendation adopted. Having previously been authorized, Bro. David Archibald was ordained an elder by Brn. William Anderson and Duncan Campbell, and John M. Hooper was ordained a priest by Brn. R. M. Elvin and M. M. Turpen. A collection for district expenses was taken up amounting to $9.25. A very profitable conference; the Spirit being present to a marked degree. Preaching by Elders R. M. Elvin, William Anderson, and J. S. Snively. Adjourned to meet at Lone Rock in October, at call of president.

MOBILE.

Conference of above district convened at Theodore, Mobile county, Alabama, June 9 and 10 at ten a. m. W. L. Booker president, G. T. Chute secretary. C. I. Carpenter, district treasurer, was released, G. T. Chute was elected in his stead; ten cents on hand. Branch reports: Theodore 34, Bay Minette 79, Bluff Creek 69; Three Rivers and Perseverance, no report. Ministerial report: W. L. Booker, G. T. Chute, G. W. Sherman, F. P. Scarcliff; Priest T. W. Smith; Teachers David Tillman and James Powell. M. M. Turpen released from tent committee. Bishop's agent reported: On hand last report $3; received $47.41; on hand $50.41. The general and district authorities were sustained. Preaching by F. P. Scarcliff, G. T. Chute, and W. L. Booker. Adjourned to meet at Bay Minette, September 8 and 9 at ten a. m.

THEY that be wise shall shine as the brigthness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Daniel 12; 3.

Sunday School Associations.

KEWANEE.

Kewanee district Sunday school association convened at Joy, Illinois, June 1. Prayer service, followed at two p. m. with business session, which was very profitable to all present, and in the evening the Joy Sabbath school favored us with the very best kind of an entertainment.

NORTHEASTERN KANSAS.

District Sunday school association convened at Scranton, June 8. Convention called to order by district superintendent, Harry Thomas; James W. Burns, secretary. Prayer by M. T. Short. District superintendent, Harry Thomas, and assistant superintendent, William S. Hodson, reported. Schools reporting: Atchison, Netawaka, and Scranton. Program: Paper on "The benefits of an organization," by Harry Thomas; commented on by M. T. Short, Frank J. Pierce, James W. Hudgens, James W. Burns, and James Baillie. An essay on "Duties of parents to children," by William S. Hodson; remarks by James Baillie and M. T. Short. A short talk on "How to review a school," by James W. Burns; remarks by M. T. Short, James Baillie, and Frank J. Pierce. As William S. Hodson, the assistant district superintendent, has moved to the Western Kansas district, he tendered resignation, and F. J. Pierce was chosen in his place. The chairman was empowered to appoint a committee to prepare a program for next convention; he appointed Sr. Lillie Munns of Netawaka, James Baillie of Scranton, and James W. Burns of Atchison. We agreed to meet the day before, and at the place of next conference. In the evening the Scranton school gave an entertainment, which was elevating, instructive, and entertaining. The report of Fanning school and treasurer's report were overlooked, we regret.

MOBILE.

District Sunday school association met in convention at Theodore, Alabama, June 6–10. W. L. Booker, district president, in the chair; F. P. Scarcliff, secretary. Reports were received from Three Rivers and Theodore schools. District treasurer, F. P. Scarcliff, reported: Balance on hand last report $1.07; C. I. Carpenter, expense bill 25 cents; postage 6 cents; on hand 76 cents. A very interesting program was rendered by the Theodore school. Adjourned to meet Friday, at seven p. m., at same place.

Miscellaneous Department.

GENERAL CHURCH RECORDER'S NOTICE.

I again call the attention of those whom it may and should concern that from several districts the branch reports have not come into my hands up to this 12th day of June, some of which are long overdue, and I now give a summary of the situation throughout the church:—

The thirty-one branches on record as existing in the South Sea, or Society Islands, have not been corrected by reports of gains and losses since 1896, but I hope that progress is being made by the officers there toward perfecting their records, and with the purpose of supplying the General Recorder with full details of changes of all kinds.

The church in the Hawaiian Islands was reported up to December 31, 1899, as were also the branches in the Victoria district of Australia. The last reports of the branches in the Sydney district of New South Wales (Australia) brought their records up to March

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31, 1899, those made during the past year not having arrived.

Bro. James Baty, clerk of Manchester district, England, sent reports up to December 31, 1898, but those for 1899 have not yet arrived.

The records of London, England, were brought up to March, 1900, and those of Sheffield district to December 31, 1899.

April 2, I received from Brn. Caton and Walton a summary of the Birmingham district, England, but no details of names and of birth and baptism have yet arrived, nor accounts of deaths and other losses during several years past. I am hoping that the brethren are doing faithful work toward soon supplying me with complete corrections.

Eastern Wales' branches have been corrected up to April 30, 1900, which is good, but Western Wales has not been properly reported for a long time.

In America nearly every district was brought up before my annual report was made to General Conference. For some cause September and February reports of Kewanee district did not arrive and have not yet.

The Central California district was to meet April 13, but the branch reports have not yet come to hand. Hope they will soon.

The May conferences appointed were: Alabama, Florida, Pottawattamie, Western Maine, Northern Nebraska, and Southern Nebraska, and the reports have already arrived from Pottawattamie and Northern Nebraska. The others are looked for.

Conferences have been appointed for June in the following districts: Chatham, London (Ont.), Mobile, Northeastern Illinois, Kewanee, Nauvoo, Southeastern Illinois, Decatur, Des Moines, Fremont, Galland's Grove, Little Sioux, Northeastern Kansas, Spring River, Eastern Maine, Eastern, Northern, and Southern districts, Michigan, Nodaway, Far West, Clinton, St. Louis, Northeast Missouri, Montana, Southwestern Texas, Northern Wisconsin, and Southern Wisconsin, being in all twenty-seven districts holding June sessions. That their officers will be prompt in sending reports forward is expected.

Some conferences adjourned to meet "on call," and the following have either published no notices yet or their dates are unknown, namely: Eastern Colorado, Indiana Southern, Massachusetts, Central Nebraska, Oklahoma, Pittsburg, Philadelphia, and Northwestern Texas.

July conferences are to be held by Kentucky and Tennessee, Southern Missouri, Central Texas, and Northeastern Texas and Choctaw.

August conferences are: Pottawattamie, Northwestern Kansas, New York, Ohio, West Virginia.

September conferences appointed: Eastern Iowa, Independence, and Northern California.

October conferences: Central and Southern California districts, and Kirtland, Ohio.

The Nevada conference adjourned to meet in November.

I again urge promptness in copying upon the district records the names and items and the forwarding of the reports to me, according to the provision in the "Rules of Order," sections 173, 174.

Upon the subject of district records my idea is that a complete and perfect record of every branch within its bounds should be kept by each district, for the use and satisfaction of district officers, and also in order that district clerks may see that imperfect reports when presented shall be corrected before being sent to the General Records. Where this is done and district clerks are faithful and zealous, very much aid is given in perfecting the General Records. The district secretaries are upon the ground, so to speak, and can see to details that the General Recorder cannot attend to, or if he tries to do it he may be ignored, or he is too far away to accomplish the work needed to be done among local records. There are repeated contradictions arising in regard to birth dates and places, baptism dates and places, and as to who baptized and confirmed, and as to ordination items, and other facts and details, hence each district needs a live and active district recorder to keep reports and records well in hand; and in this there is a great lack in the church, only a portion of the districts having any record of names and items, at least in an "up-to-date" manner, such as will aid those who need information, district presidents, the General Recorder, and others.

Respectfully submitted for consideration,

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, June 13, 1900. 25-2t

BISHOP'S AGENT'S NOTICE.

To the Saints of Florida District, Greeting:—Having to travel in the field and be absent from you, I take this means of notifying all that I have appointed sub-agents in the district, as follows:—

Bro. O. O. Simmons, of Coldwater, will receive and receipt for your tithes and offerings at any time.

Bro. John D. McArthur, of Berrydale, will officiate in like capacity to all who want to be laborers together for the advancement of this cause.

Bro. John P. Calhoun, of Calhoun, will act as sub-agent in his branch and vicinity, and accommodate all who wish to be doers of the word and not hearers only.

Any tithings or offerings sent to my address, Milton, Florida, will be receipted for by my wife, in my name.

In Doctrine and Covenants 64:5, we read: "Behold now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

Again, in section 106:2, "Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

We are called upon now to pay tithes on what we have and what we make, and if we cannot do this, how can we be prepared in our hearts to consecrate when the call comes to build the temple at Independence?

Brethren, let us remember that "the *love* of money is the root of all evil," not the money itself, but the *love* of it. Now let us be careful to guard against the deceitfulness of riches. Let us tithe our incomes and have our hearts in shape to do the Master's will at all times, and not be like the man who hugged the large nugget of gold till he starved to death.

Praying the blessings of God upon you, and that we may all do a good work this conference year, I am your brother and colaborer,

S. D. ALLEN, Bishop's Agent.

June 11, 1900.

PASTORAL.

To the Saints of Washington and Oregon:—It is with feelings of sadness not unmixed with pleasure that I bid you adieu; sadness to think of the long years that will probably pass ere I see you again, and pleasure in remembering the pleasant times we have spent together. Memory will often call those occasions before me to brighten life's path as I journey on towards the better world. Three years ago I entered that field by direction of the Spirit, and I have never regretted doing so. Bro. Chase and I were ably assisted by nearly all the Saints of the mission. I do not now call to mind a single one who did not help some. By reason of this aid and that of our heavenly Father, we baptized over one hundred people, and preached over twelve hundred sermons, for which we feel to thank God and the Saints.

It has been thought best to appoint Bro. Chase and the writer to another field, but good men have been appointed to take our places, who I trust will meet the same warm reception and hearty support that we did; and that we will all work, watch, and pray for the dawning of the perfect day. Memory will always love to linger around some of the scenes and events of the past three years.

I was sick when I left that field, got worse at conference, was unable to attend much of it, was administered to and improved enough to reach home; but was taken down the second day after getting there. Four weeks have passed, and I am still unfit for duty. My trouble is mostly a gathering in my head, that commenced six weeks ago; have had it lanced twice; but the end is not yet. The Saints here—Los Angeles—have been very kind to me. How I did enjoy meeting them again after a year's absence. Surely it is good to be a Saint in these the latter days, and in Los Angeles. Two prayer meetings were mostly devoted to praying for me, and a day of fasting observed. Surely God loves such a people and is pleased when we love each other.

One evening as I lay nursing my head, my wife entered the room and said, "Can you get up and go into the sitting room, it is full of Saints, and if you could just see the dining room table, I don't know but it will break if they continue to pile things on it." I was not able to go; but as music and song floated out from the room, I thought how good it is to be among the Saints, even if one is sick. A warmer, more liberal-hearted people than the Los Angeles Saints we do not meet these days. I am anxious to visit my own branch—Garden Grove; for another noble band of Saints live there — Saints that I have preached for and prayed with for the last twenty years. I often wonder what the coming twenty years will bring,—I hope Christ and the end of this preaching.

Bro. Chase is in our field of work, and it is needless to say, is hard at work. I hope to be with him by the middle of this month.

We will be glad to hear from Saints and friends, especially those of the Central district of California, who want preaching done. Mail addressed me at San Jose, California, will always reach me. The district has a new tent that we want to make good use of this summer, and to do so must have the coöperation of the Saints; so those wanting tent work done in their neighborhood, please write us. HIRAM L. HOLT.

LOS ANGELES, Cal., June 2.

To Saints and Friends of Nevada Mission, Greeting:—Sister Jane Gault of Reno, Nevada, purchased a light spring wagon, harness, and tent 12x14, all new, and a fine large horse, for one hundred and thirty-five dollars. All who have seen the outfit consider it very cheap. The above outfit is not for Bro. Daley, or any private property, but is to be owned by Nevada district when above amount is paid to Sr. Gault, and can be disposed of by the conference of said district any time they feel disposed.

Now beloved Saints and friends, as Sister Gault has started me out in the mission with a good durable rig, please remember her, and help pay for the same. Please do what you can as soon as possible. All money sent to Mrs. Jane Gault, Reno, Nevada, box 218, she will give you credit for. Should any one give me money to pay on the above amount, I will send it to her. My missionary address will be Reno, Nevada.

I will be glad to hear from any part of the mission, from the Saints or friends to the cause, in regard to the work or possibilities of getting new openings. I am now in Smith's valley, Lyon county. I see no opportunity to hold regular preaching meeting in this valley, as there are only nineteen families scattered over quite a large valley. I rode on my wheel yesterday six miles and talked two hours with a family of the Methodis faith. I will do what I can by visiting and private talking; will go to Mason valley,

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which I am informed has a greater population; the distance from here is thirty miles. I need tracts, and am not able at present to buy them. If any one sends tracts to me for distribution to Reno, Nevada, in care of Mrs. Jane Gault, she will forward them to me. I have not one elder to help me in this mission, so I will try and open up the work in new places where there are no Saints. I will be glad for any counsel in regard to the location of towns or settlements in the State, that I may be able to reach. I have baptized five since my report to General Conference. Brethren and sisters, give me all the counsel and aid you can; many are well acquainted with the country and towns that I can reach, and I will be pleased to hear from you. Pray for me and the general interest of the work in this mission.

THOMAS DALEY.

To all the Saints and Local Ministers in St. Louis District in Illinois, and the City of St. Louis and Suburbs, Greeting:—Having been detained on account of business, I did not reach my mission field until June 9. No other missionary has been appointed to this mission yet, hence I trust that the local ministry will give all the assistance they can. I shall be pleased to hear from any regarding new openings and the needs of the work. The field is large, yet I feel by united and rightly directed efforts that we shall be able to accomplish much good. May God bless each member in this mission that we may feel that at the close of this conference year he has been with us and that through his aid we have accomplished much good.

My mission address will be No. 2615 North Market street, St. Louis, Missouri.

ARTHUR ALLEN, Submissionary.

To the missionaries in the Southwestern mission:—I wish to remind you that reports are due July 1; and as I do not know all your addresses, I take this method of notifying you. All missionaries will report promptly the first day of the month. Those in Oklahoma and Indian Territory, exclusive of the Spring River district, will report to Bro. Hubert Case, of Moorehead, Iowa, or to his mission address, which he will doubtless give. Those in Texas, to Bro. T. J. Sheppard, Oklaunion, Texas. Those in Arkansas and Louisana to me direct. Brn. Sheppard and Case will see that their reports will reach me if possible by July 10, or earlier. All reports to me will reach me at Cook's Point, Texas, as I expect to be attendance at the Texas Central conference which convenes there on July 7.

H. O. SMITH, Missionary in Charge.

BANDERA, Texas, June 14.

REUNION NOTICES.

The Massachusetts reunion will open August 4, at Silver Lake, Plympton, Massachusetts. A more delightful place cannot be found. This is the spot we have been seeking for years, and at last have found it. The pine grove cannot be excelled—healthful, cool, and refreshing. The lake—with its pure water and silvery beach surrounded with wooded hills that will resound with Zion's songs—form a picture impressive and grand; just far enough from the noise of Boston, and near enough to Old Plymouth to invite all who wish for a spiritual and restful season of joy. It is twenty-eight miles from Boston, on the Plymouth division of the Old Colony railroad, and about nine miles from Plympton station.

This will be largely a tenting reunion. The committee will secure a few places for aged Saints, and for those in feeble health, but the rest will have the delightful experience of camping out. There will be a commissary tent on the grounds, and meals supplied. Tents can be secured through Bro. F. P. Busiel, No. 24 Melvin street, Somerville, Massachusetts, who will gladly furnish price, etc.

Your committee would be pleased to know at once how many are going, so that they can make proper accommodations. There is lots of work for the committee, even if you all try to make it as light as possible for them. If you leave your order for tent early, you will supplied. If you neglect this until the last few days before date of opening, you will certainly be looking for what you cannot find, as we cannot afford to order tents that will be idle. Further information later. Committee: R. Bullard, Arlington Heights, Mass.; H. D. Simpson, Washington street, Malden, Mass.; F. P. Busiel, No. 24 Melvin street, Somerville, Mass.

The committee of Northern Missouri Reunion, or which is known as the "Maysville Reunion," met on the 9th inst. Members present: T. T. Hinderks, A. W. Head, Ben Dice, and C. P. Faul. The committee decided to move the reunion from Maysville.

This is to give notice that the Northern Missouri Reunion will be held in or at the city of Stewartsville, commencing August 31, and continuing to September 11. The citizens of Stewartsville offer the committee every inducement for holding the reunion in their city that we could ask for. We request the Saints and friends of the surrounding districts to meet with us as in the past, and this the eighth annual reunion will be a success.

CHARLES P. FAUL, Sec.

The Southwestern Iowa reunion of the Fremont and Pottawattamie districts will convene in Frank Greene's grove, three and one half miles south of Tabor, Friday, August 24 and will continue ten days. Further necessary announcements will be made in due time.

Committee { M. W. GAYLORD. P. W. FREDERICKSON. F. BECKSTED.

TWO DAYS' MEETINGS.

Eastern Iowa district will hold a two days' meeting at what is called the Advent schoolhouse, with the Osterdock branch, June 30, at ten a. m. All come that can. We want the elders to come if possible. Those who come by rail, come to Edgewood on Friday; the train will be met.

C. E. HAND, Dist. Pres.

A two days' meeting will be held at Burtville, Missouri, Saturday, June 30 and July 1. All the Saints in Johnson, and also all others who can are especially invited to attend. Elder Joseph Luff will be present, and perhaps others of the general ministry, together with the district authorities. Come one and all prepared to have a good spiritual feast.

R. MAY, Dist. Pres.

A two days' meeting will be held at Savanna, Illinois, June 23 and 24, in charge of Brn. J. C. Crabb and D. C. Smith. Clinton Saints, please take notice.

J. W. ADAMS, Dist. Pres.

Two days' meetings will be held in Alabama district as follows: At Flat Rock, July 7 and 8. At Pleasant Hill, August 4 and 5. At Lone Star, September 8 and 9. We will commence on Friday night before each date and place. We will be glad to have some of our missionaries with us. The Saints know what it will take to make the meetings a success. Then let us come praying, and be sure to bring the Spirit of God with us, and we will have good meetings.

By order of district conference,

M. K. HARP, Pres.

CONFERENCE NOTICES.

The Central Illinois district, the new district that was ordered by the late General Conference at Lamoni, Iowa, will convene at Beardstown, Illinois, July 7 and 8, to fully organize and officer the district, and put it in running order. All the branches are requested to be represented with reports and delegations. Come, Saints, and let us have a full delegation and a good time.

I. N. WHITE, Sen.,
Missionary in Charge.

NOTICES.

Our district conference is passed and we believe and hope that the joy experienced and the lessons learned have fixed in the heart of each one a firmer determination to serve the Master. The reports show a steady growth in numerical strength, surpassing that of former reports. The attendance indicates that the spirituality of the Des Moines district is on the increase, as does also the Spirit's power.

Our district has again placed me a weak instrument in charge. I do not say this to reflect on the judgment of the Saints, but I feel very weak—I hope to meet the demand.

Now, dear Saints, as we love the work and pray for its success, let us put power to our prayer such as we can, and wherein we cannot, God will supply the deficiency. We feel the need of a gospel tent, and conference decided to put forth an effort to purchase one, placing me as your treasurer and chief solicitor. So please let us do our best. Then let the presidents of each branch take up a subscription in their respective branches, and at an early day as possible send your collection to me at Perry, Iowa. We would like to have our new tent by the first of August. If there are any other Saints or friends who may chance to see our request that desire to contribute to the purchase, it will be thankfully received.

Let all Saints of the district please take notice that our reunion meeting will be held at Colfax, in Jasper County, about twenty-five miles northeast of Des Moines. Look sharp for the date not yet fixed. Also, our next conference will be held at same place.

Notice to all whom it may concern:—This is to certify that the Newton branch was on the 10th day of June, 1900, declared disorganized, and all members thereof desiring letters from said branch will notify the district clerk, H. A. McCoy, Perry, Iowa; also, those desiring letters from the Head Grove branch.

Your brother and colaborer in gospel bonds,

J. W. MORGAN.

Permanent address, Perry, Iowa.

DIED.

PENFOLD.—Sr. Rachel Penfold, mother of Sr. J. C. Clapp of Lamoni, Iowa, and Sr. Patterson of Garden Grove, California, died at San Jose, June 12, 1900, aged 78 years, after about three weeks' sickness. A true mother of Israel passed quietly and peacefully away. Her life was one of true piety and "pure religion." Always cheerful and patient, and ever ready to minister to the needs of all. Her body was affectionately laid away in the cemetery at Santa Clara, there to await the coming Lord. Funeral services by Elder J. B. Camichael, assisted by A. M. Chase.

ARGENT.—Allen Argent was born December 23, 1826, at Stambern, England; came to Australia in August, 1857. Was baptized at Argent's Hill, New South Wales, July 31, 1881. On March 3, 1900, he fell asleep in Jesus, and his weary spirit went to join the loved ones in the paradise of God. Sr. Argent and nine children remain to mourn the loss of father and husband. Being a paralytic for more than twelve years, he longed to be free from affliction and be at rest. Funeral service by Elder G. T. Ballard.

"Dear Brother, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be."

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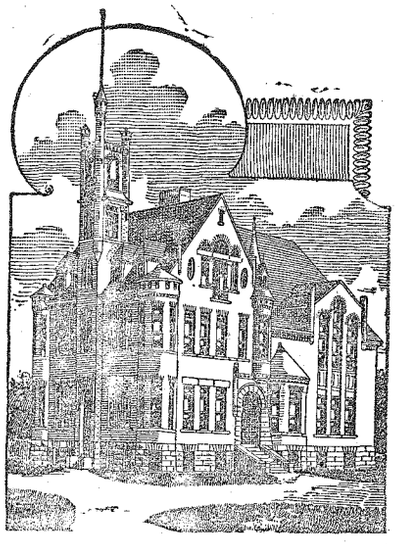

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On and after June 3 a new Wabash train will leave Chicago at 11:30 p. m. and arrive at Louis 7:56 a. m.; returning, this train will leave St. Louis 11:30 p. m. and arrive Chicago 8:00 a. m. Two other fast trains via the Wabash if this does not suit you. All equipment up to date. Write or call for maps and time schedule. City ticket office, 97 Adams Street, Chicago. 23-4t

KEOKUK & WESTERN R. R. CO.

North—Leave Leon 2:45 p. m., arrive at Des Moines 6:10 p. m.
South—Leave Des Moines 8:15 a. m., arrive at Leon 11:45 a. m.
Trains daily except Sunday; connect with C. B. & Q. at Leon.

HOMESEEKERS' EXCURSIONS.

Burlington Route

July 3 and 17; August 7 and 21, to most all states and territories, at one fare plus $2.00 for the round trip, good returning 21 days from date of sale.

SPECIAL SUMMER EXCURSIONS.

Colorado, Utah, and the Black Hills; date of sale July 3, 17, and August 7, 21, final limit for return 21 days, at one fare plus $2.00 for the round trip.

Biennial convention, National Republican League of the United States, St. Paul, Minnesota, July 17–19, date of sale July 15, 16, and 17, returning date not later than July 21, at one fare plus $2.00 for the round trip.

Annual International Convention Baptist Young People's Union of America, Cincinnati, Ohio, July 12–15; one fare plus $2.00 for the round trip. Extension of return limit may be had till August 10.

Annual Meeting National Educational Association, Charleston, South Carolina, July 7–13, at one fare plus $2.00 for the round trip.

Annual Convention Young People's Christian Union of the United Presbyterian Church of North America, Denver, Colorado, July 25–30, one standard fare plus $2.00 for the round trip.

Biennial Conclave Knights of Pythias, Detroit, Michigan, August 27–September 1, at one fare plus $2.00 for the round trip.

National Encampment Grand Army of the Republic, Chicago, Illinois, one fare for the round trip; date of sale August 25, 26, 27, 28, and 29, returning not later than September 1.

Annual Convention Retail Grocers and General Merchant's Association of Missouri, and Interstate General Merchant's Picnic, St. Joseph, Missouri, July 24–26. Date of sale, July 23, 24, 25, and 26; good returning July 27, at one and one third fare.

The Factions on Polygamy and Spiritual Wifery.

A new tract by Elder Heman C. Smith, Church Historian, which shows that the factions of the church, other than the one under Brigham Young, were originally opposed to polygamy; hence that polygamy is not traceable to the original church organization. Per dozen 15 cents; $1.00 per 100.

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THE SAINTS' HERALD.

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RSalvards

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DWELLERS IN CLIFFS.

Denver, Col., May 25.—Scientists will make a determined effort this summer to penetrate the mysteries surrounding the history of the cliff dwellers of the Mesa Verde, Colorado, and to shed some light, if possible, on the origin of the strange race, their customs, and what was their position among ancient tribes.

Many exploring parties are already fitting out for the Mesa Verde. Prof. George Dorsey, of the Field Columbian museum, has announced that he will visit the famous ruins for the purpose of obtaining information about the cliff dwellers, and a party of English scientists is equipping itself for a similar tour. This party will soon leave Denver and, besides a thorough equipment for excavation, will carry many large cameras with telephoto lenses. This will be the first time that the telephoto lens has been used for purposes of exploration. There are ruins in the Mesa Verde which are inaccessible to the photographer who carries an ordinary outfit. The only way to photograph these ruins is across a wide canyon, and the distance is too great for an ordinary lens to do effective work. The telephoto, which combines the effectiveness of the ordinary lens with the magnifying power of a telescope, will give some new and important views of these remarkable dwellings which have hitherto defied the efforts of the photographer.

Not only will the Mesa Verde ruins be more systematically and thoroughly explored than ever before, but scientific studies will be prosecuted in Denver. The Colorado State Historical society has gathered a large collection of cliff dweller skulls, bones, pottery, implements, and pictures, and Dr. A. L. Bennett, an eminent anthropologist, has been engaged to study this collection and make deductions as to the life and times of the lost race. Dr. Bennett has done anthropological work in Africa, his observations on the cannibal "Fang" tribe being published by the Anthropological institute of Great Britain and Ireland.

AN UNEXPLORED FIELD.

So far but little scientific work has been done in the endeavor to ascertain something about the cliff dwellers. Nordenskold, a Norwegian, has made a few careful notes and measurements, and that about ends the work. Dr. Bennett intends to find out facts by comparative measurements of skulls and bones and by studying the pottery and picture writings. What the scientific world wishes to find out is to what race and what tribe the cliff dwellers belonged, and why they chose such a peculiar situation for their houses. It is a peculiar fact that all cliff dwellers' skulls are flattened at the back, supposed to have been caused by artificial means, such as binding against a board. Dr. Bennett is inclined to think that this may have had a psychological effect on the tribe, reducing certain portions of the brain by pressure and causing naturally courageous Indians to become timid and to flee to the cliffs for protection against enemies.

At present, scientists do not know whether cliff dwellers belonged to the bronze age or to the stone age. Dr. Bennett is inclined to think that research will prove that the cliff dwellers were the ancestors of the Pueblo Indians and that they were connected also with the mound builders.

Thomas J. Diven, an eminent archæologist, who has returned from an inspection of the San Clara cliff dwellings, near Santa Fe, New Mexico, declares that the people who inhabited the strange dwellings were the ancestors of the Pueblo Indians, and that they cannot be regarded as a lost race.

"History knows of no extinct people," says Prof. Diven. "Absorption by a conqueror is not extinction. The cliff dwellers were the ancestors of the Pueblos, and were driven from their strange dwelling by some great demonstration of nature that was as terrible as the eruption of Vesuvius when Pompeii was wiped out of existence. Everything proves this theory of abandonment. The Pueblos' metates or grinding stones, their fireplaces, their idols and their pottery—all are similar in design and manufacture to those left in the cliff dwellings. The beams that now support the roofs of the adobe huts of the Pueblos are precisely similar to the charred beams thrown up by the excavation made in the San Clara ruins by the Smithsonian institution officials. Their adobe dwellings are built in terraces, receding with every story and similar in design to the terraced rock cliffs that the cliff dwellers left behind.

EVIDENCE OF CATACLYSM.

"In my opinion the cliff dwellers voluntarily left their residences and changed their nature and their mode of living for the same reason that Pompeii and Herculaneum were abandoned, and for the same reason that Sodom, Gomorrah, and other cities around the Dead Sea were deserted by their terror-stricken inhabitants. Some powerful cataclysm of nature operated with irresistible force on superstitious natures. The most casual inspection will convince one that since those dwellings in the cliffs were constructed a terrible earthquake has shaken that region. In some places the caves have been split open, while rocks as large as houses and bearing marks of human workmanship lie far below, where they could not have been hurled by the hands of men. In some places, great rocks, falling from above, have lodged on the terraces and tipped back into the openings, forever closing all egress and ingress. Along the whole front of the cliffs lie rocks, great and small, by the thousands of tons. Volcanic cones and lava streams not far away are mute evidences of the forces that caused this cataclysm.

"The greatest earthquake of modern times must have been a mere tremble in comparison with the mighty force that tumbled these great rocks about in such profusion and that created such destruction in the homes of the cliff dwellers. It must have been thought that the gods had cursed their place of abode, and the terror-

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stricken cliff dwellers fled to the plains. To this day the Pueblos shun the place of the accursed. None of them can ever be persuaded to enter one of those dwellings. This feeling of terror can be explained only as an inheritance from the cliff dwellers, and to my mind is additional proof that the Pueblos of the present day are the survivors of this stricken tribe that once took up its abode in the cliffs."

In order to preserve the cliff dwellings for the benefit of science, the women of Colorado have been engaged in the work of securing legislation. Through the efforts of the Colorado Woman's club and of Congressmen Shafroth and Bell and Senator Henry M. Teller, a bill setting aside the Mesa Verde as a national park will become a law. No excavations will be permitted unless conducted by scientists, and the destructive work of the relic hunter will be stopped. Already some of the finest cliff dwellings in the district have been ruined by unskilled excavators and excellent pieces of pottery, implements, and even mummies have been dragged off to oblivion. All this material will be saved in the future and doubtless some definite knowledge of the cliff dwellers and their habits will soon result.—*Chicago Record, May 26, 1900.*

WORDS SPELLED BY SOUNDS.

The following is a unique way of getting round the correct spelling of certain words, or of showing the extreme elasticity of our mixed up language:—

The Northwestern Magazine gives the following unique composition written by a twelve year old schoolgirl. Let our young readers see if they cannot make it still more puzzling:—

"A right suite little buoy, the son of a kernel, with a rough round his neck, flue up the road as quick as a dear. After a thyme he stopped at the house and wrung the belle. His tow hurt hymn and he kneaded wrest. He was two tired to raze his fare, pail face, and a feint mown of pane rose from his lips. The made who herd the belle was about to pair a pare, but she through it down and ran with all her mite, for fare her guessed would not weight, but when she saw the little won tiers stood in her eyes at the site. 'Ewe poor dear. Why do you lye hear? Are yew dyeing?' 'Know,' he said, 'I am feint.' She boar him inn her arms, as she ought, to a roam where he might be quiet, gave him bred and meet, held a cent bottle under his knows, untide his choler, rapped him up warmly, gave him a suite drachm from a viol, till at last he went forth as hail as a young hoarse."

SWEET VOICES.

There is no power of love so hard to keep as a kind voice; but it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed you hear a voice which sounds as if it were made up of a snarl, a whine, and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall upon the listener. Some people have a sharp home voice for use, and keep their best voice for those whom they meet elsewhere. We would say to all boys and girls, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—*Boston Journal.*

THE RELEASE OF THE ROSE.

The rose, once Queen of a fair demesne—
  Breathing of love and trust—
Is drooping now from her darkened bough
  In the prison bonds of dust.
Her fragile red, whence the dew has fled,
  Is filled with a nameless pain;
In yearning leaves how her spirit grieves
  For the swift release of rain!

A sudden stir of the clouds for her,
  With the thunder's martial boom—
The lightning's flash, and the rain's soft plash,
  Unlocking the gates of bloom!
The rose is bright with a new-born light,
  And the joy of danger past—
She lifts her head from the garden bed
  Like a queen re-crowned at last.

—*W. H. Hayne, in Frank Leslie's for July.*

A LITTLE SERMON.

What this troubled old world needs
Is less of quibbling over creeds,
Fewer words and better deeds.

Less of "Thus and so shall you
Think and act, and say and do."
More of "How May I Be True?"

Less of wrangling over text;
Less of creed and code perplexed;
More of charity unvexed.

Less of shouting: "I alone
Have the right to hurl the stone."
More of heart that will condone.

Less of ruling: "Hear! You must
Hold this tenet, wrong or just."
More of patient, helpful trust.

Less of microscopic scan
Of the faults of fellow-man.
More of brave, uplifting plan.

Less of dogma, less pretense,
More belief that Providence
Will sanctify our common sense.

More of chords, of kindness blent
O'er the discords of dissent.
Then will come the great content.

"Just to be good, and to do good."
Simple, plain, for him who would
A creed that may be understood.

—*The Baltimore American.*

GETTING THE GREATEST GOOD FROM BOOKS.

"Summer reading is often largely composed of fiction, and if we choose good novels and bright, wholesome short stories, we are not exactly wasting our time, although every one of these long summer days ought to give us a return in something besides entertainment and amusement," writes Margaret E. Sangster, in the July *Ladies' Home Journal.* "I fancy that most girls would be the gainers by keeping on hand a good, strong book, a volume of history, or biography, or travels, or essays, and devoting a portion of their time to it each morning or each afternoon consecutively, keeping a bookmark at the place where they break off and moving it on day by day. If, added to this, each girl would keep near her a little blank memorandum book in which she should enter dates, copy passages which impress her as worth remembering, or write her own comments on what she reads, she would gain an incalculable store of mental wealth by the summer's end."

The Brooklyn Eagle says: "The idea of a universe without a creator is unthinkable. The idea of a creator not omniscient and not omnipotent is unthinkable. The idea of foreknowledge without foreorder is unthinkable. That is the Godward side of theology. God can neither be postulated nor conceived nor worshiped nor trusted nor believed on any other basis."

The Interior (Liberal Presbyterian) acknowledges that "there is no escape from this argument. We never try to resist it," it says, "at the same time God says it is not so." "As I live," saith the Lord, "I have no pleasure in the death of the wicked but that he should turn and live."—*Ex.*

As a result of the last anthropological congress, Prof. Virchow is less sure than ever about the Darwin origin of man and after forty years of Darwinism he says we must still regard the two great questions for anthropology to be, (1) Is there a secondary transformation of types? and (2) Can it be inherited? That is, the fundamental questions of the "descent of man" are still open. Dr. Bumiller showed that the supposed middle link between men and monkeys, the "Pithecanthropus erectus," found in Java, is nothing but a baboon. The missing link is still missing.—*Ex.*

Modern church methods are inadequate, according to Rev. Johnson Henderson. Says he:—

"The church is deserted by the masses, and every vagary in the form of divine healing, ethical culture, Christian science, spiritualism, and theosophy recruits from its ranks. The church is too frightened of criticism and too cowardly to be aggressive. It is so afraid of being contaminated by the world that it is losing its power to save."—*Ex.*

ADDRESSES.

Arthur Allen, No. 2615 North Market street, St. Louis, Missouri.

Frank Criley, 609 Main street, Kansas City, Missouri.

Alma C. Barmore, 8 Waterloo Terrace, Toronto, Ontario.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JUNE 27, 1900.

THE EDITOR ABROAD.

LONDON, ONTARIO.

The Editor left the office and the routine of office duties on Thursday, June 7, for a tour of church work, the objective points being conferences of the Chatham and London districts in the Province of Ontario, Dominion of Canada; a church opening at Niagara Falls, on the Canada side, and a possible church dedication at Waterford, in the London district.

The Chatham conference was held at Tilbury, a point on the Michigan Central Railway, some thirty-five miles east from Detroit, Michigan.

The crossing of the line between the territorial possessions of the two governments, the United States of America and the Dominion of Canada, a colonial dependence of Great Britain, is always accompanied by speculative thought, and, we confess, to a sense of partial irritation caused by the fact that the personal belongings of the person crossing are subject to an official examination and inspection by officers of the respective governments, the object being to prevent the bringing into the countries which the officers represent any of those various articles of commerce upon which the respective governments have chosen to levy a duty for the purpose of the protection of industries within their jurisdiction, or for the raising of a revenue for governmental expenses. And, as the travelers as a class are innocent of intention to become smugglers, the sense of suspicion irritates to some extent. However, as we are admonished to be subject to the powers that be, the editor, with quite a goodly number of the Saints, dwellers in Detroit, put grips and satchels at the mercy of the inspectors for her majesty, Queen Victoria, and were pleasantly passed, no article subject to duty being found with any of us.

The party comprised Bro. N. F. Lyddy and wife, Sr. Mary and son, Sr. Monroe, Sr. Watt, of Toledo, Ohio, and daughter, Sr. McDonald, Bro. E. Claus, Mr. R. Sevanayaka, of Colombo, Ceylon, a looker on from the far East, and a few whose names we do not recall.

We reached the hamlet of Tilbury, and were met at the station by Brn. R. C. Evans, B. St. John, and John Shields, and were soon at the place of meeting, where we found the district Sunday school convention in full swing, it being Saturday, June 9, Sr. Jessie Hackett, president of the district association, presiding.

The conference began, and in due time closed on Monday, June 11, the time having been occupied by the exercises incident to such occasions.

Bro. George Green, president of the Chatham district, presided, Bro. R. C. Evans, missionary in charge, and the editor being associated in presiding duties, an arrangement which duly recognized and respected the official standing of the several persons and yet preserved the even balance of business affairs by having them looked after by the local custodians of the rights of the Saints.

It was a very pleasant gathering, and was ably conducted in its material features.

The Saints at Tilbury, some forty or more in number, had appointed a committee of reception and entertainment. This committee hired the rink, had the earthen floor covered with a thick coating of sawdust, insuring cleanliness and dry footing, arranged the stand and seats for the accommodation of several hundred, if they chose to come.

The rink made a pleasant, large, and comfortable place of meeting. Adjoining the main floor, there was a smaller space running the whole length of the rink. Here the committee had made three long tables of trestles and lumber, two of thirty-two feet in length and one of forty-eight feet. These were spread for the meals, and all ate at them, both residents and visitors, making it a regular family arrangement, which was quite convenient. We did not learn how many were in attendance, but it reached above two hundred. No charge was made for entertainment, no collection taken to repay the branch for any expense; but the visitors voted an amount from the district treasury, as a small part of assistance. At the closing session, by request, Bro. Mifflin, chairman of the branch committee, handed up a bill as a matter of information, and to our surprise it was to the effect that at an actual expense of less than $37, the branch had taken care of the entire conference. Of course this did not include the work done by the members in preparing food and caring for the tables, but did include cost of hire of the rink, and lighting at night. Delegates and visitors slept at the houses of the various members, their friends, and hostess to those who chose them.

We have never known a conference taken care of at so little expense. The food was good and abundant, and the sociability of the plan commends it to the consideration of branches in districts where conferences are held. The work of preparing the place of meeting, securing food supplies, cooking, and arranging tables and waiting on the guests at table, was all done by volunteers of the branch and visitors, whoever had time and disposition to help.

From Tilbury to Chatham, is a short run on the C. P. R., which means Canadian Pacific Railroad. Quite a number of the Saints from the east of Tilbury were passengers with the editor on the short run.

At Chatham, two meetings were held; one on Monday, the other Tuesday evening. Both were well attended, so far as the Saints were concerned, but only a few of those outsider the church cared to attend. Bro. Ernest Long presided, and the streets had been well covered with posters advertising our meeting; but "Bobs" (Lord Roberts) would have drawn a larger crowd. We were blessed in our effort, though the crowd was absent. We remembered words we had once received in rebuke for refusing to speak because the people did not turn out, "In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that," and did the best we could.

From Chatham to Detroit by boat is a very pleasant trip; some eighteen miles down the Thames river to lake St. Clair and across the lake some twenty miles, gives a chance for change, pleasant and exhilarating. The day, June 13, was wondrously fair, the waters of lake and river placid, the speed of the boat creating breeze enough to give piquancy to the atmosphere. The party, consisting of Mr. Dunne, jeweler of Chatham, his wife and her sisters Maggie and Anne Hildreth, Brn. F. Gregory, R. C. Evans, and the editor, made the time pass pleasantly. Sisters Dunne and Hildreth had provided lunch and

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so the inner and outward man were not forgotten.

At Detroit the party was met by Sr. Lyddy, son Ralph, and Sr. Munroe, who kindly chaperoned us to the Belle Isle, in the Detroit river, a beautiful summer resort where the usual amusements of the pleasure-seeking citizens, with wives, and children, sweethearts, lovers, and tired toilers may spend minutes and hours in idle or gentle pastimes, to their heart's content and their money's worth. Part went boating, another bathing, of which the latter class the editor was not one.

The return from Detroit to Chatham was varied from the common by the rising and breaking of a rainstorm, accompanied by some wind. The boat, however, kept an even keel and no one was seatossed or seasick. Sleep was welcome when it came, boat getting in at nine o'clock. It was the editor's first experience on a fresh water lake.

A run to London occupied the forenoon of the 14th, where letters from home and elsewhere were gratefully received, and gave an afternoon's employment in replying to them.

The queen's government has a military school of instruction at London, buildings, parade grounds, and other necessary paraphernalia for making warriors of Canadian subjects. There was a twelve days' gathering of the clans in progress. Some 3,000 colonial troops, including a cavalry division, commanded by Col. Aylmer, were in camp, and undergoing the drilling processes through which the citizen is developed from an independent moving thinker, to a conscious, self-acting machine—a soldier whose first, last, and only duty is to "obey orders," and kill, maim, and wound, and be wounded, maimed, or killed, for the glory of the flag, as the fortunes of war may determine.

Bro. R. C. Evans and family with the editor climbed the hill to the camp, and witnessed the evolutions, and heard the music in the afternoon. In the evening a grand tattoo was held to witness the parade and see the fireworks. The crowd was simply immense. A roped enclosure, seated with chairs, had been prepared by some beneficent society, by permission of the authorities, in which persons could secure seats at ten cents per chair. We were content to stand outside where but little could be seen by reason of the density of the crowd, the ground being level. There were torch light bearers, marching of the soldiery led by bands, both orchestral and military, trumpet, drum, and bugle, competing with organized bands of wind instruments.

At the close, fireworks, rockets, shedding showers of colored fires, roman candles, and two set pieces on frames, Lord Roberts and Queen Victoria, wound up the evening's program.

Everywhere were the flags, the cross of St. George, the Union Jack, and the arms of the Empire, singly and in groups, large and small. An estimate of 15,000 people is probably too small to measure the number. It was a characteristic, enthusiastic assembly of British subjects, boisterous but orderly, with camp police in scarlet and black, instead of the blue coated "cops" of United States municipalities. No one was hurt that we heard of. We saw no one that was under the sway of King Alcohol, or ill-natured.

Reflections upon the uselessness of war, the national wickedness of shedding of blood, the waste of life and treasure in the South Africa by the British Empire, the same sort of waste now going in the Philippines by the United States government, and speculation as to how both wars would terminate served to fill the time while the spectacular show was going on.

Notwithstanding the repulsiveness of war and bloodshed for national glory, there was something attractive in the sight of the men in scarlet and black "panoplied as if for war," in the witnessing the serried ranks of armed warriors marching to the stirring strains of martial music, which seemed to make even the air throb with excitement as well as to stir the blood to quicker pulsations.

The "setting off" of the picture of Queen Victoria was the signal for departure, and with the national air, "God save the Queen," the thousands of civilians left the camp to the men in uniform, who would bivouac in their tents whose white tops shone in the partial light of the flambeaux, and the quiet stars shining overhead, for there was no moon.

London is a typical city of some forty-five or fifty thousand inhabitants. It is in its residence and business portions, a model city, clean, airy, and deservedly healthy, so far as municipal care can make it so. The streets are wide and made to the boulevard pattern. The houses are set back from the street quite a space, the lawns nicely sodded and covered and surrounded by shrubs and shade and ornamental trees, hard and soft maple, ash, elm, box elder, chestnut, mountain ash, and a variety or two that we do not recognize; these also line the sides of the streets, often shading the strip of granolithic walk, a kind of artificial stone formed of cement, gravel, and sand, very smooth and hard, and making a splendid sidewalk.

London was at the first a city in a forest, and obtained the name of "The Forest City," which name still sticks to it, and which because of the abundance of shade and ornamental trees, shrubs, and trailing vines it still deserves. It is the home of our active elder and missionary in charge, R. C. Evans, for many years known throughout Ontario as the "Boy Preacher;" but who now is growing stout, and from his years and dignity has outgrown the appellation. He is nearing the forty year mark, but as yet shows but little the wear of years and labor.

We have spoken twice in the Saints' church on Maitland street, to fair audiences. Bro. William Fligg is presiding, a genial, whole-hearted man, anxious for the good of the work. He was sorely disappointed that his advertisement of our coming did not fill the house with anxious or curious listeners, and so expressed himself; but we consoled him by assuring him that we understood both his love for the progress of the work and the causes which operated to keep people from attending a June week night meeting, and that no harm was done our self-love, by the house not being full.

June 22, 1900.

A PLEDGE TO TEACH GOOD MORALS.

Attempts have been made at times to take advantage of and disparage the statement of the President of the Reorganized Church at the time he was chosen to preside at Amboy, Illinois, April 6, 1860.

The statement referred to is as follows:—

> In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

The objection seems to be that this pledge is construed to mean that the president would not present anything to which the people should object, no matter whence he might receive it.

Those who make this objection neglect to take notice of what had preceded the statement found fault with; and also fail to give the credit to the statement itself that is due to it. We quote two of them:—

> I have come here not to be dictated to by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.
>
> I believe in the doctrines of honesty and truth. The B ble contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

The spirit of fairness would lead a man to take the whole discourse as the index to the man and what he stated.

The man who was present to be put on an acceptance to the office of president, or to be subject to a rejection, had already stated that he had been led to them as a people by what he believed to be spiritual direction. That he came as dictated by a power not his

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own, and would be dictated by that power. That he did not come to be "dictated by men or any set of men."

He then goes on to state that there was a principle taught that he held in "utter abhorrence." He referred to the dogma of plural marriage.

Following this, in its place, he pledged himself not to teach or promulgate dogma or doctrine which should not meet the approval of the people, or "the code of good morals." Whatever doctrine would be contrary to the code of good morals, found in the Bible, Book of Mormon, and Doctrine and Covenants, which he had already given as the basis, the standards of decision and avowed his adherence to as teaching the "doctrines of honesty and truth," which doctrines he said he believed, he would not promulgate.

There is not a word in that statement of position that bears a mark that the man making it would hesitate to declare what should come to him from God; not a word that will justly bear the implication that he was to be, or pledged himself to be, subject to the dictation of the people, in regard to what he might receive as the word of the Lord, or preach to them as doctrine; but there is a direct pledge that what he should promulgate should be approved of by them, or lacking their approval should be approved by the "code of good morals."

It is entirely within the rule of right principle that whatever a leader or presiding officer should present to the flock should bear the closest scrutiny in regard to morality; and now, after forty years of association with the people, the man who gave that pledge is prepared to answer to his record, as to whether or not he spoke without due regard to the truth of God's word, or in what he said did violence to principles of honor, uprightness, and virtue as God has given them to the church.

COMMENTS ON THE SUPPLEMENT.

The following excerpts are from two of our exchanges:—

We are under obligations to *The Saints' Herald*, an able advocate of the Mormon faith, published at Lamoni, Iowa, for a large and comprehensive manual, being the minutes of the forty-seventh General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints held in Lamoni, Iowa, during the early part of last April. The minutes show an immense and unremitting amount of labor zealously performed by the leaders and officials of that body. This organization of religionists have a stronger necleus about Lamoni than at any other point in the world, and through a former personal acquaintance in that vicinity we are led to believe that a more intelligent, decorous, industrious, and persevering community of worshipers would be difficult to find.—*The Cordell (Oklahoma) Messenger.*

One of the most comprehensive supplements we have seen issued in a long time came last week with the *Saints' Herald*, published at Lamoni, Iowa. It contained the proceedings of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held in that city last April, and consisted of 306 pages. In the proceedings we note the name of Elder E. Keeler, who used to be engaged in business in Grant City. He is now in California.—*Worth County (Missouri) Times.*

PROSPECTS OF GRACELAND.

On another page will be found a "notice" given by the Graceland College board. We would call the attention of the Saints to it. The board has been energetically at work, and are earnest in their zeal for the welfare of our church school.

The personnel of the faculty for next year has been determined. It will be about the same as it was last year, except that the musical department will be under the control of Audentia Anderson instead of A. H. Mills, and Ruth L. Smith will resume her work in the course in elocution.

Not many of the missionaries have reported on the matter of the $25 subscriptions, but the reports received are encouraging, and the Bishop is sanguine of the results, and thinks that it is only a question of a short time until our college debt will be wiped out.

Thus the outlook is not at all discouraging. All that is needed is for the Saints to be more united. They should remember that Graceland is a church institution controlled by conference action as much as is the publishing department. Graceland's welfare thus becomes of personal interest to every member of the church. The school is entitled to assistance from every Saint who is able to assist.

We have a church college, let us support it generously, and pray for the hastening of the day when instead of one school we can point with pride to many schools under our control.

TWO GUILTY OF POLYGAMY.

The religionists who predominate in the Salt Lake valley have fared badly of late. Two of their number have been tried by the courts of the land and found guilty of unlawful cohabitation.

On May 26 John C. Graham was declared by a jury to be guilty, and on June 11 he appeared before Judge Norrell for sentence, and was fined $250, or confinement in the county jail for two hundred and fifty days. It is expected that the case will be appealed.

B. H. Roberts was the other guilty one, as the following will show:—

Salt Lake City, Utah, June 21.—B. H. Roberts, the Utah congressman who was ousted by the House of Representatives, was today found guilty of unlawful cohabitation with Dr. Margaret Curtis Shipp Roberts on an agreed statement of facts that the defendant had married her several years ago, had at times lived at her house while he had a legal wife living at Centerville, Utah. The jury was out but fifteen minutes.—*Chicago Chronicle.*

This develops a phase of the question of polygamy which, we presume, is not at all relished by the church in Utah. That two of their leading and prominent men, one a church representative and also a politician, and the other a holder of a government position in one of their cities, should thus be declared breakers of the law regulating cohabitation, puts that body of worshipers in a bad light. They have repeatedly claimed that they were living in harmony with the laws of the country, and that polygamy no more caused them to be at variance with the United States' government. Amnesty was granted them on conditions that such was the case. Their leaders vouched for the fidelity of the church members to the laws meant to stamp out the detestable practice. The question naturally comes to one, if their leaders have so manifestly been breaking this law, what means it?

EXTRACTS FROM LETTERS.

Bro. W. H. Kelley writes from Creolo, Ohio, June 20:—

Bro. O. B. Thomas is here. There is a Methodist preacher in the village who seems to be spoiling for debate. Bro. Kirkendall is looking after him. He talks Greek and writes poetry, so I shall leave him in the tender care of Brn. Kirkendall and Thomas. I don't think his teeth are very long anyway; but a combination of poetry and Greek is enough to scare any ordinary mortal.

Bro. A. C. Barmore, on June 20, wrote from Toronto, Ont.:—

By agreement between Brn. R. C. Evans and J. H. Lake, I have been transferred to the Canada mission. My address is 8 Waterloo Terrace, Toronto, Ontario.

Bro. J. D. Jones, writing from Kewanee, Ill., under date of June 18, says that since 1897 the Kewanee Saints have reduced the debt on their church building from $1,300 down to less than $300, and expresses the hope that the debt will be entirely wiped out soon. He also says:—

It was Children's Day with us yesterday, and the heart was made glad to hear the sweet little buds of promise recite, and chant their thanks and praise. Elder Crabb last evening gave us another of his soul-saving sermons.

Bro. W. H. Walling, under date of June 20, writes from Custer, S. D.:—

Am preaching every Sunday to good audiences and attentive listeners.

Bro. G. A. Smith, in a card to Bro. R. M. Elvin, writes from Fremont, Indiana, June 18:—

C. Scott is with me. Our district conference was exceedingly good. A wonderful degree of the Spirit manifested; the Saints comforted, cheered, and encouraged to go on.

Bro. Elvin says he has received several such encouraging reports from members of the High Priest Quorum. The work is onward.

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EDITORIAL ITEMS.

Bro. W. M. Self writes encouragingly from his Nebraska field. He has visited a number of branches, and reports that the Saints generally are alive to the interests of the work. He is at work, and is active.

From the *Wray Weekly Times*, we learn that Bro. A. B. Hanson is busy near Wray, Colo., or was at that date, June 16. E. D. Bullard is with him.

We have received from Robert Low's Son, New York City, an oddity in the way of books. It is called the "Turtle Book." It contains twenty pages, printed on heavy book paper in two colors of ink, red and green. There are fifty-two drawings and verses by Charles J. Budd and Emma A. Opper, representing turtles as doing and saying many queer things.

We are asked to call the attention of the traveling ministry to the fact that Bro. and Sr. Geo. Burnham, good, staunch Saints, live close to the depot at Middletown, Conn., and will welcome at any time any of the Saints. Their address is 50 Terry street. Call on them, brethren.

There seems to be a tendency on the part of the members of the Lamoni branch to stay away from the Sunday night preaching service. Last Sunday night there were about one hundred and twenty-five people in the congregation. The question might be asked, Will it not pay to dispense with the evening service?

Original Articles.

MYTHS OF THE NEW WORLD.—NO. II.

BY WILLIAM WOODHEAD.

THEY COULD WRITE, AND DID WRITE.

The Mexican calendar stone shows that they could not only move great stones, but that they could engrave also.

This stone was found near the site of the present city of Mexico, buried some feet beneath the soil, of the same character on which was engraven an almost infinite number of hieroglyphics, signifying the divisions of time, the motions of the heavenly bodies, the twelve signs of the Zodiac, with references to the feasts and sacrifices of the Mexicans, and is called by Humboldt, the Mexican calendar, in relief, on basalt.—American Antiquities, p. 246.

In an artificial hill opposite Marietta, on the Ohio, a Mr. Ash, an English traveler, in 1826, found a skeleton and some human relics, which Mr. Ash describes in this way:—

Under a heap of dust and tenuous shreds of feathered cloth and hair, a parcel of *brass* rings, cut out of a solid piece of metal, and in such a manner, that the rings were suspended from each other, without the aid of solder or any other visible agency whatever. Each ring was three inches in diameter, and the bar of the rings an half inch thick, and were square: a variety of characters were deeply engraved on the sides of the rings, resembling the Chinese characters.—Ibid., pp. 87, 90.

On pages 93, 94, Mr. Priest says:—

The etching on the square sides of those rings of brass, in characters resembling Chinese, shows the manufacturer, and the nation of which he was a member, to have had a knowledge of engraving, even on the metals, equal with artists at the present time, of which the common Indian of the West knows nothing. . . . The characters on those rings show the ancient Americans to have had a knowledge of letters.

In the wild and savage country of Guiana, in South America, are mountains of a prodigious height, on whose smooth and perpendicular sides, which seem once to have been a barrier to mighty waters, are engraved, at a surprising distance from their base, the figures of animals; also the sun, moon, and stars, with other hieroglyphical signs.—Ibid., pp. 151, 152.

Such were the hieroglyphic signs of the ancient Egyptians. (Rawlinson's Ancient Egypt, vol.1, pp. 59–67.

On the Ohio, twenty miles below the mouth of the Wabash, is a cavern, in which are found many hieroglyphics, and representations of such delineations as would induce the belief, that their authors were, indeed, comparatively refined and civilized.—American Antiquities, p. 138.

Ameghino reproduces a great many inscriptions, which he discovered within the bounds of the Argentine Republic, and which may be compared with those of Brazil.—Prehistoric America, pp. 471, 472.

In the province of Tarapaca [Chili], considerable surfaces are covered, not only with figures of men and animals, most of them of remarkable execution (fig. 201), but also with characters, which appear to be written vertically. The lines are from twelve to eighteen feet high, and each character is several inches in depth. Near Huara half-effaced inscriptions are reported, and between Mendoza and La Punta, Chili, is a large pillar, on which are marks supposed to be letters. Their indefinite character may be judged from the fact that they have been said to present some resemblance with Chinese characters.—Ibid., p. 455.

Professor Liberani discovered in the Santa Maria valley, Province of Catamarca, in the Argentine Republic,

figures of animate objects accompanied by reproductions of inanimate objects, geometrical figures, and lines of dots differently combined. The same signs are met with, and this is a fact worthy of attention, constantly repeated and always in a similar order. Ameghino considers these inscriptions to indicate a complete system of writing, made up partly of figures and symbolic characters, partly of purely phonetic characters; and he is even disposed to admit that these are the remains of ancient Peruvian writing, which has been perpetuated far from the district where it first came into existence. According to Montesinos, this writing was proscribed by Pachacuti III., one of the fabulous predecessors of the historic Incas; he even had an *amauta* [a priest, or learned man] burned for having dared to infringe his orders.—Ibid., pp. 455, 456.

See the very close resemblance between the Egyptian letters, according to Champollion, as quoted by Professor Rafinesque, and the American letters on the monuments of Palenque, in Priest's American Antiquities, page 118.

In Professor Rafinesque's first letter to Champollion, we find the following:—

It is false that no American nations had systems of writing, glyphs, and letters. Several had various modes of perpetuating ideas.

. . .

1st Series.—Pictured symbols or glyphs of the Toltecas, Aztecas, Huaztecas, Skeres, Panos, etc. Similar to the first symbols of the Chinese, invented by Tien-hoang, before the flood and earliest Egyptian glyphs.

2d Series.—Outlines of figures or abridged symbols and glyphs, expressing words or ideas, used by almost all the nations of North and South America, even the most rude. Similar to the second kind of Egyptian symbols, and the tortoise letters brought to China by the *Longma* (dragon and horse) nation of barbarous horsemen, under *Sui-gin*.

3d Series.—Quipos or knots on strings used by the Peruvians and several other South American nations. Similar to the third kind of Chinese glyphs introduced under *Yong-ching*, and used also by many nations of Africa.

4th Series.—Wampums or strings of shells and beads, used by many nations of North America. Similar to those used by some ancient or rude nations in all parts of the world, as tokens of ideas.

5th Series.—Runic glyphs or marks and notches on twigs or lines, used by several nations of North America. Consimilar to the runic glyphs of the Celtic and Teutonic nations.

6th Series.—Runic marks and dots, or graphic symbols, not on strings nor lines, but in rows; expressing words or ideas; used by the ancient nations of North America and Mexico, the Talegas, Aztecas, Natchez, Powhatans, Tuscaroras, etc.; and also the Muhiscas of South America. Similar to the ancient symbols of the Etruscans, Egyptians, Celts, etc., and the *Ho-tu* of the Chinese, invented by *Tsang-hie*, called also the *Ko-teu chu* letters, which were in use in China till 827 before our era.

7th Series.—Alphabetical symbols, expressing syllables or sounds, not words but grouped, and the groups disposed in rows, such is the graphic system of the monuments of Otolum, near Palenque, the American Thebes. Consimilar to the groups of alphabetical symbols used by the ancient Lybians, Egyptians, Persians, and also the last graphic system of the Chinese, called *Ventze*, invented by *Ssehoang*.

8th Series.—Cursive symbols in groups, and the groups in parallel rows, derived from the last, (which are chiefly monumental,) and used in the manuscripts of the Mayans, Guatamalans, etc. Consimilar to the actual cursive Chinese, some demotic Egyptian, and many modifications of ancient graphic alphabets, grouping the letters or syllables.

9th. Series.—Syllabic letters, expressing syllables, not simple sounds, and disposed in rows. Such is the late syllabic alphabet of the Cherokis, and many graphic inscriptions found in North and South America. Similar to the syllabic alphabets of Asia, Africa, and Polynesia.

10th Series.—Alphabets or graphic letters, expressing simple sounds and disposed in rows. Found in many inscriptions, medals, and coins in North and South America, and lately introduced everywhere by the European colonists. Similar to the alphabets of Asia, Africa, and Europe.

11th Series. — Abbreviations, or letters standing for whole words, or part of a glyph and graphic delineation, standing and expressing the whole. Used by almost all the writing nations of North and South America, as well as Asia, Europe, and Africa.

12th Series.—Numeric system of graphic signs, to express numbers. All the various kinds of signs, such as dots, lines, strokes, circles, glyphs, letters, etc., used by some nations of North and South America, as well as in the Eastern Continent.—American Antiquities, pp. 305–307.

Thus we see that the ancient Ameri-

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cans had several systems of writing, which are said to be similar to the Old World's systems. The eighth series is cursive symbols in groups, and similar to the Chinese, and the demotic system of Egypt, which is "derived" from the seventh series, thus showing the changes in their ancient writings.

Now this is about what the Book of Mormon says about the Nephites; namely, that they wrote in Egyptian, but this Egyptian with them was changed from time to time. They could write in Hebrew also. (Mormon 4 : 8.) Some of the inscriptions are Jaredite writings, no doubt; but the Book of Mormon says nothing about them, so that there is no line drawn between the first and second writings. But they could and did write, and may have written such a book as the Book of Mormon is.

We see then how the above harmonizes with everything else on this subject. How that the ancient Peruvians (the Nephites and the early Lamanites of the Book of Mormon) could and did understand a complete system of writing. It says that they wrote in Egyptian, which "system" was changed by them from time to time. (1 Nephi 1: 1; Mosiah 1: 1; Mormon 4: 8.)

These "figures of animate objects accompanied by reproductions of inanimate objects, geometrical figures, and lines of dots differently combined," must have been far superior to the Peruvian quipo, or strings of different colors tied in loops, etc. It is evidence of a "culture now lost," and of a "vanquished race."

It is now agreed that the Peruvian antiquities represent *two* distinct periods in the ancient history of the country, one being much older than the other. . . . Cuzco of the Incas appears to have occupied the site of a ruined city of the older period.—Ancient America, pp. 226, 227.

"The older period" was the Nephite period. This first period was put to an end by the Lamanites taking the country. The Nephites—who would —moved northward. (Omni 1: 6, 7.)

Again, it is said that there were three periods in the history of Peru. The first, "which began with the origin of civilization, and lasted until the first or second century of the Christian era." (Ancient America, p. 264.) This period will answer to the time when the people of South America appear to have "revolted from the church" (Nephi 1: 6), and "there began to be Lamanites again in the land." This was in the year 194 A. D.

Second, there was a period of disintegration, decline, and disorder, introduced by successful invasions from the east and southeast, during which the country was broken up into small States, and many of the arts of civilization were lost.—Ancient America, p. 264.

The second period was the end of the Christian era in Peru—by revolting from the Christian Church, and from that Christian union of all things common. We can see how easy, then, at this revolt, it would be for a period of "disintegration, decline, and disorder" to obtain a foothold, and the industrial arts to be neglected, and even lost.

The third was "the period of the Incas, who revived civilization and restored the empire."

The second period lasted more than a thousand years. "Pachacuti III., one of the fabulous predecessors of the historic Incas," was very likely one of the rulers in this middle period who proscribed, as Montesinos says, their ancient system of writing, and even burned to death those who dared to infringe his orders. This order of Pachacuti III., and this long period of decline, which lasted till about the thirteenth century, will account for there being no such records in Peru as the "plates of Nephi," which are quoted from by the author of the Book of Mormon. But we can see from the myths of that country that Nephi was there; his brothers and sisters too. His life work is pointed out. "He was most skillful and handy," the myths say. The Book of Mormon says that he taught his people "to build buildings: and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance." (2 Nephi 4 : 3.) That is, Nephi was a capable man in any department of life—a priest and king too; and the myths say that Mancotopa, their first king, was just that kind of a man!

"Nowhere in the world, perhaps," says Nadaillac, "has man displayed greater energy" than in Peru. (Prehistoric America, p. 387.) The tombs of Peru bear witness that the ancient Peruvians were "robust;" "their bones are heavy and massive," and "every thing with them indicates great muscular force." (Ibid., p. 503.)

Such gold plates as are said to have been used and made by Nephi and Mormon to write upon, were very common in Peru at the time of the conquest. They were, many of them, about the size of our common "legal cap," and no thicker, says Squier, "than paper."

In Central America is found abundant proof that its ancient inhabitants could write. The museum of Mexico possesses a whole series of paintings or picture writings, showing the education of children, the food given to them, the tasks set them, and the punishments which were inflicted upon them. (Native Races of the Pacific States, vol. 2, p. 539.)

Hieroglyphics are met with on the monuments of Chiapas, as on those of Yucatan; on the walls of Palanque and Copan, as on those of Chichen-Itza or Quirigua. (Ibid., vol. 4, pp. 113, 124, 126, 127, 128, 130.)

Says Nadaillac,

They were sculptured or engraved on granite or on porphyry, with quartzite and obsidian implements. Iron, we repeat, was absolutely unknown: nowhere do we find it mentioned, and nowhere do we meet with the characteristic rust which is the undeniable proof of its presence.—Prehistoric America, p. 378.

But what about those "several iron implements" found under mountains of rubbish at Tula by Charnay, eh? O, we must wait "for a confirmation of that discovery." That is what they said about the horse, the sheep, swine, camel, elephant, etc; but that "waiting era" has passed with the animals; they are all found, and some—in fact many—to spare.

We are constantly being taken by surprise in such matters. Stanley found the natives at Wane-Kirumbu, Africa, working in iron, "hammers, axes, hatchets, spears, knives, swords, wire, and iron beads." (World's Wonders, p. 489.)

Even the ancestors of the natives of the Friendly Islands are believed to have been at some remote time acquainted with iron. (American Antiquities, p. 186.) The builders of the first pyramids in Egypt used iron. (Ancient Egypt, vol. 1, pp. 47, 235.) "Iron was discovered by the ancient Greeks by accident," B. C. 1400, by a "fire in the woods having melted the ore."

But the Central Americans, Nadaillac says, had letters, and these letters "were sculptured or engraved on granite or on porphyry!" When their poor rude tools gave out at working such hard stone, as is described, they could fall back to their finger nails! They had hieroglyphic signs, and then these "signs were replaced by letters, and an alphabet was complete." (Prehistoric America, p. 377.) He speaks of "a hieratic writing, known to the initiated [priestly class] only." And "Bishop Diego de Landa speaks of a graphic system; he has even preserved an alphabet of thirty-three signs." (Ibid., p. 378.)

Le Plongeon published a Maya alphabet in his "Sacred Mysteries," which is very much like the Egyptian alphabet, as published by Professor Bunsen and others. They wrote on "real paper." (Ibid., p. 379.)

The Troano manuscript is written on a strip of paper fourteen feet long by about nine inches wide. The characters, which are red, brown, sometimes blue, according to the text to which they relate, are written on both sides. The paper opens out as does a fan, and each leaf thus represents thirty-five pages.—Ibid., p. 379.

Humboldt mentions books of hieroglyphical writings among the Panoes, which were "bundles of their paper resembling our volumes in quarto."—Atlantis, p. 451.

It is known that books or manuscript writings were abundant among them in the ages previous to the Aztec period. — Ancient America, p. 187.

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So the Book of Mormon says that "there are many books and many records of every kind." (Helaman 2: 4.)

The Toltec records were destroyed by the Chichimecs, their conquerors, and later on the Aztec records were nearly all destroyed by the Spaniards, their conquerors.

Bishop Landa saved the Maya alphabet, but he confesses to have burned their books. Ytzcoatl, a Mexican sovereign, destroyed the Toltec books. Bishop Zumarraga burned the Aztec books. (Atlantis, 217; Ancient America, 189.)

Pictography was common, as would appear. It is found with the Cliff Dwellers, Colorado (Prehistoric America, p. 246); in Arizona (p. 247); on the banks of San Juan (p. 248); MacElmo (p. 248); near Pecos (p. 248); on the Puerco and Zuñi rivers (p. 249); near Salt Lake City (p. 249); in Licking Valley (p. 250); in Cuyahoga and Belmont Counties, Ohio, and in Vermont, (p. 250); in Nicaragua (p. 250); in Oajaca (p. 251); in Sonora (p. 251); in Colombia (p. 251); in Venezuela (p. 251); on the isthmus of Panama (p. 251); in Nevada and California, (p. 251); in Tennessee (p. 254); in South America (p. 254). And characters "on rocks in Dighton, Massachusetts, near the sea." (American Antiquities, p. 117.) On the Davenport tablet. (Atlantis, p. 386.) And on coins, some of which are said to resemble Roman coins, in Missouri. A Persian coin in Ohio. (American Antiquities, p. 50.) Chinese coins in British Columbia. (Bricks from Babel, p. 163.)

A round copper coin with a serpent stamped on it was found near Palenque.—Atlantis, p. 345.

Another coin was found in Guatemala with a serpent stamped upon it, entwined around a tree (Ibid., 445), very much like a Tyrian coin (Ibid., p. 444).

A relic of antiquity discovered at Cincinnati is a curiosity.

It is a spherical stone, found on the fall of a large portion of the bank of the river. It is a green stone, twelve inches in diameter, divided into twelve sides, and each side into twelve equal parts, and each part distinguished by hieroglyphical engravings.—American Antiquities, pp. 137, 138.

Greek letters are said to have been found on a prehistoric tombstone in Brazil. And on the Genesee River, United States, was found a silver relic, on which were engraved "Arabic figures and the year of our Lord 600."

Hebrew letters were found written on a parchment by a Joseph Merrick, in the year 1815, near Pittsfield, Massachusetts. The relic, Mr. Priest thinks, is of great antiquity. (American antiquities, pp. 65, 66; Native Races of the Pacific States, vol. 5, p. 93.)

A stone slab is also reported to have had written upon it "the ten commandments in ancient Hebrew." (Native Races of the Pacific States, vol. 5, pp. 94, 95.)

These last relics, Mr. Brinton thinks, are not native relics, but are

the products of foreign civilization or simply frauds. Not a single coin, inscription, or memorial of any kind whatever, has been found on the American continent showing the employment, either generally or locally, of any other means of writing [wampum, hieroglyphs, etc.] than those specified.—Myths of the New World, p. 28.

Thus Mr. Merrick's rawhide and parchment and that nice stone slab on which were written the ten commandments go by the board at one dash of Mr. Brinton's pen. He says, however, that the Aztec paintings—some of them—were not painted, but "actually *printed* with movable blocks of wood on which the symbols were carved in relief, though this was probably confined to those intended for ornament only." (Ibid., p. 24.)

The reader will bear in mind that scientists, like preachers, don't always agree, even on "first principles." Wherever there is room for doubt, some one of them will be found there doubting.

Dr. West, of Stockbridge, relates, that an old Indian informed him, that his fathers in this country, had not long since, been in the possession of a *book*, which they had, for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief.—American Antiquities, p. 67.

Is that myth a fraud? Had some person, like Cowdery, been at work with this Indian's fathers? Or was this the Devil again at work with these Indians, parodying the Book of Mormon? Which?

We see that prehistoric Americans could write.

The historian Torquemada asserts that five cities [in Mexico] alone yielded to the Spanish governor on one requisition no less than sixteen thousand volumes or scrolls! Every leaf was destroyed. Indeed so thorough and wholesale was the destruction of these memorials now so precious in our eyes that very few remain to whet the wits of antiquaries.—Myths of the New World, p. 25.

A good thing it was that one book was buried!

Letter Department.

HELENA, Mont., Jan. 30, 1899.

Editors Herald:—Elder Charles Derry married Mr. Benedict and I, and after the ceremony he and his good wife presented us a fine large copy of the Book of Mormon. When we reached our Montana home, I was nearly surrounded with strangers; so embraced the opportunity my quiet home life gave me to read books I had been *wishing* to read for a number of years; but my very busy business life had prevented me from doing so. The Book of Mormon was among the first I read. I not only read it, but *studied* it; and to help me get a clearer idea of the *relation* of people mentioned and to fix the dates in my mind, I made a sort of diagram, like the accompanying one, and named it, "The genealogy of the Book of Mormon." When Bro. J. W. Wight was visiting us, about the first of last December, I happened to show "my picture" to him, and he suggested I send it to you or to the Herald Office, and perhaps some use could be made of it that would help others, as it did

GENEALOGY OF THE BOOK OF MORMON.

1. *Lehi.*
   - 1. Laman.
   - 2. Lemuel.
   - 3. Sam.
   - 4. *Nephi.*
   - 5. *Jacob.* — *Enos.* 179 years. — *Jarom.* 238 years. — *Omni.* 282 years. — *Amaron.* 320 years. — *Chemish.* — *Abinadom.* — *Amaleki.* no seed. — *Supposed* brother, Zeniff. — Noah. — Limhi.
   - 6. Joseph.

2. King Mosiah. — *King Benjamin.* 479 years.
   - 1. *King Mosiah.* 509 years.
   - 2. Helorum.
   - 3. Helaman.

   - 1. Ammon.
   - 2. Aaron.
   - 3. Omner.
   - 4. Himni.

   All these sons refused to be King or to keep the Record, so the Record was given to Alma.

3. Alma. A Prophet and High Priest. — *Alma.* Chief Judge and High Priest.
   - 1. *Helaman.*
   - 2. *Shiblon.*
   - 3. Corianton.

   Helaman.
   - 1. *Nephi.*
   - 2. Lehi.

   Nephi. — *Amos.*
   - 1. *Amos.* 305 years A. D.
   - 2. *Ammaron.* 320 years A. D.

   Hid the Record but told the boy Mormon (11 years old) about them and commanded him to get them when he was 24 years old.

4. Mormon. — *Mormon.* The last of the Nephites. 400 years A. D.

Note.—The names that are in italics represent the men who had charge of the Sacred Record.

me, while reading the Book of Mormon. It has been almost six years since I made the diagram. My impression is that I felt quite certain that it was correct. If you detect any mistakes I'll be grateful to you or to anyone for correcting or revising the same in any way. I had thought, too, that sometime I would arrange the dates differently, as, for example: state how many years B. C. that Enos kept the record instead of 179 years since Lehi left Jerusalem.

Your sister in bonds,

EFFIE ADAMS BENEDICT.

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WILMINGTON, Ill., June 19.

Editors Herald:—Bro. A. J. Keck and I have just closed a series of successful tent meetings at this place. Thirty-one services were held, including one social and sacramental service, and eleven persons were baptized and confirmed members of the church. All those baptized are people well respected in the town, and seven of them are heads of families. Our meetings were nearly all well attended, and, with but few exceptions good attention was given.

The singing and music were attractive features of the meetings. Bro. Elmer Kahler lead the music with his violin, Sr. Jennie Allott played the violincello, while Sr. Marchia Robson presided at the little "Bilhorn Organ" which belongs to the tent. These, together with the congregational singing, made very enjoyable music.

One of the sisters baptized was the leading worker in the Methodist Church here, and, up to the time of her baptism, served as class leader. She seems to be very earnest and sincere, and we think that she will be the means of accomplishing good in the interest of the truth in this place. Others here are believing, and we think that in time they will be with us. There is such interest manifested here that we think the work should not be neglected, but should be carefully looked after. We are hopeful of much good being accomplished.

Bro. Henry Southwick came in on us last Friday, and has been with us since. He, Bro. Keck, and myself will leave together on the 21st., for the district conference to be held with the Mission branch. Some five or six others of the Saints in this place expect to attend also. We anticipate a pleasant and profitable time at the conference.

As soon after the conference as is convenient we want to take the tent to Pecatonica, in the upper part of the district, where there is already some interest manifested, due to the efforts of Brn. C. H. Burr, F. M. Cooper, and the writer.

We are still in the conflict, and hopeful of the final triumph of right.

In gospel bonds,

H. E. MOLER.

STRAWBERRY POINT, Iowa, June 19.

Editors Herald:—I came to this place and began meetings on the tenth, and have had real good interest. I have preached thirteen discourses, and splendid order has prevailed on all nights except the first. A man came in the meeting and remained about ten minutes, when he arose and made for the tent door, cursing and swearing, saying, "Damn such preaching," etc. Just as far down the street as we could hear, the man was still voicing such foul words. A greater degree of prejudice I never saw manifest in so small a place as this. Yet I believe there are honest people here who will yet obey the truth.

I have been blessed with excellent liberty since coming here. I expect Bro. Hand today. From this place we go to Lamont, where we hope to create a good interest. Bro. Weston lives there, and we will make our home with him.

I hope the brethren throughout the district will do all in their power to open new fields.

Brethren, all of you who hold the priesthood, strive to magnify your calling. By permitting opportunities, which present prospects for accomplishing good in behalf of the kingdom to pass unimproved, you will be held accountable. I believe if those who hold the priesthood do not strive to magnify their calling, they will die spiritually.

May all the local ministry keep an accurate account of all labor done, that we may be able to make an intelligent report at the end of the year. My permanent address is now Fairbanks, Iowa.

Anyone in the district having in their possession the book, "Life of Joseph Smith by Lucy Smith" with my name in it, will you be so kind as to send it to me? I have loaned the book to some of the Saints, but have forgotten the one.

I feel strong in the faith.

Your brother in Christ,

J. RUSSEL SUTTON.

VINCENNES, Ind., June 19.

Editors Herald:—As I am one of the isolated ones, and far away from any of the Saints, I have concluded to start a free reading room. Any suggestions from those who have had any experience in running one will be gladly received. I have only the *Herald* and *Ensign*. If any have back numbers of *Autumn Leaves*, I would be glad to have them sent to me.

I have written Bro. Jenkins, and am expecting him here soon. We will try to arouse an interest here. Half of the people are Catholics. It will be hard to get an interest. I hope that the Lord will bless every honest soul interested in the truth.

In the one faith,

M. ULMER.

WOODBINE, Iowa, June 21.

Editors Herald:—Since General Conference I have been trying to do something for the cause of truth, but am not aware that I have accomplished much.

Perhaps I am not so optimistic of my efforts as some others, and possibly I lack the power to accomplish the amount of good that others do; but I try to do what I can. I am glad, however, to notice from the reports of others that where I have labored to sow the seed in the past, while there appeared no signs of any immediate fruit beyond the recognition of the truth of the doctrine we teach, others have been enabled to reap, apparently a goodly harvest, so that while "Paul planted and Apollos watered, God has been pleased to give the increase." To him, the giver of all good, we cheerfully give the glory.

I have had the privilege of attending two quarterly conferences, and am pleased to say that was not only a pleasant time enjoyed, but there seemed to be a growing disposition on the part of both officers and members to cling to the Rod of Iron, the word of God, that leads to the tree of life, and to push forward the cause of truth. The apparent obstacles that stand in the way do not deter such from using their endeavors to spread the truth.

I am sorry to say that difficulties have appeared in the Little Sioux and Galland's Grove districts, that would appear to retard the spread of the truth, in the affliction brought upon some of our best and noblest workers. Bro. A. M. Fryando has been rendered unable to do active labor for many months, and he is greatly missed in the field; but when I saw him last he seemed cheerful, full of zeal, and desirous to go forth, as of old, and thrust in his sickle to reap in the vast field, and bring his sheaves into the garner of the Lord. I felt encouraged to believe that his bands would be broken and he be permitted to carry out the righteous desires of his heart, which may God grant.

Bro. C. E. Butterworth was hindered from attending the General Conference by the sickness and death of his child; and nearly ever since then he has been stricken down with fell disease that has come near taking his life. He has been administered to many times; and although in almost every instance he has received, temporarily, physical and spiritual relief, he has had numerous setbacks which made his recovery appear doubtful. Yet on my last visitation to him, which was on June 20, I felt encouraged. His eyes looked brighter, he had but little pain, he rested easier, and expressed himself as feeling better. His affectionate family, and all the Saints, have shown him all the loving care it was possible for them to do, and he appreciates their loving kindness. All who know him earnestly desire his recovery, and long to sit under the sound of his voice as he shall deal out to them the precious truths of heaven. For the comfort of all who know him I wish to say that when I left, his condition, though very low, was favorable. He still feels, however, that he needs the earnest prayers of all Saints in his behalf that he may be restored to his family and the work of God under his charge, which I pray our loving Father to grant in his own good time, in the name of Jesus Christ. Amen.

Bro. Romanan Wight was called from his field of labor to attend to his very sick wife last week, and he found her very low. In addition to this heavy blow to a loving husband, on Monday evening, the 18th inst., his youngest son, about seventeen years of age, was badly mangled by a corn sheller, losing all the fingers off his right hand, and part of his thumb. His breast was fearfully lacerated, and his arm badly hurt, and his face cut. I visited the distressed family, and in company with his father administered to him the healing ordinance. On behalf of these afflicted ones I request the prayers of all Saints.

I am in the enjoyment of a fair degree of health, for which I thank my heavenly Father, and see no reason why I should lay down my armor. I have no desire to do it. I do see every reason for greater diligence and faithfulness, and if I cannot do now as much as in the past, I am determined to do what I can to roll on the work of God. I found our missionary in charge preaching here this week, and hope his labors may be beneficial to all. I can say to my younger brethren in the ministry, after more than half a century's labors in the great gospel

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field, I have found the promises of God, "Yea, and amen," according to my faithfulness and diligence, and so will you.

"Faith, hope, charity, and love, with an eye single to the glory of God, qualifies for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen."—D. C. 4: 1, 2.

Yours in gospel bonds,

CHARLES DERRY.

ARLINGTON, S. D., June 19.

Editors Herald:—As per arrangement, I arrived at the place appointed for a series of grove meetings, adjacent to Bro. Stone's private residence. Bro. Stone's diligence in the preparatory work was soon made apparent. 'Tis always stimulating to see Latter Day Saints diligent, according to the gifts and calling unto them; but such diligence, being attributable to constant efforts in aspiring to a gospel equilibrium, we appear perhaps too slow in evincing gospel diligence.

The stimulants to holding series of grove meetings were: first, it affords scattered Saints, within a radius of fifty or sixty miles, an opportunity to meet, and enjoy the privilege of worshiping together, which privilege they seldom enjoy; second, to offer an opportunity to those unacquainted with our doctrine to hear, for grove meetings seem more attractive to some than gatherings in public schoolhouses, and I believe time and money thus utilized is proper, the spread of the gospel being the sole purpose.

The prospect for a large gathering on Sunday was flattering, the event having been widely advertised; but rain began falling two or three days before the appointed time. After a lengthy drought in parts of Minnesota, South and North Dakotas, proving very injurious to growing crops, the copious rain was therefore a blessing for the country. We therefore bore the disappointment of meeting in grove with, I thought, a becoming resignation. With the consent of Bro. and Sr. Stone we met in their private house, at eleven a. m. sharp on the 15th, the writer presiding, Bro. S. K. Sorensen acting as secretary. Three services were held on the first day and four on the two succeeding days. The Saints were social, united, and happy, evincing appreciation of the hospitality of Bro. and Sr. Stone, whose highest ambition appeared to be the comfort and convenience of the visitors, to the very extent of their ability.

There were six from Howard, fifty miles; five from Pipestone, sixty miles; traveling with teams. A few others from Howard anticipated coming, but it was presumed the inclement weather prevented.

A few strangers were in attendance at each meeting held in the house; but on Sunday the house, with three rooms in close proximity, was by far too small. The evening was pleasant, yet the ground was too damp for grove meetings. The three ordinary sized rooms were all occupied, and it was thought that there were more outside of house than inside. It is safe to say, had the weather been propitious, we would have been confronted with a congregation during Sunday services of one hundred and fifty or two hundred. As it was we were satisfied, having done the best we could.

A little work, well and legitimately done, brings solid peace, tending to build up and establish in the faith. While work consummated, whether little or much, necessitating the evasion of some established truth or principle, would be as effective in causing distress, etc., as that rightly done is in giving peace and satisfaction.

Three were baptized between the afternoon and evening services, which ceremony was witnessed by a goodly number, who were orderly and respectful. But the evening service consisting in explaining the laying on of hands, and confirmation, seemed the climax of satisfaction of the three days' worship. For, despite our crowded condition inside, and the number on the outside, a quiet order and a solemnity prevailed during the entire service, that was inspiring, as if the good Spirit reigned supreme. What may be the effect of this reunion on so small a scale I pause not to divine.

At an early hour on the 18th, twenty souls finding shelter under the roof of Bro. Stone's dwelling were astir, some preparing breakfast, others looking to, and preparing teams, others gathering and folding quilts, etc., packing them in the respective vehicles ready for departure. Breakfast being over, then came the parting, the sadness of which can only be fully realized by God-fearing Latter Day Saints, who share the blessedness of gospel fellowship and unity. The words good-bye reverberate, the three teams disappear, the writer, Bro. S. K. Sorensen, Bro. Stone and family are left alone.

Services to continue during the week, Sunday, June 24, in the grove, weather being propitious. Bro. S. K. Sorensen, rendered good service, but he is restive. Having began his ministerial work in McCook and Miner counties, S. D., thinks he ought to return.

In bonds,

JAMES CAFFALL.

PORCUPINE, Wis., June 7.

Editors Herald:—Again I am with the dear Saints of Porcupine. Bertie comes home from college this week. His eyesight is nearly restored, and hence he will not return to the college for the blind any more. To God be all the praise. He has received this blessing through administration, as was promised. On June 7, started for Twin Lakes, a distance of seventy miles, to attend district conference. Nine buggy loads of Saints camped for dinner the first day at a certain place on the road according to previous arrangement, and at night we stopped at a large farmhouse, and spent an enjoyable evening singing hymns from the hymnals, there being a fine Kimball organ in the parlor. Before separating for the night Elder Hutchinson was led to pray God that all scourges and the destroying angel might pass by that house and no harm befall the friends residing there because of their kindness to God's children.

The next morning, early, we were again on our journey. Camped again for dinner and arrived at our dostination about five, in time for supper and evening meeting. Bro. Burr talked to us, and all separated at night with a feeling of unity and that it was good to be a Saint of latter days.

Saturday the usual business was transacted and in the evening Bro. Muceus spoke to us upon the Word of Wisdom. He is a young man of promise.

Good prayer meetings, with the gift of prophecy and tongues and interpretation of the same.

Bro. Closson preached Sunday morning upon the Organization of the Church. Had good liberty. Prayer and sacrament meeting at half past two, which was enjoyed by all.

Bro. Burr spoke in the evening, his subject being, The Resurrection of the Dead. It was an excellent discourse; and it being a part of the gospel plan very dear to me, I enjoyed the sermon very much.

Adjourned to meet at Porcupine, Wis., in October.

Monday morning the Saints went to Fish Lake to catch fish. The brethren caught twenty-five or more. The sisters fried them, and we were hungry enough to do justice to the dinner set before us. Next day we started homeward. The Lord with his Spirit went before us, and we found kind friends again to minister to our wants. Arrived home safely, and when asked how we enjoyed the conference, we all said, with one accord, "Fine."

I feel that the Lord is watching over the work in northern Wisconsin, and that much good will be accomplished for Zion's cause the coming year.

I believe I am firm in the faith, and desire to endure unto the end.

MARY A. WHITE.

CREOLA, Ohio, June 20.

Editors Herald:—After the closing of the recent General Conference, I made a visit to Mills and Pottawattamie counties, Iowa, where I met a number of the Saints who were following their usual vocations. The gospel was a theme of first importance, and the work of the conference was being scanned with interest by them, and all with whom I conversed favored the movement to pay off the college indebtedness, and approved the method adopted by the conference to raise the means. The only thing seemingly standing in the way of immediate success is the proneness of some people to lie back and wait for others to do the work. "Let's see what *they* will do" is a common remark. Better cease to hesitate and pitch in and help while there is an opportunity, and be found among the valiant workers in the cause.

Saturday, the 5th, I tarried over night with Bro. C. A. Beebe, at Council Bluffs, and on Sunday morning following aided him and Bro. Dobson in the church services, and attended the Sabbath school, which was well conducted. There was a sacrament and prayer service held, followed by preaching, and an excellent spirit prevailed throughout. Bro. Beebe presided with ease and ability,

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and I noted that among the busy ones aiding in carrying on the meetings were a number of young people.

At one time, in my early schoolboy days, I made my home with Bro. Beebe, since when there has lingered a feeling of interest and friendship between us, born of early associations, and my visit was made very pleasant by the family, which was enhanced by the presence of one Sr. Cisiley Chatburn, who is always interesting by reason of her enlarged views of things and fidelity to the faith. My short stay here was of the kind that one looks back to with pleasure. Scarce as it is, there are few things that afford a greater amount of happiness than true friendship.

Every Monday morning following, I was in Lamoni, where I was engaged a few days with the revising committee on Church History, in preparing matter for the third volume.

The 19th, I started for southern Missouri and Arkansas, in order to visit relatives as well as saints. This trip had been in contemplation for twenty years or more, but postponed waiting for something to "turn up" so that it might be made with but little sacrifice of time or means. "Down south in Arkansas" always seemed a long way off. But, concluding that men owe something to their relatives as well as to other people, I determined to turn something up myself, and so started, believing in the theory that, "The way to resume is to resume;" and the way to make this trip was to start and go. Evening found me in Independence, Missouri, in company with Srs. Robinson and James, whom I chanced to fall in with on the electric car out from Kansas City. Sister James insisted that I stop with them during my stay at the "center spot," which I did, Bro. James renewing the invitation on returning home from business. We got acquainted. Had an old-time visit, including Bro. and Sr. Robinson, the young man and wife, and in turn, the new arrival that keeps folks amused and laughing at his queer squints and maneuvers as he sniffs and flutters in the bracing morning air, while getting acquainted with the jolly folks standing around making cute remarks. Bro. and Sr. James' home is one to which a person wished to return after having once been there; call in when passing by, to see if there is as much sunshine in the morning as at evening, and at noon as in the morning; take a sun bath and so go on his way rejoicing. Little Pauline has something to do with it.

Sunday was a bright day. Leafy trees, sightly bowers, blooming flowers, and songs of birds presented nature in her attractive dress. Smiling faces and cheerful greetings were seen and heard in every group. Independence never looked better to the eye of the writer. Order, decorum, system, discipline were seen at the Sabbath school. We joined the Book of Covenants class, and the lesson was made interesting. At eleven o'clock, Bro. T. W. Chatburn discoursed fluently at an attentive audience. The sermon was studiously arranged and well delivered. Things said on purpose. We were interested. The evening was occupied by the writer, under considerable physical disability, but there was some meat in what was said. Brn. I. N. White and Joseph Luff occupied the stand with the speaker. Bro. Luff's invocation was a well-worded and earnest appeal for needed help and guidance. Bro. W. H. Garrett is in charge of branch and is doing well.

At the solicitation of Cousin T. C. Kelley, who was to accompany me South, I remained at Independence until Wednesday. Tuesday evening was set for commencement exercises at the high school, and T. C.'s oldest boy was in the graduating class. They have a very substantial and attractive high school building at Independence. On the occasion refered to, there were thirty graduates, some of them children of Saints, and what seemed strange enough, nearly all of them were girls. It was a pleasing sight. They were seated in a semi-circle and the girls were all arrayed in white. The programme was well rendered.

It is a hopeful feature to see the youth of the land animated with a desire and ambition to secure an education. Education leads; and from it is derived the greatest amount of pleasure and benefit in the affairs of men. It is a prize to secure a scroll tied with a blue ribbon at the hands of a professor, indicating merit and attainment. It is more to be desired than wealth, or pleasure, or amusement, or fashion. Educate! Educate!!

We left Independence on the 23d, Brn. George H. Hilliard and Rudolph Etzenhouser accompanying us to the depot, and at about three p. m. we arrived at Webb City, Missouri, and soon after found the home of Bro. O. P. Sullivan, where we were kindly received and tarried over night. The time of the evening prayer service was given to us, and we occupied with ease and pleasure, and what seemed to be interest to others. There were a number present whom Bro. George A. Blakeslee and I baptized some eighteen years ago while in Manitoba. We had not met since. It was a pleasure all around to meet again.

Webb City is rather of an attractive place, and much larger than we expected to find it. A chief source of wealth is from the lead mines in active operation there. They have a splendid high school building, and there are signs of thrift. The Saints continue zealous and enterprising, and are pushing ahead, ambitious for a new church building.

Next morning we arrived at Seligman having started early, and soon thereafter found the home of Cousin Orson Kelley, and soon after met Aunt Keren Happuch, now in her 83d year and almost blind. Her husband died a year and a half ago. She belongs to the church, but the others of the family know but little of the faith. Been in the wilderness, mixed up more or less with the Campbellites—neglected. Later, we called on Cousin E. F. Hyde and sons, one of whom had just entered the marriage state, and appeared serene and happy.

Next day we called on Mr. Leonard Tracy who married a cousin of ours. He served three years in the late war. Seemed at ease before his old fashioned fireplace. Has two bright looking boys, in their teens, whom he thinks to send to Lamoni to educate and develop under better surroundings.

We were now over the line, in the State of Arkansas.

The church at Seligman having been procured by others for Sunday services, we concluded to leave an appointment, and on Saturday go to another neighborhood some twenty miles east. A heavy rain defeated this, however, but Sunday morning, the 27th, Earl and Frank arrived with the team, a little mule that looked to weigh about four or five hundred pounds and a young horse to match. They were hitched on to a spring wagon, and we were off, Orson joining us further on. For a few miles the road led along a level country, with wheat and corn growing on either side, which looked well. The outskirts were timber, and we were soon on the flint rocks moving down a steep hill nearly a mile long, into Roaring river bottom. High hills covered with timber all around. The water of Roaring river is clear and swarms with small fishes. Looks beautiful as it rushes along over the bright-looking, clear-washed stones at the bottom.

On the way we fed and dined with Mr. Charles A. Munsey, who married Orson's daughter. His father was from Massachusetts, and he appeared to be happy with his young wife and family in their home by the gurgling waters of Roaring river.

The little mule was an attraction on this trip. Its feet would stick to the ground in spite of the weight of the wagon, its muscles swell and it would push forward with amazing strength. It is as slick as a deer, and when animated its eyes are as expressive as a gazelle's; and all this is no reflection upon its mate.

Passing on, after having crossed Roaring river, by fording eleven times, the little mule drinking every time, we landed at the foot of a rather steep and rocky hill, which had to be surmounted. We alighted, as cheerfully as if members of the humane society, and walked it, in order to help the mule.

Soon after, we arrived at Cousin Christopher G. Kelley's; captain, doctor, farmer, and preacher, the oldest of the family. We had attended school together when young boys, and had not met since. He is now over sixty years of age. Is living with his third wife, the first and second deceased. He has seventeen children in all, the larger number by the third wife. They range all the way from babyhood to "grown up." His wife is a typical southern lady, from near Paducah, Kentucky. Has a florid complexion, and bids fair to survive the doctor.

This is a prolific country, and we soon learned that we had over a hundred relatives somewhere in these parts. We were kindly received.

Monday, the 28th, we went to see the youngest of the family, Cousin Rhoda, said to live six miles away, but turned out to be nearer twelve. It was eclipse day. The clouds gathered and obscured the sun. It rained, the road was rough, but the mule and mate were equal to the task. Up one hill and down another, across White river, the jack-oaks hugging the road in places so that umbrellas had to be closed down, the rain coming down in such torrents that we had to

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stop and wait. Then on and over into Owl creek, where there was an old over-shot mill, out on dry ground. We forded the stream and started up a steep hill, the roadbed being of solid sandstone, ascending by stops. The mule's feet stuck as if soldered to the rock and he laid forward and broke his singletree. But difficulties were made to be overcome, so by the aid of a jack knife, an oak stick, and some hickory bark, repairs were made and we were soon on our way.

Were soon at Golden, a village on a hill. Two miles farther and we were at our destination. Found Rhoda surrounded by her family of seven children, looking serene and happy, her husband absent. Six girls and one boy, ranging all the way from small to "grown up." The boy's name is William Roy Oliver Hiram Jennings Bryan McCarty. (It was not necessary to inquire into their politics.) Four girls about grown, with dark eyes and hair, white skin and comely features, and literally without opportunity; their surroundings being against them. Two miles to a school, and up hill at that, and in this country it seems to be up hill going both ways. Yet some people cannot appreciate opportunities—an up-to-date school at their own doors. Those who cannot should take a trip to this part of the country, and observe, in instances, how richly nature has endowed the people, but who are destitute of the means of culture and growth as is known further north. Schools and proper social relations and surroundings, with religious training, are what help the youth ahead. But conditions are said to be fast improving there, the older ones, however, except the favored, will have to die in the wilderness.

After dinner Mr. McArthur returned; then a short talk, a heavy down-pour of rain, and we were off on a return trip, our minds crowded with thoughts in regard to the difference in surroundings and opportunities of people of this world. When three or four miles on the way, going down hill, the front axle of the wagon broke and let us down; but fortunately no one was hurt. We were near a house where we borrowed a lumber wagon and so went on, leaving the broken one behind. At dusk we were back at Captain Kelley's.

The 29th T. C. and Frank returned to repair and bring the wagon left, as well as to take the borrowed one home, and the doctor took his team and conveyed Orson and I back to Seligman, arriving in time to fill the evening appointment at the Union church. A good audience was present. I tarried over with Bro. Solomon Beirley where, also, Bro. A. J. Cato resides.

The following day T. C., Earl, and Frank returned with the team and the wagon, the latter repaired with a new axle and singletree, made of the best seasoned hickory wood, all for $1.75. This gives the cue to the business of the country. Farm hands received from $10 to $13 per month. Some of the land is good, but can be farmed only in patches, much of which is so poor that it is disheartening to even look at. More exist than live. In the evening we preached again in the church to an interesting audience, Dr. Kelley being present also. How our views on divine authority are likely to dovetail on to his Campbellite notions remains to be seen.

Early next morning, T. C. left for his mission field, and that day I baptized four persons, and with the assistance of Bro. Cato, confirmed them. Preached again at evening to an interesting audience. The young people took charge of the singing, and did nicely.

There is an opportunity for some one to do a good work here, but it cannot be done in a day. It is in Bro. I. N. White's field. Should not be neglected. We hope to turn the attention of relatives and others from the wilderness of sectarianism to the way of light, progress, and hope.

Next evening found me back at Independence, lodged with the family of Bro. T. C. Kelley. The family was well but the milch cow had run off or was stolen, and they were in distress. By accident I met a jolly few at an ice cream and strawberry festival at Bro. Joseph Luff's. It was similar to the one attended at Bro. George H. Hilliard's on my way down. All went well.

Saturday evening following found me at Lamoni, Iowa, the event of the day being a conversation with a Cumberland Presbyterian preacher on the train out from St. Joseph. He was interested in securing something that would defeat Adventists' views on the Saturday question. One of their men had been defeated, and they were taking it to heart. I cheered him by letting him have one of Bro. Haws' little books on Sabbath keeping, a Voice of Warning, and some talk besides, all of which appeared to be appreciated. He has all the points of a candid and honest man. So time moves on. WM. H. KELLEY.

GUY, Oklahoma, June 14.

Editors Herald:—There is a vast country here, where for a hundred miles in a place, perhaps, the latter-day work has never been presented. No railroads near to travel on.

I started out in a buggy last Sunday to open up some new fields for labor. Preached to a fair audience after their Sunday school, at three p. m.; and left another appointment some twelve miles north. Went on, asking the Lord to guide me. Near sundown met an old man with team, and told him my business. He said it was a bad place for preachers; they had just treated one, a Seventh Day Adventist, to bad eggs a short time before, three miles west. Upon learning my faith, said I might get the same treatment.

I soon learned the preacher had baptized two married sons and a single daughter of his, and his wife and another daughter, and several of his neighbors were firmly believing, and he was in great trouble. He lived four miles northeast; and upon my informing him that I would gladly give my assistance to help him in his trouble, he invited me home with him.

The Advent preacher was away, to return in two weeks. He went to their schoolhouse, where the Christian Endeavor had met, when the old gentleman told them there was a new preacher in camp, who claimed to understand something about the Sabbath question. The Christian minister in charge said they would gladly give way, if I would preach upon that subject. I did so, the Advent members present taking notes for their minister, asking me if I would debate the question when he returned. They seemed surprised when I told them yes, as he had claimed that no man would meet him there, and that he had defeated three this year, baptizing one of them.

By request, preached on the second advent of Christ on Monday evening. Nights being so short and farmers so busy, could get no hearing through the week. The Adventists invited me to preach to them after their Sabbath school on Sunday, 23d, when their preacher will be present. I accepted the invitation.

The old man's daughter referred to as believing the Advent faith, a very intelligent school-teacher, took her Bible and had me trace out my objections to the seventh-day theory, until she frankly admitted there was no truth in it, and asked, "Who, then, has the truth?" As I declared unto her and others of the family, the angel's message, and the wonderful mission of Joseph the Seer, from his first vision onward, she sat for hours listening, and her eyes filled with tears. She wanted the Book of Mormon, read Jacob's teaching on polygamy, declaring it to be God honoring, and asked if we had the gifts in the church as the Adventists claimed to have. I gave her *Herald*, of August 23, where the great miracle was performed as recorded in the Detroit papers, and other evidences. They insisted I must visit them when I returned.

Returned home preaching on the way to different ones. Am going tomorrow some twenty miles southeast, into True Follower settlement, where twenty-five have lately joined them, to see what I can do there. Feel the need of tracts and Voice of Warning to aid me very much. As ever,

Yours in the one faith,

D. S. CRAWLEY.

Original Poetry.

THE GOSPEL RESTORED.

TUNE.—"I love to tell the story of Jesus and his love."

I love to tell the story
To every list'ning ear,
That from the realms of glory
An angel did appear,
Restored the blessed gospel
As preached in days of yore
In its entire fullness,
With priesthood,—spirit power.

CHORUS:—

I love to tell the story
Unto the youth and hoary,
The old, old gospel story,
In fullness now restored

I love to tell the story,
Make plain each gospel rite,
As Christ to Nicodemus
Declared the same by night:
To enter in my kingdom,
Ye must be born again
Of water and the Spirit,
Thus, cleansed from ev'ry stain.

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CHORUS:—
I love to tell the story,
As brethren told it me
When rapt in sin's dire mantle,
In death and misery;
Although the world derided,
As if a thing of naught,
But for the truth decided,
I did as Jesus taught.

CHORUS:—
I love to tell the story,
At morning, noon, and night,
Delight to meekly reason
On what I think is right.
'Tis God, the Father's ruling
His Spirit to make known,
His saving truth to all men
Who will the Savior own.

CHORUS:—
I love to tell the story,
But live it, more than all;
Complete my earth life mission,
Like the Apostle Paul,
Be in that happy meeting
When the dear Lord appear,
To live and bask forever
In his celestial sphere.

CHORUS:—

JOHN D. JONES.

KEWANEE, Ill., June, 1900.

Mothers' Home Column.

EDITED BY FRANCES.

"What silence we keep year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace or common speech."

BREAD VS. POETRY.

I watched a star at eventide
Rise in the heavens blue.
I followed it in joy and pride,
All worshipful and true.
And as the lark beyond the mist
Ascends through smiles of scorn,
My spirit rose on wings, star-kissed,
Into a new world born.
I sang a song with heart and soul,
The melody was sweet;
I listened to its echoes roll
In happiness complete.
My dear ones heard the graceful rhymes,
And much admired the tune.
They likened it to distant chimes
Of church bells in the moon.

I set my sponge at evening,
In the good old-fashioned way,
And rose upon the morrow
At the first faint gleam of day.
The snowy flour was waiting
In the big old wooden bowl
For the restless, foamy leaven
To uplift its latent soul.
I mixed them, and when molded
Into rounded forms of grace,
The oven in its bosom
Held the loaves in hot embrace.
When at last upon the table
Lay the slices, soft and light,
Beside the golden butter,
They were a tempting sight.
My darlings looked up naïvely,
And said with energy:
"This bread is so much better
Than any poetry!"—*Sel.*

[WAS not the same brain working, together with willing hands, for the production of one as of the other?—ED.]

On board the Galilee, May 1, 1900.

WHILE our ship is still at rest—in the harbor of Papeete—I will sketch our leave-taking of the Saints here in these islands, after a stay among them of three years and five months, most of which time we have spent in Papeete. For six months or more we have anticipated returning to America on the Galilee, if circumstances would permit. Her time for sailing was first reported to be on the 12th of April. Therefore, it seemed necessary to absent myself from conference much of the time, and make ready for our voyage. But before all was completed, the sailing time was postponed a few days longer, on account of the difficulty the government was causing both the captain and the consignees. So we felt thankful that we were not going to be hurried off till everything was done that Mr. Burton deemed it his duty to do before leaving.

When conference was over, the Saints all proposed remaining until we left, thinking it would be but a few days or a week. But when one sailing time was reached, another would be appointed, and another, and another, until the whole month of April dwindled away! During which time a portion of the Saints had left for their respective islands, and ultimately Bro. and Sr. Peterson also had gone on the steamer to Rairoa—left on the 26th.

It will be seen by the above that we have been in a semi-packed condition for a month; therefore, were well pleased when word came yesterday afternoon to send our boxes on board, preparatory for an early start in the morning, and permission from the Captain to come on board ourselves in the evening if we preferred, and we concluded to do so. It being Monday evening, was not our regular meeting night; but the church was lighted at an early hour, and well filled with Saints, who still remained at Tarona,—and many friends also, for a good-bye meeting. During the meeting the pilot came in and bade us good-bye, with wishes for a pleasant and successful voyage home. The meeting was tearful and impressive. And while the closing hymn was being sung,—"God be with you till we meet again," the voices of some grew husky and refused to sing.

When meeting was dismissed, all wended their way to the shore. The pilot having kindly proffered his boat for conveying both our effects and ourselves to the ship, we repaired to her mooring place on the government grounds. There was no moon, but the evening air was so still the Saints carried with them eight lighted lamps, together with lanterns, and placed them on the ground in the oval-shaped arena, around which the mass of the people stood. Joseph and I stood in the arena. After singing again and prayer, we took affectionate leave of the white people first, then the Saints in line as they came to us; first Metuaore, followed by the children. Then the sisters, afterward the brethren; and last of all, Paiour, staunch and ever ready friend and helper in those islands.

Many bestowed tokens of regard; some in ten, and twenty cent pieces; for their money is now scarce, albeit Pai's was a dollar. He never gives less. Some in flowers, natural and artificial. One gave me a silver ring, made, I presume by the donor.

When seated in the boat, and pulled off a rod or so from the shore, the men rested on their oars while those on shore sang again one of their plaintive airs, and continued singing till we reached the ship, which lay near the island fort. A pleasant and satisfactory closing of our mission to the people of these islands; a mission fraught with much labor, care, weariness, and petty sacrifices, notwithstanding the kindness of the people, which kindness afforded many an oasis bright and pleasing to look back upon.

I might with propriety include the entire day Sunday and Monday in our leave taking. The Sunday services were very enjoyable, at least to me, more than for a length of time. The church was packed during all four services. Four extra benches had to be brought in during the ten o'clock service, which utilized all the usually vacant space. The afternoon prayer meeting was well attended as the morning service, which was quite unusual; and the Spirit of light, love, and peace was with us. And the brethren seemed to enjoy speaking by or in its influence, so that before one would sit down another would be standing ready to occupy.

After meeting was out, several came in for a social talk. Our evening meal was partaken of early, to give opportunity to go and bid Mr. and Mrs. Henry good-bye, and at the same time have one more evening walk along the water front, my favorite street for an evening walk, returning in time for evening preaching.

On Monday, among other calls, we drove out to the residence of the widow of the late ex-consul Hart. We had not visited the family since our first coming in the Evanelia; but felt impressed to call on them before leaving. They now live out near Papau. We were received most cordially. Mrs. Hart said she had been greatly desiring an interview with Mr. Burton in regard to the probable condition of her husband since departing this life. That she had been much troubled in mind concerning him. She wished to learn from Mr. Burton if there was, in his religion, or the gospel he preached, any hope for those who died without professing religion. And when Joseph made known to her some of the precious truths contained in the gospel, as revealed in these last days, she was much comforted. And as we took leave, she said, "You had ought to come back to Tahiti; everybody wants you to."

But here comes the tug to tow us down the harbor; just outside of which stands the

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schooner Tropic Bird, ready to be towed in as soon as our lines are cast off. What a pity our Captain cleared last night!

More anon,

E. BURTON.

UNCONSCIOUS SERVICE.

"The Bee"—she sighed—"that haunts the clover
Has Nature's errand to fulfill:
The bird that skims the azure over,
Bears living seeds within his bill:

"Without a pause his flight pursuing,
He drops them on a barren strand;
And turns, unconscious of the doing,
The waste into a pasture-land.

"I, craving service—willing, choosing
To fling broadcast some golden grain,—
Can only sit in silent musing,
And weave my litanies of pain."

"I, making answer, softly kissed her:
All Nature's realm of bees and birds,—
What is such ministry, my sister,
Compared with your enchanted words?

"The seed your weakened hand is sowing,
May ripen to a harvest broad,
Which yet may help, without your knowing,
To fill the granaries of God!"

—*Margaret J. Prescott, in October Lippincott's.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. J. O. Booth of Woodbine, Iowa, earnestly requests the faith and prayers of the Prayer Union in behalf of his little daughter, who has for months been sorely afflicted, that God may restore her to health.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

LIBRARIES AND READING.

WHAT SHALL WE READ?

Samuel Smiles, in his essay on "responsibility," says: "Bad books are worse than bad words. Like evil deeds, they mould the thought and will of future generations. The printed book lives, while the author is dust and ashes. The bad author lives forever in his race. His book continues to disseminate vice, immorality, and atheism."

Frederick Schlegel, in the history of literature, remarks: "The art of printing, in itself one of the most glorious and useful, has become prostituted to the speedy and universal circulation of poisonous tracts and libels. It has occasioned a dangerous influx of paltry and superficial compositions, alike hostile to soundness of judgment and purity of taste."

Further, he says of authors: "They are responsible for the good they do as well as for the evil they inculcate. The leprous book gets into our libraries; it gets into our homes. The books may be very clever. Their style draws the reader on, yet they may be full of vicious thoughts. It was said by Sterne that 'vice loses half its evil when it loses its grossness.' But this is a mischievous idea. Grossness may revolt us, but covert abominations, clothed in sprightly words, may sink deeper into our minds. Look, for instance, at the scrofulous novel read by our young ladies. It is written in a brilliant style, though it is full of unchastity, impurity, and moral poison. It often begins with a murder and ends with unchasteness and adultery; as if the objects of these writers were to display the cancerous rottenness of life."

This class of books or of authors we cannot condemn too strongly.

Of another class of reading, Smiles says: "Then there is the book that kept one in the state of constant giggling—a sure sign of a shallow mind. Ill-natured chaff, sarcasm of the good, praise of the bad, is a frightful sight. How different from the good book or the good novel! Not the 'goody, goody' book; but the book that inspires health and purity and courage. Lockhart said of his father-in-law, Scott, 'We may picture to ourselves in some measure the debt we owe to a perpetual succession of books, through thirty years of publication, unapproached in charm, and all instilling a high and healthy code; a bracing and invigorating spirit; a contempt of mean passions, whether vindictive or voluptuous; humane charity, as distinct from moral laxity or from unsympathizing austerity; sagacity too deep for cynicism, and tenderness never degenerating into sentimentality; animated throughout in thought, opinion, feeling, and style by one and the same pure energetic principle—a path and savor of manhood, appealing to whatever is good and loyal in our natures, and rebuking whatever is low and selfish.' The praise is great, but it is deserved."

Sir Walter Scott, upon being congratulated upon the purity of his words at one time near the close of his life, remarked: "I am drawing near the close of my career. I am fast shuffling off the stage. I have been, perhaps, the most voluminous author of the day; and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted."

We believe that as much could truthfully be said of Dickens. He has been called by Smiles "the apostle of the people." The Bishop of Manchester said of him and his works: "I have read most of Mr. Dicken's works, and, so far as I can remember, there is not one single page, or one single sentence, tainted with any impurity or anything that would suggest a vile or vicious thought. I believe that the literature of which he was the author has been pregnant with consequences of incalculable benefit to our people."

"The good book, like the bad book, will live long after the author is dead. A book written two thousand years ago may fix the purpose of a life. The remembered sentiment of the speechless dead may arrest the attention and transform the character. On the other hand vicious books still lift their voices and urge the young to deeds of shame and crime."

It is not now a difficult task to decide to read the good and reject the bad. But it is not always an easy task to know which is good or which is bad. Emerson, in his "Society and Solitude," gives some very good suggestions and rules. He says: "In contemporaries, it is not so easy to distinguish between notoriety and fame. Be sure, then, to read no mean books. Shun the spawn of the press or the gossip of the hour. . . . The practical rules I have to offer are these: 1. Never read a book that is not a year old. 2. Never read any but famed books. 3. Never read any but what you like."

Lord Lytton's maxim is: "In science, read by preference the newest books; in literature, the oldest."

There are enough standard books in every line to supply any possible want, and there is, therefore, no use in selecting anything that is not *known* to be all right in all respects. There is no excuse for resorting to the "claptrap" class of novels to find fiction. Go to the class of fiction which is standard; which portrays character worthy of emulation; which describes conditions, customs, and peoples as they are; which holds up only the true and laudable notions of life; which is correct as to history, geography, and the like; and which carries with it the power to transform a character of its reader, if needs be, to make it as it should be—to put within it a desire for something better and an inspiration to higher and more useful life. No one can carefully read a selection from this class of books without being the better therefor. But on the other hand, no one can read a selection from the trashy or sensational class of novels and say they are the better therefor. Not one person in many but that would be the worse for it.

The same might be said of all classes of literature. The biography is valuable reading in just the degree that its subject is good for example or study, and in which the work of writing is done. But there is much less danger of being deceived in the reading of biography, for the characters are more true to life. Yet care in the selection of biographies is a very necessary thing.

A mistake very often made by many of our people is to rely solely upon the reading furnished by the cheap newspaper. Newspapers are good in their place. We could not well do without them. But they contain much that should not be read by anybody. The continued or the short stories are not standard fiction; the details of murder, theft, divorce, and other crimes should not be read; accidents need only a notice; the sporting news furnishes no improvement to any one. Scan your papers and read what is necessary to be known, and leave the rest.

In the family a standard magazine is worth many times more than the newspaper. They contain a far better grade of literature, and as a rule, what is purported to be true may be depended upon. Of recent years the price of our best magazines has been reduced to within the reach of anyone, and as a result they are fast entering the homes of many people of moderate circumstances and taking

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the place of the story paper and other publications.

We should not confine our reading to one line. Such a course would in time tend to narrowness of thought. Of course the specialist must throw the most of his energies and thoughts in the line of his special work; but he cannot afford to entirely omit the study of other lines of work. If he does, he will become "out of balance." The mind of a thinking person grows in the line he thinks in. And to give him a complete control of that mind, to make it of the most service to him, he must cause it to grow in more than one direction. It should be a "well-rounded" mind. He who thinks he can confine his study to an exclusive line will find sooner or later that he has impaired his usefulness. As long as we have to deal with all conditions of life, just so long it will be necessary for us to know something of all things. And distributing our reading along several lines will give us some knowledge of all things and make us stronger for the special line in which we move.

It would be difficult, indeed, to say exactly what would be best for anyone to read, as the tastes and requirements of individuals vary. But remember the advice given by Emerson, "Be sure, then to read no mean books." Our general librarian has been at work for some time in the preparation of a list of books to which no legitimate objection could be raised, and from which individuals and Sunday schools could select in the purchase of books or libraries. We advise all schools who contemplate making a purchase of books, however small, to correspond with her, and get the list she has prepared before making your selection and purchase. We cannot be too careful in the selection of literature which we place in the reach of anyone, and especially of children. Our general librarian, is Miss Mamie A. Allen, of Lamoni, Iowa. Write your district librarian, if you have one, or the general librarian, or both if you prefer.

Next week we continue the subject above, considering "how" to read, and other thoughts growing out of it.

Bro. W. N. Robinson, of Independence, Mo., wrote under date of June 11: "We had a very nice children's day exercise at our Sunday school yesterday. I baptized twenty-five, one of whom was an adult. The others are the product of the school, and is no mean showing for that department of the work, is it?" Reports of other children's day exercises have reached us, but we have not space for them now, and they are too good to pass with only a mention. We will give them another time.

Conference Minutes.

KEWANEE.

Conference met at Joy, Illinois, June 2 and 3; J. W. Adams presiding, J. C. Crabb assisting. Officers reporting: High Priests G. H. Hilliard and J. C. Crabb. Seventies: F. M. Cooper, J. W. Adams, and F. A. Russell. Elders: E. T. Bryant, F. Needham, T. J. Sheldon, David S. Holmes, and C. J. Clark. Priests: J. B. Johnson, J. H. Norris, Dale S. Holmes, J. M. Keck, and J. W. Bean. Teachers: William Strang, Riley Duncan, and Charles Holmes. Bishop's agent's report: On hand last report, $96.61; tithes, $294.46; paid out $129.21; on hand $165.25. Resolutions were passed to leave the tent in charge of the president of the district, J. W. Adams, missionary in charge J. C. Crabb, and F. A. Russell. That the presidents of all branches in the district be instructed to take matter of a collection once a month during the tenting season to meet the expenses of the tent, with their respective branches, and that said collections be sent to F. A. Russell, direct. Bro. Russell is now at Galva, Illinois. That the local ministry of the district be requested to seek to magnify their office and calling as opportunity offers over the district. That the fall conference be held the first Saturday and Sunday in October, in place of September as previously held. That when this conference adjourns it does so to meet at Canton, per resolution. Two days' meetings were arranged for the following places: Savanna, Illinois, June 23 and 24; Millersburg, September 15 and 16; Pleasant Valley, August 11 and 12. These meetings to be in charge of the district president and missionary in charge. Speakers during conference were G. H. Hilliard, T. J. Sheldon, F. M. Cooper, and J. C. Crabb.

SPRING RIVER.

Conference convened at Weir City, Kansas, June 8; A. M. Baker chairman, T. S. Hayton clerk. Visiting Saints granted privilege of taking part. Report of ministry: Elder F. C. Keck baptized 7, S. D. Love, J. W. Thorpe, O. P. Sutherland, Noah Karahoo, W. H. Smart, E. E. Bradley, F. L. English, Z. Decker, E. A. Davis baptized 2, W. S. Taylor, A. M. Baker, J. T. Riley, W. H. Prewit baptized 1, A. H. Herke baptized 1, J. M. Richards baptized 5, T. S. Hayton, J. C. Severine; Priests H. T. Curtis, H. E. Jones, W. B. Hillen, J. I. Young, M. A. Love; Teachers L. H. McCall, — Bullard, Richard Bird. Branch reports: Blendville 136; gain 11. Columbus 57. Webb City 177; gain 3. Weir City 94; gain 3. Pleasant View 134; gain by baptism 3, by letter 6. Loss by letter 1. Traverse 45. Fairland 46; loss 1. Maysville 82; gain 8. Bishop's agent's report: Balance last report $54.35; receipts $137.33; expenditures $152 50; balance in treasury $39.18. District treasurer reported balance in treasury $46.05. Both reports audited and found correct. E. A. Davis was elected president, and T. S. Hayton secretary and treasurer. The petition of Fairland branch was granted, and J. D. Kelley was ordained to office of elder. The time for holding our reunion was changed from September to August. It was decided that the district reunion be held beginning on Friday, August 10 on Cherry Creek, about two miles west of Sherwin Junction, on the S. L. & S. F. R. R. The next conference will be at Blendville, Missouri, to begin Friday before full moon in October.

EASTERN MICHIGAN.

Conference convened with Bay Port branch, June 9 and 10; J. J. Cornish was chosen to preside, A. Barr assistant, William Davis secretary. Branch reports: Bay Port 93, Port Huron 32, Bell River 15, St. Clair 26, Applegate 37, East Fremont 41, Huron Center 75, Flint 24, Five Lakes 72, Pigeon River 28, St. Thomas 37, Cass River 54, Black River 29, Evergreen 119, St. Gideon 51, Cash 36. Ministerial reports: Elders F. C. Smith, E. J. Goodenough baptized 2, William Davis baptized 2, Thomas Rawson, William Dowker, O. J. Hawn, J. J. Bailey baptized 4, A. Barr baptized 2; Priests W. H. Collins baptized 1, W. O. Harrison, G. H. Skinner, Charles Whitford, P. W. Surbrook, Otto Fetting, William Fetting, J. L Sweet, W. H. Hunter; Teacher William Hartnell. Bishop's agent's report: Total receipts, including amount on hand, $1,628.19; total expenditures $1,289.52; balance on hand $338.67. Audited and found correct. Bro. Frank Benedict was appointed a committee of one, with the right to select an assistant, to audit Bishop's agent's books, and report to each conference. Elder Andrew Barr was chosen district president, and William Davis secretary. The appointing of two days' meetings was left to the district president. A collection of $7.60 was taken for the purpose of purchasing a monument to mark the resting place of Elder Robert Davis. Elder A. Barr was sustained as Bishop's agent. Flint, Michigan, was chosen as the place for next conference. A vote of thanks was tendered the Saints and friends of Bay Port for their hospitality in caring for visitors. Preaching by J. A. Carpenter, F. C. Smith, Davis Smith, J. J. Cornish, and E. A. Goodwin. Adjourned to meet at call of president.

NODAWAY.

Conference of above district convened at Union church with Bedison branch, June 9 and 10; E. S. Fannon presiding, W. B. Torrance secretary. Ministry present and reporting: Seventy D. C. White and J. Arthur Davis; Elders C. P. Welsh, J. Hawley, Ole Madison, C. C. Christensen, William Woodhead, C. C. Nelson, R. K. Ross, and E. S. Fannon; Priests Andrew Jensen, R. Sorensen, J. C. Vaughn, R. F. Hill, and W. B. Torrance; Teachers K. C. Knudson, Hans Froyd, and J. Rowlett; Deacons J. Hansen, R. Nelson, and Thomas Ivie. Statistical reports of branches: Sweet Home 41, no change; Platte 96, no change; Bedison 42, loss 2; Rising Hope 13, loss 9; Ross Grove 43, loss 4. Total branch enrollment 235; loss to the district by death 2, letters not returned 15, gain by baptism 4, vote on evidence of membership 1; ordination, 1 deacon; 2 marriages. Bishop's agent received $366.47; paid out $414. Tent committee reported on hand $2.14, and was continued, consisting of district president R. K. Ross and Robert Nelson. The different branch presidents were continued as a committee to solicit means for tent. A friend tendered the use of a horse, to be known as a missionary horse. Bro. Ross knew of a buggy that could be had for $10. The tent expenses being $1.50, the printing of a thousand bills was $2.25; in all the amount would aggregate $15. These statements were followed by a motion ordering a collection to defray these expenses, and $9.76 was collected. District treasurer reported on hand 71 cents. The district Sunday school association made report through its superintendent and secretary, noting a gradual development. A statement was made by Bro. D. C. White concerning Bro. and Sr. E. C. Wildermuth, of Skidmore, desiring to become members of Ross Grove branch. After much questioning and discussion, it was moved that this matter be placed in the hands of the district secretary to correspond with the district which Bro. and Sr. Wildermuth belonged to. Recommendation of Platte branch that J. C. Vaughn be ordained to the office of elder, was considered; and by motion the recommendation was accepted and the brother's ordination provided for. Bro. C. P. Welsh suggested a district reunion this fall. It was then moved and carried that we hold a reunion of this district this fall at some place and time that shall be agreed upon. The district president and submissionary in charge were authorized to appoint time and place of holding reunion, and also empowered to appoint all other committees needful. The motion that was tabled at our last district conference, in regard to the ordination of Bro. Thomas A. Ivie to the office of elder, recommended by Bedison branch, was taken up and disposed

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of by ordering his ordination at this conference. Bro. E. S. Fannon was elected district president for ensuing quarter, W. B. Torrance secretary. Time and place of holding next district conference was left to the discretion of the district president. A recommendation from Ross Grove branch to ordain Bro. William T. Ross a deacon was considered, accepted, and ordered provided for. Preaching by D. C. White, J. A. Davis, and C. P. Welsh. At nine o'clock Sunday morning a spiritual prayer meeting was held, at the close of which the three brethren recommended for ordination were ordained. Four children were blessed.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened at Coldwater, Michigan, June 9 and 10; J. H. Lake chosen to preside; assisted by G. A. Smith, district president; Francis Granger, secretary; Sr. J. H. Royce assistant. Branches reporting: Hartford, Galien, Coldwater, Clear Lake, Buchanan, Grand Rapids, and Knox. Ministry reporting: Elders J. H. Lake, G. A. Smith, E. H. Durand, W. E Peak, E. K. Evans, B. Corless, William Reynolds, and S. W. L. Scott by letter, J. Most; Priests George Corless, J. Emerick, George Weston, S. Stroh by letter, John Shook; Teacher Hiram Corless; Deacon Joseph Shook by letter. S. Stroh, bishop's agent, reports as having received since last conference $587.49; balance on hand at last report $125.02; balance on hand $48 64. Samuel Stroh was ordained to the office of elder, Otto Story and William Shaub to the office of priest. Preaching by A. C. Barmore, C. Scott, J. H. Lake, and W. E. Peak. Monday forenoon was devoted to social service, and had a splendid meeting and enjoyed by all present. Adjourned to meet with the Galien Saints by call of district president.

DES MOINES.

Conference convened at Richland, Iowa, June 9; district president, J. W. Morgan, in the chair, D. M. Rudd, associate chairman; H. A. McCoy, secretary. Branches reporting: Clear Creek 19; no changes. Richland 85; no changes. What Cheer 28; baptized 1, removed by letter 1. Des Moines Valley 124; no changes. Perry 84; baptized 1. Boonsborough 64; baptized 2. Des Moines 146; baptized 1. Concord, first report, 36. Branches reporting: Des Moines, Des Moines Valley, Boonsboro, What Cheer, Clear Creek, Perry, Richland, and Concord. Ministry reporting: J. W. Morgan, W. C. Nirk, D. M. Rudd, Parley Batten, J. S. Roth, N. Stamm, M. H. Cook, W. H. Kephart, C. J. Peters, W. W. Owens, H. A. McCoy, Robert Barr, J. Waltenbaugh, G. W. Johnson, Fred Chandler. The report of the elders' court at Perry was received and the report referred to the Perry branch. The matter of disorganizing Newton branch was taken from the table and considered, and was left in the hands of the district president. The district president was instructed to visit Head Grove and Edenville branches and confer with the members, and then act as wisdom directs in regard to disorganizing them. District treasurer reported on hand $4 35. The secretary's bill for $5.45 was allowed and a collection of $2.68 was taken up, and the treasurer was ordered to pay the bill. The resolution passed at last conference relating to ministry reports was ordered expunged from the records; also resolution relating to revoking licenses by district conference and district president, subject to approval of district conference, was ordered expunged. Bishop's agent's report was read, referred to a committee to audit, and reported correct. W. C. Hidy and G. W. Johnson were appointed a committee to see about buying a new tent for the district, and branch presidents and the traveling ministry were appointed a committee to raise funds to pay for the tent. J. W. Morgan was elected treasurer of tent fund. The resolution to hold conference once in six months was rescinded, and it was moved to hold the next conference the first Saturday of the reunion, at Colfax. J. W. Morgan was elected district president, H. A. McCoy secretary and treasurer. W. C. Nirk was sustained as Bishop's agent. Preaching by D. M. Rudd, J. S. Roth, and J. F. McDowell.

Sunday School Associations.

NODAWAY.

District Sunday school association assembled in convention at two p. m. June 8, with Bedison school. District superintendent, Thomas A. Ivie, in the chair; W. B. Torrance secretary. A report from the program committee was called for, but did not materialize. District officials present and reporting were: T. A. Ivie, W. B. Torrance, and William T. Ross. Superintendents of schools: R. Lorensen, of Bedison, Ike Ross, of Pleasant Grove, and W. B. Torrance, of Platte. District treasurer reported, through Sr. McGuire, fifty cents on hand. Statistical reports of schools: Platte 34, Sweet Home 24, Bedison 40, Pleasant Hope 34. Moved that when this convention adjourns it does so to meet on Friday, at two p. m., before our next district conference, at the same place. The order of the next convention was left to the district superintendent. The district superintendent and E. S. Fannon were requested to give a talk on Sunday school work at the evening session, and that we have the reading and discussion of the "Echoes." It was moved and carried the Echoes be continued, and that the superintendent appoint the editors. Srs. Eliza Byergo and Annie Ivie were appointed editors.

DECATUR.

The above district Sunday school association met in convention at Lucas, Iowa, June 7 and 8; F. E. Cochran superintendent, Clement Malcor associate, J. P. Anderson secretary. Reports were received from thirteen schools, three being received too late to be read at the convention. There are fifteen schools in the district, two being newly organized. Reports received indicate a total enrollment for the district of about 1,200. There was a short prayer service, a Sunday school newspaper, a paper and discussion on "the library," and short talks by the district officers. The afternoon of June 8 was given to the Religio for their convention. A good spirit prevailed throughout. Adjourned to meet at call of district officers.

DES MOINES.

The Sunday school workers of Des Moines district met in convention at Richland Creek, June 8; Superintendent H. A. McCoy being in charge, Berry Richelson secretary. Reports from the following schools were read: Charter Oak, Des Moines Valley, Oskaloosa, Incline, Clear Creek, Des Moines, Head Grove, Grinnell, Perry Hope, Eden, Bonesboro, and What Cheer. Most of the schools show an increase in attendance, and the superintendent reports the organization of several new schools, which is good news to those who are heeding the admonition, "Feed my lambs." The matter of Sunday school libraries was presented by the secretary, and a communication read from the general librarian. Complying with her request, a district librarian was elected, Sr. Mattie Hughes being the choice. The treasurer's report shows the amount on hand last convention to have been $6.80; amount on hand June 8, $15.951. The question, "What good, if any, has the district association done your school?" was discussed by Sr. Mattie Hughes, H. A. McCoy, Elders C. E. Hand, J. F. McDowell, D. M. Rudd, and George Shimel. Adjourned to meet the day previous and at the same place as the next district conference.

GALLAND'S GROVE.

Association convened at Auburn, Iowa, June 1; J. M. Baker in the chair, Dora Young secretary pro tem. The following officers reported: J. M. Baker, superintendent; William McKim, assistant superintendent; Dora Young, librarian; and Lora Duckett, treasurer. Treasurer's report showed a balance of $11.99 on hand. Librarian's report showed that two schools had libraries. J. M. Baker resigned office of district superintendent and R. Wight was elected to fill the vacancy. Bill of $6 traveling expenses of William McKim was ordered paid. A pro rata assessment of $10 was ordered to be made by treasurer. Privilege of calling on treasurer for moneys to defray expenses, was given superintendents. Such bills are to be presented afterwards to the convention for ratification. Schools reporting: Dow City, Auburn, Benan, White Chapel, Union, Galland's Grove, Pilot Rock, and Salem. Harlan and Deloit reports received too late. Adjourned to Galland's Grove, Friday before next conference, at ten a. m.

Miscellaneous Department.

GRACELAND COLLEGE FUND.

There are at this date two hundred and thirty-eight subscription lists in the hands of Saints and helpers in the Lord's work, and from those who have thus far made report, it is encouraging to note that the effort to obtain the one thousand subscribers bids fair of success. May the Lord bless the workers, the donors, and the work. We have also quite a number of requests by mail from Saints, where no parties have gone with lists, to place their names among the subscribers. This is encouraging indeed, showing that each is striving to bear his or her part, whether the special solicitor calls or not.

The first to report his list filled is Elder Charles Derry, and instead of intimating that he was glad to have a hard task off of his hands, he asks us to send him another blank to be filled.

Well, the Lord be thanked for such helpers as that. Let us urge upon all the necessity of completing their lists within the next thirty days. If our collections are made within the next six months it will save several hundred dollars interest.

As ever, hopefully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, June 25.

APPOINTMENT OF BISHOP'S AGENTS.

To the Saints in Nova Scotia:—At the request of Bro. J. W. Dimmock, of Ardoise, Nova Scotia, to be relieved from the duties of Biship's agent for the district of Nova Scotia, and upon the recommendation of Bro. Dimmock and others in Nova Scotia, Bro. Robert Newcomb, of Delhaven, Nova Scotia, has been appointed Bishop's agent for said district of Nova Scotia for and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints.

Bro. Newcomb is well known to the Saints in Nova Scotia, and we earnestly hope and trust that they will give him material sympathy and support in the performance of the duties of this office, putting forth in every time of need a helping hand in order that the

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gospel may be preached in the providence, and the worthy poor cared for according to the wisdom manifest in the law of the Lord.

All tithes and offerings of the Saints in the said province or district of Nova Scotia should be sent to Bro. Robert Newcomb, at Delhaven, who will issue a receipt for all offerings of every description so placed in his hands. Remember the Lord helps those who make an effort to help his cause, and that all who put forth a hand to help move the cause of Zion will be strengthened and blessed in their efforts and finally receive the reward that belongs to the faithful doer of the word of life.

Ever confident in the full fruition of the promises made in Zion's behalf, I am,

Hopefully in the faith, yours,

E. L. KELLEY.

LAMONI, Iowa, June 19.

DISTRICT OF MONTANA.

The Saints in the Montana district of the Reorganized Church of Jesus Christ will please notice the change in the agency of the district by the death of Elder J. E. Reese, of Bozeman, Montana.

Bro. Reese was a worthy and faithful servant of the Master, and answered the call to the other side while striving for the truth here, and we miss him in the financial work as elsewhere. His son, Gomer Reese, of Anaconda, Montana, has been appointed Bishop's agent in his stead for the Montana district, by advice of the Montana conference, and we trust the Saints will give to the new agent their hearty support. Let each help, now the Master calls for workers, for it is but right to serve the Lord, and we will desire the reward of the welldoer by and by.

Remember the address of the new agent, Bro. Gomer Reese, and send him some help.

Hopefully working for the Master's cause,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, June 23.

COLLEGE CATALOGUES.

SPECIAL NOTICE.

We are sending out catalogues, and desire the coöperation of all friends of education. We call attention to the following items which we desire all to notice:—

We are sending catalogues to all the General Conference appointees, to their mission address when known, and to their home address when the former is unknown to us. Will the families, when the catalogues come in the absence of the missionaries, kindly forward the same to them, as this class of mail is not forwarded by the post office department without additional postage. Will not those of our friends where missionaries have been stopping, but have changed their address, please do likewise. The object of sending out these catalogues is to inform the representatives of the church abroad as to the progress and condition of the college, as well as to solicit students. Therefore, we earnestly solicit your coöperation in this way.

We desire to place our catalogues in the hands of as many young people as possible who are contemplating attending college. Therefore, you can aid us in another way, by sending us the names of young people whom you may meet or whom you may learn of in your travels who are interested, or the names of parents who have children who ought to become interested, so that we may send them our catalogues and announcements.

You can aid us in another way, by talking up the interests of Graceland College where there is opportunity of gaining a student. Many young people who go to college could be turned in our direction, if their attention were only called to the fact of there being a college in Lamoni, and its good qualities mentioned, and reasons given why it is as well to come here, and in many respects better than to go elsewhere.

You can help us in another way, by buying a scholarship of one or five years. These are transferable and good until used. We must have for the running expenses this year one hundred such scholarships, or their financial equivalent; we now have thirty-five; who will make one of the remaining sixty-five?

There is another way you can aid the college, and that is by being one of the thousand who are to pay twenty-five dollars each to liquidate the present indebtedness. Think of the church paying fifteen hundred dollars a year in interest, when you can pay the debt with your twenty-five dollars, should you be one of a thousand who shall each be ready when the Bishop shall announce that the one thousand subscribers have been received.

Then there is another way you can serve the interests of our college, by sending to our library, books of reference, history, travel, standard literature, etc. We now have twelve hundred volumes of books and pamphlets, and we hope soon to have several thousand. Why should we not have them? How many can you spare?

Yet another way by which you can be of use to the work. We now have a nice little museum of several hundred nice specimens, representing collections from several states of the union, Hawaii, Australia, Philippines and Central America. Let the traveling men and women of the church, especially, remember our museum, and we shall soon have a collection of which we need not be ashamed. Saints engaged locally, too, please do not feel that you are slighted in this invitation, for you are cordially invited to contribute of your possessions to build up the college museum.

There are many more ways in which the college can be helped. Some of these will suggest themselves to the thoughtful workers of the church, and they in turn can suggest them to the less thoughtful. A strong healthy sentiment in favor of the college is needed as much as anything, and to this every one can contribute if they will. Let us not talk of the mistake that was made in building the college prematurely, or of paying too much for a building, or of not putting the faculty on a ministerial basis, or of not employing teachers of our faith. Or if you do talk of these, remember that "Rome was not built in a day." The present Board, and the former ones, too, are in favor of making advancement along these lines just as rapidly as they can do so consistently and safely. When you are inclined to think that things in connection with the college work should be done differently, why not write to the Board of Trustees and tell them just how it is to be brought about. But don't withdraw your support thinking that when things get to going your way, you will help, but help anyhow, and then let your voice and influence be heard and felt making things go your way, or at least some way the best possible under the circumstances.

Yours for progress,

J. A. GUNSOLLEY,

In behalf of Board of Trustees.

GROVE MEETING.

Arlington Grove meeting, South Dakota, June 15, 1900. The Saints assembled at Bro. A. C. Stone's, at eleven o'clock, as per previous arrangement; called to order by Elder James Caffall. S. K. Sorensen acted as secretary. Meeting opened in due form. Elder Caffall briefly informed the Saints of the object in view of this meeting together, and it being too cool for meeting in the grove, he suggested that we hold service during the day in the house. Offered an address from Philppians 4:8. Adjourned to meet at three o'clock. Elder Caffall being the speaker at that hour, assisted by the writer. At the close of the service, the speaker announced the order of the meetings for the succeeding days as follows: At nine a. m. prayer service, at eleven preaching, and at three and eight p. m. preaching. Eleven services were held; two of which were for prayer and testimony, eight for preaching, and one for confirmation and administering of sacrament.

On account of rainy and cold weather the services were continued in the house, although a beautiful grove had already been provided with seats to accommodate those who would be there to listen to the sound of gospel, yet we felt not to complain, as the rain was indeed a great blessing to the famishing crops, many thousand acres are now beyond redemption. And while we rejoiced in the blessing of the Lord in that direction, we truly did also rejoice in the showers of blessing poured down upon us through our worthy brother, Elder Caffall, who spoke as one having authority. The prayer services were also inspiring and confirming; and very strengthening to the scattered Saints in the faith, who are scattered from forty to sixty miles apart.

The meetings were all well attended, considering the adverse atmosphere conditions. Sunday was a bright and beautiful day, and as a result, the house was not large enough to near accomodate all. At the close of the afternoon preaching service the whole congregation went to the water, where Elder Caffall buried three precious souls in the waters of baptism, one of whom was on the Sunday previous elected superintendent of the Latter Day Saints' Sunday school at Howard, South Dakota. He has for some time post done a good work for the church at Howard. Hope his usefulness may increase. On Sunday evening the house could not hold more than half of the congregation. The evening was devoted to an explanation of the laying on of hands by Elder Caffall, after which the three candidates who had been baptized, were confirmed. This was followed with the administration of the sacrament. Elder Caffall then announced meeting every night during the week, and twice on Sunday following, in the grove. This closed the series of meetings as previously announced, to the seeming interest and satisfaction of all. Our appropriate Hymn was sung, and benediction by the writer.

S. K. SORENSEN, Sec.

PASTORAL.

To the Southeastern Mission Saints:—To call attention to one or two pressing needs of the cause in this mission, I now address you.

First: To hold what vantage ground we have is very necessary, and will evince a loyalty and valiantness of a highly commendatory character; while to fail would be an evidence of unfitness to occupy as trusted servants of God and soldiers of the cross. Let each one, therefore, see to it that in precept and example, they do their part in holding the fort and repelling all the attacks of the enemy. Let us be united; let brotherly love continue; let harmony prevail. Let not jealously, evil speaking, or evil surmising, fault finding, harsh judging, or anything of a kindred nature have place in your hearts. Let the injunction: "Seek first to build up the kingdom of God, and to establish his righteousness," be heeded by all who profess faith in the latter-day work, then will Satan have no power to overthrow or destroy.

Second: It is desired to open up the work in new fields, and thus attack and defeat the enemy on his own ground. Here again is the old adage true," "In union there is strength." Will the Saints in all parts of the mission, and those who have friends living in the mission, and especially those who hold the priesthood and hold positions of trust in the church, please help in this work. How? did you ask? By writing to your friends, talking to them and to others, sending them literature, and in every laudable way creating an interest. Get out appointments, and if you are an officer, fill them; or if you are not an officer, go with your branch officers,

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and hold up their hands by your faith and prayers, and don't discourage them by refusing to recognize them in their calling because they are "home folks."

God can accomplish his work through any one who will be humble and true. And he will do so, no matter who does or does not recognize their worth. So don't wait for some missionary, or missionary in charge, apostle, high priest, or seventy to come along; but put your trust in God and go to work to do good, and thus glorify his name. You can not fail of some measure of success.

After a careful survey of the situation, I am unable to make a better arrangement of fields of labor than the following:—

Bro. M. L. Sory at and near Memphis, Tennessee.

Bro. C. L. Snow, Kentucky and Tennessee district, together with middle Tennessee and central Kentucky.

Brn. S. D. Allen and W. J. Booker, Florida.

Brn. D. E. Tucker, and W. L. Booker, southern Alabama, Mississippi, and eastern Louisanna.

Bro. James M. Scott, eastern Kentucky and Tennessee.

This arrangement, I believe, will give every part of the mission as good supply of labor as is possible with our limited number of men, and will reduce the expense for travel to the minimum. May abundant success crown the labors of each one, is my prayer. I trust, also, that the local force will assist all they can, and that they may be abundantly blessed in the same. May the grace of God, our Father, and our Lord Jesus Christ, abound with you all. Amen.

T. C. KELLEY.

Permanent address: Independence, Missouri.

PURYEAR, Tenn., June 22.

GENERAL CHURCH RECORDER'S NOTICE.

I again call the attention of those whom it may and should concern that from several districts the branch reports have not come into my hands up to this 12th day of June, some of which are long overdue, and I now give a summary of the situation throughout the church:—

The thirty-one branches on record as existing in the South Sea, or Society Islands, have not been corrected by reports of gains and losses since 1896, but I hope that progress is being made by the officers there toward perfecting their records, and with the purpose of supplying the General Recorder with full details of changes of all kinds.

The church in the Hawaiian Islands was reported up to December 31, 1899, as were also the branches in the Victoria district of Australia. The last reports of the branches in the Sydney district of New South Wales (Australia) brought their records up to March 31, 1899, those made during the past year not having arrived.

Bro. James Baty, clerk of Manchester district, England, sent reports up to December 31, 1898, but those for 1899 have not yet arrived.

The records of London, England, were brought up to March, 1900, and those of Sheffield district to December 31, 1899.

April 2, I received from Brn. Caton and Walton a summary of the Birmingham district, England, but no details of names and of birth and baptism have yet arrived, nor accounts of deaths and other losses during several years past. I am hoping that the brethren are doing faithful work toward soon supplying me with complete corrections.

Eastern Wales' branches have been corrected up to April 30, 1900, which is good, but Western Wales has not been properly reported for a long time.

In America nearly every district was brought up before my annual report was made to General Conference. For some cause September and February reports of Kewanee district did not arrive and have not yet.

The Central California district was to meet April 13, but the branch reports have not yet come to hand. Hope they will soon.

The May conferences appointed were: Alabama, Florida, Pottawattamie, Western Maine, Northern Nebraska, and Southern Nebraska, and the reports have already arrived from Pottawattamie and Northern Nebraska. The others are looked for.

Conferences have been appointed for June in the following districts: Chatham, London (Ont.), Mobile, Northeastern Illinois, Kewanee, Nauvoo, Southeastern Illinois, Decatur, Des Moines, Fremont, Galland's Grove, Little Sioux, Northeastern Kansas, Spring River, Eastern Maine, Eastern, Northern, and Southern districts, Michigan, Nodaway, Far West, Clinton, St. Louis, Northeast Missouri, Montana, Southwestern Texas, Northern Wisconsin, and Southern Wisconsin, being in all twenty-seven districts holding June sessions. That their officers will be prompt in sending reports forward is expected.

Some conferences adjourned to meet "on call," and the following have either published no notices yet or their dates are unknown, namely: Eastern Colorado, Indiana Southern, Massachusetts, Central Nebraska, Oklahoma, Pittsburg, Philadelphia, and Northwestern Texas.

July conferences are to be held by Kentucky and Tennessee, Southern Missouri, Central Texas, and Northeastern Texas and Choctaw.

August conferences are: Pottawattamie, Northwestern Kansas, New York, Ohio, West Virginia.

September conferences appointed: Eastern Iowa, Independence, and Northern California.

October conferences: Central and Southern California districts, and Kirtland, Ohio.

The Nevada conference adjourned to meet in November.

I again urge promptness in copying upon the district records the names and items and the forwarding of the reports to me, according to the provision in the "Rules of Order," sections 173, 174.

Upon the subject of district records my idea is that a complete and perfect record of every branch within its bounds should be kept by each district, for the use and satisfaction of district officers, and also in order that district clerks may see that imperfect reports when presented shall be corrected before being sent to the General Records. Where this is done and district clerks are faithful and zealous, very much aid is given in perfecting the General Records. The district secretaries are upon the ground, so to speak, and can see to details that the General Recorder cannot attend to, or if he tries to do it he may be ignored, or he is too far away to accomplish the work needed to be done among local records. There are repeated contradictions arising in regard to birth dates and places, baptism dates and places, and as to who baptized and confirmed, and as to ordination items, and other facts and details, hence each district needs a live and active district recorder to keep reports and records well in hand; and in this there is a great lack in the church, only a portion of the districts having any record of names and items, at least in an "up-to-date" manner, such as will aid those who need information, district presidents, the General Recorder, and others.

Respectfully submitted for consideration,

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, June 13, 1900. 25-2t

CONFERENCE NOTICES.

Northeast Texas and Choctaw Nation district conference will convene at Manchester, Texas, July 28. Come all who can, and assist in the Master's duty, remembering that they who labor will be blessed. The work of the past is commendable, so let us try to keep the good work moving along. Let all the branches report, not only by letter but by delegates. The district Sunday school delegates will meet on the 27th, so come prepared to assist in this important feature of the work also. "Come, let us reason together," and surely the Lord will bless us the more abundantly.

EARL D. BAILEY, Pres.
J. COLE MOXON, Sec.

BORN.

CRAWFORD.—Lorin Lonzo, son of Bro. and Sr. R. E. Crawford, born March 31, 1900, at Kirk, Colorado; blessed June 17, by Elder E. D. Bullard.

MARTIN.—To Mrs. Martha and Andrew Martin, of Strawberry Point, Iowa, on November 9, 1896, a son; blessed June 19, 1900, by Elder J. B. Sutton and named Nelson Perry. And on September 24, 1898, a son; blessed and named Henry Jay.

SUTHERLAND.—I blessed two babies on Sunday, June 10, 1900, daughter and son of Bro. and Sr. W. R. Sutherland: Caroline Christiana, born June 27, 1899, and Hyrum, born June 20, 1897, Custer, South Dakota.

W. H. WALLING.

MARRIED

KNOWLTON—TURNER.—Mr. A. E. Knowlton and Sr. Anna M. Turner were united in marriage at Hines, Iowa, March 20, 1900, by Priest Jacob Waltenbaugh.

MCBIRNIE—RISK.—At Boonesboro, Iowa, May 22, 1900, Mr. Robert McBirnie to Miss Minnie Risk. Elder J. S. Roth officiating.

PRATHER—WALLS.—At Grinnell, Iowa, May 29, 1900, Bro. Charles Prather to Sr. Ella E. Walls. The presents were valuable and numerous. Elder J. S. Roth said the words that made them one.

EMMERSON—KILTS.—At Tacoma, Washington, June 8, 1900, Bro. William E. Emmerson, of Eatonville, Washington, to Sr. Elizabeth M. Kilts, of Magnolia, Iowa. Rev. W. G. Olinger officiating.

DIED.

BROWN.—Bro. George Brown was born in Perth county, Ontario, October 12, 1846; died in St. Joseph, Missouri, June 18, 1900, aged 53 years, 8 months, and 6 days. On June 3, 1874, he married Miss Mary A. Gray, and to them were born three sons and six daughters, all of whom are living. They removed to Lamoni, Iowa, in 1890, and after that lived in Ringgold county, thence removing into Missouri, south of Lamoni, three years ago. He became deranged in mind and had to be placed in an asylum. He endured great mental suffering, and his family could not be with him even in the hour of his departure. The burdened wife and mother almost falls beneath the blow. Several of the children are small, and their circumstances such as to call for the deepest sympathy of all who know the situation. Three daughters are married, the other six are at home, one son being just twenty-one. Bro. and Sr. Brown united with the church June 24, 1878. He was ordained a priest and labored in Canada and in Iowa in branch work. He was of a strong nature, and very determined in his ways, but was honest in his dealings, and had a fine reputation, until the malady gradually overcame him and destroyed his mind, and finally his life. He was brought to Lamoni for burial, Bro. H. A. Stebbins being called upon to preach the sermon. Bro. William Anderson assisted in the service. May the Lord kindly give strength to the mourning, and direct their ways into lasting good.

JONES.—Elder David M. Jones was born February 12, 1815, in Cwm Clydach, Llangyfelach, South Wales; died June 11, 1900, at Bevier, Missouri. Services were conducted by Elder F. T. Mussell, assisted by Rev. T. D. Rhys, of the Congregational Church.

PAYNE.—Minie Ethel, youngest child of Bro. and Sr. S. D. Payne was born February 18, 1899, and died March 16, 1900. Funeral services in charge of Gottlieb Keller, assisted by Bro. A. W. Easterday.

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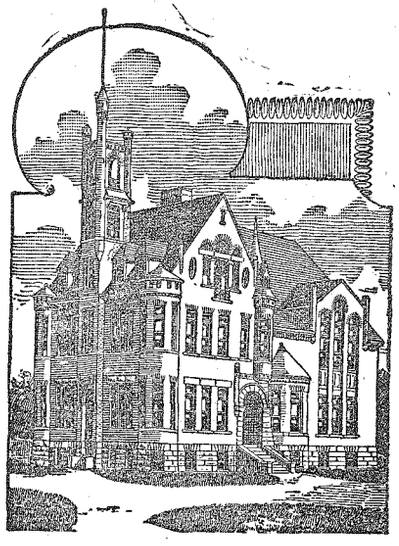

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Two Boxes of Quit-to-bac Cured Him.

KIEL, Oklahoma, March 29, 1900.

Bro. Ordway:—I have been enabled to quit tobacco after the use of two boxes of your antidote, (Quit-to-back.) I have used tobacco for thirty years and both chewed and smoked plug tobacco.
L. S. STALEY.

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

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CRADLE OF RACE IN YUCATAN.

Archæologists just have returned from Yucatan with accounts of new discoveries about that most marvelous of all native tribes in North or South America, the Maya of Yucatan. Archæologists have been studying, investigating, and exploring for a hundred years and more to find out the history of these strange folk, who care little for the world outside their own dwelling place, or that they are perhaps the oldest of the peoples now living on the earth.

Students from France, Germany, Spain, England, and the United States, not to mention New Mexico, where the government has done much work, have sought to discover the meaning of the picture writings, bas reliefs, the sculpture, and the architecture which are the relics of the Mayas of olden time, and to connect this distant past and its imposing civilization with the rude simplicity of today. Students agree that the Maya of today is of the same race as the ancient Maya, for when the Spaniard discovered him four hundred years ago he had written books in which he used the same characters that the old sculptors used in decorating the walls of the ancient palaces and temples.

Priests burned up the books because of their heathen authorship, and now only the ruins of the ornamental walls remain. The Maya of today does not know the meaning of the carvings of his ancestors, or, if he knows, he will not tell, and so the man of science guesses and tries again and keeps a-guessing. In time he will succeed.

CRADLE OF THE RACE.

Then, if the Brooklyn savant, Dr. Augustus LePlongeon, is right, and the doctor has spent twelve years in Yucatan studying the Maya language and digging among the ruins, where he has made some famous "finds," Yucatan will have a claim to call itself the cradle of the race. The doctor says the Mayas are the oldest race living. Their history, he says, goes back beyond that of Egypt or of China; they had the original Isis and Osiris and the original Sphinx; they had a highly developed language before Sanscrit had been heard of—words of which were seen on the walls of Nebuchadnezzar's palace, and were also used by Jesus when nailed to the cross. They lived in splendor long before and long after that strange land—the Land of Mu, which Plato called Atlantis—sank below the waters to become the bottom of the sea.

Among other English writers who have studied the Mayas are John L. Stevens, one of the great travelers of the century; J. A. Maudslay, the result of whose seven years' work appears in the archæological section of the splendid Biologia Centrali-Americana; Professor Cyrus Thomas of the Smithsonian Institution; Dr. D. G. Brinton of the University of Pennsylvania, who has done brilliant work in deciphering Maya inscriptions; and Dr. William H. Holmes, curator of the Department of Anthropology in the Field Columbian Museum. Professor Putnam of the Museum of Natural History in New York is now arranging in the new wing of the museum what is by far the best collection of reproductions of Maya architecture, carvings, and inscriptions in the world.

YUCATAN BORN FROM THE SEA.

Dr. Holmes, who has been to Yucatan recently, gives a good general description of the country and of the Mayas of today. He says: "We are told by the early Greek historians that a broad continent known as Atlantis once spread out over what is now the middle Atlantic Ocean; that this land was inhabited by a vigorous and cultured race of people who carried their arms eastward to the farthest limits of the Mediterranean, and that the Greek gods, righteously angered by these encroachments, retaliated by sending Atlantis to the bottom of the sea. It has been a favorite theory with many students that the American races came from this source, inheriting therefrom the germs of that strange culture now represented by so many ruined cities.

"Whatever may be the truth as to the disappearance of one continent, it is a curious fact that another land has risen from a watery bed. We are able clearly to show by the aid of geology that a large block of terra firma now known as Yucatan is a new-born realm. The massive beds of limestone of which the peninsula is formed contain and are largely made up of the marine forms of life now flourishing along the shores, possibly bringing the date of the elevation of Yucatan down somewhat near that of the reputed sinking of Atlantis some 11,000 or 12,000 years ago, or not far from the period that witnessed the oscillations attending the close of the glacial period.

"Though soil has gradually formed on the rocky plains, and dense forests have overspread all, there is everywhere present, especially in the dry season, the suggestion of a waterless and forbidding desert. But a strange thing has happened to fit this land for habitation. As time passed by the roofs of the underground streams were perforated in places by the process of disintegration, and, caving in, formed yawning sinks, in the bottom of which were pools of sparkling water. From these unique reservoirs the ancient inhabitants obtained almost their entire water supply."

DWINDLING OF MAYA TRIBE.

When the Spaniard came the many tribes of Yucatan were at war, but they united against the invader and would have kept him off that part of the earth had it not been for his gun and horse. It is said that at the time of the invasion the Maya tribes numbered two million persons. They were all over Yucatan and reached out to the south and west. Today there are fewer than five hundred thousand, probably, of whom two hundred and fifty thousand still speak pure Maya. In the northern part of the peninsula there is now a half Maya, half Spanish race; but in the interior the tribes are today as free as they were 400 years ago. These hold to the temples of their ancestors, and defy all comers, white or red, or half and half.

Physically they are short, sturdy, and dark, with the general character-

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istics of red men. They have two stories of their origin—one that they came over the ocean, or through it, ages ago, with their hero god Itzamna, and another that they came from the west with a warrior god, also a hero.

There are few language ties between the Mayas and the Aztecs or other Mexican peoples. In culture they stood at the head of all the American tribes; though still barbarous, they were on the threshold of civilization. They were the only people on the Western continent to use a phonetic system of writing. They made paper of maguey, and three of their books—all that are known to have escaped the burning desire of the priests—are now in European libraries, and show advanced skill in pictographic and glyptic writing, as well as a fertile imagination.

Their calendar system was highly developed and accurate. Von Humboldt thought it must have been borrowed from the far East, but Dr. Brinton believes the Mayas worked it out for themselves. The language is guttural. It is more like English than any other American tongue.

Their religion was less cruel than that of the Aztecs, as they had little to do with human sacrifices. Their priests were intelligent and powerful. They were good farmers, good navigators, and understood trade. They were clever workers in wood, stone, and clay. They did not have native minerals, but obtained copper, silver, and gold from foreign parts. Their pottery was the best in America, and they wove flax so fine the Spaniards mistook it for silk.

MAYA ARCHITECTURE.

"Maya architecture," says Dr. Holmes, "with its associated sculpture and painting, constitutes the best remaining index of the achievements of the race. The seventy thousand square miles of the Maya territory are so dotted with the ruins of towns and villages that the traveler is seldom out of sight of some mound or pyramid or other massive structure. The preservation of these remains is wonderful, considering the four hundred years of decay and destruction through which they have passed. There is hardly a village or town on the peninsula of Yucatan that is not built in some part of materials derived from ancient structures. Yet the work of demolition still goes on, and presently, unless the Mexican government takes adequate measures to preserve them, the traces of the race and its strange art will exist only in books.

The question as to the purpose of the many buildings now going to decay in the Maya province has come up again and again and still remains imperfectly answered. In the main they were devoted to religious purposes. The Spaniards saw many of the Maya rites. Their most important buildings were devoted to the gods and to the priesthood. There are temples and shrines in almost every group of ruins. It is evident these were unfitted for the ordinary purposes of dwelling, assembly, or defense. They are so solid in construction and overloaded with mythological embellishment as to be inconsistent with the requirements of ordinary secular uses. The ordinary dwelling houses, being of wood and thatch, have disappeared, but were probably like those the Mayas use today.

STRANGE SUPERSTITIONS.

Mrs. Le Plongeon, who accompanied her husband during his years of exploration, says: "The Mayas are more superstitious now than they were five hundred years ago, for, added to their own queer notions, they have a vast store of strange fancies imported by the Spanish conquerors. Many of the native ideas are of great antiquity, such as the belief in metempsychosis and metamorphosis. They hesitate before killing the most venomous reptile if found in or near the old palaces or temples left by their ancestors. Urge them to destroy a viper near those deserted halls and they say: 'Ah, no, it belongs to Xlab-pak Yum (lord of the old walls), whose spirit roams here.' It would be like killing father and mother, a crime not known among the Mayas, who revere their parents with filial piety.

"They show respect to elders, too, never contradicting them directly. 'So says my elder,' are the Maya's words, and he does not dispute. When questioned about the old ruined cities he says the alux or dwarfs built them, and declares the pixan, the souls of those dwarfs, haunt their houses at night, coming in whether the doors are open or not. These alux correspond to the 'little people' of Ireland. They disturb tired laborers by shaking their hammocks, they lash those who sleep too heavily, they throw stones, and they whistle. They have enormous appetites and are great thieves.

"Another spook is Xtabai, a wicked, deceitful phantom that haunts highways at night. It appears as a beautiful woman, always combing her luxuriant hair with a comb known as 'the comb of Xtabai.' She is likely to run away at one's approach, but if a lovesick laddie does succeed in clasping her in his arms she changes into a sack of thorns that rests on two ducks' feet. After hugging this bag the youth always has a fever. Balam, the god of agriculture, is another trouble to the Maya mind. He has whiskers, walks in the air, and, like the alux, he whistles. He must have the first of all the crops. He likes pies made with a crust of corn, stuffed with chicken, and loaded with red pepper—a sort of tomale. The Maya farmer puts a pie at each corner of his field, soaks three of them in balche liquor, and leaves one rumless, in case a teetotaler should chance along. This balche is made of balche bark soaked in honey and water. It is strong stuff. The Mayas use it at all their feasts and ceremonies.

THEIR MEDICINE MEN.

"When they are sick they try herbs; if these fail, they call an Indian doctor, who proceeds to discover who has bewitched the patient. He thinks he can do it if the good folk of the house will give to him all he can eat and drink for three days and will let him have plenty of sleep. On the third day he pours in balche until he rolls over. When he comes to he fusses round under the patient's hammock and produces some sort of small doll, the cause of the disease. Then he takes his fee and the naughty doll and departs. If the patient recovers the medicine man is great. If the patient dies—that was the divine decree, with which the medicine man could not have anything to do."

Dr. Le Plongeon says:—

"It is well to notice that, like all the Maya authors who have described the awful cataclysms that caused the submergence of the 'Land of Mu' (Atlantis), Proclus mentions the existence of ten countries or islands, as Plato did. Can this be a mere coincidence or was it actual geographical knowledge on the part of these writers?

"Inquiries are often made as to the causes that led to the interruption of the communications between the inhabitants of the western continent and the dwellers on the coasts of the Mediterranean after they had been renewed by the Carthaginians. It is evident that the mud spoken of by the Egyptian priests had settled in the course of centuries and that the seaweeds mentioned by Hamilco had ceased to be a barrier sufficient to impede the passage, since the Carthaginians reached the shores of Yucatan at least 500 years before the Christian era."—*Chicago Tribune.*

TO THE DEAF.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, JULY 4, 1900. NO. 27.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JULY 4, 1900.

A PLEA FOR GRACELAND.

The year 1899 was a record breaker in many ways. It was a remarkable year in the number and size of donations made to educational institutions. The year 1900 promises to be fully as noteworthy in this respect, as is shown by the following extract from one of the daily papers:—

It is already apparent from the record of the first half of the year that the total donations for 1900 will equal, if they do not exceed, the large and unprecedented aggregate of 1899. The total thus far reported, contributed in sums of $100,000 and upwards, is $14,734,000. The smaller sums will swell this total to nearly $20,000,000. Selecting only the larger amounts, institutions of education have been benefited as follows this year: Washington University, $5,000,000; Cooper Union, $800,000; University of Chicago, $713,000; Harvard College, $356,000; University of Topeka (Kas.), $250,000; Vanderbilt University, $250,000; Columbia College (Rochester, N. Y.), Mechanics' Institute, and Washington and Lee University, $200,000 each. St. Paul's School (Long Island), Newton (Mass.) Theological Seminary, Yale College, and Bowdoin College, $150,000 each; Brown University, $125,000; New York University, Wellesley College, Keuka College, and Barnard College, $100,000 each. Libraries have been assisted as follows: Pittsburg, Pa., $3,600,000; Newport, R. I., $900,000; and Evanston, Ill., Charleston, S. C., Elizabeth, N. J., and Conway, Mass., $100,00 each. The fine art institutions have not been forgotten. The Buffalo Art Gallery has received $300,000; the Chicago Art Institute, $300,000; and the Boston Museum of Fine Arts, $140,000.

Nine-tenths of these sums have been given outright by donors while living, who will thus be enabled to see that their generosity is not misapplied by the beneficiaries. They will also have the satisfaction of knowing that their munificence cannot be prejudiced by the litigation of heirs or the uncertainty of wills. In spite of the pessimists, this is a generous old world.—*Chicago Tribune, May, 31, 1900.*

Since the publication of the above a number of magnificent donations have been made to various colleges and universities.

It is hardly to be expected that Graceland will be fortunate enough to receive any such endowments as are recorded in the foregoing. We wish, however, to call the attention of our people to the manner in which some of the schools of our country are being supported by sympathizers and friends. Surely our people have not less interest than others.

The needs of our church school are many. We need better equipment. We need additions to our collections of books, specimens, etc. "Every little helps," says the old adage. The "littles" help not alone in a material way, but by reason of the encouragement offered to those who are in charge when they realize on the receipt of the littles that the sympathy and moral support of the donors are extended to the school.

In the way of financial support, we are confident that our people can do more than they have. There is no better way, no nobler way, of endearing one's name to posterity than by forever associating that name with some institution of learning by liberally and generously endowing the whole or a part of it with means sufficient to guarantee its permanency. While this church has comparatively few wealthy men, as the world goes, we have a number who are amply able to endow chairs in Graceland.

For instance: Let us suppose some earnest Saint desires to aid Graceland in a permanent way, and is desirous of having his name associated with the school as a benefactor. If he be not able to give the school enough to place it at once on an independent financial footing, he could endow a chair, say a chair of mathematics, a chair of Greek, or a chair of history. He would do this by giving a sum of money large enough so that when invested it would yield an income sufficient to pay a professor of mathematics, Greek, or history. This chair could be called in honor of the endower. If his name be Jones, the chair could be called the "Jones chair of mathematics," etc. Thus would his name be always remembered, generation after generation, and he be called blessed.

Two, or three, or several could combine forces to endow one chair, or one man could endow several. Surely there is no better way of endearing your name to posterity.

Many are making noble sacrifices for Graceland, and many others will. Will you be among that number?

LYNCHING AND THE NEGRO.

It is pleasing to note the stand the southern editors are taking against the horrible practice of lynching. Of late quite a number of editors throughout the South have placed themselves on record as opposing the practice; even in the case of negroes. The South has always been merciless on the criminal negro, and many of the colored race have been swung into the air by ruthless mobs, when the offense committed was but trivial.

We believe that the racial hatred is growing less in the South; and with a loosening of the tense strain has come a better sense of justice which impels the people to await the somewhat slow but usually sure action of the law.

One of the most potent factors in the eradication of race troubles has been, is, and will be, the educational elevation of the colored race. With improved mental powers comes a clearer and keener sense of moral obligations. The effect of civil education upon the negro will be to lift his race up to a plane near that occupied by the white race.

The superstitious negro is naturally devout. Remove his superstition by educating him, and his nature will turn him towards religion. To educate him, then, means to Christianize him.

Booker T. Washington has done a noble work, and who can say but what to his efforts the credit is largely due for the improved condition of the negro in the South.

To be sure, not only negroes are lynched in the South, and lynching is not confined to the South. The lawless practice is far too prevalent among us, and it is to be hoped that every year will see less of it. The press of the South can do much towards suppressing it, and more of the Southern editors should "fall in line" and lend their influence against it.

"Vengeance is mine, saith the Lord," we should abide his time.

"NOT HUSBANDS ENOUGH."

It appears that Utah is unique in several ways. In the *Salt Lake Tribune*, for June 12, 1900, in a report of a conference of the Y. L. M. I. A., occurs the following:—

Miss Sarah Eddington and Mrs. Maria Y. Dougal made brief remarks to the young ladies, congratulating them upon the progress they have made and are making in their improvement work. Mrs. Dougall said that marriageable girls are so much more numerous than marriageable young men, that a good many of the girls must necessarily remain single, and so she advised them to fit themselves for the missionary field, saying she was confident that women could preach the gospel as forcefully and as logically as their brothers.

For some time past there have been telegrams in various papers something like the following:—

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A carload of girls, converted to "Mormonism," passed through Denver today en route to Utah. They were in charge of a deacon and his wife. They came from Missouri, Illinois, and other states.

Dispatches similar to this, have come from various places. The *Deseret News* comments editorially on these reports, under the caption, "An absurd Dispatch," and ridicules the idea of there being girls in carload lots sent to Utah. Among the reasons presented for pronouncing the news absurd, the *News* presents this:—

One fact ought to be known, as it would furnish a sufficient refutation of such stories as that wired from Denver. That is, there are hosts of marriageable girls and women in Utah who are single, and apparently have no opportunities of entering the matrimonial state. It is something that is greatly deplored by thoughtful people anxious for the general welfare. There is not a town or settlement in Utah without a large number of young women, capable of marriage, who seem to have no present chance to become wives and mothers, for which nature has designed them. There is a backwardness on the part of many men, young and old, to embark on the sea of matrimony. Whether it is for fear of the expense which accompanies family responsibilities in these extravagant times, or for other causes, is not explained, but the condition exists and it is one that gives reason for serious reflection.

From the foregoing quotations it seems that Utah is confronted with a condition that exists in very few if any other places. In this country the number of females has usually been slightly smaller than the number of males, except possibly immediately following great wars. It will be interesting to watch the census returns to see what the true conditions are. The idea seems to be somewhat prevalent among our Utah religionists that there is an urgent need for husbands. Of course the girls must get married; and if there are not men to marry them, what next? The Salt Lake people (the men) have wonderfully broad ideas on matrimony, and they will probably solve the problem some way.

THE FOURTH.

One hundred and twenty-four times has the return of this day been hailed with joy by the American people. One hundred and twenty-four years have we existed as a government.

The progress and condition of this government is of special interest to Latter Day Saints, both because this work had its incipiency here, and because we as a people believe the Divine Ruler has had a special watch-care over the nation. Our optimism will not permit us to believe otherwise than that both our nation and our church is guarded by an all-powerful King, and that the ultimate outcome will be the complete fulfillment of prophecy and the triumph of truth and righteousness.

The developments of the times are rapid and significant, and indicate that the time so long predicted is here,—the hastening time. To us the confusion and tumult is not mysterious. To us they are signs of the times, and speak in clear tones of the truth and strength of the words and laws of our Master.

And on this, the birthday of our nation, we are thankful for peace divine and a strong faith in the ultimate success of all things good. May the right be speeded by our Supreme Ruler!

ENCOURAGING CONFERENCES.

From all directions come tidings of joy. Conferences are being held in many districts, and the almost invariable report in each case is, "One of the best we ever had." That such is the case argues strongly that among the Saints there is unity. With unity come strength and peace; with peace after tumult comes progress substantial. Long have we been admonished to occupy higher grounds. Surely the good reports from the gatherings indicate that the Saints are heeding the admonition.

Unity is the keynote of peace and success. Illy can we afford to destroy our peace and prospects for success by harshness and ill feeling. Too much is at stake! We cannot afford to lose the peace and influence of the Comforter by jangling and quarreling.

We believe that if the cause for dissension among the Saints is sought for, if the conditions and results are carefully analyzed, we believe that the cause in nearly every case will be found to be a species of selfishness. Think of it, Saints, and see if we are not right. Paul says:—

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things.—1 Cor. 13: 4–7.

Is not then *charity* a perfect antonym for *selfishness?* What would tend more towards the harmony in a conference or gathering than for each to be actuated by charity? Our conferences are becoming more harmonious and peaceful. Difficulties and obstacles which seemed calculated to cause dissolution have been overcome with scarcely a jar, and peace has prevailed. Truly we have some charity; let us have more, and let joy and harmony continue to dominate at our gathering.

We are thankful for the good reports from all parts.

EXTRACTS FROM LETTERS.

Bro. T. W. Williams, writes from Los Angeles, California, June 19, announcing the reunion to be held there in August next. (See Miscellaneous Department.) After making quite a plea in behalf of the sisters, he adds:—

Church prospects are good here, and we anticipate a prosperous year. Brn. Harris, Holt, and Dana are yet with us, but are preparing to go to their missions. We expect Brn. Chatburn, Anderson, Smith, and Burton shortly.

Bro. W. S. Taylor, says in a letter from Sherwin Junction, Kansas, June 24:—

Bro. T. S. Hayton was with us lately, preaching for us. He baptized three into the fold.

Bro. T. C. Kelley, writing from Sedalia, Ky., under date of June 22, says:—

It is a hard time to do mission work here, as there has been so much rain that farmers are behind with their work and are too busy to go to church except Sundays. Prospects as to the work are not very flattering, so for as I can see; yet we hope to accomplish some good this season.

E. B. and E. L. Anderson, writing from Bermidji, Minn., June 25, say:—

There are now somewhere between thirty and forty members of the Reorganized Church of Latter Day Saints in this region of country. And we have tried not to leave our religion but to take it with us wherever go. We first started a little home Sunday school; and afterwards, when we were given permission to use the schoolhouse we organized a union Sunday school, last winter, which is still in progress. We use the *Quarterlies*, and think them just right. We have prayer meeting immediately after Sunday school whenever it is possible. The young people are trying to help all they can, which makes it encouraging. We would like to be organized into a branch if it is the Lord's will.

EDITORIAL ITEMS.

The Graceland College catalogues are now ready for distribution, and the college board has sent out many of them. Those who desire them, and especially those who think of attending school next school year should write to Secretary I. W. Allender. Send the names of those who are expecting to go to college soon.

Considerable notice is given in some papers to the Sanford religious movement. Mr. Sanford has a temple at Lisbon, Me., according to the Kansas City *World*, where prayers are continuously offered up. He advocates a system of faith cure, and has taken a number of converts from Kansas City, several school-teachers among them.

Our readers will be glad to learn that the work on the third volume of history is progressing rapidly. Over 600 pages are already set.

We have received a pamphlet entitled, "Christianity vs. Mormonism. An acceptance of the Challenges of Josephite Mormonism. Indorsements of Clark Braden by Church Papers, Church Boards, Churches, Colleges, and Preachers." He gives a number of indorsements, none dated, evidently taken from indorsements received when in better standing than now,

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Original Articles.

MYTHS OF THE NEW WORLD.—NO. 12.

BY WILLIAM WOODHEAD.

REVIEW.

Thus we see that by following men who are or have been engaged in a number of modern researches made in different fields of thought, we find a score or more of converging lines of light turned on man's primitive condition in the New World. We have but touched a few points. We can see, however, that when the Book of Mormon was first offered to the world as a true and authentic history of America, or certain parts of it, that at that time some of its statements looked to be incredible and altogether out of joint with what the public mind had settled on with reference to prehistoric America. The chances were then, in the 'twenties, a hundred to one against it in some of its statements. But every day, Nadaillac says, some of the old theories are getting upset. Yes, sir! "What had appeared to be the best founded conclusions" are from day to day being swept away.

This process of reconstructing the past is in effect putting that book on trial; but if the reader will only notice, it escapes condemnation almost every time. It fares a good deal better with scientists than it does with the preachers! How is this to be accounted for, only upon the hypothesis that it was written by an eyewitness of what is related? How comes it that men who made American antiquities a study should have to change their "conclusions" from time to time as discoveries are made, while the man who wrote that book is confirmed by these same discoveries in some of his broadest and wildest statements? Is that an evidence of fraud, or a true narrative—which?

Oliver Cowdery and Joseph Smith could not have done that well—you neither. Its author starts primitive man in Central America, the antiquities of which are older than Mexico or Peru. Here science and the Book of Mormon join hands, and that is a good point for its true authenticity. That first era (the Colhuas) came to an end, the myths say, nine or ten centuries B. C. According to the Book of Mormon that first era (the Jaredite) ended about six centuries B. C.

The South American colony landed on the Pacific coast. The first traces of them are in the Titicaca region and to the southward. Four brothers located at Cuzco, and were directed there in the first settlement by a miraculous golden branch, or rod, or wedge. The youngest of these brothers, in most of the myths, became the first ruler in Peru.

In the Book of Mormon, Nephi located a colony at Nephi, and became the first king there. He was soon followed up by his brothers, and war followed. This city of Nephi became the center of civilization for several centuries; first for the Nephites, and afterward for the Lamanites. They built roads leading from city to city; that is what the record says. These roads, then, will point to Nephi, which was the "chief city." (Alma 21:24.)

Four great roads lead into Cuzco; one from each one of the four divisions of the empire. (Prescott's Conquest of Peru, vol. 1, book 1, chap. 2, p. 52.) Two of these roads went northward and two southward. One of them passed over the grand plateau northward to Quito; a second went down to the coast, and then northward along the lowlands, on the borders of the ocean; a third went down southward into Chili; a fourth went southeast, past the Titicaca region, to Potosi, in Southern Bolivia. These roads point to Cuzco as a center of civilization. So the roads point to Nephi, the "chief city." The four brothers were at Nephi, or in its neighborhood; and the four brothers were at Cuzco. In the myths they came to Cuzco from the south or southeast. In the Book of Mormon they made two journeys before they reached Nephi. Nephi, likely, is Cuzco. Cuzco was built on the ruins of an old city, and that gave it its name, "coscos," or Cuzco. The old city was Nephi, and the new one Cuzco.

The four brother myth is found with almost every tribe in South America. They trace their pedigree back to those four men. In Central and North America the native tribes trace back their pedigree to four or eight ancestors, thus declaring the unity of the race.

The Aztecs trace back their pedigree to eight ancestors, who were led by a "prince," who had four sons. This we see points out Lehi and his four sons, and the four brothers.

The Toltecs trace their pedigree sometimes to eight ancestors, and sometimes to four, and then again they speak of seven families.

The Chiapenese also speak of seven families from the tower of Babel.

The Toltecs, Chichimecs, and Aztecs say they came from Tulan, Tlapallan, and Aztlan. These are said to be one and the same place. This distant Orient was in the east, "over the sea."

A person who is called Quetzalcoatl came also from Tulan to preach to the Toltecs. There has been a great deal of speculation as to who this person could be. He was white, with a long beard, and dressed in a long white robe; his teachings are said to have been pure and elevating—"the purest Christianity." This person was high priest at Tulan (the distant Orient); he was born of a virgin "over there." He was crucified; was the creator.

Now, dear reader, cannot you see who they are trying to tell you about? Some Christian minister thought this must be St. Thomas, who came across from India to Central America, and became a Christian missionary to the ancient Toltecs. But that won't do. St. Thomas was not born of a virgin; he was not creator, nor crucified. This myth of Quetzalcoatl will not fit any other person than our Lord, and it will just fit him. Tulan, then, is identified as the country where our Lord was born, thus confirming the Book of Mormon story of Christ's ministry to the Nephites, and that the ancestors of the natives came from Jerusalem.

The Mayas are traced to the northern part of South America. The "Empire of Mayax" started down there; and grew like a "tree," extending its dominions up through Central America into Yucatan. This is where the people of Zarahemla were found by Mosiah, in the northern part of South America. This appears from the reading of the narrative. They were located on the river Sidon. This Sidon was a "great river." It ran from south to north, and the line between the country called Nephi and the country called Zarahemla passed by the head of this river. This, then, takes us southward to a watershed, with a water basin leaning to the north. The physical geography of the northern part of South America answers this description. This watershed is nearly under the equator, and the land of Nephi was southward from this watershed; and the land of Zarahemla was northward, and ran up into a "small neck of land," which joined to Bountiful. This small neck of land is what kept those countries (Nephi and Zarahemla) from being surrounded by water. There is no country in the Book of Mormon south of the national land of Nephi.

These Mayas, then, are found to be the Mulokites, who seem to have in some respects a different pedigree. Their union with the Nephites will account for their empire reaching from the northern part of South America up into Yucatan; for that northern country was settled by those two peoples jointly.

This northern country was the Jaredite country, which is called Desolation. This term applies to the whole of the Jaredite country in the first place; but after the Nephites and Zarahemlaites had settled it up, they retained the name Desolation to a local land only.

The Nephites moving up into Central America and Mexico, which had

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previous to that been left desolate (the Jaredites having been exterminated by civil war), accounts for the reconstruction of their cities, which appear so plain in the ruins. The Nephites, too, were exterminated by the Lamanites, or nearly so; those who would "deny Christ" were saved, as would appear from what Moroni says, thus leaving the Lamanites and dissenters in possession of the country. This Lamanite victory over the Nephites is the Chichimec victory over the Toltecs. The Nephites were a white civilized race, with a Christian culture. The Toltecs were a white civilized people with a Christian culture. Their culture hero came from Tulan, and was born of a virgin there, etc. The Nephites were taught by our Lord in person—in Mexico.

There had been three eras in the Nahuatl rule; 1. the Toltec; 2. the Chichimec; 3. the Aztec.

The animals are all on record, and more too. Professor Lund, "the learned Dane," reports forty-two extinct animals in South America. Among the number are the ox and horse.

The metals appear in the myths and in the ruins. They could write, but the Toltec writings were destroyed by the Chichimecs and Aztecs. But after all, the Toltec era is referred to by the Aztecs as "the golden age." In turn, the Aztec writings were destroyed by the Spaniards, who wanted to wipe out the past, because their writings, they said, "impeded the work of conversion."

The book buried with the chief seems to be a recollection of the plates of Mormon (Book of Mormon), or the plates of Nephi, from which Mormon quoted; or the plates of brass (the Hebrew writings down to Jeremiah) which were all hid up unto the Lord by Mormon and Moroni. This book myth is significant. It shows the ancestors of the man who related it to have been familiar with some such book as the Book of Mormon. Or was that a fraud too? And then, again, it is related by a person in the region where the Book of Mormon was hid by Moroni, who was a chief of ten thousand. The book and the myth are found nearly together. If the Book of Mormon is not that Indian book, then it is buried yet, and may be found.

If the Book of Mormon is a fraud, and was conceived and written by Oliver Cowdery and Joseph Smith, as many wise men now say and conscientiously believe, even then we meet great difficulties, because the fraud is growing bigger "every day." Is it common for frauds to be confirmed by scientific research? The Bible is confirmed by both myths and archæology, and this is taken by its believers as a "Godsend" in these days of unbelief.

If the Book of Mormon is confirmed by the same kind of evidence—then what? Is that a Godsend too? Or is that the Devil destroying our souls? If the concrete facts of history as revealed by scientific inquiry in our own day are true, then that book cannot be false. These facts are buttresses built up of different materials, and are growing stronger every day. As discoveries proceed points of agreement are multiplied, obscurities cleared up, and difficulties are solved. Where the narrative is unconfirmed, and it rests solely on its own basis, I am willing to wait and let science speak. The very "stones" in time will, I believe, be made to "cry out," "Blessed be the name of God forever and ever, for wisdom and might are his. . . . He revealeth the deep and secret things" (even by a Charnay, a Lund, and a Brinton). "He knoweth what is in the darkness," but these men will reveal it for him; they are honestly carrying on their investigations in antiquarian research by their different methods, and reach certain conclusions, and that identical with the statements made in that "strange" narrative. This is as when, starting on any portion of the tire of a wheel and passing down the nearest spoke, all these diverse spokes lead to one hub. One travels on the spoke of mythology, another the linguistic spoke, and one on the archæological spoke, and another on the geological spoke. Now the Book of Mormon being the hub of American antiquities, they all fit into it nicely. This they would not do if it was false; but being true, they could not do anything else, because with the truth all things that exist are in harmony.

BARNARD, Mo., February 5, 1898.

LAY ON HANDS LIGHTLY.

Perhaps there are few who need such advice; but if there are any, I hope they may receive this in the same spirit in which it is written. To make my meaning plain, I will give a little experience. Several years ago a sister was baptized, and, as usual, at the next meeting was confirmed. When the elders approached her to lay their hands upon her head, she closed her eyes and began to pray in her heart that the promise of our heavenly Father might be realized, and the Holy Spirit be given her. But they grasped her head in a firm way and held it as in a vise, and with a bearing down pressure upon her neck, until, in a moment of time, such a torture was inflicted upon her that the pain was almost unbearable, and nothing but the fear of doing something unheard of prevented her from putting up her hand and loosening their grasp from her head. One of them, in particular, whose hands were shaking constantly from overwrought zeal, or some other cause, unconsciously inflicted the most suffering. Her prayer was greatly hindered, and it was *such* a relief when their hands were removed from her head. Since then, at different times when being administered to in times of affliction the same torture has been inflicted, until she feels it a duty to beseech the eldership to learn how to lay on hands lightly, tenderly, carefully.

I have often wondered how children, from eight years old and upwards, have endured it without screaming or fainting, if the same thoughtlessness has been allowed.

If you do not believe this, I would suggest that you prove it to your own satisfaction by seating yourself in a chair and allowing two or three strong persons to grasp your head in the manner indicated, so that you cannot or dare not move a muscle of your neck, and see the effect it will have upon your head and neck.

Now, I know there is not an elder in all Israel who would knowingly be guilty of such carelessness, and I also know there are not many who would ever mention it to them, for fear of hurting their feelings. I assure you, it is with a desire to see not only the elders, but all God's people "come up higher" in the plan of perfection, that I write the above truths.

A SISTER.

A MONTH IN THE SOCIETY ISLANDS. NO. I.

BY J. W. PETERSON.

In order to extend more widely in America and among the Saints a knowledge of what missionary life among the islands of the Pacific ocean really is, I thought to copy from a few leaves of my diary, and fill out and enlarge upon the points noted therein, according to the best of my knowledge. I think it best to begin with October 15, 1899. In order to be well understood, however, it will be necessary to mention a few things that transpired before that date and which are connected with matters afterward mentioned.

Arriving at Papeete, a city of about three thousand inhabitants, composed of people of many nationalities, we found a colony of Latter Day Saints living on about three acres of land located in the eastern part of the city. On this land is located a frame church, built of flooring and roofed with galvanized iron, a missionary house built of the same kind of material, and twelve other residences mostly built in the same way. In the missionary house live Bro. and Sr. Burton at present. In one other house, wife and I were very comfortably located during our stay there.

This latter house is to be the "Lane-

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shine house" or printing office. It is the same house in which most of our missionaries have first made their homes after arriving here.

East of the printing office the missionary house (now sitting back) is to be moved and repaired. When moved it will be on the corner of the block on front street facing the bay. West of the printing office the church (also now sitting back on a dark street) is to be moved, repaired, and repainted. West of the church the new tabernacle is to be built for the April conference. It is to be one hundred by eighty feet. Immediately back of it, and not far from the center of the block, a new hydrant is to be situated. A splendid new picket fence, built of New Zealand red gum, now surrounds the block. The land is not quite paid for yet, and the improvements will cost some hundreds of dollars. But as it is all done by direction of the annual conference, no great fears are felt as to the outcome. There are not far from two thousand Saints in this mission, and in this country everybody goes, or tries to go, to conference; so that a few dollars from each would soon liquidate a large debt.

Nothing is needed here for winter necessities, as the climate is nearly the same the year round, and frost is unknown. Besides the continuous supply of fish and fruit, there are certain coral islands that furnish pearls and pearl shells amounting to several hundred thousand dollars annually, and many thousand dollars worth of cocoanuts are exported annually besides. Bro. Burton says these people are the wealthiest in the world, but they are swindled and robbed on every hand by the traders. Of this we will have more to say in another place.

By the above the reader will discover that the annual conferences here are almost as large as the General Conference in America. American Saints seem to think they are the whole thing when you mention the church; but when we send up to the General Conference over eighty Lamanite delegates from here, some of you may alter your minds. The entire sixth quorum of elders are Lamanites, and dwell upon these islands of the sea. Bro. Johnson says there are enough to half fill another quorum.

Bro. Burton edits an eight-page monthly paper, called *Te Orometua* (the Instructor), in the native language. He also issues an annual Sunday school book of questions and answers. Besides, many of our tracts have been translated and published, also some new ones are in circulation; one excellent one by Bro. Mark H. Forscutt. The Doctrine and Covenants is being translated, but we hope to get that published more cheaply at Lamoni. For all this of course, money is needed.

As most of the Saints gathered at the little island of Hikueru about October 1 to dive for pearls, we thought it a good time to get acquainted with them and a good opportunity to instruct them, as also to receive a few dollars for the many expenses of printing and improving at Tahiti. Bro. Burton's health not being very good, he sent us up here to look after the interests of the work spiritually, and to assist the bishop's agent to look after the financial affairs, should he require any help; or in other words, to regulate, if any regulation was needed. Besides all this, the Saints had sent us money to pay our fare to Hikueru; and so Sunday, October 15, found us all ready, except packing satchels, etc., to board the steamer next day for Hikueru.

Sunday, October 15, 1899, at eight a. m., listened to one of the native missionaries preach. A fair effort, though not a very long one. At ten a. m., Bro. Burton spoke in native tongue on the necessity of obeying the law in order to enter the celestial kingdom. After the sermon, Sunday school convened. They study the Bible by subjects. First the Sunday school book refers them to a lesson which they study in the classes, then the superintendent asks twenty questions on the subject matter in the lesson, which are printed in the book, as also the answers, often quoting various other texts to prove the lesson true. These answers are all to be memorized and not read out of the book. They continue the lesson until it is memorized, if it takes two months. They try to *learn* out here, and not simply to get through with the book.

After the Sunday school, my wife went over to the Adventists to borrow a song book from which she desired to copy a few songs. (Ah, if we had only known what we needed here, how much more pleasant it would have been.) The Adventists, true to their calling, were washing on Sunday. Wife was asked by the minister what she would say at the judgment when she was asked if she had kept the Sabbath.

She said, "I will answer him that I was not a Jew but a Christian, and therefore kept the gospel of his Son."

Quite a long argument followed about the law and the gospel, in which, if I am any judge, the minister came out at least second best. I was warned by the Spirit as to what was occurring, and so prayed that my wife might have the Spirit to answer the Lord's foes. When she returned she said, "Words and arguments came to me that I never thought of before."

At 2:30 p. m., attended prayer and testimony meeting. At seven p. m., it fell to my lot to speak in English. I had announced the "Second coming of Christ as my subject. Several Adventists, two Mormon elders, a few other white folks, and several natives were in attendance.

After church, most of them came over to the missionary house for a social chat. Among others were some young people from Shenandoah, Iowa. From the Mormon elders I learned that they have twenty-four missionaries in these islands. We have four, and our membership is twice as large as theirs. The captain on the Tropic Bird coming down from San Francisco told me that he was informed by certain Mormon missionaries who had traveled with him on his last trip, that they were going down to swamp the Reorganization. During the balance of the night we were mostly engaged in fighting mosquitoes. Two and a half months' experience had at least qualified one of us to chase a thousand, and two to put ten thousand to flight.

Monday, October 16. Early in the morning the Saints began to bring in bananas, pineapples, oranges, and cocoanuts for us to take along with us, as at Hikueru nothing grows but cocoanut trees. Boxes, bundles, trunks, and satchels, to the number of twelve, were soon in ship shape; and some of the brethren pulling a wagon, hustled them off to the boat.

Just as we were getting ready to go to dinner at Bro. Burton's, the blacksmith called with a pair of iron hinges which I had ordered made two weeks before, hoping to get them in time to get the gates to our fence up before I left, as Bro. Burton has about all he can see to with the pen. I had overseen the putting up of the fence and the making of the gates at odd times when I had nothing else to do. Not finding the kind of hinges we wanted, I had ordered a new kind made that would allow the gate to swing either way and always swing shut. The blacksmith had done as good a job as I could have gotten done in America, and I am not sure but the iron is better.

After dinner several of the Saints gathered in, and we had a short prayer meeting, after which we all went down to the wharf, and found that the boat would not leave till about four p. m. However, we went aboard and enjoyed ourselves for awhile, Bro. Burton soon leaving to look after some type just arrived from the Herald Office, though having been ordered and paid for several years ago.

About four o'clock in the afternoon we steamed out of the harbor, having on board a very heavy cargo of fruit, merchandise, lumber, and coal. The coal was for the United States steamer Albatross, now on a scientific exploration among the coral islands, of which we will have more to say, as we expect to meet them again at Hikueru. Besides our company, consisting of the Bishop's agent and family, and wife

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and I, there were aboard several merchants, a French judge, and a Catholic priest.

The sea was almost as smooth as glass, but it looked rather stormy ahead. We got a fine view of the island as we steamed out to sea. Tahiti is mountainous; the other islands that we shall visit on this trip are but coral reefs. We passed Point Venus about dark. Point Venus is where Captain Cook came to observe the transit of Venus in the latter part of the eighteenth century. We retired for the night with high hopes of a smooth journey.

About eleven p. m. my wife was thrown from her cot, and I being on the other side of the cabin, was tossed against the wall. We were just on the point of getting seasick, but we clung to our berths, noticing, however, before going to sleep again, that a heavy sea was on, and things unusually noisy up on deck.

Tuesday, October 17.—Don't feel like eating anything this morning. About half seasick myself, and Lillie about four thirds so. Seem to prefer to lie in our bunks. Don't care for any dinner either. Think it best to try to go up on deck and get a little fresh air. One effort convinced me that the air in the cabin was good enough. Went to the table for supper (they call it dinner here), but the waiter was so long in bringing my order that I began to get seasick, and was compelled to lie down. Lillie ate a very few bites and followed my example. What a powerful thing example is, isn't it? The steward, however, brought us a can of cove oysters, which we ate, and soon retired for the night. Thus we spent our fifth wedding anniversary.

Wednesday, October 18.—Did not feel like eating breakfast. The steamer rolls fearfully. Went up on deck a few minutes, but soon returned and reclined on the sofa till dinner. Ate a very little, during which time the captain said, "Do you folks know how nearly you came being sent off in the boats the other night?" I answered no, but I realized quite a sea was on, for my wife was thrown on the floor and I against the wall. He then told us they threw ten thousand feet of lumber overboard, and would have sent us off in the lifeboats in a few minutes more, but the boat righted itself again and they were all right again in a few hours. A wave had struck the boat broadside, and it had rolled over on the side so far that the water had filled the engine room, put out the fire, and stopped the steam pumps. For a few moments the captain said it seemed as if the boat was doomed, but it slowly raised itself, and they soon got her in shape again. Was up on deck most all afternoon, but staid up too near supper time, and was feeling too bad to eat supper.

Thursday, October 19.—Did not care for breakfast. Was on deck all forenoon reading. Ate a fair dinner. After dinner a discussion started on deck between Metuaore, the Bishop's agent, and the Catholics. Metuaore's wife was quite sickly, but soon forgot her sickness and took a hand in the discussion. She is well versed in the Bible, as is also her husband. At the last conference she repeated from memory the first thirteen chapters of Matthew. The priest and the judge and all who could understand native took part in the discussion. The steward told me that the whole crowd, priest and all, was done up by our people. He said, "We often have them aboard, and they can whip out anything that they come across." Later in the afternoon, had some talk about the archæology of the islands with an old resident. About eleven p. m., we sighted the island of Anaa; but as these coral islands have no place to anchor, ships have to stand off shore and send the goods ashore in small boats. This standing off shore is like Lou Hills would say, "They keep pulling ahead and backing up all the time just to keep the men busy."

Friday, Oct. 20.—Feeling quite well this morning. Went ashore about eight a. m. with the Bishop's agent. The Saints gathered at the church to see the new missionary, and after singing and prayer, they presented me with two dollars and seventy cents, also one duck and several chickens. I thanked them for their kindness, and gave them back the fowls, and told them to have a feast prepared for themselves at my expense, which pleased them very much. An old brother being sick, sent word for administration, and I went and administered to him. We returned to the church, where I was requested to ordain an elder, he having been chosen by vote some time previous, and as the missionary in charge gave me the right to do so, I ordained him, after which I returned to the boat, and was soon off for our destination. The afternoon was spent quite pleasantly, except that my hat blew off in the sea. Had a short talk with one of the merchants on religion. He being a German, I presume he was a Lutheran. Among other things he said was, that he did not like to argue much, as it might cause him to change his faith, and he thought that was wrong. I asked him if he thought it was right to hold to a wrong faith. He evaded the answer, and turned the subject. About eleven p. m. we sighted Hickueru, and stood off shore till morning.

Saturday, Oct. 21. — Morning dawned as some one has said, "quite early," and revealed a round coral reef surrounding a lagoon about eighteen miles across. The reef is from fifty feet to two hundred yards across at different places, and covered in places with barren cocoanut trees. The sea was rough and the landing was bad. Came nearly upsetting the small boat we went ashore in. A wave carried us up within eighty feet of shore. From there we were carried ashore by the natives. Some of the Saints were at the shore, including Elder Herman Janssen, a Swede of twenty-seven years' residence on these islands, and who is to be my interpreter. We were conducted to the Saints' church, a nice, clean building. The sides are built of flooring, with a splendid floor, good windows, solid seats, and iron roof. The church is thirty by seventy-two feet with raised platform.

Soon the house was literally packed. After song, prayer, and song, an address of welcome was delivered by one of the brethren in true native oratory and translated to us by Bro. Janssen. We each replied as best we could, but the house and land, and even the people, seemed to toss about like the waves of the sea. We were then conducted to the house of one of the brethren where we were informed that we would remain until they could build a missionary house for us and our interpreter. Spent the rest of the day in trying to get our heads level again. At seven p. m., the Saints met for singing. Here all sing who can. We have no preferred singers. One man has as good a right to use his one musical talent here as the ones with more. Oh what a blessing, and how the Spirit thrills my soul to the center when I hear them sing! What a joy to hear natural voices and natural melody where it is not laced, and pinched, and padded by human laws called human rules of music. We were asked to sing one piece, but nearly made a failure.

Sunday, Oct. 22.—At eight a. m., listened to one of the native elders. At ten a. m., it fell to the lot of the new missionary to preach. The house was well filled and the day quite warm. Everybody seemed to vie with each other in presenting an outward appearance. Silk dresses and satin dresses and lawn dresses, very bright, brighter than any dress that I ever saw in America, (some of which cost hundreds of dollars,) glisten in every direction. Dresses here are all made Mother Hubbard or empire style. Silk lace and drawn work, and ribbons bright as a rainbow appear in abundance. They don't know the new missionaries yet, or they would have known that this display of dress was very displeasing rather than pleasing to them. The men dress in all kinds of ways and all

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kinds of styles, mostly, I suppose you would call it "Father Hubbard," though many of them dress in the best broadcloth made in the latest Prince Albert style.

The sisters here wear costly jewelry set with pearls that cost a great deal of money. Some pearls are worth $1,800. I hardly know whether they have borrowed from America the foolish idea of appearing what they are not inwardly by outward appearance, or whether our folks in America have borrowed it from these whom they call heathen. Meeting was opened by singing and prayer, and again we noted the difference between natural and mechanical singing. I observed also that the Saints here sing out of their hearts, while some in America sing out of books. As we stood to sing I noticed one man here and another there who was almost the perfect image of some Saint in America. How comes it that they look so much like the Saints and not others? One word answers it: "Ephraim." As surely as there is a God in heaven, so surely these people and the generality of Saints are of one blood. As I contemplated that matter, I looked upon them as if I were really living among the converted Lamanites in Book of Mormon times, and the Spirit rested on me and melted me to tears; in fact, I never think of them as Lamanites without the Spirit bearing testimony of its truth. I spoke upon the subject of the apostasy in order to furnish them proofs that would be useful for them in combatting Catholicism. After church, Sunday school convened, conducted on the same plan as in Papeete.

I forgot to mention that after the morning meeting I baptized two Mormons,—a man and his wife. Four other Mormons had been baptized before I arrived. Thus they swamp us. Prayer and testimony meeting in the afternoon. After the opening exercises I blessed one child, named Rowdy. Also the two baptized this morning were confirmed. The meeting was a very good one, but among this people the outward gifts of the spirit are seldom given, for good and sufficient reasons, no doubt, with God. In trying to discover the reasons myself for this lack, I have concluded: 1. It is not necessary, as they believe the gospel just as firmly without. 2. They are of an excitable nature, and would get greatly excited if the gifts known as outward gifts were given. I observed one manifestation in which the person almost got beside herself. They would not know how to use them if given. 3. If enjoyed by a few, the rest would literally worship them and follow them, right or wrong. They are in this regard much like some others I know who do not dwell here. They regard the man rather than the giver—God. One of the native elders preached in the evening, after which, the Saints all gathered in the yard and sang for about an hour to keep the young folks from running all over camp. Presented with $85.80.

Monday, Oct. 23.—Several of the brethren are putting us up a house just beside the church. It is twelve by sixteen feet. First they put up a frame of pine, and then covered it all over with the leaves of the cocoanut trees called niau. This is by far the coolest house that can be made for this climate. They have some good capenters among them, as well as tailors.

Possibly some would like to know how the *niau* (pronounced *neow*) houses are made. Imagine a large feather, ten feet long, split in two parts, then the fibers would be about like ribbons an inch and a half wide and three feet long. These are plaited and laid together with the points down. On the roof they are laid about six inches to the weather, but on the sides about a foot, but always two together for the purpose of making it cool. Should you see a picture of one of those houses you would take it for a hay stack, but on the inside you would think it a ribbon house. They will last about seven years. In America they would last till the first wind arose. Usually they do not make them very high, but ours is high because they intend sometime to cover the frame with lumber.

One hundred and seventy-seven dollars were handed in by the Bishop's agent to be sent to Bro. Burton for printing, translating, and for personal expenses. The brethren also handed us in a few more dollars, and I stopped them and told them not to squander their means on us, that we did not come to get their money, but to preach the gospel, and the first instruction I would give them was to be careful with their money; use it freely for the work of the Lord, but where needed.

Tin cans lay scattered over the ground almost as thick as along the railroad track from Ogden to San Francisco. The living here is mainly canned meats, mostly from New Zealand. Canned butter and canned milk are much better from there. Sometimes in Tahiti and other islands where cocoanuts grow, we use cocoa butter. We grate up the meat of two or three cocoanuts and pour half a gallon of water into it after it has been wrung through a cloth, and let it stand over night. The oily part rises to the top, and this we either churn or eat without. It is a very good substitute for butter.

Tuesday, October 24. — Brethren still working at the house. Purchased some cloth (eight dollars' worth, cheapest we could get) and partitioned off two bedrooms, one for ourselves and one for Bro. Janssen. In ours I also fixed up my book box so I could use it for a bookcase, and by letting the lid drop down on some supports, made it answer very well for a writing desk. In the commissary department we laid one box on top of the other to form a cupboard. In one corner we arranged a table and fastened one side and one end to the wall so that only one leg is needed, but we have neither chairs nor bed. On top of the cupboard we set our sugar box. Slept in our own house.

IMPORTANCE AND NECESSITY OF BOOK OF MORMON.

In the revelations given to the church through Joseph, the Seer, as published in Doctrine and Covenants, we find the following important items concerning the Book of Mormon. In section 1, paragraph 5, it is said that after receiving the record of the Nephites, Joseph Smith, Jr., might have power to translate through the mercy of God by the power of God the Book of Mormon. In paragraph 4 it is called "mine everlasting covenant," and it states, "that the fullness of my gospel might be proclaimed by the weak and simple, unto the ends of the world." Section 2, par. 6:—

For this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to a knowledge of their fathers.

Section 5:—

He who spake unto you said unto you, I, the Lord, am God, and have given these things [plates] unto you, my servant Joseph Smith, Jr., and have commanded you that you should stand as a witness of these things. . . .

Behold, verily, I say unto you, I have reserved these things which I have intrusted unto you, my servant Joseph, for a wise purpose in me, . . . and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things [plates]; . . . yea they shall know of a surety that these things are true; for from heaven will I declare it unto them.

See testimony of the three witnesses in Book of Mormon; also section 3, paragraph 10, Doctrine and Covenants:—

Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites.

See sections 9, 11, 12–14, also sec-

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tion 10, revelation to Hyrum Smith, paragraph 10:—

Behold, this is your work, to keep my commandments; . . . study my word [the record of the Jews] which hath gone forth among the children of men, also study my word which shall come forth among the children of men, or that which is now translating [Book of Mormon].

See section 15, revelation given to Oliver Cowdery, David Whitmer, and Martin Harris, paragraph 2:—

And ye shall testify that ye have seen them [the plates], even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

Section 17:2 says in speaking of Joseph Smith, the first elder of this church, that—

God ministered unto him by an holy angel . . . and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared [Urim and Thummim], to translate the Book of Mormon, which contains a record of a fallen people, and also the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also.

Section 3:14, 15:—

Behold, I am Jesus Christ, the Son of God. . . . I am he who said, Other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not. And I will shew unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention.

In these quotations given by Jesus Christ to different persons, as stated in Doctrine and Covenants is made known the will and purposes of God in bringing forth these ancient records. They are said to be of great worth because of the important matters therein contained pertaining to the generation in which we live.

These records show in some degree the peace and harmony that existed in the church among the Nephites. Nephi tells us the disciples of Jesus had formed a church in all the land round about, and in thirty-six years from the coming of Christ among them on this continent the people were all converted unto the Lord, both Nephites and Lamanites, and a happy state of things existed. There were no contentions or disputations among them, and every man dealt justly one with another, and they had all things common among them. There were no rich, no poor, because every man dealt justly and honestly with his neighbor.

We can hardly conceive or portray to your minds such a condition of things; but we believe it is a natural product of the gospel when practically carried out, not in word only, but in acts of kindness, justice, and mercy. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself" seems to be the basic principle of all that is good in this life and that which is to come. Riches and poverty have been mixed up in the history of the race, and an improper and unwise use of the provisions God has made has been the cause of much that is sorrowful and distressing to contemplate.

These people, because of their abiding faith in God and their faithful obedience to his commandments, were entitled to the abundance of the manifestation of the Holy Spirit, and that shed a heavenly light and luster over the weakness and defects of both rich and poor. This brought them on an equality before God and each other, and of them it could justly and truly be said, "As himself each loved his neighbor; all were of one heart and mind."

Thus was manifest the power of the gospel; and because of its wonderful and transforming effects they desired that this same gospel should be made known or preached to those who should live after them, both Jew and Gentile. Hence we sing with the poet,

Book of Mormon, hid for ages
On Cumorah's lonely hill,
Written by those ancient sages
Whom Jehovah taught his will;
Glad we hail it,
Fullness of the gospel still.

Hail the glorious light of Nephi,
Hail the truths that Alma taught;
We will trust in God like Lehi,
Seek the Lord as Mormon sought;
Like Moroni,
Buy the truth and sell it not.

It has been said the same cause will produce the same or like effect. If we, with Israel, Laman, and Judah, gather round this gospel standard, if we follow this guiding star, this law of God, this new covenant with man, we can receive and enjoy just as great blessings by every man dealing justly and honestly with the others. Right doing between man and man, right doing before God, will bring about the gathering, about which so many are anxious; will help us to become united, to see eye to eye, to help all drink into the one spirit; will cut off contention and discord; will place man on an equality with his fellow man. Neither rich nor poor, class nor distinction, will he know, because of that love which unites all the children of peace. This seems to be the burden of their prayers, the main and sole object in bringing forth the Book of Mormon.

This book shows more clearly the doctrine of Christ, the plan of salvation, what he did and how it was done, what he taught and how his followers should teach, than any record extant. The plan of salvation, the principles of the everlasting gospel, are set forth in a plain and simple way. It sets forth that certain ones were called by Jesus Christ and were given power to baptize those who truly repented and desired baptism, that only those who had power and authority given them could legally baptize. It also defines most clearly the exact mode of baptism, and the words or formula to be used in order to constitute a valid baptism.

Jesus says: "According as I have commanded you, thus shall ye baptize." The memorable sermon on the mount, as taught at Jerusalem, is reproduced with all its spirituality and power, setting forth in plainness the brotherhood of man and the fatherhood of God. It teaches the simplicity and necessity of prayer, so that the weakest can express their desires and heartfelt thanks to our Father in heaven, for the kindly provision he has made for universal man.

It shows the effects and benefits of living up to the golden rule as taught by Christ, how there were no contentions, and every man dealt justly one with another, because of the love of God which dwelt in the hearts of the people. Surely there could not be a happier a people among all those who had been created by the hand of God. Such was the testimony of one of the writers of the Book of Mormon.

In the years 1829 and 1830 this same gospel was again restored, committed to Joseph Smith and Oliver Cowdery by a heavenly messenger, Moroni, an angel from heaven, declaring the fulfillment of the prophets and ordaining Joseph Smith and Oliver Cowdery to the Aaronic priesthood, promising them if faithful they should in due time receive the Melchisedec priesthood. This is in harmony with the example of Christ among the Nephites. It also agrees with John the beloved apostle, on Patmos:—

I saw an another angel fiy in the midst of heaven, having the everlasting gospel to preach.

These men to whom power and authority to preach repentance and baptism had been given, weak and simple as they were, were abundantly blessed in their efforts. Many believed their testimony, the signs that Christ promised were manifest, and they were confirmed. Their faith increased every step they took, though they met with scorn and severe persecution. The Lord blessed them, and many became obedient to the gospel. A church was organized, officers were appointed to watch over the flock; revelations were given guiding and directing both officers and members with instructions to the elders to see that the law and rules given of God were kept.

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Behold, verily I say unto you, I give unto you, this first commandment, that ye shall go forth in my name, every one of you. . . . And ye shall go forth in the power of my Spirit, preaching my gospel two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God.—Doc. and Cov. 42: 2.

In section 52 instructions to go two by two were given to the elders journeying to Missouri. Also in section 61: 6, they were to journey together, or two by two, as seemed right under the conditions. In section 115 this command was renewed in 1865, showing that it was still the mind of the Lord and the will of God given to the elders:—

My elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry.

Again in section 42, paragraph 5:—

The elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fullness of the gospel, and they shall observe the covenants and church articles to do them.

In 1831 it was said to the elders:—

By the prayer of your faith, ye shall receive my law, that ye may know how to govern my *church*.

Reader, have you thought seriously of this matter? The Church of Christ is to be governed by law, the law of God, and the Lawgiver said,—

He that receiveth my law and doeth it, the same is my disciple.

Only those who abide within the limits of this law belong to the Church of Christ. Only those who are willing to be governed by this law have the promise of the Holy Spirit for their guide, who shall not be deceived. *Let no man deceive you.* Let no false spirit deceive you. Do not deceive yourself. The Spirit of truth, the Comforter that Jesus promised, is governed by law in its operations, and it depends entirely on whether you and I abide in the vine.

He that abideth in me, and I in him, the same bringeth forth much fruit.

The principles of the gospel as taught in the Bible have been taught to some extent. The fullness of the gospel as taught in Book of Mormon has been to a great extent neglected, lost sight of, treated lightly. The faith and prayers of those ancient worthies have not been respected.

In 1832 (section 33, D. and C.) a revelation was given to a number of the elders, and in paragraph 8 a severe rebuke was given because they had treated lightly the things they had received, and brought the whole church under condemnation. Their attention was called to the new covenant, even the Book of Mormon.

What is our duty? It is evidently to comply willingly and cheerfully with the former commandments; as representatives of the church remember the Book of Mormon as God's new covenant with man, and do according to that which is written as the fullness of the gospel. Then contention will cease, and our love to God and each other will grow and increase, and we shall warn the world by acts of righteousness, and prove our right to the tree of life by virtue of doing according to that which is written.

We commend a careful study of the Book of Mormon and former commandments to both officials and members,—to all who are or can be called Saints.

GEORGE DERRY.

LAMONI, Iowa, June 1, 1900.

HOW THE EARLY CHRISTIANS WERE TREATED.

Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.—Christ (Luke 21: 16, 17).

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—Christ (John 15: 19).

Being reviled, we bless; being persecuted, we suffer; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day.—Paul (1 Cor. 4: 12, 13).

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.—Paul (2 Cor. 4: 8, 9).

Nothing more injurious can be conceived than the terms of contempt, indignation, and reproach which the heathens employed in expressing their hatred against the Christians, who were called by them atheists, because they derided the heathen polytheism; magicians, because they wrought miracles; self-murderers, because they suffered cheerfully for the truth; haters of the light, because they held religious assemblies in the night: with a multitude of other ignominious epithets.—From note 1, by Dr. Maclaine, in Mosheim's Ecclesiastical History, vol. 1, p. 149, edition of 1797.

Tacitus reproaches them [saints] with the odious character of haters of mankind, and styles the religion of Jesus a destructive superstition.—Ibid., p. 73, note m.

Mosheim himself remarks on the same page:—

The Romans concluded that the Christian sect was not only unsupportably daring and arrogant, but, moreover, an enemy to the public tranquility, and every way proper to excite civil wars and commotions in the empire.—Vol. 1, p. 73.

Again, I quote from Lardner's Works, London edition of 1788:—

What the crimes were, which were laid to the charge of the primitive Christians, we know from divers writers, Greek and Latin—from whom it appears that, besides atheism, or impiety to the established deities, they were charged with having their wives in common, with promiscuous lewdness in their assemblies, with incest, and eating human flesh, especially young children, whom they first killed and then ate, at their nocturnal meetings, where persons of each sex and every age were present.—Vol. 1, p. 240.

Lardner, in vol. 8, p. 3, quotes Celsus, who says:—

Jesus taking to himself ten or eleven abject, vile publicans and sailors, went about with them getting his subsistence in a base and shameful manner. . . . Some of them say: "Do not examine but believe;" and, "thy faith will save thee;" and, "the wisdom of this world is evil, and folly good." These are their institutions: "Let not any man of learning come hither, nor any wise man, nor any man of prudence; but if any man be unlearned, if he is ignorant, if he is silly, let him come without fear." Thus acknowledging, that these are the men who are acceptable to their God; and thereby manifesting that they are neither willing nor able to gain any but the foolish, the vulgar, the stupid, slaves, women, and children.—Vol. 8, pp. 23, 16.

The following is also from Lardner:—

Coecilius Natalis, a heathen, arguing against the Christians, speaks to this purpose: "As for the feast, it is a well known thing: everybody talks of it. They come together upon an appointed day, with all their children, their sisters and mothers; persons of each sex, and of every condition. And after feeding plentifully, when the lights are put out, they practise promiscuously, incest, and all manner of uncleanness."—Dialogue of Minutius Felix. Published A. D. 210.

Robinson, in Ecclesiastical Researches, page 49, edition of 1792, quotes Tertullian as saying:—

You tax us with killing and eating children. The charge is absurd and cruel in the extreme, and we cannot conceive how you came to invent such a scandalous calumny. We defy you to prove it. Why do not the magistrates examine us on this subject? . . . But you hate us, even the bare name by which we are called, and without giving yourselves any trouble to examine, you say all manner of evil of us.

I do not know that Latter Day Saints have been accused of eating children, but I guess every other crime has been laid at our door. And why is this so? Because, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.)

Ah! brother and sister, remember the early Saints—

were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. (Heb. 11: 37, 38.)

RALPH W. FARRELL.

Letter Department.

BYRNEVILLE, Ind., June 23.

Editors Herald:—As we have been made overseer again over the flock at this place, we feel it our duty to let the membership know how we are getting along. Elder Bell, of Lamoni, Iowa, has been with us for several days, and has preached some splendidly good gospel sermons. If our district was filled up with such elders the work would build faster than in the past. His expressed opinion is that if an elder is in the active ministry he should move out in the world and preach "while it is called day, for the night cometh when no man can work."

Elders Geo. Jenkins and Wm. C. Marshall were also here with us. They, too, are alive in the work, willing to make sacrifice of home and all that is dear to us. The membership should receive these brethren at all times, and give them a word of encouragement, for we feel they are doing God's bidding.

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Our branch is getting along nicely. We have received several by baptism lately, and some by letter. We number now about sixty. We have all the district officers associated with us. Bro. Marshall, of Union branch, being placed in the active ministry, resigned the office of Bishop's agent, and was succeeded by Bro. Hurbaugh, of our branch, and we feel that the right man is in the right place. So we are moving along, and everything is working for our good and for the upbuilding of the work. May the Lord bless the labors of the faithful!

JAMES P. SAPPENFIELD.

CANTON, Ill., June 23.

Editors Herald:—On the 21st inst. myself and daughter Lula bade loved ones farewell, which is always a sad task to perform, and started for my mission. At present we are visiting my youngest sister and family, whom I had not seen for some years. Expect to spend the Sabbath here, the place where I was baptized twenty-three years ago the 22d of last April, and was ordained the same day. The following day I started on my first mission, and have been actively engaged in missionary work ever since. However, since that time I have passed through varied and peculiar scenes, however feel stronger in the faith of our blessed Lord, and more desirous to continue in the conflict than ever before. I can testify after twenty-three years' service for the Master that it is good to serve the Lord. I sincerely hope that I shall ever be able to continue true and faithful to the trust that my heavenly Father has committed to my keeping. I feel at peace with all mankind, for which I thank the Lord.

Since I last wrote, Brn. D. L. Allen and E. A. Smith have been assigned to labor in Pacific slope mission. The former will labor with Bro. E. Keeler until further notice. The latter will be associated with Bro. R. Etzenhouser. Both of these young men are able and willing workers, and stand high in the estimation of the Saints in their home districts. Bro. C. H. Rich, who was to labor with Bro. Etzenhouser, informs me that he is not able to enter upon his mission at present. In the arranging of the ministry in my field of labor I have tried to keep in harmony with the command to go two and two, so that they may be a comfort and support to each other.

Let us all guard against the spirit of jealousy and be true to each other. If there should be cause for complaint, let it be made known to the proper authority whose duty it is to regulate such matters. Let us never allow ourselves to speak or write disparagingly of another's efforts, for there is no necessity, and the law forbids that we should publish one another's weaknesses from "Dan to Beersheba."

Considering the number of the present force in my field, and the encouraging prospects before us, we should be able to do a good work during the current year. All the missionaries of California are expected to report directly to me every three months. Address 3010 Sixteenth street, San Francisco.

Am sorry to learn of the death of our faithful and worthy sisters, Price and Penfold. Both will be greatly missed in the assemblies of the Saints, and especially by the traveling ministry. While we sympathize with those who have cause to mourn, and realize their great loss, it should be a consolation to them and us that they were ready to enter upon the promised rest. God comfort and bless the bereaved ones and help them to prepare themselves to meet those who have gone before.

Yours in haste,

G. T. GRIFFITHS.

WILLIAMSTON, Mich., June 24.

Editors Herald:—I have been holding meetings in this section for about ten days, with a fair interest. The time of year is not as favorable as it might be, because of the busy season.

I went some three miles south and east of here last Saturday to hear the Utah elders who have been holding forth around here for several months. Of course we had to cross swords, sharp and heavy, and it will probably result in a public exchange of thoughts on succession of authority.

I think there is a large field for a good work in the near future. The school houses are all, or nearly all, open for meetings; and as soon as the busy season is over I purpose to see what can be done in the way of spreading the gospel of Jesus Christ.

There is no branch here; but the few Saints have hired a small hall, seated and lighted it, and are endeavoring to do all that lies in their power to spread the work. Four Saints have done all the financial work, and propose in the strength of the Master to keep it up until help comes. There are only eight Saints here. Some of them are not financially able to help, but all anxious to have the work spread, and are doing what they can.

Hoping and praying for the advancement of the cause and the upbuilding of the kingdom, I am,

Yours in the gospel of Christ,

E. H. DURAND.

GREENVILLE, Conn., June 20.

Editors Herald:—The weekly visits of your paper to our house are very welcome, indeed, as you come laden with the "good things" from all quarters, furnishing food for thought, which we all so much need, and especially those to whom this is the only source of communication with the church. How encouraging it is to have some one to buoy us up and point out the dangers that lie ahead of us.

Bro. Kelley's letter in the late *Herald* was indeed a grand one, and in it was so much that was good, I read it twice. I was rejoiced to see the article on "feathers." I have not worn feathers for a number of years. O, if we could only realize what manner of persons we ought to be, and how careful we should be in our daily walk and conversation, so that we shall give no cause for offense to our brother or sister, and how closely we have to watch ourselves to see that our motives are pure. It requires constant labor; for when we think we have overcome one fault, then is the time of danger, for we are apt to relax our diligence and be overtaken.

The word has been spoken, "Come up higher." Surely, God does not expect us to do something more than we know. What, then, does this mean except to more closely observe what he has already told us. Are we living by "every word which proceedeth" out of his mouth, as he has commanded? Are we keeping the word of wisdom concerning the eating of meat; and are we "retiring and arising early that our bodies and minds may be invigorated"?

But these are not given by commandment or restraint. Truly so. Nevertheless, it is written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God;" and these are received by the church as coming from the mouth of God. Then shall we live by them?

Also the word on clothing: "Let all your garments be plain." Is that being observed? Is not the failure to do so depriving the church of blessings, both financially and spiritually? The various colors and fashions to be seen at church are very distracting to me, and to an extent detract my thoughts from the object of the meeting. What is true in my case may also be true of other persons. Can there be as great unity of thought and purpose when there is so much in other directions to engage the thought? The mind is capable of holding only a certain amount, and these things of fashion only crowd out that which might be more profitable to us if there were room to receive it. We cannot serve two masters.

Just think of the extra time we might give to the improvement of our minds in studying the "books" if we lived more simply, which would do away with the extra stitches and extra ironing. It would save also the fretting and "planning" of in selecting the style in which to make our garments.

"Thou shalt not be proud in thy heart." What does that mean? These are things that I have been seriously considering of late, and I would like to be able to understand them and do them aright.

Yours for Zion's weal,

SR. LILLIAN WHIPPLE.

DENNISPORT, Mass., June 25.

Editors Herald:—Down by the sea, speaking peace to the troubled souls that will listen to the grand gospel story. I wrote you while at Lamoni, in April. Since then I have been trying to do what I could in the gospel work. I wish I could report splendid interest and grand progress and baptisms by the hundreds; but facts are hard things to deal with, and have an uncomfortable way of looking one in the face. However, we rejoice to hear of the success of our brethren in the great West and feel glad that they (the people) are not sufficiently "cultured" to reject all gospel truth.

There are a few honest souls among the millions here who hear the word with gladness, and are willing to obey. And to such there comes joy and peace. We struggle on, looking not back, but forward.

Yesterday a young sister put on Christ by

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baptism; and as I led her robed in becoming white, into the cool depth of the foam-crested waves, my soul was filled with divine love, and peace rested upon us all.

Some years ago, while laboring here in Dennisport, I was called upon to administer to a little girl, the daughter of Sr. Joy, who had a sad affliction, being unable to use one of her limbs. She could walk only by using crutches. She grew worse until the doctor had no hopes of her ever being able to use her limb, as the one afflicted had ceased to grow. We administered to her, and she began to recover, laid aside her crutches, and today she walks, runs, rides a bicycle, and none could tell that she ever was lame.

What did that? Was it a "happen-so," or did the Master hear the prayer of his servants, and answer for the good of the child.

I expect to be here until after the two-days' meeting that will convene next Saturday and Sunday. Yours in the conflict,

GEO. W. ROBLEY.

CLIFFORD, N. D., June 21.

Editors Herald:—Desiring to let my many friends know of my whereabouts, and what I am doing, I address your valuable paper. I left home on May 5, stopping at Lucas, Des Moines, Fraser, and Coalville, Iowa. Arrived at Brinton, S. D., on the seventeenth. Expected to meet Bro. Sparling there, but on account of sickness in his family he could not come. While there my home was principally with Bro. and Sr. Bierlein, and they certainly made it like home for me.

It being my first experience as a missionary, and being alone, I was timid about starting out; but knowing that God was in this work, I announced for a week's meeting, determined to put my trust in him who doeth all things well. I got along all right for four nights, and then it looked to me as though I had told them all there was in the Bible; felt like I wanted to quit. I asked God in humble prayer to strengthen me for the occasion. The fifth night came, and I was determined to make the effort. I selected a subject, and gathered all the scriptures to be found on it, thinking that if I could not talk I could read to them. Am thankful to say God blessed me with an abundance of his Spirit, and I made the best effort of my life. This writing finds me at Clifford, holding meetings every night. I expect to be in this neighborhood till about July 1, and then join Bro. Sparling at Leeds, N. D.

Yours for the truth,

GEO. W. THORBURN.

RICHMOND, Missouri.

Editors Herald:—I came here a few days ago, and obtained consent to hold a few meetings in the Christian union church; but as I entered the house, a young lady presented me a note from her father, as follows: "Mr. Foss:—There are obj ctions to your preaching in this church, so you will please leave no other appointment after tonight. We see by looking over your card or code of discipline, that you deny that the Bible sets forth the plan of salvation. Hence we don't want that man to preach in our family who denies the power of God's word, as set forth in the Bible. T. B. HARDER."

Mr. Harder's brother preaches for them. This may somewhat account for his statements. I met him a few days after, and he still affirmed that my card denied the plan of salvation. I said: "Mr. Harder, there is no such a thing on my card."

"Why," he said, "Don't your card say, 'We believe the Bible contains the word of God so far as it is translated correctly'?"

I answered, "Yes, sir; but does it say that we do not believe in the Bible, or that it does not teach the plan of salvation?"

"O, that is just what it says."

After trying to show the man just what my card did say, I could not get him to see the truth of it. So I told him that he was blind.

Bro. Cushman and myself spoke in the schoolhouse, and at the house of Bro. R. L. Ware to the few who came out. Showers of rain hindered the people from coming; but on Sunday I baptized Emma B., the wife of Bro. Graham. Her parents live at Independence, Missouri. I am looking for others to follow.

Bro. Cushman spoke at eleven a. m., on Sunday, and gave very good instructions to both old and young. He is now visiting the Wakenda branch. I expect to join him there, July 8. Yours truly,

J. C. FOSS.

DES MOINES, Iowa, June 22.

Editors Herald:—I have lost some time since General Conference, because of sickness, but am at my Father's business again.

I baptized another fine lady at Grinnell, on the 3d inst., also two at Boonesboro, two weeks ago. We converted a nice woman from the Brighamite church at Boonesboro, and her husband told me he would soon be baptized, too. He said he was done with those deceivers and false teachers of Utah.

As soon as I get through here I will go to New London and other parts of the Nauvoo district, till fall, then to eastern Iowa during the winter. In bonds,

J. S. ROTH.

COUNCIL BLUFFS, Iowa, June 25.

Editors Herald:—Since the adjournment of the General Conference I have been able to do a little for the cause we love. Several times I met and sat with the revising committee on Church History. Spoke once at Lamoni, with fair liberty, from John 18: 36, with Doctrine and Covenants 102: 1, 2. Differing and urgent demands call for different lines of thought to be expressed by the ministers of the word.

May 12, I went to Cleveland,—a new mining town, sprung up as if by magic, near Lucas, Iowa,—where I preached once. On the 14th we organized a branch to be known as the Cleveland branch. The opportunities for doing a good work at this place seem to be more than ordinary.

On June 2 and 3, I met with the Saints of the Nauvoo district, in conference capacity, at Burlington, Iowa. The conference was fairly good. The writer spoke on Saturday evening, and on Sunday at 8 p. m. Bro. James McKiernan made a good effort at 10:45 a. m., on Sunday, and Bro. G. H. Hilliard another one in the afternoon, on the occasion of the dedication of the church. On the same day Geo. P. Lambert was ordained to the office of high priest. Three were baptized by Bro. Hilliard.

From Burlington I went to my old home in Illinois, and visited with my aged parents, also with brothers and sisters, and brothers and sisters-in-law. Spoke Friday and Saturday nights, and twice on Sunday, in the Rock Creek church, and I felt well in ministering the word of life to those among whom I had labored years ago.

June 12 found me at Montrose, Iowa, where I preached at 8 p. m., made a short visit with my eldest brother and family, and on the next day repaired to Burlington, where I made pleasant visits with Sr. Herrick, my niece, and Bro. and Sr. Geisch. I also attended, and by request took charge of, the weekly prayer meeting.

For valid reasons, which do not need to be named, I present the following incident: More than twenty years ago a sister was living on a farm near Persia, Iowa. She and her husband had a sick pig to doctor. The swelling on its head, or throat, was lanced and relanced, but its recovery seemed doubtful. At this juncture the sister made a vow and promise that if the pig recovered she would give the proceeds of its sale to a certain elder. She wants those who were conversant with the above facts to know that she has redeemed her pledge and paid the $5.00, the sale price of the pig, to the elder referred to. J. R. LAMBERT.

SANTA ANA, Cal., June 24.

Editors Herald:—On account of the fright about the bubonic plague being in San Francisco and in Australia, the government officers in Papeete inaugurated strict quarantine laws, and especially so with the San Francisco mail vessel, and we were therefore delayed and did not leave Papeete until May 1, instead of April 12 to 15, the regular time. We were to go on board in the evening of the last day of April, as the tow boat was to tow the vessel out to sea early in the morning. At seven p. m., the Saints and several not members of the church met in the chapel, and after singing and prayers for our safe journey home, several made speeches in which they reviewed the work of the church during our stay among them. We all then repaired to the beach, where the pilot's boat was awaiting us to take us on board, as the Galilee was out moored to the buoy. When we arrived near the boat they set their lamps and lanterns on the ground, and gathering around us again sang and offered prayer. One of the four verses of the hymn they sang was as follows, to the tune of "God be with you till we meet again."

Ei te Atua tatou i teienei
I to tatou nei taa e raa;
Na te Atua e arataï
Tae 'tu ai i te farerei raa mau.

Farerei, farerei faahou,
I te pae avae no Ietu;
Farerei, farerei faahou,
Tei te rai te farerei raa mau.

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A free translation is as follows:—

God be with us now
In this our separating;
By God may we be led
Until the time of the true meeting.

Meet, meet again,
At the feet of Jesus;
Meet, meet again
In the heaven we'll truly meet.

Then after the closing prayer and benediction they came and bade us good-bye, shaking our hands warmly. A French family was present, and partaking of the feelings of the rest bade us good-bye with trembling voice and wetted cheek, and wished us *bon voyage*. After this we shoved off from the shore a little ways, when they sang another farewell hymn, and then we rowed out on the bosom of the beautiful harbor of Papeete, and got on board of our vessel, and found all hands had gone to bed, for it was late.

In the morning the Eva towed us out to sea, and after the usual incidents of such passages we arrived in San Francisco, whose harbor we left on the day on which the people elected William McKinley president of these United States, nearly four years ago.

At the time of my departure Uncle Sam was at home on his own farm, inside of the ocean fence. Since then he, like the young man, having obtained his freedom suit, has gone abroad to seek his fortune, and necessarily has become mixed in the affairs of republics, empires, and kingdoms of the world, and possibly is now standing at the head of them all, perhaps the greatest of them all. And while the ambitious, go-ahead citizens relish all this and see coming glory in it all, the more conservative mistrust it, and with doubts and fears are trembling for the results.

I sincerely hope the Saints will not drink into the bitterness of feelings which may grow out of these affairs in our nation, and avoid the asperities engendered by political disputants in these tumultuous days. Let us possess our souls in patience, until our King comes, and setting up his kingdom and righteous reign, govern men in righteousness and peace.

Our meeting with the Saints of San Francisco, Oakland, San Jose, Gilroy, Mulberry, San Benito, and other places, was very joyous and pleasing to us, and a feeling of sincere gratitude to the great Giver of every good was ever present with us as we met the dear Saints again with whom we had toiled and labored, and been blessed in heavenly peace in the days gone by. He has spared us, and in peace we were permitted to meet them again. Some have passed on to their reward. For the first time the angel of death claimed one of our grandchildren. Little Mead entered, through a rough pathway, into the shining path which leads into the blissful rest of the children of God.

On our way south we stopped off at Tulare; and on Tuesday, June 19, we laid the body of Sr. Mary Twaddle to rest in the cemetery in Tulare. On Sunday morning she and her mother started for church, a fifteen mile drive, as we were informed. The horse took fright, and overturning the buggy so injured her that she died within two hours. The mother is improving. All the Saints were present, and quite a number of friends. The services were in the Methodist chapel. At the request of the president of the branch I spoke, my brother assisting. Bro. Flory and all the Saints of his branch will miss Sr. Twaddle, as will all the Saints of the Central district; and many of the poor and discouraged of that city will miss a generous friend and a kind benefactor.

We had a good resting place at Bro. and Sr. Clarke's in Tulare. Always kind, generous, and hospitable. May peace abide with them, and may God in his loving kindness heal her and bless her with peace and comfort.

After a stop of an hour or two at Jewetta, with Sr. Cockerton and family, we took the nine p. m. train for Los Angeles; and on the 20th inst. we met our children and grandchildren, of Los Angeles, and soon will meet those of Santa Ana and San Juan.

My address is Santa Ana, Orange county, California. Your brother in Christ,

J. F. BURTON.

Mothers' Home Column.

EDITED BY FRANCES.

HIS REFERENCE.

"Good-bye. Tomorrow by this time I shall be well on my way to Chicago."

"I shall miss you more than I can say; but I suppose that it is an opening you cannot afford to refuse."

"I would not refuse it for anything. It may be the means of my getting into the office here, a thing I have tried for over and over again without success. If I manage that I shall be home again in a year or two. You will certainly write?" wistfully.

"To be sure I will."

"And go to see mother often?"

"Of course."

It was storming hard the next morning, but in spite of that Alice told her mother that she had decided to go to town. "You don't mind, mother, do you? To tell the truth, I feel all turned about by Will's leaving. I'm going to miss him so. I would go to see his mother today, but I know perfectly well that the moment she began to talk about him I should cry, and I don't believe that would comfort her much. I love the snow, and I'll go and see some pictures and take lunch with Laura if you are willing."

"Perfectly willing, dear; only, if you find that there is going to be any trouble on the road you will come home on an early train, won't you?"

"Yes, indeed. Good-bye."

Alice had had her outing and was just seated, and the train on the point of starting, that afternoon, when somebody asked: "May I sit beside you?"—and at the sound of the familiar voice she looked up, her eyes wide with astonishment.

"Why—why, Will!"

"I do not wonder that you are surprised; I can hardly realize myself that I am here," he said, as he took the seat beside her.

"But you should be half way to Chicago by this time. You told me that they would only hold the position for you until tomorrow?"

"Yes," quietly, "but—I have given up the position, Alice."

"Given up the position! That means giving up all hope in the home office? Do you mind explaining, or would you rather I would not ask?"

"No, I do not mind explaining—to you. It is simply this: I found that my mother was breaking her heart over it—my leaving home, I mean. She tried her best to hide it, but I found it out last night after I left you."

"But—what a terrible disappointment!"

He did not reply at once; then, with his eyes bent upon the ticket which he was snapping between his fingers, he said, quietly: "Yes, it is a disappointment, and the more so for the loss of hope for the future here; but, Alice, there are two things which I have promised myself never to do. One is," lifting his head, "that for no earthly consideration will I commit a dishonorable act, in or out of business; the other, that I will never, God helping me, grieve or disappoint my mother. There are, perhaps," with a faint smile, "other positions in the world; there is but one mother."

An old gentleman, seated directly behind them, who had glanced up at Alice's words, now rose and changed his seat. "I don't believe all that was meant for my ears," he growled, "and I suppose I ought to be ashamed of myself for listening. But I'm not! I don't know that I ever did a better thing in my life. But how will I ever manage it? I wonder where he lives? I believe I'll speak to him!"

But before he had decided what to do the train stopped and to his dismay the two young persons in whom he had felt such deep interest got out and he sank back in his seat with an expression of disappointment upon his kindly face.

"Now, who would have thought he was going to leave so soon? Well, I suppose there's nothing for it but to go hunting all over Heathdale for a handsome young fellow answering to the name of 'Why Will!'" And with an inward chukle at his own wit, he took up his paper and began to read.

But in leaving the train at his own station, a few miles further up the road, he glanced involuntarily at the vacated seat and saw that a book had been left there. Picking it up eagerly, he turned to the fly leaf, while waiting for the train to stop.

"Not his, but it will serve!" he exclaimed with satisfaction, as his eye rested upon the name, "Alice M. Rowland," neatly written there. "I'll save the company the trouble of taking charge of it."

The next evening, when Will Stanley stopped at the post office on his way home from the station, he brought the Rowland's mail as usual.

"An interesting looking parcel, Alice," he said, "and a letter directed in the same hand."

"Why, I wonder whose writing it is? I never saw it before. But, Will, have you found anything today?"

"No," he replied quietly. There was something in his voice which made her change

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the subject instantly, with a throb of pity at her tender heart.

"Now," she said, "we shall what this mystery means." And tearing open the letter, in what Will always called her "womanish manner," she glanced at the signature.

"No help here!" she exclaimed. "Whoever is James T. Worthington?"

"James T. Worthington? Why, he's the head of the home office. Why, Alice, what is it?" For the girl had sprung to her feet and was fairly dancing about the room as she cried: "Will, Will, listen to this!" And turning again to the letter, she read:—

"*My Dear Miss Rowland:*—I return your book which you left in the train last evening thanking you heartily for so doing, as the finding of it has helped me out of a difficulty. I have to confess to having overheard a few words of a conversation between you and your friend, as I sat directly behind you. I only listened to a few sentences and then changed my seat. But the result is that I wish that you would oblige me by requesting Will—pardon me, but I know him by no other name—to come to my office tomorrow morning. He will know where to find me. I wish to make him the offer of a position the value of which he will understand more fully than you. A man who has two such aims in life as he declared himself to have, is the man I want. I require no other reference.

"Gratefully your friend,

"JAMES T. WORTHINGTON."

—*Anna L. Hannah, in Christian Observer.*

SAN ANTONIO, Texas, June 21.

Dear Sisters of the Prayer Union:—It has been a long time since my name has appeared as a contributor to your columns, although I have felt, sometimes, that it was my duty to write, if for nothing more than to tell you that I am still interested in the good work. Some time ago Sister Ruth Gifford sent my name up to be placed among the special requests for prayer; from this I have received great benefit, also through administration. I feel to thank and praise the Great Physician for his loving care and watchfulness over me.

Dear sisters, I come before you now to make a special request in behalf of our aged sister, Grandma Kuykendall. She is almost entirely blind, in fact, she can't distinguish objects at all, though she can discern a small degree of light. They have spent a great deal of money with doctors to no purpose. There is some kind of an obstruction growing over her eye, which entirely covers the sight. Now I suggest that the Thursday after this appears in the *Herald*, those of the sisters who feel like it, fast and pray with me, that the obstruction may be removed, if it be the kind Father's will.

Some twenty years ago, Grandma accidentally got one of her eyes put out, and now the other one has become affected in sympathy with that one. She has been a member of the church for many years, and belonged to the old church. She says that she has heard Joseph the Martyr preach, and was intimately acquainted with his wife.

Bro. H. O. Smith has been here. We all went to a conference in another part of the district, a short time since, and left Bro. Smith there; but he will soon return to San Antonio again. Bro. Baggerly is with us at present. Both have been doing some good work here. It is not often that we are favored with such efficient laborers. The work is on the move, to success, in this part of the vineyard, and I think if every one will put his shoulder to the wheel, much good will be accomplished.

Ever praying for the success of the work everywhere, I am your sister in the conflict,

JULIA V. NEAL.

Sunday School Department.

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LIBRARIES AND READING.

HOW TO READ.

It seems to be thought by some that the amount read is a guage to the accomplishments of the individual. Nothing could be further from the truth than this. While it is a fact that the requirements of an educated person include considerable reading, it is not the amount of matter read, but the manner in which it is done that accounts for good. And upon the assumption that it is not the quantity but rather the quality of reading that is desirable, we look first to discover "how to read," or "how to use books." We quote again from Professor Morehead in the *International Evangel*, St. Louis.

"1. The primary element in reading is meditation, thoughtfulness. Too much reading without reflection will produce the effect of a lamp inverted, which is extinguished by the very oil that was meant to feed it. 'Multifarious reading,' writes Frederick Robertson, 'weakens the mind more than doing nothing; for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, whilst thought is poured in and runs through, a clear stream, over unproductive gravel, on which even mosses do not grow.'

"Coleridge divides readers into four classes: 'The first may be compared to an hour-glass, their reading being as the sand; it runs in and runs out and leaves not a trace behind. A second class resembles a sponge which imbibes everything, and returns it in nearly the same state, only a little d.rtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who casting aside all that is worthless, preserves only the pure gems.'

"Our danger is, not that we read too much, but think too little. Some of the wisest men read sparingly, traveled none scarcely, but thought profoundly. What they read, however, lay in their minds fructifying, and came forth at length a living tree with fruit and leaves. This grappling with the subjects of which one reads is indispensable. It is that habit of mind which corresponds to digestion. Meditation is to the intellect in reading books what the gastric juice is to the food we eat. That wonderful solvent God has provided must separate and dissolve the food to the end that it may be assimilated, and carried through the system, repairing its wastes, supplying fresh elements of combination of its various parts; feeding the blood, keeping that life-current full and strong, and so by it pouring into the farther streets of the body the tide of health. The most wholesome food would be poison without that solvent. Reflection is to the mind what that is to the body. We might learn a profitable lesson from the quiet ruminating habits of the cattle.

"Read all solid books slowly. The best readers seem the most plodding. Few can turn the pages with the rapidity of Macauley for very few possess his splendid gifts and capacious memory. Robertson tells us that it would require him six months to read a small octavo volume on chemistry. 'But then,' he adds, 'I could stand an examination on it.' Harriet Martineau often read a page in an hour, but she thought enough to fill ten. Resolve to finish but a few pages each day; if valuable at all, the book is worth reading thus. Think over each chapter or paragraph; examine yourself mentally with shut eyes upon its principles and doctrine. This is the way to read, not many books, but much, and one read thus, carefully, will result in greater good to the reader than twenty skimmed. The old scholastic rule has never been repealed or improved: 'not many but much.'—(*Non multa sed miltum.*)

"Our reading should be methodic. By judiciously systemizing our work it is astonishing how much may be accomplished. Method helps a man to sail right on his course; without it he is perpetually on the tack. Labor without system is a dead lift. Some of the busiest people have the least of a busy look. The most tiresome person is the fussy one. He is also the most idle. Of real work he knows nothing. All true students are methodic, careful, quiet. Albert Barnes wrote all his commentaries in the early morning. When the clock struck nine, he resolutely laid aside pen and books, and turned to his pastoral duties. A German pointed out one of our characteristic weaknesses as a people when he said, 'I cannot comprehend how you Americans accomplish anything working as you do largely without system. All I have been able to do I owe to my habits of study.' At ten in the evening the historian, Neander, used to retire. His rooms might be crowded nightly with distinguished scholars, nevertheless, he would cheerfully bid them all goodnight. At five in the morning he was with his amanuensis, and till nine the toughest problems in ecclesiastical history and exegesis were grappled with. As his secretary used to put it, 'it rained Greek and Latin from the fathers for four stricken hours.' Mr. Moody reserved the morning hours for his scripture reading, meditation, and prayer.

"Then, too, we should read and study to be more helpful to others. We are not educated for our own pleasure, to gratify our own individual tastes and vanity. If what we learn, if

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the powers that unfold within us, by assiduous application, be not employed in God's service and for others' behoof, our reading will be in vain. We are to be pitied if we are merely receivers; we are to be congratulated if we are both receivers and distributers. All the waters flow into the sea; but the generous sea gives them back again to the earth in the form of rains and snows, vapors and dews. Let us be like the sea in this respect.

"Let readers and students remember suggestive words of Boaz to his reapers in behalf of Ruth the Moabitess: 'Let some handfuls fall on purpose for her.'"

Lord Bacon says: "Some books are to be tasted, others are to be swallowed, and some few digested." Holmes expresses much the same thought when he says: "Some books are edifices to stand as they are built; some are hewn stones to form a part of future edifices; some are quarries from which stones are to be split for shaping and after use."

Yes, we have books that must be literally digested if we get any benefit from their reading. A casual reading or anything less will be wasted. No benefit can be derived from a slipshod way of reading anything, and it is especially true of this class of books. In this class we might mention Samuel Smiles' works on "Duty," "Character;" Emerson's essays; Macauley's essays; scientific works; and many others which must be studied as you read if you would get the full benefit to be derived therefrom.

Another class is to be "swallowed." That is, we must read them in such a way that they will each be understood as a whole. This class, like the former, must be studied with extreme care, but will not require the depth of study or the amount of study that the former requires. In this class we would expect to find such works as "David Copperfield," by Dickens; "John Hallifax," by Mrs. Mulock; "Ivanhoe," by Scott; "Ben Hur," by Wallace; and a host of others. They are not, however, necessarily all of fiction. For there are also many works of travel, adventure, biography, etc., that may well be classed as books that may be "swallowed."

The books that are to be "tasted" are many and varied in character, from the dictionary to the tedious Gibbon's Rome, or kindred books of complete history. We keep many books for reference only. To make a regular reading of them would be a loss of time, if not worse. For what purpose do we keep our complete histories of nations or countries, our encyclopedias, our dictionaries, manuals, compendiums, atlases, etc., more than for reference? We "taste" them when we need something upon the line treated in them. We turn often to the dictionary or cyclopedia as we pursue our regular course of study or reading to get light upon something not fully understsod.

Thus we see that "some books are to be digested, some to be swallowed, and some to be tasted." But whether we digest, swallow, or taste, it should be done in a careful, thoughtful, and thorough way. Read for some particular object. Think about what you have read.

Never read just for pastime. It will do you much injury. Soon you will find yourself unable to do any other kind of reading if you allow yourself to form that indolent habit. It is an indolent habit and deserves to be condemned. If you have but two minutes to read, read something that will be food for future growth. We have heard people say they were "too tired" to read anything solid. They are mistaken as to where the trouble lies. It is not the tiredness, but rather the habit of indolent mindedness that we spoke of above. This comes from the habit of reading "just for pastime." If one is really too tired to read carefully, he is too tired to read at all. He had better sleep. We are a manual laborer and find that no matter how tired we get, reading and reading studiously will rest us. It takes the mind entirely away from that which became wearisome. Mind work will rest the body, and *vice versa*, bodily work will rest the mind. Reading should be made mind work.

You have now read this article about through. Please try this. Read it again and mark with your pencil every good thought you see. If it is especially good, underscore it. If you do not agree with it, or wish to add to it, make a brief note on it at the bottom. Talk with others about it. This talk will interest them and benefit you all whether you see as we see or not. And if you feel like going farther still, and write me a letter about it, I shall be greatly pleased, indeed. But whatever you do, make an effort to improve your way of reading. Not "How much," but "How well" do you do your work.

In the near future we will handle the general subject of a Sunday school library in its detail. But for some reason, we have not received replies from all the persons from which we desire to hear before we put out this number.

"For the book is in my heart,
Lives in me, wakes in me, and dreams in me;
My daily bread tastes of it—and my wine
Which has no smack of it, I pour it out;
It seems unnatural drinking.—E. B. Browning.

Conference Minutes.

CLINTON.

Conference of the above district assembled at Veve chapel, Missouri, June 9, with district president, A. Lloyd, in the chair; the clerk being absent, Sr. A. C. Silvers was chosen secretary pro tem., with Sr. Vina H. Goff assistant. Ministry reporting: Elders S. C. Andes, A. I. Roberts, T. R. White, F. M. Sharrock, A. A. Goff, H. L. Kinning, W. H. Lowe, C. P. Welch, Lee Quick, Joseph Sterling, G. W. Beebe; Priests A. S. Leeper, A. C. Silvers, John A. Silvers, Joseph N. Stephenson; Teacher M. M. Leaton. Branches reporting: Rich Hill 150; loss 3. Wheatland 53, and Taberville 30; no change. Lowry City 79; loss 2. Walker 24; gain 2. Lebanon 48; gain 4. Veve 120; loss 4. El Dorado Springs 181; loss 6. Tebo 32; loss 6. Nevada 52; gain 1. No report from Deepwater. It being reported that a member of the disorganized Butler branch had been sent to the penitentiary on confession of guilt, the president of the district was requested by the conference to correspond with the president of the branch nearest said member, and have him officially visited with regard to his transgression. Charges against members of Walker branch were referred back to the branch for action. Letters of removal were granted to Sr. Haley North and Bro. James Staumbaugh, formerly of the disorganized Butler branch, to Rich Hill branch. Bishop's agent, G. W. Beebe, reported receipts since last conference $238 96; disbursements, $202.77. On request from Wheatland branch, Bro. Jesse W. Paxton was ordained to the office of priest. The executive committee of the next reunion reported that it would meet at Nine Wonders, near El Dorado Springs, August 3. Bro. C. Budd was added to the committee selected at the last reunion. Voted that we request Bro. Alexander Smith, Patriarch, and his stenographer to attend our next reunion throughout, and that we pay their expenses from Lamoni here, and return. The election of district officers resulted in the choice of Elder T. R. White as president, and Sr. Vina H. Goff as clerk. Voted to grant Elder W. H. Lowe a new license to replace his former license, lost by fire. A request from the district Sunday school association for one whole day, and one hour of each other day at the next reunion for Sunday school work, was granted. Adjourned to convene at Rich Hill, in the light of the moon in October.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, June 23. Elder Arthur Allen was chosen to preside, with Elder J. C. Hitchcock assistant; J. G. Smith secretary. Reports: Elders Arthur Allen, J. C. Hitchcock, H. Roberts, J. Mantle, and A. S. Davison; Priests G. F. Barraclough and T. J. Elliott; Teachers J. J. Billinsky and F. Wiley. Branch reports: St. Louis 456; received by letter 4, removed by letter 9; died 1; a priest and teacher ordained. St. Clair 9; removed by letter 5. Committee reported having arranged for holding St. Louis district reunion August 2 to 12, in the grove at Normandy, St. Louis county, Missouri, on the suburban line of street railway. Bishop's agent, J. G. Smith, reported: Last report on hand $78.97; received since $130 60; total $209.57; paid out $80; June 23, due church $129 57. Audited and found correct. The district officers were sustained for a term of six months: J. C. Hitchcock as president, H. Roberts vice president, and J. G. Smith secretary. Sunday services: preaching by Elders J. C. Hitchcock and Arthur Allen; afternoon, sacrament, prayer, and testimony. Adjourned to meet in St. Louis, Saturday evening, September 29, at seven o'clock, and on the following Sunday.

LITTLE SIOUX.

Conference met at Little Sioux, Iowa, June 9 and 10; G. M. Scott, president; J. W. Wight assistant; Lenna Strand and J. F. Mintun, clerks; S. B. Kibler, chorister. Ministry reporting: Apostle J. W. Wight; High Priests C. Derry, George Montague, G. M. Scott, J. M. Baker; Seventy J. F. McDowell, W. A. Smith, J. F. Mintun; Elders S. H. McDonald, W. T. Fallon, F. Hansen, F. E. Cohrt, A. M. Fyrando, S. B. Kibler, George Shearer, D. A. Hutchings, A. A. Baker, Joseph Seddon, J. A. Donaldson, F. J. Seeley, John Conyers, Joseph Lane, James Emmerson; Priests A. L. Parker, W. T. Worsencroft; Teachers J. O. Booth, A. Schotz, W. Z. Kinder, J. S. McDonald, A. Hight, R. Kirkwood; Deacon J. Beechem. Report of Bishop's agent: On hand March 1, $49.73; received since $637.22; exended $674.62; balance on hand, $12.33. Branches reporting: Logan, Union Center, Woodbine, and Little Sioux. Magnolia and Persia referred back for correction. Missouri Valley report read, and motion prevailed that secretaries of Missouri Valley branch and district make the reports of district and branch correspond, and that the district secretary be instructed to make record of branch report when corrected. Report of Sunday school and Religio convention read. The matter of the calling of S. F.

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Kibler and A. M. Fyrando to the office of high priest was presented by J. W. Wight, and their ordination was ratified by the conference. Bro. Kibler being present, was ordained by Charles Derry and J. W. Wight. A committee of investigation, consisting of J. M. Baker, Joseph Seddon, and James Emmerson, was appointed to investigate the matter of a silence placed upon a brother by district president, they being empowered to act as court of elders if found advisable. A collection was ordered taken up for the purpose of purchasing an organ and gasoline stove to go with district tent; $11.60 was received. Bro. C. F. Pratt offered the loan of his living tent. Bro. A. M. Fyrando was sustained as Bishop's agent. Preaching by W. A. Smith, J. W. Wight, Charles Derry, and J. M. Baker. One social service and Sunday school session was held. Adjourned to meet at Moorhead, Iowa, Saturday, September 1.

ALABAMA.

Conference met with Lone Star branch, May 12; President M. K. Harp in the chair, J. T. Raines secretary pro tem. Elders reporting: M. K. Harp, J. G. Vickrey, and W. J. Booker; Priests J. E. Miller and W. D. Clark. Branch reports: Pleasant Hill 161, Flat Rock 50, Lone Star 122. A two-days' meeting will be held at each branch in the district before next conference. Bishop's agent's report: On hand last report $15 55; received since $87.50; paid out $50; on hand $53.05. Bro. G. O. Sellers was appointed to look after the interest of the Sunday school work in the district. The missionaries and general authorities of the church were sustained. Preaching by J. G. Vickrey and W. J. Booker. Adjourned to meet with Pleasant Hill branch, September 29, at ten a. m.

FAR WEST.

Conference convened with Stewartsville branch, Missouri, June 9 and 10; I. N. White, E. L. Kelley, and T. T. Hinderks in the chair; C. P. Faul and A. Leaverton secretaries. Bishop's agent, C. P. Faul, reported: On hand March 6, $73.25; received $203.02; on hand June 4, $138.86; paid out $137.41. Auditing committee: J. S. Constance, D. E. Powell, and Richard Head. Branch reports: Stewartsville 153; loss 2 Delano 113; gain 2. Wakenda 59; gain 1. DeKalb 52; no change. German Stewartsville 77; loss 1. St. Joseph 449; gain 9. Kingston 87; gain 1. Mount Hope 42; no change. Ministerial reports: Elders T. T. Hinderks, Ben. Dice baptized 1, S. F. Cushman, D. J. Powell, Swen Swensen, R. Phillips, J. C. Eivert, Alma J. Booker baptized 1, Russell Archibald, J. S. Constance, J. C. Foss, E. C. Guinand baptized 2, M. Shaw, Jacob Snider, A. W. Head, L. L. Babbitt, I. N. White, William Lewis, D. E. Powell; Priests T. H. Hinderks, J. W. Robberts, H. B. Taddicken, B. Constance, D. Schmidt, F. Uphoff, and J. N. York. Teachers C. J. Craven, John Piepergerdes, B. Bean, and William Haman. Stewartsville branch recommended Bro. J. William Roberts be ordained an elder; ordained by I. N. White and E. L. Kelley. Election of officers: T. T. Hinderks, president; J. S. Constance, vice president; C. P. Faul and A. Leaverton secretaries; C. P. Faul was sustained at Bishop's agent. The following missions and those in charge: J. H. Snider, C. T. Orr, and C. J. Craven, Kingston and vicinity; L. L. Babbitt, F. Uphoff, Antioch and vicinity; J. C. Elvert, Cameron; A. W. Head, D. E. Powell, Andrew St. Lewis, Charles Householder, Osborn, Starfield, and vicinity; Mark Ballenger, William Constance, Mabel and surrounding country. All others are requested to work and labor all they can. Saturday evening preaching by Bro. Swen Swensen, assisted by Walter Smith. Sunday morning prayer meeting in charge of William Lewis. The morning preaching by Bishop E. L. Kelley, assisted by S. F. Cushman. Social meeting in charge of Brn. J. C. Foss and A. W. Head. Evening preaching by T. W. Chatburn, assisted by I. N. White. Adjourned to meet with Delano branch, Saturday and Sunday, September 29 and 30.

Sunday School Associations.

LITTLE SIOUX.

Convention met at Little Sioux, Iowa, June 8 and 9. Officers present: J. F. Mintun, superintendent; Lenna Strand, secretary, Nellie Ballantyne, treasurer; and Annie Stuart, librarian. Received reports from eleven schools and two Religios. Reports of Missouri Valley, Hope, and Magnolia schools received too late for convention. Union Center, of Neola, was not heard from. There are fifteen schools in the district, showing a membership of about 665, in fourteen schools. Two new schools have been organized since last convention and two discontinued. Treasurer's report showed amount on hand of $9.53. The two Religios heard from showed a membership of 88. The following were chosen officers of district Zion's Religio-Literary Society: J. M. Baker, president; J. F. Mintun, assistant president; Nellie Ballantyne, secretary; Annie Stuart, treasurer. Both associations are in a progressive state. Next convention will be held at Moorhead, Iowa, August 31.

SOUTHERN MICHIGAN AND NORTHERN INDIANA

Convention met at Coldwater, Michigan, June 8; district superintendent, Sr. J. H. Royce, in the chair; G. F. Weston secretary. Opening remarks by Sr. Royce. Sunday school reports: Clear Lake 80, Knox 31, Buchanan 31, Grand Rapids 63, Flint 27, South Scott 20, Coldwater 41, Galien 43, Hartford 40. The first four of these reports were correct; the rest to be returned for slight corrections. No reports from Englishville and West Marion. Two new schools had been organized: one at Belding and one at Williamston, the latter by E. H. Durand; keeping our total number twelve schools. The secretary's bill of fifty cents was allowed. The treasurer, John Shook, reported on hand $1.14. Short addresses on the general work were given by Elders C. Scott, W. E. Peak, and J. H. Lake. Sr. Mary Corless, our delegate to General Convention, gave an interesting paper on the General Convention work. After talks on comparison of the work in the east and the west to the end that they were equal in a general way, the convention adjourned. In the afternoon, opening remarks by Sr. Royce. Topics: "Child study for Sunday school teachers," Miss Jessie Corless. Discussion: Sr. Carrie White, Sr. Viola Green, Elders W. E. Peak, E. K. Evans, and Sr. A. Corless. "Novel method of class study," G. F. Weston. Discussion: Viola Green and G. A. Smith. "Libraries: need of, kind of," Bro. William Shaub. Discussion: O. H. Storey, C. Scott, Sr. Royce. "Quarterly review, with Illustrations," G. F. Weston. "Intermediate texts," Sr. Mrs. Star Corless. Discussion: G. A. Smith and W. E Peak. An entertainment was given in the evening, in which excellent pieces were spoken, and instrumental and vocal music given, much to the edification of all present. On Monday morning, time was granted from the conference to close the convention work. Two reports, mentioned among the above, were received. The present officers were all sustained. Adjourned to meet at the call of the superintendent.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

DISTRICT OF MINNESOTA.

The Saints and friends of the Reorganized Church, in and for district of Minnesota, please take notice that Bro. W. W. McLeod, Bishop's agent, has duly resigned his position as agent in said district, and that by recommendation of the district conference, Elder Florence D. Omans, of Perham, Minnesota, has been appointed agent in his stead.

Bro. McLeod resigns the agency on account of his age and inability to travel in the district and perform the work necessary in the office. He has been a faithful and competent agent for a number of years. The Bishopric feel that he has done a goodly work, and has faithfully cared for the finances of the church which have come into his hands. We extend special thanks to him for his aid to us in this work, and also bespeak good word for the new agent, Elder Florence D. Omans.

Trusting in the direction of the Lord in this work, as in the past, I am, in behalf of the Bishopric,

Very respectfully,
E. L KELLEY.

LAMONI, Iowa, June 29.

BISHOP'S AGENT'S NOTICE.

To the Saints of Southern Indiana District:—On the resignation of Bro. W. C. Marshall as Bishop's agent, I was recommended by him to Bro. E. L. Kelley. Bro. Marshall resigned the office on account of having to go into the active ministry, and being away from home and out preaching continually in new places, could not have much time to devote to Bishop's agency. So upon this statement and these reasons I became the agent of Southern Indiana district.

Now, brethren, I ask the assistance and earnest coöperation of all Saints that desire to see the work move along smoothly, and in a right way. We now have four active working elders in southern Indiana this year. They ought to do much good service, and present the cause of Christ,—or in other words the latter-day work,—in some new places, and make many friends to our faith. We give them our prayers and send our sympathy out for them, and if they labor diligently we will try to pay their families what we can. So now, beloved Saints, this all means that we must go and pay some tithes to those collectors in each branch, that the work may move along, and furthermore when we pay our tithes we are keeping one of the commandments.

D. HURBAUGH.

REUNION NOTICES.

Oklahoma Saints:—At our last annual reunion a committee was appointed to consider and report on the advisability of a coöperative boarding house at our reunion this year. The committee have canvassed, and after reporting, were authorized to arrange for a boarding place, where all Saints who attend can get their meals at the actual cost of preparing them. Such arrangements are now in progress. The plan is about as follows: The committee provide a place, hire a cook, provide provisions, etc. At the close of meeting, the entire expense is summed up, the cost per meal determined, and those boarding pay their proportion according to number of meals taken. An estimate discloses the fact that meals can be prepared at a cost of about seven cents. One among the many commendable features of this plan is, it relieves the sisters of the labor of cooking during the meeting, gives them much needed rest, and leaves them free to devote their minds entirely to the services.

The prospects for the work in Oklahoma

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were never better than they are now. Why not all the Saints in Oklahoma arrange to attend and renew your strength and zeal in the cause? If you intend coming, drop a card to Bro. G. M. Hiles, Downs, Oklahoma. The committee desires this very much. Please don't omit it. Any information you desire in regard to the boarding tent, write to the above brother, or the writer. Remember the time, August 3 to 13; place, four miles east and two and a half south of Hennessy, Oklahoma. W. S. MACRAE.

Box 155, Blackwell, O. T. 2t

We are going to have a reunion in southern California this year, commencing August 10, and continue over the 17th. It will in all probability be held in Sycamore grove, within the incorporate limits of Los Angeles, and is one of the very best places for a reunion in this country. We are fully expecting one of the Presidency to be in attendance. It is very probable that Bro. Joseph will be the "one." It is proposed to continue the "community table" which was so in evidence last year. This will save much time and worry for the sisters.

T. W. WILLIAMS.

The Des Moines district having secured the Chautauqua grounds at Colfax, Iowa, as the place to hold their annual reunion, have set the date of August 31, 1900; reunion to run ten days. Let all concerned take notice and govern themselves accordingly. All parties desiring tents, will notify Bro. G. W. Johnson, Youngerman block, Des Moines, Iowa. The following are the prices for ten days, according to size: A 14x21, 5 rooms $5.00; 14x14, 3 rooms $4.00; 10x14, 2 rooms $3.00: 14x16, $2 50; 12x14, $2 00; 10x12, $1.50; 7x9, $1.25.

Furniture. Cots, canvas, 15 cents; cots, wire single, 25 cents; cots, wire double 40 cents; chairs canvas, 10 cents; chairs wood, 15 cents. Gasoline stoves two burners, 50 cents. We extend a cordial invitation to all Ssaints to come and enjoy themselves with us, not of Des Moines district only, but everybody. We have a very nice place, well adapted for just such a gathering. Good water, hay, and corn at reasonable prices. This is an established grounds of the Iowa Epworth League and good railroad accommodation; some five trains per day.

BY REUNION COMMITTEE.

PASTORAL.

To the Saints of Chatham District, Greeting:—Having been appointed to labor in your midst, we would ask the coöperation of all in the district who may be interested in missionary work. If you know where an opening could be made; a schoolhouse, or a hall, or a grove could be got for preaching, kindly let us know. We also have the use of the district tent this summer; anyone knowing where the tent could be set up to advantage, will kindly let us know, and we will attend to you as soon as we can. Trusting we may have your hearty support, we are hoping and praying for success in this great latter-day work. Address all communications to Box 20, Ridgetown, Ontario.

Elders B. ST. JOHN.
T. A. PHILLIPS.

I expect to reach the mission to which I have been appointed, Scotland, on or about July 20, after having made the necessary arrangements for leaving my employment, and also attending to the necessities of home preparatory to such a course.

If there are any of the Saints who have relatives or friends in Scotland, whom they have reason for believing that the gospel would be welcome, will they kindly forward to my address the names and addresses of such, and at the same time advise their friends of this, so that they will not be surprised or inclined to resent (as some do) the liberty of a stranger addressing them.

Asking for an interest in the faith and prayers of the Saints, I remain, yours in bonds, J. W. RUSHTON.

Home address: 34 Compton row, Hudson road, Leeds, England.

Field address: 13 Gladstone street, Burnbrook, Hamilton, Scotland, care W. Penman Cairns.

TWO DAYS' MEETINGS.

There will be a two-days' meeting held in Shelton branch, of Central Nebraska district, July 14 and 15. It is expected that some of the general missionary force will be present to assist. LEVI GAMET, Pres.

Two days' meetings will be held at the following places on the dates named:—

Chicago, July 28 and 29, in charge of John M. Terry and Henry Southwick.

Sandwich, August 4 and 5, by Henry Southwick, Thomas Hougas, and Frank Izatt.

Ladd, August 11 and 12, by Henry Southwick and John Midgorden.

Mission, September 8 and 9, by Henry Southwick, Henry Atkins, and George Howard.

Cortland, September 29 and 30, by John Midgorden and F. T. Haynes.

Wilmington, October 13 and 14, by H. E. Moler and A. J. Keck.

By order of district conference,

HENRY SOUTHWICK.
J. MIDGORDEN.
H. E. MOLER.

CONFERENCE NOTICES.

To the Saints of Northeastern Texas and Choctaw District:—As our district conference convenes July 28, at Manchester, Texas, we hope you will all feel a deep interest in this meeting, and as many attend as possible. We think there will be a good representation of the ministerial force present, so come prepared to stay three or four days if necessary. Bring the spirit of peace with you, and the result of our meeting will be favorable. I shall make a strong effort to be with you.

ELLIS SHORT,
Bishop Northeastern Texas and Choctaw District.

Massachusetts district conference will convene August 11, at Silver Lake, Massachusetts. The above date is the second Saturday of the reunion, so we expect a large gathering, as both sessions of the work can be attended at the same expense. As I expect to be away from home much of the time between now and the 1st of August, I would ask the branch clerks to kindly assist me by having their statistical reports with me not later than July 15. Let as many come to the reunion as possible, and remain to the conference.

M. C. FISHER, Clerk.

NOTICES.

Sister Mary Jane Jenkins, Spiders Castle, Porth, who has left, and whose whereabouts are not known, you are hereby notified to appear before an elders' court, on Saturday, August 25, 1900, to answer the charge of adultery. Court to convene at the town hall, Porth at eight p. m.

By order of Penygraig branch.

W. P. COX, President.

This is to certify that Elder J. D. Jenkins, late missionary of Wales, has been excommunicated from the Reorganized Church of Jesus Christ of Latter Day Saints for adultery. We take this means of warning the Saints, and all the members of the above church in this country, against this person. Signed in behalf of Penygraig branch, who has ordered this notice to be published in both *Herald* and *Ensign*. Signed, W. P. Cox, president; L. Bishop, secretary.

White Eagle branch will have meetings at Eliza, Illinois, in the hall, Sunday, July 15, at 10:30 a. m., and at 2:30 and 8 p. m. Also basket dinner. Come and have a good time, and hear the gospel. All are welcome.

J. W. ADAMS, Pres.

SOUTHWESTERN MISSION.

Editors Herald:—Please say to the missionaries in the Southwestern mission that while their permits read, "Not good locally in Texas" over the International and Great Northern, I was informed by the general agent in this city today that the restrictions and exceptions had been removed and that half fare tickets would be sold locally over that road the same as any other.

H. O. SMITH.

SAN ANTONIO, Texas, June 28.

BORN.

MCDONALD.—At Fresno, California, July 31, 1899, to William J. and Sr. McDonald, a daughter. Blessed May 9, 1900, and named Edna Bernice.

RANKINS.—On June 10, 1900, the following named children of Bro. Robert and Sr. Mary Elizabeth Rankins were blessed by Elder T. J. Sheldon: George Edward, born November 12, 1891, Muscatine county, Iowa; Albert Franklin, born May 16, 1894, and Edith Luretta, born September 25, 1897.

W. H. WAHL.

DIED.

PETERSEN.—Sr. Mette Stina Petersen died June 23, 1900, after a protracted illness. She was stricken with paralysis at the home of Bro. and Sr. Andrew Jensen, her son-in-law and daughter, near Bedison, Missouri, over two years ago, and last April was removed to the home of her sons, Nels and Hans Petersen, near Weston, Iowa, where she died. Sr. Petersen, was born November 9, 1825, on the island of Moen, Denmark; came to America in 1877, and shortly after became acquainted with the latter-day work, accepting the gospel and was baptized in 1882, by Elder H. N. Hansen. She suffered much during her illness, but when the end came, passed away in peace, having retained her faith in God and in the gospel until the end. Her body was laid to rest in the Hazel Dell cemetery, by the side of her husband, who preceded her about eighteen years. She leaves two sons, one daughter, one adopted son, and several grandchildren, who mourn. Funeral sermon in the Saints' chapel at Hazel Dell, by H. N. Hansen. The family wish to express their gratitude to Saints and friends, both in Missouri and Iowa, who ministered to the comfort of their mother during her affliction.

RANDALL —May, the only child of John and Lizzie Randall, born February 26, 1897; died June 22, 1900, at Sharon, Pennsylvania. Little May was a favorite among all who knew her. She met her sad end by being thrown violently from her buggy, while out with two girls to have her picture taken. While descending an incline the buggy got away from them, and throwing her out on the hard paved street. She was unconscious most of the time from four p. m. until she died at one a. m. next morning. About eight, her uncle, Richard Baldwin administered to her, when she immediately came to herself and recognized all the family, but shortly fell into a peaceful sleep, from which she never woke. Services at the house, conducted by Elder F. J. Ebeling.

HOLMAN.—Mr. James Holman, aged 72 years, died at Jefferson, Ohio, June 21, 1900, whilst on his way from Chicago to visit his people. Was brought to Conneautville, Pennsylvania, to his brother, Bro. J. G. Holman, where services were held, conducted by Elder F. J. Ebeling.

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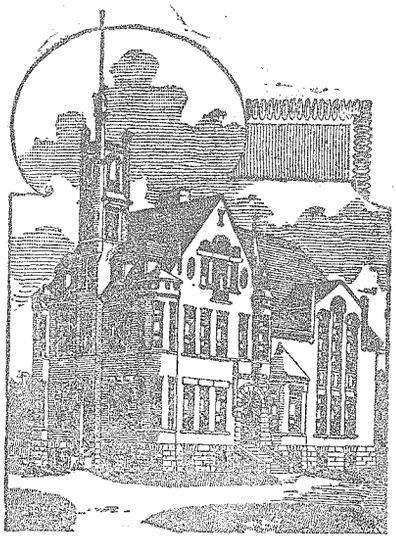

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National Encampment Grand Army of the Republic, Chicago, Illinois, one fare for the round trip; date of sale August 25, 26, 27, 28, and 29, returning not later than September 1.

Annual Convention Retail Grocers and General Merchant's Association of Missouri, and Interstate General Merchant's Picnic, St. Joseph, Missouri, July 24-26. Date of sale, July 23, 24, 25, and 26; good returning July 27, at one and one third fare.

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THE SAINTS' HERALD.

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

Vol. 47. Lamoni, Iowa, July 11, 1900. No. 28.

RSalyards

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BOOK OF MORMON HAS SOME BASIS.

Emmett S. Compston, who is connected with Harvard University, has become convinced that Joseph Smith did not make up all of the Mormon bible. The book on which the Mormon faith is based purports to tell of the peoples who inhabited Central and South America centuries before the arrival of Columbus. The race perished in the terrific cold of one of the glacial periods, according to Mormon calculations, but the last survivors buried the golden plates on which were inscribed the history and an account of the religion of the race, and these plates were miraculously revealed to Joseph Smith, who translated the inscriptions.

An expedition from the Mormon church is now in Mexico and Central America looking over the ruins of great cities and places of worship, seeking for proofs of the authenticity of their bible. Mr. Compston, who is an authority on archæology, was invited to go with the party, but returned because he feared the hot weather, having already had a touch of the fever which prevails in Yucatan during the rainy season.

"I can't say that the Mormon faith appears any less preposterous to me than it did," Mr. Compston said at the Brown Palace hotel last night. "But I am pretty well convinced that some of the narratives on which it is based relating to those old cities of Yucatan were not wholly imaginative. I don't feel at liberty to discuss the matter at length, for you see I only went along because of my knowledge in certain lines of archæology, in tracing out ruins. I have helped dig out cities in Assyria and have worked in Persia and Egypt, and so, of course, I can trace the lines of old cities and of fortifications by signs that would be all but undiscernible to a man that had not that experience. But while I shall leave the detailed reports, with references to the Book of Mormon and all that sort of thing to the representatives of that church with whom I am working, I can say this, that we found cities and settlements that fitted into the accounts of cities and fortresses in the Mormon bible in a way that could not have been accidental. We found bas reliefs describing battles, and journeys, and religious observances, exactly as described in the words of Joseph Smith.

How do I explain it? The only explanation that seems possible to me, for of course all the talk about the Angel Moroni showing Smith how to read the golden plates is nonsense, is that some traveler must have studied those ruins carefully, must have seen them in a much better state of preservation than when we saw them, and then Smith in some way got hold of his writings, or talked with him, and made his discoveries the basis of the pseudo bible.

I hope to go down there again, with a party that is less trammeled. This time we went to prove one particular thing, not to make a study of the ruins from a scientific standpoint. We went to places where I am sure no white man had been for centuries, cutting our way through the most tangled jungle you ever could think of, and crossing swamps and rivers where it was a fight to make every foot of way. But the ruins are more interesting and I believe more important than those of Egypt and Assyria on which so much time has been spent.

Do I think there is a connection between this civilization and that of the Old World? No, I don't, or if there was any it was very remote. Of course there are resemblances, the touches in sculpture and arrangement that mark the handiwork of all mankind, from the Esquimaux to the Hottentots, but there are very wide differences, too, differences that show to my mind that the whole basis of thought and belief was different from that of Egypt and Assyria. But I won't talk about that, until I have studied the matter more. These theories are simply theories, based on the most cursory study. It's a field about which no one can say anything positively."

Mr. Compston left last night for Santa Fe, where he will examine the collection of cliff dwellers' relics and will then go to Salt Lake City to submit his share of the reports in advance of the return of the expedition.—*The Denver Republican, June 9, 1900.*

MAXIM PREDICTS A GREAT WAR.

Hudson Maxim, one of the greatest inventors the world has ever produced and a man who might very properly be called the king of high explosives and death dealing instruments of war, predicts that the world is upon the verge of a great war. It will be a war between giants, he says, will be fought to a finish, and will be the greatest the earth has ever known. "It will be replete with horrors, will wipe out nations, and will be short, bloody, and decisive," is the manner in which he sums up an article which he has written upon the subject for the Home Magazine. "The Coming War," is the title he gives his article, and he begins by stating the matter with a number of questions. For instance, he asks what is the meaning of the standing armies of Europe, for what reason is England straining every nerve for the increase and improvement of her army and navy, what meaning was there in Lord Salisbury's appeal to the people of England to form rifle clubs and go out into the fields and learn to shoot, why is Lord Roberts asked to send home one hundred thousand of his South African troops before October 1, and why is Russia working night and day to complete the Trans-Caspian and Trans-Siberian railroads? Then he adds:—

"An outbreak is at hand. The United States war department has already ordered military representatives to Peking and Tokio to watch proceedings. General Sakorov, chief of the Russian general staff, has started for Manchuria, where six forts will be immediately erected. Russia is seizing the excuse offered by the Boxers against Peking to rush every available man on to the disputed ground. From the foothold thus obtained it will be difficult to dislodge her, unless steps are taken at once to block her game. Japan seems ready

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and anxious to do this thing. And from the conflict thus begun may arise the world war so long threatened and so long feared."

We believe, and hope, that the views of the situation as entertained by Mr. Maxim are pessimistic, and that conditions are overdrawn, but certain it is that the situation is the worst it has been in years, if indeed it has ever before been so grave. We have enough faith in Christianity, civilization, and humanity, however, to believe that the terrible conflict predicted by Maxim will be averted.—*Register.*

EVIL IN MODERN LIGHT.

"There is no personal devil, though there are plenty of devils," said the Rev. R. A. White yesterday morning at Stewart avenue Universalist church. He was preaching on "Evil in the light of modern knowledge; or, who is the Devil?" Elucidating his subject, he said:—

"Evil is whatever harms mankind. Good is whatever benefits it. To the primitive man the world was full of evil. The sun scorched, the cold froze, the seas engulfed, the fire consumed, the storm destroyed, disease killed, men wrought harm to their kind. Some contend that the habit of worship began in devil worship—propitiation of the forces of evil. When it is remembered that much of so-called Christian worship in the past has been a system of appeasing God and averting his anger it seems likely enough that primitive worship was to appease the powers that harmed men.

"Modern knowledge may not yet be presumptuous enough to pretend to satisfy every requirement of a final explanation of evil, but a few propositions about one of the natural elements may clear the subject somewhat. Fire has seemed the devil of destruction. Property and life are its victims. To be noted, first, fire is a necessity; second, its power to benefit the world is inseparable from its power to injure the world; third, its power to injure mankind is proportionate to its power to benefit it. The greater its power to do good, the greater its power to do evil if the opportunity offers. Fourth, the primal purpose of fire is to benefit mankind, and its benefits are infinitely beyond the evil it works. That it works evil at all is due to the wrong use of it by ignorant or willful men. A good intention puts the match to the fuel under the boilers, and the steam soon hisses and the machinery hums. A bad intention puts the match to a building filled with human beings, and we have a tragedy.

"Evil is only the result of the wrong use of what was intended for good, and what in its proper use yields only good to mankind. Every force in the universe or in society and every faculty of the individual has its beneficial uses. Men, through ignorance sometimes, sometimes through greed and maliciousness, wrongly use these beneficial forces, and evil follows. The heart of things is good. The purposes of God are good purposes. Nor can we conceive a better arrangement for a world. Through evil and ignorance the world climbs toward the good and the true. Evil has its uses, compensating in the long run for its injuries to men.

"An ignorant or malicious humanity, misusing beneficial forces to evil ends, is the only devil known to modern knowledge. There are devils enough, devils in homespun and rags, devils in dress suits and immaculate kids. There are hells enough—hells where children are damned, where justice is perverted. Evil abides. But we no longer fight horned and cloven-footed devils, but the evil and the ignorance in men. Slowly the shadows grow fainter, and over the world of human thought falls slowly but surely the dawn of God, the breaking day of a greater good."—*Chicago Tribune, February 22, 1900.*

EFFECTIVE PREACHING.

In an article in the Homiletic Review Joseph Parker draws the line sharply between the preacher and the essayist who reads his pulpit address. According to the London clergyman the effective preacher is not the one who delivers a set oration. The reader stands at a distance from his hearers, while the preacher appeals to them personally. Mr. Parker considers Beecher, Spurgeon, and Moody the three best preachers he has heard, ranking them in that order. Beecher used the fewest possible notes, which would be unintelligible to any one else and gave no hint of the store of eloquence which they would suggest to him. Spurgeon wrote down catch-words and a few beginnings of sentences. Both Beecher and Spurgeon trusted almost entirely to the inspiration of the moment to secure fit words in which to clothe their thoughts. Either could expand a slight idea into an indefinite number of charming words, while either was also a master of short and pregnant sentences, some of Beecher's aphorisms being among the best in any literature. Moody used no notes at all. "Can any one imagine Moody standing up in the pulpit, taking out a sheaf of paper, putting on his spectacles, holding down his head, and reading a sermon?" Instead, he spoke extemporaneously and passionately, appealing to "sinful human nature."—*Chicago Tribune.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

CHILDREN'S PRIVILEGES IN PUBLIC LIBRARIES.

The separation of children from the adult users of the library, by means of a room of their own, originated in the public library of Brookline, Mass., which in 1890 set aside an unused room as a children's reading-room. In 1893 the Minneapolis Library fitted up a room for the young people which has the largest number of children's books provided by any public library in the country. The Denver Public Library also opened a circulating library for children, and by 1896 Boston, Omaha, Seattle, San Francisco, Detroit, New Haven, Buffalo, Pratt Institute (Brooklyn), Pittsburg, and Kalamazoo had followed suit. The Chicago Library has no special room for children, and they are expected to use the branch libraries. Out of 125 libraries, 31 have some sort of children's reading-room.

At present there are four principal kinds of children's libraries:

1. That represented by the New York Free Circulating Library, in which children are served with adults.

2. That of the Utica Library, in which juvenile literature is given a special set of shelves.

3. That of the Pratt Institute Free Library, in which the children have a separate room opening out of the room for adults.

4. That of the Minneapolis Public Library, in which the children have a room on the ground floor entirely separate from the part of the building devoted to adults, and need not enter the main part of the building.—*Katherine Louise Smith, in Review of Reviews for July.*

In the August number of the *Delineator* Dr. Murray handles very thoroughly a subject of great interest to mothers. The sudden attacks of croup with their very distressing symptoms, and the alarming dangers of diphtheria are treated with professional thoroughness, but in such a way that unprofessional people can understand and act upon the advice at the outset of an attack. Of similar aid and help to mothers in the same number is Miss Lina Beard's very clever article on Pastimes for Convalescent Children.

ADDRESSES.

Arthur Allen, No. 2615 North Market street, St. Louis, Missouri.

Frank Criley, 609 Main street, Kansas City, Missouri.

Alma C. Barmore, 8 Waterloo Terrace, Toronto, Ontario.

E. J. Goodenough, Crosswell, Michigan.

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Isaac P. Baggerly, No. 901 South Flores Street, San Antonio, Texas.

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W. E. Peak, Galien, Michigan.

H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff, Ohio.

E. F. Shupe, 3633 Clayton Avenue, Denver Colorado.

R. M. Maloney, Guy, Oklahoma.

Joseph F. Burton, No. 3010 Sixteenth St., San Francisco, California.

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Joseph Emmett, 1720 Bellview Ave., Kansas City, Mo.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JULY 11, 1900.

ANOTHER TESTIMONY FOR THE BOOK OF MORMON.

We have given space on the cover of late to several articles on archæology which vindicate the position of the Book of Mormon. This week we give space to another from the *Denver Republican*, for June 9. It is the testimony of E. S. Compston, who is connected with Harvard University. He was invited by some of the Utah people to accompany them on an exploring expedition among the ruins in Mexico and Central America. He did, and he gives some strong evidence which will be gratefully received by our people.

He, of course, ridicules the idea of any divine aid being given Joseph Smith in translating the plates, and attempts to account for the appearance of the book through human agencies. He thinks that Joseph Smith heard some traveler relating scenes in the countries to the south, and that this formed the basis for the work.

Mr. Compston says:—

I can say this, that we found cities and settlements that fitted into the accounts of cities and fortresses in the Mormon bible in a way that could not have been accidental. We found bas reliefs describing battles, and journeys, and religious observances, exactly as described in the words of Joseph Smith.

He then goes on to give his theory of the origin of the Book of Mormon, as we mentioned before, and then graphically described some of the places he saw. He said that they visited places where he was confident no white man had been for years,—places where they were obliged to use their axes to cut their way "through the most tangled jungle you ever could think of, and crossing swamps and rivers where it was a fight to make every foot of way." We are afraid that upsets his theory of the traveler telling his tales in the presence of Joseph Smith. It must have indeed been an "angel" who could give Joseph Smith so minute an account of places where white men had not set foot for centuries.

It is pleasing to us to see how scientists are, unknowingly to themselves, slowly but surely vindicating the claims of the so called "Mormon" bible.

ANOTHER EXPOSITION OF MORMONISM.

We have received from the Pentecostal Publishing Company, of Louisville, Kentucky, a copy of a book written by Rev. S. J. S. Davis, called, "The Origin of the Book of Mormon, together with an Account of the Rise and Progress of the Mormon Church." The book is being sold for twenty-five cents per copy. The publishers deemed it necessary to apologize for placing the book before the people, and offers such as apology the statement that there were hundreds of missionaries preaching, visiting, and distributing literature, and "doing what else they could to make converts" to the "Mormon" faith. The following is from the publisher's preface:—

The people want to know something of this strange sect, and they will find the desired information in this little volume. The author is a local preacher of the M. E. Church, and has the highest indorsements as a man of unquestioned integrity. We have allowed him to tell his story in his own way, having only changed the phraseology in a few places. We assure the reader that his statements in the following narrative are in perfect harmony with those of other writers of Mormon history, though very much more condensed. The revolting facts here given are well attested and should be known, in order that the people may be protected against the wiles of these apostles of darkness. This is the only apology we have to offer for placing the book before the people.

Thus does the reader receive the indorsement of the publishers, and we are told the author is a M. E. preacher of good standing. From the author's preface we learn that he gathers much of his information from those "who lived in the immediate vicinity of the place where the first Mormon church was organized, and were well acquainted with all the members both before and after the organization." The author says:—

My boyhood and early manhood were spent near the cradle of Mormonism. Here have I seen and heard their preachers, and I have here met with many others who, after a short trial, have become disgusted with, and left them. These and other circumstances which I will not here mention, have conspired to furnish me with facts not heretofore made known to the public.

When we read this, we were somewhat pleased, in a way, for we presumed that this author would tell us something about "Mormonism" which we had not heard. We thought that he would tell us all about how the Book of Mormon originated—something new in the way of a theory by which we might account for the origin of that book which has caused the religious world so much worry and trouble. Imagine our surprise and disgust, then, on carefully perusing the exposé, to learn that the wornout Solomon Spalding "Historical Romance" was the basis for the Book of Mormon. Dr. Priestly's book on American antiquities was, we are told, the stimulus for Spalding writing his romance. Mr. Spalding became sick and died before he had opportunity to get the manuscript printed. After his death, Mr. Davis tells us, "efforts were here made for its publication, but it disappeared in a mysterious manner, and what became of the manuscript copy was never certainly known." Then he significantly adds as an introduction to the chapter in which he gives the history of Joseph Smith:—

Living near and having access to the office where the manuscript was last heard of, were some personages whom it will now be necessary to introduce to the reader. I will describe them as they were described to me by those who knew them well.

He then describes Joseph Smith as a man of low cunning and unscrupulous principles, who would steal to satisfy his covetousness. Mr. Davis quotes the language of his uncle, who said:—

He was fond of dress and display and could sometimes so far lose his prophetical dignity as to drink like a sailor and swear like a pirate.

Then is introduced to the reader in similar language Sidney Rigdon and Oliver Cowdery, and accounts for Smith getting possession of the Spalding manuscript in this way:—

It is generally believed that Rigdon, an occasional printer, saw the chance in Spalding's manuscript, and by some means placed it in the hands of Smith and Cowdry, and then disappeared for a time, his absence causing no comment as he was, by habit, liable to come and go at any time. Now with the material at hand, and the idea of engraved plates, how easy it was for Smith, who was already in communication with the celestial world, to have an angel direct him to the hill Cumorah, where he should come into possession of plates containing a new revelation to mankind!

Thus does this M. E. preacher in good standing resurrect that dilapidated theory of the Spalding romance being the origin of the Book of Mormon, and puts it forth to the world as being facts never yet presented to the world.

After presenting to the reader this history of the origin of the Book of Mormon, he pretends to give a history of the church and an outline of some of the things taught and practiced. As might be presumed from his history of the "origin of the Book of

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Mormon," he has woefully misrepresented the facts of history, and has attributed to the mind of Joseph Smith some of the most abominable practices and doctrines that one can imagine. If Mr. Davis, as a M. E. preacher in good standing, really believes that Joseph Smith was such a man as he is represented to be in this book, we certainly think that there is one M. E. preacher who is an object for the sympathizing pity of every intelligent person. It is simply astonishing to us that one can live in this enlightened period of free thought and rapid dissemination of knowledge and really believe such rot as he presents to the public in his book, when it is so contrary to the real facts of history. We cannot believe that a man would maliciously present to his readers such falsehoods, and so we simply presume that the poor man is ignorantly deluded, and extend to him our earnest sympathy.

THE INDIA FAMINE.

The famine in India is still engaging the attention of the philanthropic, and funds from all parts of the United States and the world are being sent to the stricken district. Much as has been done by way of relief, thousands are perishing, and thousands more will before the conditions are sufficiently changed to check the famine. In the interim, it is devolvent upon Christian countries to practice the principles of their religion and do what can be done to alleviate the awful suffering the poor Indians are undergoing.

In Calcutta, the Viceroy said:—

If any rich man in this city is in any doubt as to whether he should subscribe I would gladly give him a railroad ticket to a famine district, and take what he chose to give me on his return. He might go with a hard heart, but he would come back with a broken one. Nor need any poor man desist from offering his mite. A mite to him may be almost a fortune to the starving.

On May 21, Bishop Thorburn, of India, said in Chicago:—

All India, I may say, will feel grateful for the help that you are sending at this time. Ten dollars will buy food for a family for at least six months—only one family, but that may be all you are accountable for when you stand before Him who said: "I was hungry and ye fed me." You may not have another opportunity like this till you stand before the judgment seat.

The Chicago India Famine Relief Committee, at 629 The Temple, in a letter to us on July 3, said:—

Six million persons are receiving relief, the greatest charity of all time. Many more millions need it desperately. We entreat your prompt and liberal help.

The attention of the *Herald* readers has been called to this matter before, and our only excuse, if any is needed, for again mentioning the matter, is that any help extended to these poor, suffering mortals will be in direct harmony of the spirit of the words of the Master when he said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The people of the United States have come to the rescue of the famine stricken people generously, but not too much so.

EXTRACTS FROM LETTERS.

Sr. N. V. Pearson writes, June 29, from San Antonio, Texas:—

Bro. I. P. Baggerly has been holding meetings since last Friday night, preaching in a grove near the Baptist church, on South Flores street. Bro. H. O. Smith reached here Wednesday, so both are preaching now, with very good attendance. One lady is to be baptized Sunday.

The following letter from one of our brethren breathes a spirit of honesty, and interest in the work of the publishing department, that is highly commendable:—

Will you please send me my account at the Herald Office. I have an old account of about $5, had about seven or eight years ago. Please send it with interest, and also *Herald* dues.

Bro. J. C. Hitchcock sends us a copy of the *St. Louis Republic* for June 24, 1900, and says:—

I sent you today a copy of the *Republic* containing a picture of the Washington University Class 1900. No. 12 is Bro. S. A. Burgess, son of S. R. Burgess. Sammy stood first among the eighteen boys in the class.

We congratulate our young brother on his excellent record.

Bro. F. M. McDonald writes from New London, Iowa, and says:—

Brn. J. R. Evans and D. Tripp are here with the tent and ready for business. They are intending to commence meetings tonight. We celebrated part of the 4th in the tent. The Saints met at three o'clock, and Bro. Evans compared the two translations. All felt well paid for the hour and a half spent there. The Saints of the Nauvoo district will be pleased to learn that the tent is in a fair condition. Bro. Tripp spent the 4th at home.

F. A. Smith, under date of 7th inst., writes from Omaha:—

Well, the Fourth has passed, but we cannot say quietly. It was bedlam turned loose. The noise was terrific. Casualties very light, considering the crowds and the many opportunities there were for accidents. I spent the most of the day reading; went to one of the parks in the evening awhile. Everything moving very nicely here. We have a few sick people, and very hot weather. Nice shower last night.

EDITORIAL ITEMS.

Patriarch A. H. Smith returned Tuesday from a trip into Minnesota and other parts. He reports the Saints in Minnesota as spiritually alive. He brings with him Bro. Leon Gould, who will act as stenographer in the Patriarch's office.

Bishop E. L. Kelley returned July 3, from Independence. Reports things moving nicely.

Bro. F. A. Atkinson writes us a short article on "the rock," maintaining that when Jesus spoke to Peter he meant the *word*. He says, "The stone is the word of God."

Bro. D. C. White, missionary in the Nodaway district, spent the Fourth with his family in Lamoni.

It is with sadness that we chronicle the death of Sr. Campbell, wife of Bro. Duncan Campbell. Her influence has always been great in the Sunday school, where she will be greatly missed. While Sunday school workers will feel they have suffered the loss of an earnest worker, it is only in her home where the real extent of the blow will be felt. To Bro. Campbell and family we extend our heartfelt sympathies in thus being robbed of a kind wife and a mother in Israel.

Lamoni Saints were saddened in the midst of the festivities on the Fourth, to learn of the death of Bro. Thomas France, who died suddenly on the evening of July 3. We extend to his family our sympathies. We have no need to call their attention to that glorious meeting in the future, for they are well grounded in the latter day faith, and grieve "not as those without hope."

Our business manager has received for the India Famine Relief fund, some $46, which have been sent to New York headquarters.

By a clipping from the *Arlington* (S. D.) *Sun*, for June 25, sent us recently, we notice that Bro. James Caffall, one of our able veterans, has appeared in print to offset some errors which had previously appeared in the *Sun*. Bro. Caffall's watchfulness and zeal have become proverbial.

Bro. A. J. Keck writes from Chicago, Ill., July 5, stating that in the HERALD for June 20, in the hymn, "Service Exalting," second stanza, first line should read, "A servant of servants, in love condescending." The words "in love" were in some way omitted.

The Patriarch is "at home" now in his new office in the building just south of the Herald Office. He has furnished the room anew, and it is fast assuming a real "office appearance." Bro. Leon Gould, secretary to the Patriarch, is very busy on the records, and "Uncle Alex" seems happy in his work as "father to the church."

When last heard from Pres. Smith was at Waldemar, Ont. That was on the 7th inst. From there he expected to go to Detroit, on the 12th, and from Detroit he will go to Chicago for a short time. There he will look up some of his cousins he has not yet seen.

Work on the third volume of the Church History is being rushed. Over seven hundred pages are already set. Send along your subscriptions.

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Original Articles.

A MONTH IN THE SOCIETY ISLANDS. NO. 2.

BY J. W. PETERSON.

Wednesday, October 25.—Moved in our things not moved yesterday. Wife went to get some sugar out of the box, when, dear me, sakes alive, you couldn't see the sugar for ants! Ants are as bad here as mosquitoes are in Tahiti. There are neither birds nor reptiles here except a very few centipedes and scorpions, and they mostly on Tahiti. Commenced making chairs; also put some legs on the sugar box and set them in cans of water. Found some very good tools to work with. At dinner we had to appoint one of our number to shoo the flies away while we ate. Screen doors are unknown here, and on a *niau* house they would do no good anyway. In the evening we took a walk around town, and to our astonishment almost every native family had a sewing machine. Have also seen a number of native women pushing their babes along the road in baby carriages. In one store I saw a few of the latest hammerless, breech-loading shotguns, though what they do with them here I am sure I don't know. I hear that there is a small island not far from here where they hunt a kind of sea fowl. Saw also bycicles and nice eight-day clocks. We also saw the children playing with China dolls, rubber balls, and glass marbles. We passed watch-makers, bakers, etc., and on one corner we discovered a crowd listening to one of Edison's latest phonographs. What a surprise from what we expected! We passed one man's house who is said to be worth a million dollars.

On returning home a sister presented us with a mat for our floor. I can scarcely describe these mats to Americans. There is a kind of bark, also the leaf of a tree, that grows on some of the islands, that they use for mats and hats. If any of you ever saw Bro. Joseph's hat that was sent to him from here you will know what kind of material the mats are made of. It is almost as tough as buckskin and not far from the color. Some very nice hats are also made from split wood and split bamboo. We saw on our way some of the prettiest quilts that I ever rested my eyes on.

At seven p. m. listened to one of the native elders preach. The authorities here in the church wanted Lillie to sit up front on the platform. This she positively refused to do. But they said Sr. so-and-so and so-and-so sat right here and the white missionaries with them. She replied, "Sisters don't sit on the platform with the elders in America, and I must not do here what I would not do in America. Besides, I don't believe it is pleasing to God." She asked me what to do and I replied, "Do as you please, but be sure you are pleasing God." She chose to sit down in her place among those not ordained. As she did so the Spirit testified that it was pleasing to our heavenly Father. I suppose it is easy for people to be pushed ahead out of their place, but I hope while we are here that the church in America can know that the very letter and spirit of the law will be kept and taught by us both, in precept and example. May the the Lord help us so to do.

After church they all remained to talk over the sermon. Retired to our bed on the floor but could not rest nor sleep much. Our bones would not fit the rocks.

Thursday, October 26. In the morning made more chairs. About ten o'clock, Prof. Alexander, of the Albatross, called and we had a talk about the origin of these coral islands. From my early school days I remembered having been told that coral islands were built up from the bottom of the sea by coral insects. I thought the story then, as I do now, a big fish story. That coral insects can and do build up the islands from a few feet beneath the surface is true. But that these same insects that labor so near the surface could bear the water pressure miles under the surface is anything but reasonable. But how did they get a foundation to work from? That is a question which I think the scientists must have felt unable to answer, and feeling ashamed to longer teach theory for fact, have concluded to investigate a little further. Now they say all these islands are the mouths of old volcanoes and that sometime a range of mountains existed where these islands are, and that a whole continent has been swallowed up in the sea. This story is almost as large a fish story as the other, though it has some show for truth. One thing is true, the coral does not extend down very far, and under and mixed with that is lava in great abundance. Sometimes the lava is found on top and sometimes the coral appears to be melted to lava. But a crater eighteen miles in diameter is rather a huge crater. That is the distance across this lagoon, and it is one of the smallest. Others are near fifty miles across and even larger. Rather big story, isn't it? However, there was a time when a mist covered the earth. I suppose it was when these mountains sank and the sea rushed in and put out the fire of these huge volcanoes. I am not prepared to say it is not true, but it looks rather big.

While in Papeete we were invited aboard the Albatross and shown their collection of sea fish and sea serpents. A wonderful sight was that. The most wonderful thing we saw was a glass ball about eight inches in diameter and an inch in thickness which had been let down in the sea (I think nearly four miles) and the water had been forced through the pores of the glass till it was nearly half filled with water. Another glass, or rather, a piece of glass the same thickness, was shown us which had been crushed by the pressure of the water. And yet coral insects, they say, work down there (?)

Some of the crew of the Albatross attended our church one Sunday evening in Papeete and would have attended here and reproduced one of the native hymns for them, but Professor Agassiz's son was sick at the French hospital in Papeete, so he was anxious to return, and could not remain over Sunday.

Bro. Janssen is our cook, steward, and interpreter. Read in second volume of Church History.

At seven p. m., the sisters have a prayer and testimony meeting. Some of the leading sisters would not attend because the meeting was not held at three p. m. instead of seven. Another came, but would not sing or take part otherwise; but the majority ruled, or tried to. We will try to get the minority to submit willingly and meekly like they do (?) in America.

Now comes a perplexing question to us. Has a brother not ordained a right to preside over a prayer and testimony meeting? All will doubtless say, "No, if those are available who *are* ordained." If the brother has not that right, has an unordained sister? Neither my wife nor I in America were much in favor of such meetings, or those so-called helps, because we are certain that when Paul mentions "helps," he does not refer in any way to organizations, but to officers. The Lord said in 1841,—

> And, again, I say unto you, Samuel Rolfe and his counselors for priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors. The above officers I have given unto you, and the keys thereof, for helps and for governments.—D. C. 107:46.

While we do not want to stand in the way of any good nor to be a clog in the wheels of progress, yet so many departures have been sanctioned by the church in other ages, we fear for this. We have prayed, earnestly prayed, that the Lord would witness to us by his Spirit if such things be acceptable to him. So far not one ray of light, but every time we contemplate the matter a spirit of darkness attends. My wife was asked to lead the sisters' meeting. What should she do under existing circumstances? Only wait for greater light and do the best we can. To stop the meetings would do violence to the feelings of the Saints, to continue is to do violence to our own. For the present we crucify ours for their good.

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Friday, October 27.—In the forenoon made a mattress to go under our bed, out of cocoanut boughs. Read Church History and studied Tahitian. In the Church History I noticed some points on lineal priesthood, pages 47, 72, and 139. Also read over and over again Bro. H. C. Smith's tract in the *Herald* on, "Was Joseph Smith a Polygamist?" An excellent little tract. When I get back to Papeete where I can do so, I am going to send money enough to Bro. Criley to pay for mailing one of those tracts to every newspaper in some county in Iowa that I shall name. If every Saint in America would do that I think our work would soon be better understood. In all my missionary work in Wisconsin and Iowa, ninety-nine out of every hundred persons really believe Joseph Smith was a polygamist.

In the afternoon some of the elders came in and I read to them from the Book of Mormon of Hagoth's leaving America about 37 A. D. and never returning, also others left in like manner, and that I thought they were some of those who left. Showed them a copper cent and compared their color with that, and explained to them that their brethren the Lamanites, in America, were that color, just like themselves. They seemed to have lost almost all tradition of their origin. Almost to a man they seem to think they came from America. They have great love for anything American. It is strange that here under the French government they seldom talk or try to talk French, but many of them speak a little English. A real old man showed Bro. Hawkins by the first compass he ever saw, where they came from, and following the direction would land one in California. Their acts, looks, and ways are purely Indian.

For dinner we had fresh fish. To our taste all salt water fish is so very fresh, and no amount of salt will make it taste otherwise. We have only really relished one meal of fish since we came, and much of the fruit in Tahiti is the same way. The much talked of bread fruit and feis (fayee) taste very much like a raw squash or pumpkin, and cooking or seasoning does not seem to alter the taste.

At seven p. m. listened to one of the native elders present the gospel in Tahitian. I rejoice to hear the gospel being presented in other tongues than English. Shows we are growing.

Saturday, October 28.—Haven't an almanac or even a calendar, so have to guess at dates. A very convenient mission this, but I like it for all that. Read Church History all forenoon. Studied a little on the language 'Tisn't natural for me to learn by books. I always learned by observation. Could learn more in three days at a county fair than a whole year's schooling. I don't know that that is my fault, either. Think I will get out among the brethren and learn the language that way, if possible. In the evening took a walk up town to do some purchasing and observe. Think my prospective qualities rather overbalance my reflective. Paid $2.50 for a pair of tennis shoes for my wife,—the only pair of ladies' shoes to be bought in town. Everybody goes barefooted here, to church and everywhere. This of course does not include American missionaries. Following are some of the prices here: Small smoked hams five pounds, $7.50 each. Glass jar of dried prunes, three pounds, $1.80. Rain water barrels, $17.00. Cloth shoes, rope bottoms, $1.40. Leather shoes, $6.00 to $24.00. Salmon 50 cents per can. Boiled beef 80 cents. Most other canned stuff, cabbage, fruits of all kinds, 80 cents per can, and this is cost (?) price to missionaries. The natives perhaps will pay two or three times that much. Prices vary according to the conscience of the merchant. The government is doing a great deal to help the natives and against the traders. The French are very good to the natives. Personally, I would rather they were under French than either American or English rule. No white man is allowed to dive for their pearls, and no tax is imposed on them but road tax. The home government is out several thousand dollars annually to support their government here. They are indeed nursing fathers and mothers to the natives. The natives, too, are waking up to their treatment by the traders. This evening as we were in one of the stores word came that all the natives had struck for higher wages, and that they were thoroughly organized and determined. Think of a regular organized strike among these people on a little island in the midst of the Pacific, and then say, if you can, that civilization (?) is not advancing.

Shaved myself, and shined my shoes and otherwise made preparation for the Sabbath. Attended song service in the evening in front of the church. How these people do love to sing! and we love to hear them. Some have said they sing out of harmony, some high and some low, and all degrees between. I have heard none of such singing since I came. One reason I like it is because it is in perfect harmony. They never strain the sounds to make harmony or rather strain the harmony to make sounds.

Sunday, October 29. At seven a. m., listened to the gospel presented by one of the native elders, after which the saints desired to hear my certificate of appointment read and translated to them, which was done, together with some letters from Bro. Burton. At ten a. m. I spoke on what we might expect at the judgment should our lives be found to be out of harmony with the gospel. After preaching, Sunday school convened with four hundred twenty scholars. After Sunday school about a dozen engaged in a discussion as to the meaning of the passage of scripture where Jesus says, "In my Father's house are many mansions," whether it was paradise or the celestial kingdom. I find the natives to be quite intelligent. They remind me more and more of the old Nephites, or rather Anti-Nephi-Lehies (B. M. 269: 3.)

At three p. m., Saints met to organize a branch out of all the branches gathered here, some twelve in number. A temporary organization had been effected before I arrived. I was chosen to preside and given the privilege to choose my assistants, if I wanted any. I made choice of Taneterau (president of this division I suppose it might be called, in one sense, a stake, of which we have two in this mission) as one assistant, and asked them to choose the other. They made choice of Tapuni, a missionary from the Tahiti division. The priests, teachers, deacons, and secretary formerly chosen were sustained. Meetings were ordered to continue in the same order as fomerly: Preaching Wednesday and Friday evenings; prayer meeting on Tuesday evening; women's meeting Thursday evening. Singing Saturday evening. Preaching Sunday at seven and ten a. m. Sunday school at eleven a. m. Prayer and testimony meeting at three p. m. Sunday evening was turned over to the president to use as he thought best, after that, singing for about an hour out in the yard under the cocoanut trees. Bro. Tapuni was placed in charge of the singing. Arrangements were also made for the branches who camped on the other side of the island during the week, to have services. All sick were to be reported to the presidency, but if on the other side, to the president of the various branches. For all this I had permission from Bro. Burton, president of the mission. That no one might be slighted or considered above another who held the priesthood, we placed all their names in a box and drew out the names of those the previous week who were to speak or have charge during the coming week. I am trying to impress upon them the idea that we are all equal when not in transgression and all are alike unto God. We think the instruction found in Doctrine and Covenants 122: 16 is needed instruction, or else it would not have been given. It reads as follows:—

Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive

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for precedence or place in duty or privilege, and shall be blessed of me.

We know one reunion in Missouri conducted on this plan, and the Saints talk of it yet as being a grand spiritual feast. We are of the opinion that a poor speaker will do better before a good crowd than a small one. Two small points together do not even up very well. After all regulations were arranged prayer and testimony opened. One brother (formerly a spiritualist, but now a very faithful Saint, and who was president before I came) related a vision, how two brethren now dead had appeared to him and told him to prepare himself to go to America. The brother, though very sick at the time, arose from the vision a well man. This also brings to mind a brother I saw and conversed with in Papeete who had a very large tumor in his stomach, and was told by all the doctors and friends that he could not live over two weeks. One of the doctors was the doctor from a French man-of-war. But the man about that time heard and accepted the gospel with all his heart, and demanded baptism at the hands of Bro. Burton. He was carried to the water, and his feet had no sooner touched it than all pain left him and has not returned since, and I think his baptism occurred something like two years ago. But the tumors still remains, perfectly healed over. I saw the man and talked with and questioned him, and saw him going about the town, the wonder of everybody. To me it is the most wonderful thing I ever beheld. A man with a stomach on him almost as large around as a barrel going about his work without pain, and all healed in an instant of time. Wonderful! He also told me of a sister who had been healed of the leprosy. In this country, as everywhere else, all do not have the faith to be healed. Several of our Saints at Tarona had to be sent out to a little country place Teona, (Zion), on account of their leprosy.

It is a custom here for parents to give away their own children, for say they, we are too tender-hearted to punish them, and our love for them causes us to let some one else care for and correct them, and we will do the same for some one else. Not a bad idea, after all. They are true to their charge. A little boy in the Tarona branch at Papeete was being raised by one of our sisters (president of the women's meeting), but was found to have the leprosy, and was banished. Can you, sisters in America, imagine this woman willingly going with this boy to care for him who was not her own child, and that for life? Scarcely any family here are raising their own children, yet you would never know but what they were their own children by their attention to them.

I observed that here as elsewhere the human rises often above the divine and desires to rule rather than be ruled. But with all that, they are very respectful to the ministry. Nothing in their whole lives would do them as much good as to see Bro. Joseph. Even outsiders often inquire if he is not coming. All expenses would more than willingly be met by them.

The afternoon meeting was well improved. Many earnest prayers and testimonies were heard, we trust by our heavenly Father. At seven p. m. I spoke on the subject of "the personality of God," and it was translated by Bro. Janssen. After preaching, the regular singing service took place in the churchyard. Many outsiders gathered to hear the singing, so the Saints sang some of their *matutus*, which are short questions on the gospel sung by the bass and tenor and answered by the soprano and alto. It sounds pretty, and is instructive

Monday, October 30. In the forenoon I read a book on "Salt Land heresies," by Bro. W. C. Cather, of St. Joseph, Missouri, also Church History on how Joseph the Seer caused certain matters which were to be considered by the whole church, to be presented first to the deacons, then to the teachers, priests, and ascending rather than descending, including the Aaronic as well as Melchisedec priesthood. (See vol. 2, p. 28, pars. 6, 7.) Thermometer at noon eighty-five degrees Farenheit in the shade. After dinner I made a mattress of cocoanut leaves to spread our bedding on. One can buy all kinds of necessary furniture here if they have money enough, but such unnecessary things as chairs, tables, and bedsteads are only to be bought of white folks in Papeete.

It was reported to me this afternoon that the Protestants and Mormons had composed a letter and sent several around to various parties to the effect that Joseph Smith was not ordained by his father, and that one of our own books contained the sworn statement of Joseph three times to that effect. Most of the brethren here have the idea that Joseph was ordained by his father, and they have been fighting the Mormons for years with that point. So when they learned from his own testimony that he was not, they felt very bad. They came to me and wanted to know what to do and how to answer. I could not help from noticing how sad they looked. I told them that Joseph was right. That if Joseph was ordained president by his father, then his father no longer held that office, which was not true, as he was president when he was killed. I told them that he was anointed, set apart, and appointed as the successor, to be ordained at the proper time and by proper persons, and that I would write it all out and explain it to them, giving them quotations and references so they could copy them when translated. Had a talk about Brigham as sucessor, and in answer to their question, explained how Salt Lake City was not in the lake nor on top of the mountains. I told them of Joseph's prophecy that Brigham would lead the church to hell. They replied, "We know that, but the Utah elders say that was true, he led them to a desert country among wild, ferocious Indians." I could not but laugh at that, how they admitted that Utah was hell. I then told them the story of the Dutchman and boy who were traveling by team through to California in an early day. One evening desiring to camp for the night, and not far from Salt Lake City, the old gentleman was walking ahead looking for a place to camp. He spied a sparkling spring of water, and hallooed to the boy, "Ve sthop here, Chon. Here is blenty of vater," and lying down to drink put his lips and nose in a spring of boiling water, when he jumped up and shouted, "Dhrive on, Chon, dhrive on, kveek! Hell is not far from here."

We are anxious for rain. Water is very scarce, and well water here is simply awful. However, we have a little yet that we got on the steamer before we landed. This idea of dying for water when you can see nothing but water, sounds queer. Today two hundred jugs of water from Papeete, four hundred miles away arrived, which sold readily for one dollar per gallon. The judge told our people today if we were bothered with drunkards crossing our land, just report the matter to him, and he would take care of them.

THE MIRACULOUS.

All things under human control are but the varying expressions and forces of the natural, as seen in the arts, the sciences, and multiform industries of the world. In the botanical gardens abound an almost endless variety of bursting buds and blooming flowers, diversified and wonderful to behold, and pleasing to the sense of smell. In the chemical laboratories and workshops of mankind are produced, from the raw material, things of utility and beauty too numerous and various to mention. Artistic skill and scientific disclosures have contributed liberally to our wonder and admiration, as well as very greatly accelerating our happiness and usefulness. The rude savage, or even the uncultured swain fails to drink deeply from the rich, sweet, everflowing wellsprings of nature; whereas the Christian philosopher will regale in her fountains, and look up through the handiwork to the great Workman.

It is superhuman to organize, set in motion, perpetuate, and assign metes and bounds to the heavenly bodies. Their martial array, or goings forth

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in their respective orbits and spheres, because of their silent regularity, are not ranked as miracles, although such demonstrations are both wonderful and glorious to contemplate. The same power that originates, keeps or changeth as seemeth his good pleasure. Direct, or through intelligent agents, or often inanimate objects, miracles have been wrought. The Lrod spoke, chaos heard, and a world emerged into being.

The mineral substances form the basis on which rest the vegetable, and they both support the vitality of the animate creation. The phenomenon of life and the emotions of existence, the accretions of the physical and decay and dissolution of the mortal, are chimes from the watchtower of time. The restless sea ebbs and flows, the springs fail not, the river is the channel for the flowing water, and man is in the long caravansary that waiteth never for either tide or time, opportunity or convenience. The lamp of reason and the torch of nature would burn low, and go out in darkness, if they were not supplied from an inexhaustible urn, or a boundless forthcoming treasure. This general supply department weds time to eternity; binds the creature to the All Father; assuages grief, mitigates pain, retrieves loss; dispels dark clouds; dissolves distracting doubts; sweetens an otherwise bitter cup; paves the rugged highway of life; and buoys on to conquest and victory.

In the "Oxford Sunday School Teacher's Bible" are chronicled, in tabulated form, fifty well-authenticated miracles of the Old Testament, howbeit the words and works of God are more or less miraculous all along the way. A full half score of plagues sent upon Pharaoh and the Egyptians, as also the strange experience with Aaron's rod, the culmination at the Red Sea, the forty years in the wilderness, the crossing of the Jordan, the downfall of Jericho, the subjugation of the land, their peace and prosperity, their vicissitudes and humilations are strange indeed; but, behold, their leader was a wonder-worker who had infinite resources at his command. The magicians of old Egypt wrought upon by and inspired with the occult influence and subtle power of the adversary counterfeited some of the signs performed by the Lord of hosts through Moses and Aaron. The great Hebrew lawgiver and inspired emancipator of enslaved, degraded, effeminate Israel knew, experimentally and from observation, of the power of God. His birth, and cradle on the Nile; his rescue, and bringing up; his valor, flight, and wedlock; and from the burning bush to his lonely, unkept grave in the mountains of Moab, are a prodigious wonder, and an ever-living marvel. From the hands of God he received the tables of the law, with the ten commandment covenant written thereupon, as also the subject matter of the Pentateuch, or first five books. In the thirteenth of Deuteronomy he informs the people that had it demonstrated to a certainty that their God was infinitely great, and superlatively good, and altogether incomparable to their idols, or any and all the heathen deities of the nations; that they must in no wise hearken to a sign, wonder, or oracle, that would cause them to apostatize, and follow after other gods, although the prophetic dreamer's forecast duly came to pass.

Through well-informed human agency alone is the future often fairly well understood from passing events. Necromancers, astrologers, soothsayers, witches, and wizards have ever been deceived through Satan. When any one is captured through allurements, they in turn render allegiance to and work for their leader and commander, and thus the malady and contagion spreads through all time, and in every clime.

It goes without saying that the well-armed and warlike nations of Christendom, and the barbarous savages of the world, are not working under the golden rule. The rank and file of the religious are all honeycombed with high treason, to say naught of the avowed infidel. Disappointed clergymen, and the restless laity, are pulling out of these man-made churches, to organize still others, and forsooth, their names and types are legion. A miracle working demon, with great power, signs, and lying wonders, touches the button of this vast, complicated machinery, and keeps the mystery of iniquity at work in all the zones of this teeming earth. A superhuman demonstration is not necessarily a divine attestation that the recipient thereof is in the straight and narrow way, or that he believes in, loves, and obeys the truth as it is in Jesus Christ. A lying spirit was permitted to go forth from the divine presence, even from God, and be a lying spirit in the mouth of the false prophets of wicked Ahab. Lucifer did some strange things with Job, including his family and substance; but the Arabian philosopher and patriarch maintained his integrity, and came out all right.

The Lord wishes his people to stand aloof from Babylon, and disfellowship the pernicious works of darkness. The child who plays in the dirt will hardly keep clean. The time has not come that the timid kid is safe in the company of howling wolves and rapacious leopards, or a tender lamb would be unmolested amid roaring lions. The unwary who seek after signs can have their morbid curiosity intensified by the arch deceiver. Yea, his lying wonders are freely advertised, till the public mails are surfeited with this fraudulent, diabolical stuff. Dr. Weltmer, the magnetic healer, of Nevada, Missouri, has the government on his back for his swindling use of the mail service. I do not suppose this nation will set down on this modern Simon Magus very heavy; for, indeed, "the unclean spirits" are abroad to deceive the kings, and emperors, the governors, and rulers of the world. "Try the spirits," is a heritage that belongs to the humble, faithful children of the living God, and it is a sterling necessity so to do, and so much the more as the time of the end doth hasten towards a close. The evil one and his angels and human emissaries are flooding the globe, and the battle rages fierce, because his time and opportunity are limited. The lines of truth and life will be more and more evident as falsehood and death writhe in the expiring throes of speedy dissolution.

Unprovoked murder and suicide without the shadow of a cause, the incendiary's malevolent work, and widespread, complicated wickedness; the profanation of the Lord's day, and unbridled appetites and passions; the corruption of the avenues of justice, and the prostitution of the very fountain of life; and ten thousand often recurring evils only elicit a passing comment. The news fraternity vie in giving publicity to all lapses from virtue and the revolting list of diabolical horrors. The details that led up to some dastardly are we ferreted out like a sweet morsel; and the stages and outcome of a family feud, or a community's shame are the stock in trade for the newsmonger. The god of this world is blinding the eyes and dulling the hearts of the many who are under his baneful influence and control. At the insidious instigation, and through the seductive power and working of Satan, unaccountable, strange, and marvelous things are occurring and multiplying daily. When a sign or a wonder will aid in the deception, and render honorable his tactics, and blast the character and ruin the life of the unwary, behold, his deadly work rolls forth with accelerated speed. The orthodox clergy and blind followers, are human vehicles through which his aim and object are wrought out with telling effect.

The fraudulent and false miracles cannot overcome the genuine, no more than a base coin can invalidate the true, or an artificial rose can rival the real; for, indeed, Solomon in all his magnificence could not come up to, or even favorably compare with, the flowers of the field. Miraculous attestations, coupled with the truth, and a good life, are strong circumstantial evidences of an invulnerable fortress of adamantine strength. When "God

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is in you," by the presence and indwelling of his Spirit, you are armed and equipped against the shafts of the most powerfully adroit enemy. It is worse than of no avail to pray and not obey. Supplication in deceit, and coupled with vanity, pride, and hypocrisy, is adding insult to injury. Honesty, sobriety, fidelity, humility, submissiveness, veneration, devotion, earnestness, piety, and the likes, ought to accompany our petitions; and then when the heavens deign to bless, even marvelously, we are all safe and right if we have embraced the gospel, obeyed the ordinances, and been faithful. Such loyal subjects who walk in the light, love, and filial fear of God can have wherewith to try the spirits, discern aright. Rebuke and disfellowship the evil in all phases and forms, and both adhere to and promulgate the great antidote and panacea, for sin, even the pure gospel.

Portentous, wonder-working frauds pander to the lusts of sign seekers, and fatten on the gullibility of the curious, the rabble, and the baser sort. Mediums, clairvoyant doctors, magnetic healers, hypnotists, Christian(?) scientists, necromancy, magic, enchantment, witchcraft, sorcery, etc., conjure up evil spirits, that supply the ever increasing volume of their benighted votaries. Iniquitous environments of the popular throng is a swelling tumult, and a hilarious uproar. Backed by pelf, patronage, and power, and made potent by hoary age and supernatural attestations and verifications, lo and behold we have a foe that will try the temper of our steel. There is no caution and profit in treating this wonderful phenomenon as an idle tale. To know somewhat of the strength of an adversary will be a wall of defense, a shield from the darts, and a thoroughfare for invasion and conquest. The buckler of Jehovah, and the battle-axe of Omnipotence, and the eternal power of the Spirit, including the whole armor of the God of all truth and righteousness should be in constant demand to protect, direct, and perfect the vigilant. I believe it was the late lamented P. P. Bliss who said,—a short while before he went down to a sad death, and an untimely grave, at the Ashtabula, Ohio, wreck,—that he had rather be with God in the dark than to walk alone in the light.

In the faithful administration of the ordinances, and in the legitimate execution of law and order, and in the piety and sacrifice of the Saints, the blessings, glory, and power of godliness is manifest to the spiritual-minded people. The carnal are sightless, so far as the eyes of their understanding are concerned. A little power and authority is dangerous; and great light augments the peril if we do not put all to a good use and occupy. Meager attainments should not be thought of; but growth and development ought to be the rule when our eternal interests are at stake. The unbounded fields of wisdom lie open to the humblest, feeblest petitioner for needed grace. Demons, masked in human form, may rage, and fallen angels may do lying wonders, and the denizens of all hell may exert their utmost miraculous endeavors; but, know this, that God is true; and his arm is plentiful, strong, all-sufficient, and altogether reliable. Believing aright, let us go forth in the strength and power of Israel's God, and then we will know of no disaster or defeat; but a prosperous campaign and a speedy victory will be emblazoned upon the standard of truth and the ensign of righteousness.

And now to our good Lord be the praise and honor, through Jesus Christ, henceforth and forever. Amen.

MORRIS TRIMBLE SHORT.

THE SIN AGAINST THE HOLY GHOST.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come.—Matt. 12: 26, 27, I. T.

Mark records it:—

But he answered them and said, Verily I say unto you, All sins which men have committed, when they repent, shall be forgiven them; for I came to preach repentance unto the sons of men. And plasphemies, wherewith soever they blaspheme, shall be forgiven them that come unto me, and do the works which they see me do. But there is a sin which shall not be forgiven. He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of being cut down out of the world. And they shall inherit eternal damnation. And this he said unto them because they said, He hath an unclean spirit.—Mark 3: 22-25, I. T.

Blasphemy is defined in "The American Educator": Etymologically, it denotes speaking so as to strike or hurt; the using to a person's face reproachful or insulting expressions."

As there are means prepared by which man can obtain pardon for all "manner of sin and blasphemy," except "the blasphemy against the Holy Ghost," it becomes quite important to know what is considered blasphemy against the Holy Ghost." "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him," shows clearly that speaking "against the Holy Ghost" is blasphemy, and "unpardonable;" but whether that is the only was by which an unpardonable sin can be committed, is a question. We cannot condemn a person for "blasphemy," as it is defined, till he had spoken "against the Holy Ghost;" but God looks at the heart, and judges man according to the thoughts and intents thereof; and it is not necessary for the overt act to be committed, to bring the individual under condemnation. And as the acts of man speak for his nature or disposition, and many times louder than his words, let us see if we are not justified in coming to the conclusion that many "blaspheme against the Holy Ghost," and thus commit unpardonable sins, that never deny its operations.

For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again to repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.—Heb. 6: 4-6, I. T.

We are not informed in these verses to what extent we must "fall away" to reach the condition that makes it impossible "to be renewed again to repentance," neither are we told that this impossibility will remain "in the world to come." But by turning to the Doctrine and Covenants we find,—

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.—42: 5.

This applies only to those who "were once enlightened" and have fallen "away," to the extent that they become murderers. This crime, then, must be included in the sin of "blasphemy against the Holy Ghost."

For if ye sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment.—Heb. 10: 26, 27.

The same thought is presented in this verse, that if we go on in wilful rebellion to God, by committing sins that we know is forbidden, we will reach a condition when these sins will not "be forgiven in the world to come." Be as though no "sacrifice for sins" had been made for us. Can this condition be reached without "speaking against the Holy Ghost" or committing murder? Let us turn again to the Doctrine and Covenants:—

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffer themselves, through the power of the Devil, to be *overcome*, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having *crucified* him unto themselves, and put him to an open shame: These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.—76:4.

The particular thought we desire to

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emphasize in the above quotation is, the "sons of perdition" have "no forgiveness in this world nor in the world to come;" and they are "the only ones on whom the second death shall have any power." These have known the power of God and have "suffered themselves, through the power of the Devil, to be overcome." The particular crimes that all had committed, when they were "overcome" are not stated. But if we can learn what crimes or sins, when committed, places man in the condition that the second death shall have power over him, we shall know what will make a "son of perdition" out of us, when "overcome" to the extent that we commit them.

And verily I say unto you, as I have said before, He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerers, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.—D. C. 63: 5.

From the above we learn of a large class who were "overcome" in different ways, and they all are subject to the "second death;" and as we have already learned, that none are but the "sons of perdition," and for them there is "no forgiveness," we are forced to the conclusion that "the blasphemy against the Holy Ghost" has a wider meaning than is sometimes supposed. This is in harmony with Revelation 20: 13–15:—

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

From this we learn that one class who are raised at the last resurrection will have their names "written in the book of life," and they will be rewarded "according to their works;" but the other class, who are the "sons of perdition," and subject to the "second death," are "cast into the lake of fire."

The Savior throws additional light on the subject, in the following parable:—

When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; the sheep on his right hand, but the goats on his left. And he shall sit upon his throne, and the twelve apostles with him. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25: 32–47, I. T.

The time referred to by this parable was after the "Son of Man" had "come in his glory," and when "all nations" should be gathered before him. This is after the "thousand years' reign," for only a portion of the human family will be resurrected at the coming of Christ. John saw the same event and discribed it thus:—

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Rev. 20: 12.

Those who were on the "right hand," which were represented as a shepherd's sheep, were rewarded, not for having believed in Christ and obeyed the gospel, but for giving

to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. 10: 42.

And for similar acts of kindness. The other class did not even have this to their credit.

Those who enjoy the glories of the "sun," or the "moon," are resurrected at the beginning of the millennial reign, as is seen by the following:—

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.—D. C. 45: 10.

While the heathen will have "part in the first resurrection," his condition is only "tolerable," which by no means describes the celestial glory.

And again, we saw the terrestial world, and, behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn. . . . Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them. . . . These are they who are honorable men of the earth.—D. C. 76: 6.

This shows that "the heathen," "they who died without law," which have "a part in the first resurrection," are in the "terrestrial glory," which shows that the "terrestrial glory" and those of the "celestial glory" will be resurrected at the coming of Christ; and those who come forth in the second resurrection will be in the "telestial glory," or else must inherit "a kingdom which is not a kingdom of glory."

As those of the celestial and terrestrial orders were raised at Christ's coming, and were with him during the thousand years' reign; and there are only two more classes of human beings—those who are of the telestial order and the sons of perdition—and all are to come forth in the second resurrection, that did not have part in the first, we conclude that those represented on the right and left hand of our Savior, "as a shepherd divides his sheep from his goats," came forth in the second resurrection. The ones on the "left hand" had been "overcome" after having received the light, and the reason why no good acts stood to their credit is given in the following:—

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.—Ezekiel 33: 13.

Let us so live that we will not be "overcome." W. E. PEAK.

GALIEN, Michigan.

AUSTRALIA'S ENSIGN.

In 1899 a small mission paper was started in Australia, run mainly by advertisements. By this means our work was brought prominently before many people who up to that time had been in utter ignorance of it. Though small, the influence of the paper was decidedly good; but after sailing along splendidly for eight months it has been shipwrecked—stranded on the advertisement sandbank. But "Nil Desperandum" is the motto of Australians. We have our hearts set upon launching a larger craft, but we want to have a propelling power sufficiently strong to keep it clear of that dangerous shoal — advertisement. The only power by which it could be propelled, of which we have any knowledge at present, is that which would come from five hundred subscribers at seventy-five cents each per year. Now, we Australians (Saints) are not numerous enough to furnish the necessary driving power. We believe that the "stranded *Ensign*" was propelled by "one hundred and thirty subscriber power" only. No wonder that she went aground! If we could get about five hundred of the American Saints to help us with "one subscriber power" each, we could publish a sheet about the size of *Zion's Ensign*, each month, and for each subscriber we could distribute one copy free to outsiders.

Three good things would be accom-

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plished if the American Saints can only see their way clear to favor us in this matter: First, we would be able to point to a respectable sheet free of advertisements; second, those who subscribed would be brought more in touch with the work in Australia; third, besides having a copy for themselves, each subscriber would be putting a copy of a paper, filled with our doctrine, into the hands of some one whom we cannot at present reach in that way. Remember, Saints, we have only three missionaries here, in an area of 3,000,000 square miles. A real, live paper would take the place of one or two others, and would be invaluable in getting our work more prominently before the people. We say to those who can, "Do help us." The price is only sixty cents for the paper, and fifteen for mailing. We would like to make a start with this work early in the coming year, 1901, so if, on reading this, you make up your mind to help us, do not delay, but send us your name and address, *now*. Do not send any money; simply your name and address, written plainly, and when we have the required number of subscribers we will notify you through the *Herald* to send along the cash. We do not wish money sent just now, for the reason that if the required number of subscribers are not forthcoming we could not publish the paper, and to send back the money would cause needless expense. We trust that we shall have a hearty response from those who are able to help us. Write *now*, and address your communications to Elder Walter J. Haworth, Martin Dale, Wallsend, New South Wales, Australia.

A MISTAKE.

In Myths of the New World, *Herald* for June 27, 1900, page 417, first column, three lines from bottom, it reads: "The second period was the end of the Christian era in Peru." It should read, The second period *commenced at the end* of the Christian era in Peru. Respectfully,

WILLIAM WOODHEAD.

BARNARD, Mo., June 30, 1900.

Letter Department.

PINGREE, Mich., June 26.

Editors Herald:—It is a long time since you heard from this part of the Father's vineyard. The few Saints here, four in number, are trying to live at their best.

I had the pleasure of enjoying the late conference at Coldwater. It was grand; something long to be remembered by one who never had the privilege of attending one before. It was a peaceful, happy gathering. How pleasant to meet with those we know and to become acquainted with many more kind and noble Saints.

We stopped with Bro. and Sr. Edward Whaley. Their kind hospitality will never be forgotten by us.

I am one of the isolated ones and since returning to my little home, feel more isolated than ever. Am eleven miles from all who love or care for me; no Saint nearer than three miles. The days are very sad and lonely. How thankful I would be for words of cheer and comfort from all with whom I've ever corresponded. Letters addressed to Pingree, Livingston county, will always reach me. Such letters would help to brighten life's pathway, and you know it's our duty to do all we can to lighten the burden for each other.

I know Father's work is progressing all along the line. May we all as Saints live so true to what is required of us that the gathering time may soon come.

Your sister in the faith,

A. J. DALEY.

PERHAM, Minn, June 29.

Editors Herald:—Our reunion is a thing of the past. A joyful time it was to all until Saturday, the 23d, when about half past three o'clock, while arranging to go to the lake to baptize, our worthy and much esteemed Bro. Maynard Ochsner dropped dead from heart failure. It was a heartrending affair.

As it was understood that another should write up the reunion I will say no more about that. Since I left my home, April 23, I have been very busy in the work arranging for my associates in the work. I am glad to say that thus far all have been busy, and have done good good work. I have calls coming from different parts of the state urging some one to come and preach. We shall do all in our power to supply all demands for labor. I wish we had a dozen more missionaries up here. Brn. Omans and Baggerly have labored acceptably in their part of the mission, as have also Brn. Hayer and Stedman. That is right. Onward, my brethren, and God will bless your efforts for good.

There have been twenty-three baptized since General Conference; E. A. Stedman 3, Eli Hayer 2, Alonzo Whiting 3, T. J. Martin 1, F. D. Omans 1, and the writer 13. I am much pleased to see the work broadening, and honest souls obeying it. With kindest wishes to all, I am, Yours in haste,

I. N. ROBERTS.

OPOLIS, Kansas, June 28.

Editors Herald:—The work in this district seems to be onward. Our district conference passed off very pleasantly. It appears that some Saints imagine if a stand is taken against any measure that may be introduced that "war" is declared immediately.

We have some broad, liberal minds down here, and we hope to see the work rise far above personal feelings. Certainly God has to work at a great disadvantage when he uses humanity as an agent to represent his cause. However, we expect to see it triumph some day.

My experience at General Conference was an interesting one, and I am desirous of doing more for the cause this present year than ever before.

I have just returned from a missionary trip out in southern Kansas. The wheat yield is immense. Kansas is wearing her "Sunday clothes" this year.

While at Elk City, I made arrangements for a week's meeting in the Adventist church. The people were curious. They came and looked in the windows and passed on. Some wanted to know if I was related to Brigham Young. Well, the first night my congregation numbered six, so I bade farewell to Elk City pride, and came to more inviting fields. However, if I had had enough means to pay my board for a few days I would have labored hard to secure a congregation. Sleeping out doors does not agree with the physical constitution or that of the United States. Before leaving this section I opened up the work ten miles southwest of Elk City, in Bro. Anderson's neighborhood. They are excellent Saints and always stand up for this latter-day work. It is up hill work for an elder to labor in a place where their own members deny having any relationship with the gospel. How can Saints permit pride to lead them astray? May the Lord help us all to be strong in the faith.

In gospel bonds,

A. M. BAKER.

WRAY, Colo., July 3.

Editors Herald:—I reached my mission field, Colorado, on the night of May 28. Found Bro. J. B. Roush at his home at this place. The branch place of meeting is about nine miles south, in the country. Some of the Saints here live in Wray, and some out by the place of meeting.

The Sunday after my arrival I met with the Saints in sacrament services. A pleasant time was had, and the Spirit was present. The filling of a preaching service appointment at night was prevented by a heavy rain.

The following Sunday I preached at Haigler, Nebraska, at eleven a. m., at Laird, Colorado, at three p. m., and at the Seward schoolhouse at eight p. m. Good sized congregations and marked interest. On the Thursday afternoon following, I went to a meeting of the M. E. Missionary Society, at Wray, where the subject of "Mormonism" was to be discussed; but before the meeting began was told by the pastor that my "presence would be embarrassing." Of course I could do nothing but withdraw. I tried to impress upon his mind that all I wanted was to see that they did not class the Saints here and those I represented with the Utah people. I do not think they threw any new light upon the "Mormon fraud."

The Saints here are living so that they command the respect and confidence of all liberal-minded people. Elder E. D. Bullard is the branch president, and it has been through his labors largely that an organization has been maintained in these parts.

Saturday, June 16, Bro. Bullard and I took an overland trip to the "South Divide," fifty miles away, to see the Saints there. Found them firm in the faith, and the few members there now trying to keep up a Sunday school

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and prayer meeting. There is a branch organization, but most of its members have gone away, crop failures being the cause of emigration. Bro. Zimmerman and wife kindly threw open their doors for meetings; and we held two services on Sunday, and one Monday night. Splendid interest manifested. Good liberty in presenting the word.

The large Book of Mormon map that the Lamoni Religio presented me on my departure to my mission field has come into good service. I use it to so much advantage in teaching the Saints the Book of Mormon story; and it is so helpful in my efforts on that subject before the world.

Sunday, June 24, Bro. F. E. Bullard, priest, oldest son of the president of the branch, filled my appointment at Haigler, and did real well, on the subject of "the moral man." I on the same date filled my appointments at Laird and Seward schoolhouse. On the 27th ult., I preached the funeral sermon of an infant granddaughter of Elder Bullard.

June 29, Elder Bullard and I started for the home of Bro. and Sr. Lee Korf, about forty-five miles northeast of Wray. Found them anxiously looking for us. Sunday following we held two preaching services and one prayer meeting. Bro. and Sr. Chas. Curtis live near Bro. Korf, and treated us royally, and helped to put out the appointment. Later on we expect to do some more preaching in that vicinity.

We would hold nightly preaching meetings, but it is too busy a season of the year. After harvest we expect to begin. Plenty of schoolhouses that can be obtained and the people seem glad to hear us.

The Eastern Colorado district conference will convene at this place on August 18, on which occasion we expect the tent.

Crop prospects are excellent. A better wheat yield has not been had for years; and a general good feeling and bright outlook exist. While I am not always satisfied with my weak efforts at presenting the word, yet I am determined to persevere. The cause is of the Lord, and why should mortal man shrink from his part. I ask for the prayers of all. Your brother in Christ,

ALMA B. HANSON.

PLYMOUTH, Mass., July 3.

Editors Herald:—In company with Brn. Bullard and Busiel we left Dennisport yesterday morning, where we had been attending the two days' meeting, which was fully as successful as we expected. We had in mind to visit the new location selected by our committee for the holding of our annual New England reunion, which is to commence on August fourth, and we are not sorry for the expense or trouble of our visit either. A lovelier spot for reunion purposes would be hard to imagine; and it must be a chronic grumbler indeed who would fail to appreciate the natural and scenic beauty of the locality. Nothing approaching it in this line has ever been had by us as a district, so far as I know.

Silver Lake, properly so-called, is about seven miles in circumference; three miles long, one mile wide. It is one of the most beautiful bodies of water I have ever seen. Cottages of dwellers nestle here and there around its borders. Its waters are clear as crystal. Its shores are sand or gravel; no swamps, nor malaria. There is on its southwest shore a lovely forest of tall pines, just thick enough to make a fine shade and wind protection, which with its soft, dry carpet of fine pine needles looks out upon a scene that might furnish material for artist brush or pencil. Here should Saints who are privileged to come, with the love of God and good will toward all in their hearts, find one of God's most beautiful "first temples," a place for wholesome recreation, physical help, and social and spiritual delight and profit.

The grove is three minutes' walk, only, from Plymton station on the Plymouth and Boston branch of the N. Y., N. H., and Hartford railroad, and eight miles from Plymouth, not Plympton, as late *Herald* notice has it. It is twenty-eight miles from Boston, fifty-eight from Providence, via Plymouth by railroad, and about the same from Fall river. Fare from Providence to Plympton by railroad for excursions or mileage book rate is one dollar and sixteen cents, single or regular fare about one fifty. Almost direct connections at Plymouth for Plympton. For those who can make arrangements to ship their camping outfit or such things as they might carry as hand baggage, the expense of getting there from Providence can be made much less by coming via electric line from Providence to Taunton, Brockton, Whitman, and railroad from Whitman; nine miles to Plympton. Connections sure enough to secure early arrival if starting in forenoon. Fare in electric line this way from Providence, seventy-five cents to Plympton. A lovely ride it is! About the same rates from Fall River; something less from Attleboro, etc.

Some dissatisfaction or disappointment has been expressed that a location near to salt water, for bathing privileges, was not secured. There are plenty of bathing privileges here; and if weather is warm the lake will be none too cool, and with no outside or public interference, as we control the grounds. If salt water bathing becomes a necessity such as have wheels can have fine bicycling roads to Duxbury and the Miles Standish monument, three and one half miles away. We have control of boats, sailing privileges, and other advantages which with advantage of being much nearer than Dennisport to center of population and where the majority of Saints live, lessening the cost of attendance, making it more practicable and possible for them to attend if but a portion of the time of reunion, more than offset, in my opinion, all claims to be justly allowed for the absence of salt water privileges. We shall have, besides, new audiences, many strangers to our faith and who have never heard of the angel's message. We have sole control of the grounds and its privileges, and we feel quite sure of the general verdict when Saints behold the choice of location made by our committee. Two or three cottages one third or one half mile from ground or camp across the corner of the lake, and beautifully located, with bed and household arrangements, stove and everything ready for sojourn, neat and clean, have been secured for invalids or those who want to pay for that kind of accommodation. Boat or a fine path to camp ground.

Arrangement for tents have been made and notice given. Commissary arrangements, provision for board at about the rate of three dollars and fifty cents per week, will no doubt be had. Tickets for meals, allowing latitude regarding expenses, etc., are to be provided, we understand, for those who do not wish to board themselves.

Let all make preparation to come and have a good time by helping others to have a good time. Be prepared to put up with little inconveniences for the good to be obtained and the good that may come to others through this effort at spreading the gospel light in new places.

A sad accident occured here about eight o'clock last evening. Sr. Addie Nickerson, twenty years old, a fine girl and good Latter Day Saint, was thrown from her wheel by collision with another rider. We thought she was dying. She was carried, unconscious, to the home of Bro. Leland. Has regained her consciousness this morning, and will without doubt recover, though badly hurt.

M. H. BOND.

SAN ANTONIO, Texas, July 2.

Editors Herald:—On the 12th day of June, our worthy missionary, I. P. Baggerly, made his appearance in San Antonio, and in connection with the president of the San Antonio branch, Bro. T. J. Jett, began at once to arrange for a series of meetings, which lasted two weeks, closing last evening. The meetings were well attended, and very instructive and encouraging to us all. Our chief missionary, H. O. Smith, came to our assistance the last week, and rendered valuable assistance. At the conclusion he addressed the Saints, and gave valuable instructions and answered some questions, satisfactorily to all, that have been quite difficult for some of the Saints to understand, and I believe all the Saints feel more encouraged. If the instructions given by Bro. Smith are followed out I believe that they will unify the branch.

One noble lady was baptized Sunday in the San Antonio river, by Bro. Baggerly.

We have postponed our meetings till after the celebration on the 4th of July, as the people here are making great preparation for the celebration. Then it is the intention of Bro. Baggerly to prosecute the work to the fullest extent of his ability. Bro. H. O. Smith leaves here on the 5th for Cook's Point, Texas, to attend the Central Texas district conference which convenes there on the 7th. We feel encouraged in this grand and glorious work.

Your sister in the gospel,

MRS. CORA CURTIS.

1332 N. Flores St.

LAMONT, Iowa, July 6.

Editors Herald:—Came to this place yesterday. Will begin meetings in the tent tonight. Baptized two at Strawberry Point last week, and left others very near the kingdom. While there we had a round with D. H. Bays, and I do not think him a very strong

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man intellectually. I am certain he is not strong spiritually. The M. E. preacher there sent for Bays as we afterward learned.

A strange incident occurred the evening Bays came. Just as I had finished my discourse, Mr. Bays asked the privilege of asking questions. I answered them; and then by the spirit of discernment was made to know that he was D. H. Bays. I then spoke his name, which surprised him, I assure you. He then asked me how I knew him. I told him *I knew* it, for all I had never seen him before. I then asked him when he told the truth, when for twenty-seven years he testified that he knew that Joseph Smith was a true prophet and the Book of Mormon of divine origin, or now, when he made the statement that Joseph Smith was an impostor and the Book of Mormon a fraud? Well, his answer was ridiculous. He said he was raised in the church, and that he always heard his folks talk that way, and of course he grew right up with the same lie in his mouth. So you see instead of his being a man he was only a talking machine, a graphophone; he did us no harm I am sure.

The work is onward in this district, and Bro. Hilliard's presence among us for a season, and his timely instructions, did us much good.

I have $65.00 on my subscription list for Graceland college.

In the one hope,

J. R. SUTTON.

Mothers' Home Column.

EDITED BY FRANCES.

PREPARED READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION LOCALS.

"Dear baby, again look into my eyes,
While I look into thine;
Together we'll spell life's lesson out;
Thy faith shall still teach mine.

. . . . . .

"All that thy clinging helpless love
Has told me I should be—
All that thy fond hope prophecies—
I'll strive to be for thee."

Daughters of Zion:—Fully impressed with the fact that the present year is to be the crucial period of our existence as a society, I ask the privilege of changing somewhat the usual order of our meetings—of dispensing with all formality and drawing near to each other in a spirit of helpfulness and also of inquiry. The two must go hand in hand. We cannot help each other until we know each other's needs.

Because of this fact, let all questions contained in this reading be honestly and fearlessly answered, not alone by the member who is present, but by the one not present, and especially by those sisters who may never have in the past felt that it was their duty to attend.

Doubtless the question has often been asked you (but have you given it the serious thought which its importance demands), where is laid the corner stone, the foundation of church and state? Jesus Christ being himself the chief corner stone, can that home or that government not founded upon him be in harmony with the laws of God as found in nature and revealed in his word?

(Sisters, discuss this freely before you pass to consider the next.)

. . . . . .

Have you ever given close attention to the results of thought and labor bestowed upon prevention of wrong or evil in any of its thousand shapes, as opposed to that bestowed upon cure? Will not each one of you call to mind and state for the benefit of the others, some case illustrating this? Take for instance contagious disease. Do you not remember a time when the governments of countries, cities, or towns, took no measures to prevent the spreading of these? How is it now, and are results better?

If then prevention is the better method of disposing of an evil which endangers society in this case, might it not be better in all cases and with all classes of evil? If this shall be answered in the affirmative, then the question which most naturally follows is: Where shall prevention begin?

If the past be in God's hand, and the future assured to no man or woman, it must follow that the present is the golden opportunity. We may weep bitter tears of regret for the hours past in which we might have been workers with God in making this earth better; but the regret which does not lead to reformation is time wasted and avails in no way to better mankind. Blessed is that mother then whose soul has been early awakened to the grand possibilities of her calling, and who has felt that in comparison with the crown of motherhood, all fame, honor, or glory was insignificant. There have been many such in the past, and we are glad there are many such in our day.

But, sisters, the world is moving. In many directions rapid advancement is being made, but in none more than along the lines of seeking to know and understand child-life, in order that those who have to deal with children, especially teachers, and mothers, may understand the child and understanding him may work intelligently to the accomplishment of the good each seeks to do. And this good? Is it not that by developing all that which is best in the child's nature, the tendencies to that which is not good will be dwarfed or entirely eliminated? Can we then as parents, having the opportunity of meeting and consulting together that we may aid each other, afford to slight this opportunity?

There is yet another class—and it is a large one—who equally with mothers need this training. We refer to the many young girls engaged as teachers in the Sabbath school. In order that the best results may follow their labors, they need to understand child nature. Not only to recognize the fact that the child is possessed of a threefold nature, each throwing out tendrils for its share of the nourishment which is to develop a perfect whole; but that they must understand the kind of nutriment demanded by each, in order that they may be workmen equipped for the task of helping to train an immortal soul for life and immortality.

Some fine natures there are who seem to be instinctively possessed of this rare faculty of discrimination, but by far the larger part of us need all the help obtainable along these lines. Is there a mother who will read this, who sometime in the past has not said, "Who is equal to these things?" Now, perplexed mother, it may be there is more than one other mother who could help you in just this perplexity, and there are points upon which your experience would be invaluable to her and many others as well. Will you not use it for the common good? Surely you have it in your heart to help those needing help. Then why not join with us and bear us company? "As iron strengtheneth iron, so doth a friend the face of a friend." There is one great need of this organization as indeed of all others. If there was in each branch of the church two or three earnest workers, zealous and willing to lend a hand, who would put their shoulders to the wheel, the results of such work would soon be apparent. And now, my sister, you whose conscience is even now asking, "Am I doing all in my power for my children?" will you not, just while you are reading this, resolve that you will be one to help start this work in your locality? Sit right down and write to Sr. Hulmes, President of our Advisory Board, at Independence, Missouri, and she will not only give you all needed instruction, but will welcome you to our ranks with gladness and offer you every help and encouragement in her power.

Upon another and previous occasion we have referred to the parental instinct of dumb animals and birds by means of which they warn and protect their young, teaching them how to discern the approach of danger and how most successfully to avoid and outwit their enemies. This has been recently illustrated in the most touchingly beautiful manner, by Ernest Seton Thompson, author of volume, "Wild Animals I Have Known" in his "Wild Animal Play." And just here let me say this is a book which will enrich the mind of any boy or girl reading it, to an extent that few volumes will; for we are persuaded that having read it they will ever after feel a keen interest in this portion of God's creation and regard these wild things of the wood with a loving wonder mixed almost with awe. But mothers, we have referred to this play which you will find in the July *Ladies' Home Journal*, because we wish you to note one of these animals especially and the words which Mr. Thompson puts into her mouth as also those of her son. She is not a lordly animal, but simply a common little rabbit whom the author names Molly and who says of herself:—

"I am wee, shy Mollie Cottontail,
The least of the woodland band;
I lived with my child in a willow swamp wild,
In the midst of the sportsman's land.

"I set all my heart on my baby,
For him I was bold in the strife;
I taught him how wits may be stronger than strength,
And loved him far more than my life."

Then her baby, in whose defense she finally lost her life, speaks up:—

"I am Raggy, the cottontail rabbit,
That lived in old Olifant's swamp;

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I'm living there yet, and unless it is wet,
I'm out every night for a romp.

. . . . . .

"I was trained in the college of woodcraft,
The college whose hall is the trees;
I learned how to swim, play back-track, and limb,
And puzzle, and side-track, and freeze.

. . . . . .

"So well did I study at college
That I know how to baffle my foes;
For Molly has taught me to run with my wits
And trust in the sweet-brier rose."

And now finally appears upon the scene the Angel of these and all Wild-things, and after giving various commendations to each one, she says:—

"But you, dear little, true Molly Cottontail!
You sought the success of your son,
You trained him up right, equipped for the fight,
And he entered the fight and has won.

. . . . . .

"Then hail, Mollie Cottontail, Queen of the woods!
Her duty she did as she could;
She died, so must all, but in triumph she died,
So Mollie is Queen of the woods."

It is at least a beautiful conceit of the author and suggestive as well. He had watched this little rabbit as she taught her baby the lessons which saved him from his enemies, had seen the baby rabbit grow up to practice up and many a time by so doing escape dangers and snares set for him.

Why go to the animals—the lower creation of God, for an example? Is not this instinct God-given—direct from the hand which has fashioned all things in wisdom? "Go to the ant, thou sluggard; consider his ways and be wise," was the injunction of the wise man, and there is ringing through our heart this morning as we write the words spoken by Jesus: "Do not their angels always behold the face of my Father who is in heaven?" Mothers, in His fear then we appeal to you to so be faithful unto your children—the children God from his own family has loaned to you for a season—that their angels who always behold God's face may witness for your faithfulness even as the angel of the wild-wood creatures witnessed for the faithfulness of the shy little rabbit mother.

PROGRAM FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 685, Saints' Harp. Prayer. Scripture reading, Matthew 7:1–20. Study of select reading in Home Column. Supplementary discussion: Is there danger of going to an extreme in trying to give children pleasure. Roll call. Business. Closing hymn 268. Dismissal prayer.

SULTAN'S CRIMSON SWORD.

Since 1604, when the Persians surrendered Armenia to Turkey, the numerous sultans of Turkey have never sheathed their swords in regard to the former country, save in the flesh of the inhabitants. True, every now and again, when matters are very slow in European politics, some country becomes righteously indignant, and a concert of Europe is called and a note sent to the sultan. Still, the fighting goes on—or, rather, the butchering.—*New York Telegram.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

CLASS OF LITERATURE FOR SUNDAY SCHOOL LIBRARIES.

THE AIM

of the library is to entertain and instruct. In our Sunday school libraries we are anxious to furnish as much as we can of the best literature, to help the young to acquire a taste for the pure and good. In making our selection it would be well had we more books written by our own members that would teach the doctrine of the church, such as "The Silver Thimbles," "Pattie, or Leaves from a Life," "With the Church in an Early Day," and others.

Many of the so-called Sunday school library books contain stories that are too improbable to be true; and while the imagination must play its part, principles of doctrine should be as nearly true as possible. For our libraries, these books should be carefully read by some one competent to judge before being placed on the library shelves.

IN THE FIELD OF HISTORY

are many books written in child-language, and in most interesting style. We ought to encourage the reading of such books. The series by C. C. Coffin, "Boys of '76," "Boys of '61," "The Drumbeat of the Nation," are excellent examples. Where these are placed in public libraries the worn condition of the books tells its own story. The boys particularly enjoy them. Facts of history are acquired in this way that are of incalculable service. Rose G. Kingsley has written "Children of Westminster Abbey," a story of royal children buried there, furnishing the youth of America with a knowledge of his English cousins.

Not many have the opportunity of spending

YEARS IN TRAVELING

to become acquainted with men and customs of different nations, but the press has supplemented the lack of time and money by giving us books to read.

Hezekiah Butterworth, in his "Zigzag Journeys in Europe," in classic lands, in Australia, in the Orient, in the Occident, etc., takes the boy and girl on a tour around the world, and introduces him to men of all nations, acquaints him with the habits and customs of men of other nations, and stores his mind with much useful knowledge.

This is the great age of

NEW DEVELOPMENTS IN SCIENCE,

and many books have been written for children, which give a good idea of the fundamental principles of scientific knowledge. The young boy and girl will read these books and enjoy them and his time will be well spent in reading them. "History of a Mouthful of Bread" and "Servants of the Stomach," by J. Macé, teach physiological principles.

A very large number of books on plant and animal life can be obtained, and nearly every child is interested in the little pets he sees about his home. "My Little Neighbors" tells him stories of bird life, and will do much towards creating a love for God's creatures and taking away the desire to kill for amusement the little songsters. "Who was the First Architect?" takes him to the life of the bees, their busy career, their ingenuity, etc. "Who were the First Weavers?" acquaints him with the habits of the spider, the spinning of its web, etc. "Prang's Natural History Series," in representatives of each class relates stories of Wading Birds, Cat Family, Birds of Prey, etc.

"Effie and her strange acquaintances," by J. Crofts, gives natural history stories in fairy language.

IN THE FIELD OF GEOLOGY,

too, are many facts told in child language. "Madam How and Lady Why," by C. Kingsly, gives in an interesting way knowledge about earthquakes, volcanoes, coral reefs, etc.

"Dame Nature and her three daughters," by X. B. Saintine, are stories told about plants and animals. "Story Mother Nature told her Children" tells how Indian corn grows, tells about tadpoles, etc.

Passing from the realm of science,

BOOKS PORTRAYING LIFE

in different conditions, under various circumstances, are good. "Child Toilers of Boston Streets" gives stories of newsboys, flower girls, rag pickers, and other poor children.

"Children of Olden Times" describes dress, games, toys, and employments of English children.

IN THE FIELD OF POETRY

we find the sublime thoughts of many authors. What we can do by means of our libraries to encourage the reading of this department of literature cannot be done without good results. Comparatively few really enjoy sitting down and spending an hour reading poetry, but I believe it is here we find the real music of the soul, and there never was a time that the reading of poetry was more needed than now. The progress of science and the development of ideas pertaining to what is most practical and to material affairs has a tendency to draw us away from poetry; but it is here the soul finds harmony. As William Henry Hudson has said in an address to young men and women, "Make the poets your friends, your counselors, your daily companions. They will be ministers of true delight; they will bring you inspiration, comfort, strength."

First of all in this department we place "Hesperis" by David H. Smith. Then "Afterglow," a collection of poetic gems. "Hypatia," by Charles Kingsley, gives a story of the decay of Greek influence in the fifth century. "Maurine," by Ella Wheeler Wilcox, and "Katharina," by J. G. Holland, are rich in poetical elequence.

But aside from these different divisions I have mentioned is the very large field of

FICTION.

Here is the place where perhaps most care must be taken in making a selection. Among our well-known authors are to be found many good books, not only for the reading matter

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but the manner of expression. While some condemn fiction entirely as a waste of time, I disagree, thinking that here is to be found some of our most interesting and instructive literature.

Hawthorne, in his "Scarlet Letter" and "Marble Faun," has given us the fruit of a master-mind. In each of these he aims at some moral principle. Cooper's "Leather Stocking Tales" open to the boy some things in pioneer life, in plain, pleasing style. Sir Walter Scott, in his "Waverly Novels," gives much history of Highland life. In "Rob Roy" he describes Scotch character, manners, antiquities, and scenery. In "Kenilworth" he describes Queen Elizabeth and her court. In "Ivanhoe" he gives us a story of chivalry. George Ebers, in "An Egyptian Princess" and "The Bride of the Nile," has opened to view many things of the history of Egypt.

These that I have mentioned are for the most part historical fiction, and it may be, as one opposed to fiction reading has said, that a great deal has to be read before getting at the facts the author aims to teach. But in my work with boys and girls I have found that "all work and no play makes Jack a dull boy," and especially is this true in his reading. It is well to give the children books that are nothing but plain facts, but it is better to vary his reading and give him some that is easier. So, I think, good, healthy fiction is the right thing for young people mixed with other literature.

Much of the late popular fiction is good. "Red Rock," by T. N. Page, is a fine story of the reconstruction period in the South. "When Knighthood was in Flower" gives quite vividly an account of the days of Henry VIII. and the demands made of a princess. But for the small child let the fiction be less of romance and more of pure stories, such as the "Dotty Dimple Series," "The Kathie Books," Louisa M. Alcott's books, "Little Men," "Little Women," "Jo's Boys," etc.

Perhaps I have written enough of these different kinds of books, but before closing let me say, by all means, let the Church History be in the library, together with the three books. Also, books of instruction for teachers ought to find their place; "Bible Dictionary," "Normal Methods," etc.

If some good periodicals could be obtained, such as "St. Nicholas" or "Wide Awake," they would form a valuable addition. The monthly numbers could be arranged with a temporary pasteboard cover at practically no expense and after being read be preserved and bound, thus forming a nice volume of good literature.

We cannot overestimate

THE VALUE OF GOOD LITERATURE.

The reading of a good book, the reading of a poem, may change the whole career of a life. The boys and girls who have formed a taste for good reading are the boys and girls upon whom we can depend and to whom we look for our strong men and women in good deeds and efforts to uplift mankind. The boy finds it pleasanter to spend his evenings at home with some master mind in literature than to be seeking the haunts of sin and crime.

While our libraries may be small, yet if good they can do their part in training the young mind to appreciate the pure and the good.

In this paper I have tried by examples to give my idea of what we ought to have in our Sunday school libraries. I hope the work may prosper. MAMIE A. ALLEN,

General Librarian.

Conference Minutes.

WESTERN MAINE.

Conference convened with Little Deer Isle branch, April 12 and 13; President J. J. Billings in the chair, Bro. U. W. Greene assistant, Sr. A. L. Colby and W. W. Blanchard secretaries. Branches reporting: West Surry, last report 30, present 39; Bray's Mountain, last report 27; no changes; Green's Landing, last report 92, present 93; Little Deer Isle, last report 57, present 53; Dixfield Center, last report 28, present 29. Elders reporting: W. G. Pert, O. E. Eaton, S. O. Foss, E. E. Holman, W. W. Blanchard, J. J. Billings, U. W. Greene, S. G. Cunningham; Teachers J. H. Robbins and Hollis E. Sanders; Priests J. N. Ames, J. E. Eaton, and W. A. Tingley; Deacon Hosea B. Eaton. No Bishop's report. Voted to sustain the present district officers. The conference received a request from Bro. Levi Gray to send an elder to Brookline to attend the funeral at their home. Bro. W. W. Blanchard was sent. Officers' reports accepted. Preaching by Elders S. G. Cunningham, J. J. Billings, S. O. Foss, U. W. Greene, and W. W. Blanchard. Vote of thanks given the people of the island for kind entertainment. At the close of conference, went to the river and one young man was baptized. Adjourned to Lamoin, September 8 and 9.

NORTHERN MICHIGAN.

Conference convened at Boyne City, June 23; J. H. Lake chosen to preside, J. J. Cornish associate, C. B. Joice secretary. Branch reports: Fork 44; Kingsley 47, loss 1; Coleman 144, gain 6; Mikado 19; Freesoil 159, gain 7; Brinton 18, loss 2; Boyne City 60, loss 1; Kasson 43, gain 3; Glovers 21, gain 2; Valley 87; Chase 47, loss 2; Beaverton 57, gain 4; Star 22, gain 2; South Boardman 89, loss 1; Cadillac 48; Greenbush 37, gain 3. Ministerial reports: J. J. Cornish baptized 2, J. H. Peters baptized 4, R. W. Hugil baptized 1, W. D. Ellis baptized 10, C. G. Lewis, David Smith baptized 10, J. R. Beckley baptized 9, J. A. Grant baptized 2; Priests James Davis, F. S. Brackenbury, A. Burr baptized 9, G. D. Washburn baptized 9, C. E. Irwin baptized 4, E. A. Goodwin baptized 2, J. E. Hanson; Teacher A. Whitehead. Bishop's agent's report read, audited, and approved. On hand last report $844.36; total receipts $1,564.05; total disbursements $1,785.38; due church $623.03. Resignation of J. J. Cornish as district president accepted, and J. A. Grant elected. R. W. Hugil vice president, C. B. Joice secretary, J. J. Cornish Bishop's agent. Preaching by J. H. Lake, J. J. Cornish, J. A. Grant, and J. R. Beckley. Adjourned to convene with Beaverton Saints, October 6 and 7.

MONTANA.

District conference met at Anaconda, June 16 and 17; G. Reese, president; G. Wells secretary. Ministry reports from G. Reese, G. Wells (seventy); A. Christofferson, J. H. Wells, P. W. Premo (elders); Andrew Hansen, E. E. Williams, John Eliasson, and John Johnson (priests); Thomas Reese (teacher). Branch reports: Gallatin 102; loss one by death. Deer Lodge 45; no change. Anaconda 24; no change. Victor 35; no change. Bridger 20; gain two by letter. Elder G. Reese, acting Bishop's agent, reported: Received from former agent $20; from members $10; from the Bishop $50; total received $80; paid out by order of Bishop $75; balance on hand $5. Approved. Officers elected: G. Reese, district president; G. Wells, vice president; Frank Christofferson, district secretary. Resolutions were received from Deer Lodge, Victor, and Bridger branches, favoring Elder G. Reese for Bishop's agent. He was duly chosen and recommended to the Bishop. Elder J. H. Wells, of Bozeman, was sustained as district missionary, to labor as circumstances permit. Collection was taken up amounting to $17.57 to defray conference expenses. $10 was paid to Anaconda conference committee for hall rent, the balance turned over to the Bishop's agent's fund. Gospel services as follows: On Saturday afternoon, preaching by G. Wells; in the evening by G. Reese. Sunday morning prayer meeting; preaching in the forenoon and afternoon by G. Wells. At eight p. m., sacrament, and preaching by G. Reese. Adjourned to meet at Bozeman, the second Saturday and Sunday in September.

NORTHERN MINNESOTA.

Conference convened at Perham, June 16; T. J. Martin president, M. O. Erickson secretary. Branches reporting: Oak Lake 63; Union 112, gain 1; Audubon 62, gain 3; Minneapolis 58, gain 1. Elders reporting: I. N. Roberts baptized 7, E. A. Stedman baptized 3, Eli Hayer baptized 2, A. Whiting baptized 3, T. J. Martin baptized 1, W. Barnhard, H. Way, M. O. Erickson, Swen Swenson baptized 4, Andrew Tabbutt, and President A. H. Smith; Priests J. M. Baggerly, F. D. Omans baptized 2, R. L. Powers, William Oakes, Charles Pierce, and W. W. McLeod; Teacher A. Whiting. Petition from Audubon branch that Bro. F. D. Omans be ordained an elder was granted and the brother was ordained. Bishop's agent's report read and referred to an auditing committee and found correct, as follows: On hand and received from January 1 $234.84; expended $232.02; on hand $2.82. Bro. McLeod's resignation as Bishop's agent accepted, and Bro. F. D. Omans recommended for appointment. I. N. Roberts was elected district president, T. J. Martin clerk. The fall conference to be held at Audubon when called by district president. Voted that we have a conference and reunion next June, at Clitherall. Reunion committee for next year: W. W. Gould, A. Whiting, William Oaks, Charles Pierce, and I. N. Roberts. Pres. A. H. Smith was associated with Bro. Roberts as president of reunion, Charles Pierce usher, William Oaks special policeman. Preaching by A. H. Smith, I. N. Roberts, E. A. Steadman, Eli Hayer, Henry Way, F. D. Omans, A. Whiting, J. M. Baggerly, and T. J. Martin. Meetings well attended; preaching inspirational. All services spiritual. Eight were baptized and confirmed June 24. Bro. Leon Gould was ordained to the office of priest. Reunion closed Sunday evening June 24, after extending a vote of thanks to the citizens of Perham for favors received, and to Bro. F. D. Omans and family for their untiring effort to make it a success.

Sunday School Associations.

NAUVOO.

Sunday school convention met at Burlington, Iowa, Friday, June 1; Marjorie Wright secretary. The reports of Sunday schools were received. Addresses were made by J. R. Evans and George Lambert. The program committee was appointed, consisting of Sr. Marjorie Wright, J. W. Stobaugh, and

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Mrs. Lottie Tripp. The regular rule of conducting no business in the afternoon was suspended, and the treasurer's report was received. A regular Sunday school session was carried on. J. R. Evans and George Lambert acted as teachers. Responsive reading from Matthew twenty-sixth chapter, beginning with the thirty-sixth verse. In the evening a program consisting of recitations and music was enjoyed by the convention. One particular feature being a dialogue entitled, "The crowning of the Sunday school angel." Two essays were read, written by Elder Wildermuth and Mrs. Haines of Keokuk. Adjourned to meet one day previous and at same place as next conference, at 10:30.

FREMONT.

Sunday school convention convened with Henderson branch, Iowa, June 7 and 8. The time was devoted to the transaction of business, the reading and discussion of papers, and a temperance program. Six schools reported, showing an enrollment of 318 pupils in the district, and an average attendance of 207. One new school was reported as having been organized. The librarian reported three libraries in the district. The convention adjourned to Thurman. Clara Roberts secretary.

NORTHERN MICHIGAN.

District Sunday school association convened at Boyne City, June 22, in charge of superintendent W. D. Ellis, C. B. Joice secretary. The following schools reported: Elm Flats 35, Integrity 33, Maple Grove 40, Kingsley 31, South Boardman 52, Zion's Hope 46, Boyne City 46, Cadillac 30, Freesoil 72, Perseverance 16, Coleman 118, Calkinsville 36, Beaverton 34. The superintendent resigned, and C. E. Irwin elected as district superintendent. Papers read: "Attendance of parents to Sunday schools," by F. D. Hastings; "The three books," James Davis; "Early training of children," C. E. Irwin. "The association, its object and benefits," C. B. Joice. The evening was spent in entertainment by local school, which was not only entertaining but instructive. Adjourned to meet at Beaverton, October 5.

CONVENTION NOTICES.

Eastern Iowa district Sunday school association will meet in convention at Clinton, Iowa, August 18 and 19 at ten a. m. Will the schools please send in their reports in ample time. Come all who can, and let us do all we can to help the work.

J. R. SUTTON, Supt.

Miscellaneous Department.

WIGHT AND OTTESON DEBATE.

ITS ORIGIN.

Several of the Utah elders were in consultation with Bro. Riley, of Council Bluffs. Elder Riley said to them, in substance: "It is strange that you will teach these things in private, but will not meet the elders of the Reorganized Church in public debate." The elders reported to Elder Nephi Otteson, who is reported to have said: "We will meet them in public debate. Would be glad to do so." When in the city, (the matter having been duly reported to Elder J. W. Wight, missionary in charge,) the Utah elders were called upon with the following results:—

"PROPOSITIONS AND RULES FOR A PUBLIC DISCUSSION.

"We, the undersigned, hereby agree to discuss in Council Bluffs, Iowa, beginning June 25, 1900, the following propositions, and to be governed by the following rules:—

"Proposition 1. Is the Church of Jesus Christ of Latter Day Saints, having its headquarters at Salt Lake City, and presided over by Lorenzo Snow, in line of true and lawful succession to the church established by Joseph Smith, the Seer, April 6, 1830, and does its president have the approval and receive authority from God to preside?

"Nephi Otteson affirms, J. W. Wight denies.

"Proposition 2. Is the Reorganized Church of Jesus Christ of Latter Day Saints, having its headquarters at Lamoni, Iowa, and presided over by Joseph Smith, the true and lawful successor to the church established by Joseph Smith, the Seer, April 6, 1830, and does its president have the approval and receive authority from God to preside?

"J. W. Wight affirms, Nephi Otteson denies.

"RULES.

"1. There shall be three sessions of two hours duration on each proposition; the affirmative to open and the negative to close their respective propositions. No new evidence to be introduced in the final negatives.

"2. The duration of each session shall consist of four half hour alternate speeches.

"3. Each disputant shall choose a moderator; the third, whose duty it shall be to preside, shall be mutually agreed upon.

"4. Each session shall be opened and closed by prayer, and shall commence at eight p. m.

"5. The Bible, Book of Mormon, and Doctrine and Covenants (published prior to June 27, 1844,) shall be the standard of evidence; all other evidence to be subject to rules governing in courts of law.

"6. Hedges Logic shall be accepted as rules to govern in this debate.

"Signed, J. W. WIGHT.
"NEPHI OTTESON."

Elder J. R. Lambert acted as moderator for Elder Wight, Elder D. O. Wadman for Elder Otteson, and Mr. ——— Fields for president moderator. The weather was hot and the attendance not large; but the writer believes that good was accomplished, and it was, under the existing circumstances, a necessary part of the work.

Elder Otteson's strongest qualification for a defense of their faith, as the writer sees it, is his wonderful obliviousness to the weakness of their positions. Nevertheless, there were a few times when he felt the force of our positions as ably set forth by Elder Wight.

On the first proposition, not a word was said about the doctrine and practice of polygamy; but on the second proposition, the doctrine and practice of monogamy was shown to be a necessary characteristic of the Church of God; and from the Book of Mormon, Doctrine and Covenants, and the *Times and Seasons*, published before June 27, 1844, it was proved that a church which does not teach and practice monogamy, cannot be "the true and lawful successor to the church established by Joseph Smith, the Seer, April 6, 1830. When Elder Otteson found that he could no longer remain silent on this point, he attempted to show, by introducing the usual affidavits, that Joseph Smith, the Seer, was responsible for the introduction and practice of polygamy. But when Elder Wight showed that the practice of polygamy is contrary to the law of God and the law of the land, and successfully impeached a number of his witnesses, referring also to the wording of the proposition, Elder Otteson *quailed*, and failed to rally.

When Elder Otteson attempted to defend the teachings of Brigham Young on the "Adam God theory" and "Blood atonement," he suddenly found himself in a most embarrassing situation; and he "made a mess of it." He attempted to show (or rather, he affirmed) that God is not bound or controlled by the laws of man. But if he desired to meet Elder Wight's argument, he should have attempted to prove that God's people are not bound by what God has said to them, should not be controlled by it, and that God himself is not bound by what he has said! He attempted to show that Joseph Smith taught that Adam is God, in harmony with Young, but it was a miserable failure. After a time he shifted his position, and told us plainly that he did not endorse everything that Brigham Young might have said. But he did not tell us how the president and prophet of the church can teach and practice polygamy; teach that Adam is our "*only* God;" that some men are so wicked that Christ's blood will not reach their case, but their own blood must be shed in order that they may be saved, and yet at the same time retain his standing before God as the prophet, seer, and revelator to the church, and the true and lawful successor to Joseph Smith, the Seer!

Elder Wight made a strong defense, and treated his opponent with the utmost fairness and magnanimity. I was pleased with his defense and presentation of our claims. Elder Otteson, it was thought, aimed to be fair; but he manifested much personal and bitter feeling against the first and prominent men of the Reorganized Church,—Briggs, Gurley, Marks, Deam, et al. And in his last speech, when there was no opportunity for another reply, he misstated nearly all our leading positions.

Truth is still the most glorious and desirable thing there is in this world; and it never appears to better advantage than when compared with error. I believe the Devil knows this, hence his continued effort to bring the truth into disrepute by getting God's ministers and people to commit folly and wrong.

Yours for the restored gospel.

J. R. LAMBERT.

BOUNDARY LINES OF DISTRICTS, ETC.

It is necessary to have on record a description or statement of the boundaries of every district, for the use of the Presidency and other church officials. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are also requested to give lists of names of branches in their districts. If boundaries have not been closely defined, or not specified at all, kindly so report, and as promptly as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to complete the record as soon as possible. District officials are requested to be prompt, that unnecessary correspondence may be avoided. Please do not omit list of names of branches in your district.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 29. 3t

NORTHERN MINNESOTA CONFERENCE AND REUNION.

Some time ago, notice appeared in the papers that there would be a reunion of the Saints of Northern Minnesota, held at Perham, June 16, and promptly at two on that date, conference convened. District president, T. J. Martin, occupied the chair, and Marcus Ericson took the minutes. Ten elders, five priests, two teachers, and the Bishop's agent submitted reports. Elder I. N. Roberts was elected district president, and Elder T. J. Martin secretary, for the coming year. The work of the conference finished, it adjourned to meet at Audubon, this fall.

With the closing of conference began the week of reunion and good feeling. The Minnesota reunions are perhaps not so largely attended as some of the Iowa or Missouri gatherings; still members come from all points of the compass, bringing their testimonies with them. The speaking was by

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the following elders: Alexander H. Smith, I. N. Roberts, E. A. Stedman, Eli Hayer, J. M. Baggerly, Lon Whiting, H. Way, F. D. Omans, and T. J. Martin. Of those holding the lesser priesthood, William Oaks, Charles Pierce, and P. W. Martin assisted in various ways.

The meetings were orderly and very spiritual throughout the entire series. However, a gloom was cast over the closing sessions owing to the death of Bro. M. Ochsner, which occurred in the street near the tent, as the result of heart failure. It has been said that it is glorious to die on the field of battle fighting for one's country. It is also a blessed thing to die while at work in the Lord's vineyard, full of faith, zeal, and hope, as was the case with Bro. Ochsner. During the reunion eight were baptized, and F. D. Omans was ordained an elder and Leon Gould a priest. PENN MARTIN.

REUNION AND DISTRICT CONFERENCE.

Massachusetts reunion. A mistake was made in last notice; it should read nine miles from Plymouth instead of "nine miles from Plympton." The charming spot selected for our reunion this year should bring together a large body of Saints. The lovely pine grove with its healthful perfumes, carpeted with pine needles, should cause prompt orders for tents, lest there be not enough on hand. The cool refreshing breezes from the lake kissing the cheeks of the fair sleepers will make the spot and occasion akin to paradise. Saints coming from Providence, Fall River, New Bedford, and Plainville, not bringing trunks or heavy baggage, can take electric cars and ride through a delightful part of the country to Whitman, via Taunton and Brockton. Take train from Whitman to Plympton. Fares: Providence to Plympton, seventy-three cents; Fall River to Plympton, same price; New Bedford, one dollar. This is for those coming on electric cars. Those traveling on steam cars all through can travel two cents per mile on mileage book. Meal tickets will be issued to those requiring board, on reasonable terms. Dinners twenty-five cents, other meals twenty cents each. Two small cottages, furnished, have been secured for those who are unable to tent. The committee cannot insure a whole room to one person. Send in your orders for tents to Bro. F. P. Busiel, 24 Melvin street, Somerville. Prices of tents for ten days, or during reunion: 10x12, $2 50; 12x15, $3.00. Let all come with a desire to make our reunion a success. Come with hearts prepared for a Father's blessing. Come with joyousness of spirit, and a good supply of patience. Come with a word of cheer for what has been done to make you comfortable. Murmuring and faultfinding strictly forbidden. Saturday, August 4, at 2:30 sharp, the opening hymn will be sung. Address for information H. D. Simpson, Washington street, Malden; R. Bullard, Arlington Heights, Massachusetts.

PASTORAL.

To the Saints of the State of Maine and the Province of Nova Scotia:—Notice is hereby given, that Bro. Holmes J. Davison is appointed in charge of the State of Maine as a "field of labor," and Bro. S. O. Foss to a similar charge in Nova Scotia. The Saints will please consult them in regard to labor to be done in the respective localities where they reside, and other matter affecting the work when needed, and also aid them in extending and strengthening the work, so far as they may be able to do. Bro. W. W. Blanchard will labor in each one of these "fields of labor," as wisdom may dictate. It is to be regretted that more laborers could not have been sent into this vast area of country the present season, but they were not at hand to send. Thus the wisest provision that suggests itself has been made. May success crown the efforts of the ministry, and those to whom they minister and aid in the work. Other aid will be sent if practicable.

WM. H. KELLEY,
In Charge of Eastern Mission.

TWO DAYS' MEETINGS.

There will be two days' meetings held at the following places in Eastern Michigan district: At Cash, Sanilac county, July 28 and 29; at Grant, Huron county, August 4 and 5; at Shabbona, Sanilac county, August 11 and 12; at Deanville, Lapeer county, August 18 and 19: at Riley Center, St. Clair county, August 25 and 26; at Minden City, Sanilac county, September 1 and 2. Missionaries and local officers are cordially invited to attend to help make those meetings a success. A. BARR, Pres.

APPLEGATE, Mich., July 3.

There will be a two days' meeting at Baroda, Michigan, beginning Friday evening, July 13, and continuing over Sunday, Bro. G. A. Smith in charge, assisted by Elders S. W. Scott and W. E. Peak.

G. A. SMITH.

REUNION NOTICES.

ST. LOUIS DISTRICT.

Arrangements have been made for holding our district reunion August 2 to 12 inclusive. We have secured the use of Normandy grove, a beautiful place for holding such meeting. Conditions were such as to render it inadvisable to again secure the use of Ramona Park, but so far as we can now see, Normandy grove is much better adapted in almost every way for our purpose. It is located on the suburban street car line, about eight miles from the city, two miles from Wellston. Fare from the city this year only ten cents.

Tents to be furnished for the entire ten days, put up and taken down, 10x12 $1.10; 12x14 $1.50. Those desiring tents will please write Bro. J. E. Dawson, 2510 Garrison avenue. He will arrange for you a tent. Cots and camp chairs same as last year, twenty-five and ten cents respectively.

Arrangements have also been made to conduct an eating house for the benefit of those coming. The same will be in charge of the reunion committee; fifteen cents per meal, seven for one dollar. This for the accommodation of those who do not wish to do their own cooking. Extra tents will be arranged for those who only want to stay one or two evenings, charging so much per day, probably about fifteen cents per night or less.

We expect two or three speakers from abroad, and it is to be hoped that every Saint in the district who can possibly arrange to come without too much inconvenience, will be present. If there are difficulties in the way that we could consistently remove, write us. Possibly we can help you out. Please advise about the tents soon as possible.

Committee, ARTHUR ALLEN.
J. E. DAWSON.
J. C. HITCHCOCK.

The Clinton reunion will convene at Nine Wonders, one mile and a half southwest of Eldorado Springs, Cedar county, Missouri, on Friday, August 3, and continue ten days. The Saints and friends of the surrounding country are earnestly invited to attend and help make the reunion a spiritual feast indeed. We have the use of the large amphitheater building. The grounds will be prepared and spring and wells cleaned, so good water will be plenty. Bro. A. H. Smith, the patriarch of the church, and his stenographer, have been invited, and are expected to be present. Bro. I. N. White is also expected to be present. Bro. Gunsolley in the interests of Sunday school and Religio, and other good faithful brethren will be present to give good instruction. The Sunday school will have one hour each day from eight to nine, and Friday, the 10th, will be given entirely to Sunday school exercises. All wishing tents should write to John Hardacre, Veve, Missouri, at once, what size, etc. The rent of tents will be fifty cents apiece for the entire ten days. Hay, corn, and pasture will be furnished at reasonable prices; wood and straw at cost of hauling. Bread and meat supplies can be had from Eldorado Springs. So come all who can and enjoy the reunion. Committee: G. W. Beebe, A. J. Oglevie, John Hardacre, Wm. Lowe, C. A. Budd.

Reunion camp meeting of the Nodaway district will be held at Barnard, Missouri, August 4 to 13. Bishop E. L. Kelley, J. Arthur Davis, C. P. Welsh, D. C. White, and others will be the speakers. The grounds are nicely located, just a few rods from town. Plenty of water, hay, wood, and straw. Pasture for horses about five cents each per day. Those wanting to rent tents, report at once to Ed S. Fannon, Bedison, Missouri. Rent of tents: 9x12, $1.25; 12x14, $1.75, freight added. Decatur and Far West Districts invited to join in and make the reunion a grand success. Music in charge of Miss Arletta Byergo and Ed S. Fannon. For further information write Ed S. Fannon, Bedison, Missouri. Committee: William Woodhead, Barnard, Missouri; D. C. White, Lamoni, Iowa.

Spring River district reunion will begin Friday, August 10, in a grove on Cherry creek, about one mile west of Sherwin Junction, and about two miles east of Hallowell, both on the St. Louis and S. F. R. R. The public wagon road runs from both stations past the reunion grounds. Our reunion committee, W. S. Taylor and L. J. McCall, of Sherwin Junction, Kansas, and Jasper Richards, of Pittsburg, Kansas, extend a cordial invitation to the ministry and Saints to come unitedly, and heartily join in the services. Several visitors are expected whose presence and teachings may cheer and strengthen our faith in this grand latter-day work. For further particulars or information, write to any of the committee whose names already appear, or to T. S. Hayton, secretary for Spring River district, lock box 493, Galena, Kansas.

Oklahoma Saints:—At our last annual reunion a committee was appointed to consider and report on the advisability of a coöperative boarding house at our reunion this year. The committee have canvassed, and after reporting, were authorized to arrange for a boarding place, where all Saints who attend can get their meals at the actual cost of preparing them. Such arrangements are now in progress. The plan is about as follows: The committee provide a place, hire a cook, provide provisions, etc. At the close of meeting, the entire expense is summed up, the cost per meal determined, and those boarding pay their proportion according to number of meals taken. An estimate discloses the fact that meals can be prepared at a cost of about seven cents. One among the many commendable features of this plan is, it relieves the sisters of the labor of cooking during the meeting, gives them much needed rest, and leaves them free to devote their minds entirely to the services.

The prospects for the work in Oklahoma were never better than they are now. Why not all the Saints in Oklahoma arrange to attend and renew your strength and zeal in the cause? If you intend coming, drop a card to Bro. G. M. Hiles, Downs, Oklahoma. The committee desires this very much. Please don't omit it. Any information you desire in regard to the boarding tent, write to the above brother, or the writer. Remember the time, August 3 to 13; place, four miles east and two and a half south of Hennessy, Oklahoma. W. S. MACRAE.

Box 155, Blackwell, O. T. 2t

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The annual reunion of Spring River district will convene August 10 and continue until the 20th. The committee has located it in Cherokee county, Kansas, one and one half miles east of Hallowell, one and one half miles west of Sherwin Junction. There will be free pasture for all the stock that comes. We are expecting Pres. Joseph Smith and other prominent speakers will be there. Good new tents 10x12 can be furnished for $1.25 apiece. Those wanting tents must write J. M. Richards, Pittsburg, Kansas, Box 446, not later than July 20. Please remember the date.

Committee, J. M. RICHARDS.
L. H. MCALL.
W. S. TAYLOR.

NOTICES.

To the Ministry and Saints of the Galland's Grove District:—I wish to state that by the time this notice reaches the reader, I will, by the help of God, be able to resume the discharge of my duties, so far as correspondence is concerned. I will respond to calls for preaching as health and strength will permit. Any information with reference to the needs of the work, or opportunities for preaching, will be gladly received from either members or friends.

Bro. James M. Baker is still acting as assistant president of the district, and will answer any communications addressed to him. C. E BUTTERWORTH,
President of District.

DOW CITY, Iowa, July 2.

Notice is hereby given to the Saints at Stockton, California, and the church abroad, that Elder Walter Scott was expelled from the church by vote of Central California district conference held at Santa Cruz, April 13 to 15. J. M. PUTNEY, Pres.
J. B. CARMICHAEL, Sec.

HERALD PUBLISHING HOUSE.

Persons desiring gilt names put on books, whether of individuals or branches, will be charged 15 cents per book. More than one, 12½ cents each.

JOHN SMITH, Manager.

July 11, 1900.

CONFERENCE NOTICES.

Those coming to conference which convenes at Manchester, Texas, on the 28th of this [month not given] by rail from the eastern part of Choctaw Nation and Arkansas, will come to Texarkana, and there take the Texas and Pacific for Bagwell Station, fourteen miles south of where conference will convene. Those coming from the western part of the Choctaw Nation and Missouri, will come to Paris, on the Frisco, and there take the Texas and Pacific for Bagwell. There are two trains a day running east and west from Texarkana and Paris. All parties coming by rail will please notify me at Manchester, five days prior to their arrival at Bagwell, and I will have teams there to convey them to the place of conference. Sunday school convention convenes on the 27th, so if you can, get to Bagwell on the 26th. Come one, come all. We are looking forth to a grand spiritual feast. E. A. ERWIN.

Conference will convene with Mt. Zion branch at Goose Creek, Ritchie county, West Virginia, on Saturday before the fourth Sunday in August, at half past ten. All are invited. Come on the evening or morning trains to Cornwallis station, on B. and O. R. R., the day before conference convenes, where you will be met with teams. Hope missionary in charge will take notice and put in an appearance.

G. H. GODBEY, Dist. Pres.

Conference of Central Nebraska district will convene at Clearwater, beginning August 11, at ten. A full attendance is desired, as it is expected that some special business will be presented affecting the whole district.

W. M. RUMEL, Sec.

Southern Indiana conference will convene with Byrnville branch, August 11 and 12. Missionary in charge, J. H. Lake, and G. A. Smith are expected to be with us. We expect to have a report from all the branches and local laborers. Come and have a good time. WILL KELLEY, Pres.
JOHN T. SCOTT, Sec.

BORN.

ARMSTRONG.—At Des Moines, Iowa, April 13, 1900, to Bro. and Sr. Sheldon Armstrong, a son; named Harold Alma. Blessed June 24, by J. S. Roth and M. H. Cook.

MARRIED

ANDES—SWENSON.—Bro. Jacob L. Andes and Sr. Minnie J. Swenson were united in marriage at Lebeck, Missouri, June 14, 1900, at the home of the bride's parents. Valuable presents were received. Elder A. T. Roberts officiating.

DIED.

COPELAND.—Near Merced, California, John F. Copeland, aged 51 years, 2 months, and 8 days. He leaves a widow, Sr. Mary E. Copeland, and six children to mourn their loss. He was a kind husband and father. Interment at Burwood, San Joaquin county, California. Funeral services by Rev. Rodda, of Oakdale.

NICKERSON.—Lost at sea, November 26 or 27, 1898, in the vessel called the James B. Race, Daniel J. Nickerson, eldest son of Mr. Daniel H. and Sr. Dora Nickerson, and husband of Sr. Ronena Nickerson, aged 24 years. Funeral services at the Saints' chapel in Dennisport, Massachusetts; sermon by Elder George W. Robley. He leaves a young wife and child to mourn his departure.

Noble boy, the sea has claimed thee,
And the waves rush o'er thy head;
But we hope again to see thee,
When the sea gives up its dead.

CHRISTIANSON.—Near Rolfe, Iowa, June 20, 1900, Bro. James Christianson had just left his house to assist a neighbor to put his team in the barn, which on account of a storm coming on had drove up. After tying the team they were looking out of the door at the storm, when a bolt of lightning struck the barn and ran down the studding by which he was standing. He was born in Denmark, December 27, 1848. He was baptized August 13, 1897; was ordained a priest January 8, 1899. Buried June 22. He leaves an aged companion. Service was held at the grave; sermon by Elder Edmund Ford.

OCHSNER.—June 23, 1900, of heart failure, our worthy brother, Mainard Ochsner, dropped dead at the reunion at Perham, Minnesota, just as we were getting ready to go to the lake for baptizing. He was born January 22, 1843, at Einsiedel, Switzerland; baptized July 27, 1894, by Elder Swen Swenson, at Audubon, Minnesota. Funeral was held on Monday the 26th at Detroit, Minnesota; the sermon by I. N. Roberts, assisted by F. D. Omans. May God comfort the good sister and the four good children.

JACK.—At Hopeville, May 6, 1900, Sr. Jinnie Ellen Evans, the youngest daughter of Bro. and Sr. Cathren Jack, aged 12 years, 2 months, and 20 days. On her way to church she fell down and in an hour and a half she was dead. Elder James McLean preached the funeral sermon. She leaves father and mother, two brothers and four sisters to mourn.

KOEHLER.—George Cleveland Koehler, born July 31, 1899; died June 17, 1900. Buried in Union cemetery, Kansas City, Missouri. Elder Joseph Emmett officiating. He was the child of Bro. Fred and Sr. Ada Koehler, who with their little daughter Grace mourn this brief separation.

CAMPBELL.—Lida, daughter of Herman and Elizabeth Hulse, was born August 11, 1848, in the township of Menlz, Cayuga county, New York. When about twelve years of age, with her parents, she moved to Van Buren county, Michigan, until her marriage to Elder Duncan Campbell, October 5, 1876. She prepared herself for the profession of teacher, at the Michigan State Normal school, located at Ypsilanti, and devoted several years of her life to teaching in the public schools of that State. With her husband she moved to Decatur county, Iowa, in the spring of 1877, and the following April they settled on the home, near Pleasanton, where they have continued up to the present time. To them were born ten children, four of whom survive. She united with the church during the summer of 1876, in the faith of which she continued until her demise in the early morning of July 3, 1900. She leaves her husband, one daughter, and three sons. She was greatly interested in the work of the Sunday school and kindred institutions, and at the time of her death was superintendent of the Saints' Sunday school at Pleasanton. To the extent of her strength and ability and means she was ever ready to help the sick and the needy. Funeral services at the home; sermon by Bishop William Anderson, services in charge of Elder M. M. Turpen. A large gathering of friends attested the esteem in which the deceased was held. Interment beside a number of her children, in the home burial plat.

FRANCE.—At Lamoni, Iowa, on the evening of July 3, 1900, Elder Thomas France suddenly passed from earth to the paradise of God. He had been alone at the house not over ten minutes when he was found dead upon the floor, paralysis of some kind having thus quickly separated the spirit from its tenement. He was born in Atherton, Lancashire, England, January 1, 1832, thus was past 68 years of age. He heard the latter-day message and was baptized September 17, 1853, when past twenty. He married Miss Alice Carter, October 28, 1855, and they came to America in 1859, but did not go to Utah. They lived in Kewanee, Illinois, twenty-six years, then came to Lamoni, in 1886. Of the eight children born, there yet live William and Charles, and Srs. Jane E. Stanley, Margaret Baguley, and Eliza Chase,—two sons and three daughters. The blow to Sr. France and family is a very severe one, coming so entirely unexpected. When last seen he was reading his paper and apparently as well as usual. He united with the Reorganized Church April 27, 1867, under the hands of Elder J. S. Patterson, and was ordained an elder in 1868. His life all through was one of quietness and peace, observing the laws of God and man with a full heart and having no trouble with any one. He was constant in attendance at services, and at nearly all prayer meetings he took part, often speaking of the brightness and glory that he knew existed in the eternal world where God and the just dwell. Elder H. A. Stebbins preached the sermon after reading the twenty-sixth Psalm as appropriate to the memory of Bro. France. Elder J. A. Gunsolley offered the prayer, and Bishop E. L. Kelley pronounced the benediction. Elder Gunsolley had charge of the services at the house and the grave.

DONEY.—Sr. Marcella A. Doney, daughter of Sr. M. T. Taylor, of Poplar Bluffs, Missouri, also a sister in the flesh to Sr. M. S. Frick, died at Blendville, Missouri, June 18, 1900. She was 22 years old January 16, 1900. She leaves a husband and two children to mourn their loss. The age of the children (boys) is two years, and five days respectively. She called for the elders the day before she died, and was administered to according to James 5:14. While the Lord did not heal her body, we have the assurance that he forgave her sins, and will raise her up at the last day. Bro. E. A. Davis preached the funeral discourse.

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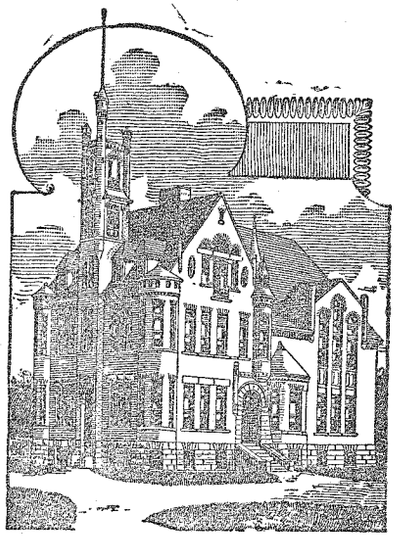

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

RSSalyardsSec

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EDUCATIONAL ADVANCE OF NINETEENTH CENTURY.

BY A. S. DRAPER, PRESIDENT OF UNIVERSITY OF ILLINOIS.

The nineteenth century can hardly fail to be known as the century of educational advancement, and certainly of educational diffusion. At its beginning there was no such thing as a national system of schools for the masses anywhere in the world. At its close there is not a people in the family of nations, no matter what the form of government, which is not moving towards such an ideal. The American people broke out the roads and led the way. They took one step at a time. Experiences pointed out the importance of succeeding steps, and they were taken, regardless of cost, with unflagging courage and undoubting confidence. The result is that we have a free elementary school within the reach of every home, a free secondary school in every town, a free college and university but a few miles away.

It is a peculiar satisfaction, too, to know that the rich as well as the poor hold these theories and have these desires. Too often the rich are misjudged. Much of the cost of the common schools falls upon them, and too commonly their children do not attend them. Yet their complaint at the cost of an elaborate education at the common cost has never been serious and has now practically disappeared. And the gifts of men and women of liberal means to education are coming to be simply stupendous and munificent. In the year 1898–'99 Harvard University received more than $1,500,000 in private gifts. In the last decade Columbia University has received $7,000,000, and the University of Chicago $11,000,000 in benefactions. A trustworthy estimate of the amount given to education in the last year places the sum beyond $70,000,000.

And no less noteworthy than the multiplication of schools and the evolution of school systems in the century has been the widening of the range of study and the changes in theories of intellectual development and in processes of instruction. Every phase of intellectual activity is being stimulated, but the application of learning to life is being made imperative. Facilities for the most exhaustive research are being provided at public cost. To the three original learned professions a dozen more have been added, and men and women are being trained for them at a minimum cost. Every son and daughter of the state is urged to come and take the best there is. The individual student has been set upon a pedestal. Everything between him and natural law has been removed. He has been enjoined to elect his course, and he has been taught to do, not by lecturing or by discussion, but by demonstration.

What has produced such an accumulation of knowledge of the earth and its people, and such changes in economic conditions in the last one hundred years? Is it a mere disposition to roam, only a spirit that dares? Not at all. It is the spirit of science in the breasts of heroes. The great expeditions which have added to the world's knowledge of the world in recent years have been organized and supported not by adventurers, but by men yearning for more knowledge, and they have been carried out by men trained in scientific methods, who have well realized the dangers and were ready to go to the death in the search for scientific truth. Franklin, Hayes, Kane, Livingston, Stanley, De Long, Greeley, Nansen, Andre, Peary, are names that have a place in the list of the world's scholars, as well as the world's heroes. They have carried the telescope, and the sextant, and the microscope, and the theodolite, and the test tube, and the balance, and a knowledge of how to use them, into the jungle and over the desert, and through the Arctic seas, and over the everlasting snows, to gather our precious knowledge of the physical earth.

The recent and wonderful advances in medical and surgical knowledge have not been made by men in the active practice of a great profession so much as by tireless investigators in chemical and biological laboratories.

We never blundered into what we know of electricity. Scholars searched it out, and devised the instrumentalities for its use. It was found by scientific eyes, and it has materially changed our manner of life through hands guided by scientific instinct. The evolution of machinery has not been in the shops so much as in the schools. The technical schools are not only making better homes and higher living for us, but they are inciting the industries, fixing the channels of commerce, equipping armies and navies, and helping the intelligent powers of the world to unquestioned leadership upon the earth.

The multiplication of schools and the evolution of natural systems of schools is not a mere circumstance and without known cause. This growth is the product of a philosophy of education which has had its development, if not its birth, in the century whose long shadows now encompass us. The century was four years old when Pestalozzi established the school through which the doctrine of his life, that nothing should be allowed to come between nature and the individual child and that education is the inherent right of all, was carried to a demonstration and given to the world. There he successfully illustrated one of the aphorisms of Comenius, that "we learn to do by doing." And there he started a discussion which resulted in a new philosophy of education and a new science of teaching, the logical sequence of which was the laboratory system of instruction, elective courses, schools of all grades, for all, and at the cost of all, and which in the end was to engage the attention of the millions and produce such educational awakening as the world had never seen before.

There are few of us who believe that any system of philosophic reasoning can take the place of our Christian religion, and there are few of us who believe that those elements of a religious belief which are supernatural can long satisfy the souls of an intellectual race of men. Philosophy is intellectual, and religion is spiritual; philosophy is reasoning,

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and religion is feeling; philosophy is the deduction of mental processes, and religion is founded upon faith. I surmise there are few of us who do not feel that this wondrous creation in which we live is the work of a creator outside of and above all, and that our spirits, if ripe for that life, will in his time enter into a new and higher relation with almighty power. We feel all this; it is not repelled by the known facts of creation and therefore our intelligence supports our feelings, and we accept it and act upon it. But we cannot and we ought not to forget that from the beginning of history one system of religion has supplanted another, and that while our own system has stood the test for centuries it has not been without modifications. Every system has appealed in greater or less degree to the superstitious tendencies of the ignorant. As intelligence has advanced the dread elements have been put away. In all ages the religion of a people has reflected their intelligence quite as much as their feeling. Dogma cannot long successfully oppose the reason of a people. Nature cannot supplant the God of nature; on the contrary, our realizations of God grow sweeter and stronger, and more satisfying as we know more of his works, and we are bound to repel a conception of God which is opposed to ascertained truth concerning his works.

If we seek the great cause of these many changes we have little difficulty in finding it. It is in the marvelous evolution of political, moral, and intellectual independence of the people which has taken place in this century. The foundation for this were not laid in this century. The bitterest struggles came before its dawn. The glorious people who dared and died in the making of them builded better than they knew, and placed all posterity under a debt to them which can never be discharged save in tender and appreciative recollection and in an heroic amplification of the results which their heroism made possible. But the results have been gathered in this century. Those results have been great, and they have poured directly out of the scientific investigations and the philosophic thinking of people who are free in all save in the right to violate the laws of being and the power to arrest the progress of their fellow-men.

Reason about it as we will, differ about it as we may, the fact has come to be clearly revealed that there is no place on the globe where a people can rest unless they are prepared to do as much to develop the resources of the earth and as much to advance intellectual and moral freedom as some other people are able and ready to do. —*Chicago Tribune.*

WHAT CAUSES EYE TROUBLES.

The changes which come to the eye as a result of age are beyond the power of the individual to remedy. It is true that the time for the wearing of glasses may be hastened by abuse of the eyes, but with all possible care that one may take, the eye that hitherto has been normal will need shortly before, or it may be shortly after, the age of forty-five the aid of glasses. So universal is this that an oculist, in his examinations of the refraction of the eye of his patient, can determine accurately the number of his years. The responsibility of much eye trouble, however, can be brought directly home to the individual. It is due to the reckless expenditure of the eyesight. The service of the eyes is demanded in any and every light. The eyes are most tried by reading fine print or doing the fine stitches of sewing or embroidery. If the print is on glossy paper whose smooth surface reflects, mirrorlike, the light, the effect is bad upon the eyes. If the embroidery is to be done on satin, or upon canvas, with its bewildering maze of meshes, the strain is soon shown in the redness and the weariness of the eyes. Women's eyes suffer greatly from the tax of veils. It only shows the great adaptability which the eyes share with every other part of the body, that the veils, with their intricate meshes and numerous dots of embroidery and chenille, do not occasion more trouble with the eyes than they do. The first thing to do in selecting a veil, if one has mercy upon the eyes, is to test its effect upon the sight, to see that the weave is not confusing, and that the dots do not come athwart the eyes. —*Harper's Bazar.*

WAR.

As we read of these great nations,
And their banners waving high
Above the homes of freedom,
We ask the question *why*.

Why are there tears and sadness
In so many homes tonight,
Instead of joy and gladness?
Can we say that this is right?

Is it right to rob the fireside
Of the husband, father, son,—
And plunge the nations deep in grief
For—"A victory won?"

—*Our Dumb Animals.*

THE MOTHER'S PRAYER.

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them!
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stains of sin and shame
Do thou clear them;
'Mid the quicksands and the rocks
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up;
Lord, receive them.
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in thy hands of love
We must leave them.

—*William Cullen Bryant.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

COLORADO VS. SWITZERLAND.

A COMPARISON.

Switzerland, "The playground of Europe," is visited annually by over 15,000 American tourists and invalids. Why?

While the Alps have isolated peaks such as Mont Blanc (15,781 feet), and the Matterhorn (14,836 feet), the mean elevation of the highest Alpine chain is from only 8,000 to 9,000 feet. Colorado possesses more than 120 peaks over 13,500 feet in altitude, of which no fewer than thirty-five peaks range from 14,000 feet upward. In the whole of Europe, there are not over twelve mountain peaks of note.

The highest village in Europe is Avers Platz in Switzerland (7,500 feet); the highest inhabited point in Europe is the Hospice of St. Bernard in Switzerland (8,200 feet). In Colorado the mining town of Leadville, with 15,000 inhabitants, is 10,200 feet above sea level; other mining camps are still higher and some gold and silver mines are worked at an altitude of over 12,000 feet.

The highest wagon road in Europe is said to be the Stelvio Road in Switzerland (9,170 feet). In Colorado the railroads cross the crest of the continent at Fremont Pass (11,328 feet), Marshall Pass (10,852 feet) and Tennessee Pass (10,433). Switzerland does not possess, even in the famous St. Gothard line, any railroad engineering surpassing, if equaling, these. There are wagon roads over numerous passes in Colorado ranging from 12,000 feet upwards, the highest being Mosquito Pass (13,700 feet).

In Switzerland the cog-railroad from Vitznau to the summit of the Rigi Kulm (5,900 feet) has a length of four and a half miles, in which the ascent is 4,072 feet. In Colorado the cog-railroad from Manitou to the summit of Pike's Peak (14,147 feet) has a length of eight and three-quarter miles, in which the ascent is 8,100 feet, or an average of 846 feet per mile, the maximum grade being 1,320 feet.

One class of Switzerland's finest scenery is along the Via Mala, the Schyn Pass and Urnerloch. In Colorado, the Canon of the Arkansas with the Royal Gorge, the Black Canon of the Gunnison, the Canon of the Rio de las Animas, the Canon of the Grand River, and others, are all much longer, quite as grand as and more varied in character than the best passes in Switzerland. The walls of the Canons of the Grand River, the Gunnison and the Arkansas rise to a sheer height of more than 2,000 feet.

As Colorado can be reached by at least one railroad—the Burlington—in one night from either Chicago or St. Louis, it is hard to understand why more Americans do not travel West instead of East in search of health and pleasure.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

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LAMONI, IOWA, JULY 18, 1900.

FROM THE EDITOR'S NOTES.

From London to Niagara Falls, Canada side, is but a step, in railway talk, and may be taken at this time of the year between four p. m. and twilight, if one does not miss the train.

Bro. R. C. Evans and the editor left London for Niagara Falls, at 4:40 p. m., and were comfortably housed at the home of Sr. Mary Hillers by dusk. Sr. Emma Warnock, of Cleveland, one of the sweet singers of Israel, accompanied us, en route to Toronto, her former home. She had been at the St. Thomas conference, and aided in the song service during the session.

The Saints at the Falls, under the care of Bro. Wm. Place, had built a house of worship; and having made all necessary arrangements, were ready for the dedication services, which had been set for June 24, D. V. We arrived in time. So, on the morning of the 24th we assembled for prayer at 8:30, and for nearly two hours engaged in social worship and testimony. It was a pleasant season.

The house is excellently located on Lawrence avenue, on the line of street railway between the Bridge street, the point of departure, and Lundy's Lane, the scene of one of the battles of 1812, between the British and American forces, in which the latter were defeated. It is 26x40 feet, of stone basement and brick upper room, ceiling finished on the rafters, leaving the truss spans which support the roof exposed to the view of audience. It is well lighted with stained glass windows, sashes moving easily, giving a chance for ventilation. A raised platform affords room for the desk and organ and chairs for singers. It is wainscoted with Georgia pine and is finished in oil. The reading stand is a beautiful piece of work, done by a brother cabinet maker, Bro. John Wyatt, and donated to the work. It is made of walnut, finely inlaid with other woods, showing skill of work and beauty of design.

The cost of the church is approximately given at $1,400.00. Much of the work was done by volunteer labor, Bro. J. L. Mortimore doing the stone work, the bricklaying, and plastering; Bro. Biggar the carpenter work, with the help of other brethren doing what they could. The sisters, also, did what they could, helping to finish, paint, and such other work as they could do.

At eleven o'clock, Bro. R. C. Evans opened the work by an excellent sermon, which was listened to by a fair audience and appreciated. "Except the Lord build the house, they labor in vain who build it," was the topic for the discourse.

At 2:30 p. m., the dedicatory services were held, Elder R. C. Evans in charge. Opening prayer was by Bro. J. L. Mortimore, the sermon by the editor, the dedicatory prayer by Bro. R. C. Evans; all of which was satisfactory to the Saints gathered from all the country side round.

Services were held in the evening at which the editor was again the speaker.

In the services of the day, solos were given by Sisters Minnie Faulds, of Toronto, and Emma Warnock, of Cleveland, Ohio. The song service was in charge of Sr. Augusta Place, and was very good.

Services were continued each evening of the week following dedication, closing Friday evening, the editor and Elder R. C. Evans alternating. Audiences good but not large. Better is a few who have an interest, than many who are neither interested nor respectful.

The Niagara Falls Saints, albeit there are some on both sides of the Niagara river, seemed to have vied one with the other, doing what they could.

Bro. Edgar Compton, of St. Thomas, was left to continue the services at Niagara Falls, so long as the interest should continue. An able minister though young in the work.

The hospitality of the Saints was kindly extended to all who came, and much good cheer coupled with great cordiality marked the stay of the Saints with the Niagara Falls branch.

A ride down the electric tramway, Canada side, past the spot where General Brock of the British army fought the Americans, and fell, now marked by a stone and a monument erected on the heights near the earthen forts in which the British were intrenched, to the little hamlet of Clifton; and thence down the river and over the lake to Toronto, was a very enjoyable experience of two or three hours for the editor; though his traveling companion Bro. R. C. Evans, a martyr to sea sickness, was obliged to sit hugging the lee side of the cabin with closed eyes to avoid seeing to the dancing, foam crested waves, and feeling the rise and fall and roll of the boat as she plowed the tossing waters of the lake. The editor, apparently impervious to the malady which distresses many who "go down to the sea" in ships, was comfortable and enjoyed the motion of the boat, though it was not nearly so rough as it must be at times. The wind was strong, and waves rolled quite high, yet the steady throb of the imprisoned and escaping steam and the passionate beat of the wheels on the water sent the Chippewa along at a great rate toward the city on the hither side of the lake.

At Toronto, Sunday, July 1, was spent by the editor and Bro. R. C. Evans with the Saints of the branch in their hall, on Bathurst street, off Spadina avenue, in prayer and sacramental services at 8:30 a. m.; preaching at 11:00; Sunday school at 3:00 p. m.; and preaching at 7:00, the editor being the preacher at both services; and a preaching service in a tent nicely located near Spadina avenue, at 8:15, in which Bro. A. C. Barmore made an excellent effort, which was well attended. Bro. Barmore was to continue during the month, each evening, in a missionary effort.

Monday, July 2, was the national holiday, Dominion Day. July 1 is really the day, but that date falling on Sunday this year, the celebration of the day was set for Monday. A visit to Munro Park, one of the city's pleasure places, on the eastern side of the city and on the shores of the lake at the end of the car line, filled in the time for many.

On Tuesday evening, the editor spoke in the chapel of the Saints at the Humber Bay branch, where he met a faithful little band, all eager for the word. It was a warm day and evening, and it was an evident relief when the amen was said.

On Wednesday, the Fourth, the editor left the city of Toronto, for the "Gara" branch, where a two-days' meeting had been arranged for. Here the editor reached the kindly welcome from the household of Bro. Alexander Clark, to which he was allied in marriage, and whose wife's sister, Miss Mabel, accompanied him from Toronto to her home.

Bro. R. C. Evans followed on Sat-

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urday morning, and at three p. m., the meetings began with quite an assemblage of Saints from all over the country side, Masonville, Egremont, Arthur, Cedar Valley, Proton, Fergus, and other places far and near, greeted the preachers with right good will. The first session was occupied by the editor, Bro. Richard Howlett, and Bro. R. C. Evans, in personal reminiscences and brief exhortations.

But Sunday, the 8th, was *the* day. Services began at eight o'clock in the church, and until 10:30 there was constant prayer, testimony, and patient and fervent waiting on the Lord. At eleven o'clock the crowd had increased to such an extent that the shed and the improvised canvas shelter were both occupied. The editor was the speaker, with fair liberty. After service the assembly was served with refreshments, the chief of which were plain sandwiches, easy to serve, good to eat, and sufficient. The Saints were there for waiting on the Lord; not to feast the body; hence provided against hunger only, not to pander to the appetite. It was a valuable lesson, and should be heeded.

At two p. m. Bro. Richard Howlett gave a forty minutes' excellent discourse, and at three the editor talked upon the salvation which is by Jesus Christ, to a large audience. At the evening service Bro. R. C. presented strong reasons to sustain the idea of preëxistence, consciousness after death, and the triumphs of faith. The day was cool, showery, and at night almost cold; yet the services were largely attended. One pleasant feature was the presence of Sr. Hathaway, of Arthur, with her two little children, Ira, aged five, and Hazel, aged about seven. These have excellent voices, and sing almost marvelously good. At each of the services these little missionary singers sang sweet songs of exhortation and cheer. Little Ira, though only five, and not large, made the crowd hear him.

This closed the day, a busy, enjoyable day, in which the Lord did bless his people. The branch is in good order, and Bro. John Taylor has reason to feel well over the success of his two days' meeting.

GROWTH.

In the physical life, substantial growth depends first upon the assimilation of necessary food element, and second upon the muscular action necessary to make the growth a compact, useful one. It needs but little observation to determine the fact that assimilation of food of itself is not sufficient for a healthy growth. The laborer and idler eat the same food; and while the muscles of the former become hard and vigorous, those of the latter are weak and capable of but little physical endurance. Inaction favors weakness and decay. Activity begets strength.

What is true in this respect of the physical portion of our natures is also true of the mental and spiritual. An idle mind is an unproductive one, and liable to all the disease and decay naturally resultant from stagnation.

No doubt all agree that the gospel contains sufficient element for our complete spiritual and mental development; but we think many make the mistake of supposing that the assimilation of this spiritual food is sufficient. Not being awake to the necessity of activity, the growth accomplished is not so vigorous as it should be. No wonder that God has so repeatedly placed his disapproval upon idleness. As individuals, as a body, we shall only be able to "grow in grace and in the knowledge of the truth" in proportion to the activity we manifest in right directions. It is not enough that we have identified ourselves with the church, and listen with pleasure to good sermons. We must work; and when we do so with singleness of heart for the truth's sake, we shall find that a great many unpleasant things, such as discontent, fault-finding, backbiting, etc., that seemed so natural to us when idle, will entirely disappear when we become busy laborers. Busy people have no time for such things.

The comforting thought in connection with all this is that there is no lack of opportunity for labor in the vineyard of the Master.

> Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts."—D. C. 10:2.

All may not labor in the same way, but there is all the work that all can do, and no room for idlers.

We are glad to note what we believe to be increased activity on the part of the Saints, and trust and pray that it may continue, until every Latter Day Saint is an energetic worker in a sphere agreeable to the will of our heavenly Father. Then, indeed, will the cause we love flourish, and the redemption of Zion become an accomplished fact. Let us grow.

BISHOP STEVENS AND HIS CIGAR.

In reading the Iowa State *Register* not long ago, the following paragraph struck us as quite nicely representing the attitude of some of the ministry of other churches, and we give it to the readers of the HERALD in the hope it might serve as a negative lesson:—

> At one of the sessions of the general council of the Episcopal Church, held in Baltimore a few days ago, the question of the use of tobacco by the clergy was brought up and was being generally discussed. Bishop Stevens, of Philadelphia, came in when the discussion was well advanced, and, as soon as he could get the floor, said:—
>
> "I smoke, and I shall continue to smoke. I don't believe the use of tobacco is as bad as it has been described; I believe it is all a piece of will worship. God has never said anywhere that we shall not be ministers of his gospel if we do use it. God provided for every need in nature, and I thank God for my cigar."
>
> The council then dropped the tobacco question.

To Bishop Stevens the Lord has not spoken as he has to us. We cannot conscientiously thank God for a cigar, for Latter Day Saints who use the weed must do so feeling that the disfavor of the Master is upon them, for the Doctrine and Covenants speaks in no uncertain way concerning the use of tobacco, and a minister cannot in any way use tobacco to satisfy the cravings of an appetite or please a taste without coming under the disfavor of our Divine Ruler.

> Tobacco is not for the body, neither for the belly and is not good for man.—D. C. 86:1.

In a revelation given April 11, 1887, and directed to the "elders of the church," the Lord again says:—

> Avoid the use of tobacco and be not addicted to strong drink in any form.—D. C. 119:3.

Thus plainly has he spoken, and we are glad to see a constantly growing tendency to comply with what the Lord has here advised or commanded. For a man to persist in the use of what has thus been prohibited or advised against by that great Being who is so zealous for the welfare of his church and people, is selfish. The church is every year drawing the lines tighter on the user of tobacco. The quorums of the church are all falling into line and refusing to sustain in membership one who will not quit the use of the filthy weed. And it is well that they are.

The Bishop's declaration that he would continue to smoke in spite of the opposition among the members of his church to the use of tobacco comes far from being in the spirit of the words of Paul when writing to the Corinthian saints:—

> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

EXTRACTS FROM LETTERS.

Bro. Alexander H. Smith, writing from Battle Lake, Minnesota, June 27, stated:—

> The conference is past; new experiences are opening before us. Had a very good reunion; in some ways the best one I ever attended in Minnesota. There was the best feeling throughout all the meetings I think I ever experienced. There were no special gifts manifest, but there was a wonderful good feeling, a seeming general desire upon the part of all to do their part, and bear testimony of the goodness of God. The work in Minnesota is in better condition than for a long time, at least so it seems to me. There is more harmony among the ministry. The old question of the seventy presiding is in a manner quieted, so one of the bones of contention

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is removed. There is a better force in the field than for a long time, and I believe those of the ministry are doing better preaching. Bro. Eli Hayer is developing nicely, and Bro. Stedman has developed wonderfully. He delivered some fine sermons during the reunion, so fine that it was said of him by an outsider: "That long whiskered man is one of their best speakers," and I thought so, too, at the time.

This is good news. It is always encouraging and pleasing to learn that our brethren are developing into able defenders of the faith. May their number increase, and their fame never become less.

Bro. William Leeka, who, together with his family, has been a constant and liberal contributor to the building and maintenance of Graceland College, sends from Thurman, Iowa, July 8, the following letter of encouragement:—

I herewith enclose a list of names with amount subscribed by each individual to aid in payment of Graceland College debt. I have been away from home most of the time since General Conference, and for that reason neglected to look after this matter as I should have done had I been at home. I heartily indorse this method of obtaining funds for church purposes and trust the full amount required may be subscribed to liquidate the indebtedness and relieve the church from any further embarrassment in the matter.

Bro. R. B. Howlett, writing from Shelbourne, Ontario, July 5, says:—

Since the London district conference, held at St. Thomas, June 15 and 16, I have preached at Egremont, Snell settlement, and Masonville, and have baptized six. I am trying to bring before the Saints the need of taking the church papers, and trust that you will hear from me often in that line.

EDITORIAL ITEMS.

We wish to call the attention of our readers to a correction which appears among the Herald Publishing House notices. It would also be well for our readers to note carefully what the business manager says about sending money.

On July 10, Bro. W. N. Ray, who has been janitor of the Herald Office for several years, was sixty-two years old. So proud is he of the fact that he is past sixty years and is still the spryest man about the office that he treated the office force to lemonade, and the whole force joins in wishing him many returns of the day, and a peaceful journey on the latter part of life's road.

Bro. A Whitehead writes from Cadillac, Mich., expressing praise for the *Herald* and its corps of efficient writers. He is filled with sorrow when he sees those fall away from Christ who have once known his goodness. He expresses his love for the work and a desire to help it along, Reports a good time at the Boyne City conference, and returns thanks to God for raising his little baby from the sick bed when it was nigh unto death from measles. The prayer of a good sister proved efficacious. He has been doing some preaching, and thinks a good work can be done where he has been if the advantage can be followed up. Hopes that some elder will call on them before long, and would like to see Bro. Beckley, who is acquainted there, and is well liked. Expresses a prayer that God will call more laborers into the field.

We learn by letter from Bro. W. S. Macrae that the Oklahoma Saints have met with a severe loss by the death of Elder Stephen Butler, who for many years has been a diligent worker for the cause. Not the Oklahoma Saints only will miss him, for the influence of staunch defenders of the faith extends more or less throughout the church, and their death is felt. It makes us sad to see them fall, but we can be comforted by the thought that many able young men are ready to take up the work dropped by the stricken soldier of Christ. We condole with the Oklahoma Saints in their loss.

Original Articles.

A MONTH IN THE SOCIETY ISLANDS. NO. 3.

BY J. W. PETERSON.

Tuesday, October 31.—This morning the Bishop's agent came in and showed me the deed to the church property and said it was not worth the paper it was written on, because there were no witnesses. The man of whom the land was bought is a Mormon, but says he will make a new deed after while; that there is some trouble over the title he has. Later the agent came in again with another deed of land on which a church is built at Taenga, which deed is also worthless, as it deeds the land to no one. In this country the law does not permit property to be deeded in trust. It must be deeded to some individual and a citizen, and then the law also provides that at the man's death all property descends to his heirs. So by this it can easily be seen that it is only a matter of time and all the property the church now owns will pass into other hands unless some provision can be made through Paris and Washington. Yet it appears to me that one living in a foreign country and owning land here could compel them to give him a deed to that property though not a citizen. Already the Catholics have some of our property by inheritance. A very great trouble here, too, is that to change the title of land costs an enormous price (I think one fifth the value of the land).

Thermometer at twelve m., eighty-five degrees. In the evening we attended prayer meeting. It was a rather short meeting, but not so short as some I have witnessed. Here the president watches a chance to close the meeting rather than to continue it. I have seen them close immediately after one or two prayers.

Wednesday, November 1.—Spent the early morning in writing out English notices for English preaching next Sunday evening; but as I had been told that all notices but government notices must be written or printed on colored paper, I thought it best to inquire of the judge, so I took Bro. Janssen and started up to the judgment hall to inquire concerning the matter, but met the judge on the road and inquired, and was told that I could not put up notices of any kind on any kind of paper. I asked him to give me the law for his decision, for I had known of notices being put up in Papeete. He became angry and said if I wanted to argue the matter to come up to the office. I told him I did not want to argue the matter, but I wanted the law for it. He said, "You haven't called on me since you have been here." I replied no, but I have not intended a disrespect any more than you have shown to me by not calling on me. He then started to go away, when I told him I was not through yet, and that I did not want to be insulted by his running away when I had come for legal advice. He then wanted to know what I wanted. I told him I wanted to know the law about putting up notices. He said he was in a hurry, and if I would excuse him and call at the office he would talk with me. I told him I would do so.

Today one of our brethren was drowned while diving. He had been down one hundred and eight feet, but caught his breath before coming to the top. In the afternoon, heard of the death of an old sister in camp. Attended preaching service in the evening.

Thursday, Nov. 2.—In the morning a great time was had about the grave for the drowned man. It was not safe to bury on the church ground, for we had no deed to it, and beside that he was a relative of one of the governors, and the natives thought the government ought to show him some respect. They finally, after talking the matter all over among themselves, (some think secret government,) decided to bury him in the public burying ground. At eleven a. m. I preached the funeral, and he was buried at twelve m. But the government had not given them written consent to bury, which by law they must do, nor did they send an officer to take or receive the paper at the grave in case one should have been given. The Saints felt quite insulted, and quite a tumult occurred around the grave. The old clothes and bedding and mats of the dead man, according to custom, were thrown into the grave.

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Considering the nature of the diseases from which many of them die, the missionaries have thought it to be not a bad custom. After that it is the custom for each relative to throw in a handful of dirt on the coffin and utter a short prayer. After the burial the relatives mourn for nights on the grave. Many of them injure their health by it. Bro. T. W. Smith tried to stop it but accomplished little. I noticed also that when the corpse was carried into the church, they who were in the church all arose and held up their right hand. I asked them privately where they got that idea, and they said from the white folks. I told them that I guessed not; that I had never seen that where I had been, nor heard of it either. What a queer, not to say foolish, custom.

Thermometer at twelve m., eighty-four degrees. At five p. m. the sister who died yesterday was buried. Funeral by Tapuni. Not many out. This old sister was baptized by Addison Pratt, who was sent here from Nauvoo. Most of her relatives were inside diving, and did not hear of the funeral until afterward. Women's meeting in the evening.

Friday, November 3.—In the morning a small boat arrived that had been lost seventeen days. Boat also arrived having on board a load of sea turtles which sold for $28.00 per turtle. For dinner we had baked squash (they call it pumpkin, here), soup, hard tack, and apple pie. Thermometer at twelve m., eighty degrees. While we ate dinner as described above, it would not be surprising if at some of the houses a nice, fat dog were being eaten, though that custom is nearly extinct, especially when the white missionaries are around. After dinner Bro. Janssen and I went up to see the judge about notices, when he informed me that we were not only forbidden to put up any notices of any kind, but that I was forbidden to speak in English either to the public or to the interpreter. I told him that I had spoken in English every Sunday night in the last three months, and no notice was paid to it till now, and that I wanted to hear him read the law on that point, but he could not show it, nor did he try. I told him that I would most assuredly keep the law, but that I could not do so until I knew what it was, and for that reason I had come to him to find out, but he still insisted that I must not speak in English. I told him then that I appealed from his decision to the authorities in Papeete, including the American consul. He seemed worried at this, and said if I wanted to I could write my texts and have the interpreter interpret it to the people. I told him that was not what I wanted, but I wanted the same privilege as all the rest of our missionaries had, to talk in whatever language I pleased, and if he did not grant it I would appeal to Papeete. He said that I could do as I pleased, but if the authorities in Papeete gave me the privilege he had nothing to to say. In this and similar ways they try to bother us. The authorities in Papeete told Bro. Burton that they had no authority to expel us, but that they would worry us all they could. Attended prayer meeting in the evening.

Saturday, November 4.—Read most all day. Thermometer eighty-two degrees at twelve m. In the evening a Mormon missionary called to see about our tactics to get to administer to their people and heal and convert them to our faith. He said he did not think that was religion. I told him that our people had instructions from me to convert and talk with everybody, and I was glad to know that they were accomplishing something. One of his members had called this afternoon and asked that we administer to his sick child, and I sent two of the elders to do so, but it seems that they would not do so unless the parents would agree to be baptized. I told the elder that that was not my instruction, and that I would see further to it. Attended singing in the evening.

Sunday, November 5. — Morning sermon by one of the native elders on "Church built on a rock." It is the custom here to remain and talk over the sermon for hours, especially on Sunday. Not a bad idea. At ten a. m., preaching by Willian, president of sixth Quorum of Elders, on "The Kingdom." Attended Sunday school at twelve m. A funeral of a child belonging to a Mormon family was preached by Taneterau. At three p. m., sacrament and testimony meeting. For wine they use cocoanut water. Three gallons were used this day. Oblations, $20.00. It was a pretty sight to see a little twelve-year-old girl lead in prayer the first one. After meeting I was called to administer to one. In the evening two native Protestant Presbyterians called to ask our interpretation of Psalms 8: 4. In the evening, Metuaore, true to his calling, preached on tithing.

Monday, November 6.—In the early morning, administered to one. Much sickness in camp. Took to my bed myself about eight a. m. Bad water is doubtless the cause. Thermometer at twelve m., eighty-four. Was administered to by three of the brethren about five p. m. I felt like I had the grip, ague, and mumps in every joint.

Tuesday, November 7.—Some better this morning. Still weak. Thermometer eighty degrees. In bed all day. So much sickness in camp there was no church.

Wednesday, November 8.—In bed most all forenoon. Thermometer is seventy-eight degrees. In the evening several brethren called and we had a long talk on the sinking of the Evanelia. I learned, first, that a verbal contract (which with Saints should be as good as a written one) was entered into with Mr. Peterson, of Papeete, to build the boat. Second, that the boat when completed at San Francisco was a very handsome boat. Third, that it was a great benefit to the mission and would now be more so, as the traders refuse to carry the missionaries, and the government is stopping the brethren and sisters from going to the conferences in their small boats. Fourth, that as a trading vessel there was smoking and chewing and swearing and drinking on board. Fifth, that she was probably overloaded. Sixth, that the supposition of some is that as so many changes were made in it after it was started in building, that some point was weakened and she sprung a plank. Seventh, that she might have been bored full of holes by our enemies. At any rate, she is greatly mourned and greatly missed.

I administered to one child broken out all over in putrid sores about the size of a dime, the result of the sins of the parents. The child was less than a year old. Also wrote an article on James being the successor of Jesus, in reply to the letter gotten up by the Protestants and Mormons. Intend to continue the subject of "the presidency" from Christ to our day. Bro. Janssen is to translate it and read it Sunday evening in native. Thus I kill two birds with one stone. If the judge won't let me talk, I can write. Attended church in the evening.

Thursday, November 9. — Studied language in the forenoon. Am feeling quite well. We had chicken, sweet potatoes, and green peas for dinner—to help the sick man. Thermometer seventy-eight degrees. One of the Saints brought us in a box of the finest confectionery I ever ate, both as to flavor and richness, made at 77 Monmhane street, Constantinople. What a surprise on such a desolate island!

Friday, November 10.—Administered to one sick in the forenoon. Thermometer eighty-five degrees. Studied history, also wrote some letters in the afternoon. This writing letters and getting no answer is getting tiresome. Can the Saints (I was going to say friends and relatives, but I guess they are all dead) imagine our feelings here among strangers who talk a foreign language? Almost five months and only three letters! It is hard to console each other when each feels worse than the other. Attended prayer meeting. Was called up out of bed twice to administer to the sick. If we do not have rain soon, I don't know what will become of us. We won't have moisture enough in our bodies to shed tears when we get no

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letters, or to weep for the death of our friends and relatives in America. We are of the opinion, too, that the government stops our mail.

Saturday, November 11.—Will some one please tell us if there are such places yet in the United States as Iowa, Wisconsin, Illinois, or Missouri, or whether there is such a place as the United States any more? Judging by the letters we get, those places have ceased to be. My wife and I took a walk to talk over the contents of our many letters from America, and met a brother who had not been feeling well of late for want of something to eat. The last he ate was two two-pound cans of meat, twenty biscuits, and drank three pitchers of tea last Sunday, fast day.

Bought some writing paper, twenty cents a fold, also some ham. Coal oil is one dollar twenty cents per gallon. We met several young men with large peacock feathers, four feet long, on their hats. Here men put more feathers on their hats than women. Also saw dogs in the water chasing and catching fish. Saw also a boy on whose head a cocoanut had fallen from a tree and split the skull in three places. Was told that a man was killed last year by a falling cocoanut. It is quite an interesting sight to see the natives climb a cocoanut tree. Had a talk about the natives and the traders. The latter keeps the former in debt to them so as to get their shells. Some one has said that the Paumotu people are six hundred thousand dollars in debt to the traders, and from observation of native extravagance and merchants' high prices, it may be true.

Sunday, November 12.—At seven a. m. Bro. Taneterau preached from John 14: 6 on the subject of "Christ the author of our faith." At nine a. m. one was baptized. At ten a. m. Bro. Tapuni preached from the text in Matthew 16: 19; subject, "Keys of the kingdom." His argument was that they must be where the truth is taught, and therefore neither Mormons, Catholics, nor Protestants have the keys, for "he whom God has sent speaketh the words of God." A good effort, as was also the morning sermon. After preaching, Sunday school convened with four hundred and twenty-two scholars. Very warm in morning. As no rain had fallen for nearly two months, and sickness was increasing everywhere, the people looked with wistful eyes toward a dark cloud rising in the northeast. Weather looked quite threatening about church time in the afternoon, but most of the Saints came to church. The opening exercises were scarcely completed when the storm burst upon us, and the roar of waves and wind and the sound of the rain on the tin roof, together with thunder, (the first we had heard since we left America,) broke up the meeting completely. About that time some of the houses were seen going by the church windows, and the church began to heave to and fro. Everybody rushed out to see to their houses, for many of them were covered with tin roofing and not nailed or fastened. In some of them were sick folks. Our house was rather stronger built than others and stood the storm very well. No damage was done greater than getting goods and household furniture wet. They seldom have a storm like that here. At seven p. m. the Saints gathered to hear a letter read from myself on the presidency, showing that James, and not Peter, was president of the church, thus answering both Catholics and Mormons. I concluded that if I could not speak, I could write and the interpreter could interpret it. Was just retiring for the night when I was called to administer to a sick maid about twelve years old. When I arrived at the house I found her sound asleep and apparently well. Returned and had retired, when a sick man sent for me to come and see him; that he wanted to say something to me. I went, taking the interpreter along. Arriving at the house, I found the sick man to be one of our members, but very sick. He said he wanted to confess before me and the Lord that he had said and done many things that were not right, and that he sincerely repented. I told him that I had no power or right to forgive sins, but that he should pray to God for forgiveness, and that God would forgive him if he never again did those wrong things. I told him if he would resign himself into God's hands to live a good life, if God spared him, or to go to a nice home if God wished him to, then the Lord would do that which was best for him. I helped him to lie down, and told him to keep his mind calm and rest in the Lord. This seemed to cheer him up. I had administered to him during the previous week, but the thoughts of his wrongdoing had kept his mind in a fever heat. Now he appeared much relieved. If my listening to his confession did him any good, it certainly did me no harm.

Monday, November 13.—The Arutua branch desired us to go with them this week across the lagoon and camp out and watch them dive. So, bright and early, we packed such things as we could get along with, and about nine a. m. got aboard Bro. Tapu's boat, and in three hours were at our destination. Bro. Tapu is president of the Sunday school association. A real jolly and good elder is he. His boat has carried all the missionaries on a similar trip. On the way they asked us a great many questions about America, Lamoni, Independence, Nauvoo, etc. Also about the Saints in America and the size of the branches and church buildings. They have about the same idea of America as Americans have of them, so opinions are about evenly balanced. We were domiciled with Bro. Tapu. Three families in a house twenty feet long, eight feet wide, and six feet high in the center and four on the sides, built of cocoanut boughs throughout. On our way up we saw several men diving. As we left Bro. Janssen to take care of the house, we are here compelled to talk Tahitian or else keep still. In the evening we talked about the falling of the stars that was to occur that evening, so the astronomers say. Also sang several American songs and listened to several of theirs, after which the president of the branch called for one of the brethren to sound the gong for prayer. After prayer we retired with the thought that we must wake early in the morning (about 1: 30) to see the stars fall.

Tuesday, November 14.—Awoke about 1: 30 a. m. to behold the sky cloudy all over, and soon retired again, as nothing could be seen. Arose at five a. m. for prayer. After breakfast, I observed that disappointment was pictured on every face in not seeing the stars fall. At 8: 30 the Saints were called together for prayer before going to their diving. A solemn time is this. All feeling that they are taking their lives in their hands when they go down so far for shells, and when every week some one is drowned. As I stood and listened to the prayer and tried to imagine their feelings, I, too, felt solemn. Did some writing and reading, after which we went sight-seeing. We discovered that away off here in one corner of the universe on a little coral island, pussley [purslane] grows. Will have to trust to the editor to correct my spelling, as I have no English dictionary with me. We were presented in the morning with several cans of meat, vegetables, jams, and fruit. We suspected that they had given us all they had, and so we kept a close watch on their table and saw them take a little bread and coffee for breakfast and go without anything for dinner, and at supper about the same as breakfast. Our feelings were not very smooth, but we could afford to be partly as generous as they, so we presented them with part back again, and will continue to divide as long as we have anything. Their generosity creates a feeling of love for them, and at the same time a desire to be no better favored than they. Oh what a difference from white folks! (though I have no reason to complain nor do I.) I only wish to show how deeply these people love the gospel. I think I hear some say, "What fools!" Yes, fools

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for the gospel's sake. I wish we had more of them. Our work would grow much faster. These people put to shame many others in their charity.

In the evening we took a walk along the shore to gather sea shells. Found several, but they were inhabited. It looks rather queer to see a shell running away at a quick gait. Catching them you will discover a hermit crab in each of them. These crabs find a shell and crawl in and fasten themselves to it and grow to fit it. After awhile when it gets too small they leave it and enter another. When they get larger, they climb trees, etc. Rather queer to see a shell running up a tree isn't it? Seems so to me. When small, if you blow on the shell they will come out, and if you are real quick you can get hold of them and pull them out. The nicer the shell the quicker they are. They seem to appreciate their house. Returning, we were presented with a few pearls. These pearls grow in small sacks inside of the pearl shells. Most of them have small insects in them that soon destroy them. If they are perfectly sound they are valuable; only a few are sound. Common pearl shells per pair are worth about $1.10. A good diver will get sixty in a day. There are some very pretty black ones and some prettier pink ones that are worth $50.00 per pair. But all this in Chili coin as well as all other prices mentioned, which is worth less than forty cents on the dollar, either French or American money.

During the day about every man I met said, "Well, John, the stars didn't fall." In the evening I gave them the letter to reread that was read Sunday evening. I found that they had been talking it all over and had divided themselves into three classes; Saints, Catholics, and Protestants, and had talked and discussed it every day. The Catholic side had presented some objections that they wanted straightened out such as Christ building the church on a rock which they said was Peter. Also the Great Shepherd, Christ, making Peter the shepherd to feed the sheep and lambs. I promised to answer it for them next Sunday, also referred them to a few passages to study on till then. I am surprised to know how well these men know the Bible. It is their only reading, aside from a few tracts and papers. We are getting so we can understand quite a little Tahitian. The gong sounded for prayer, after which we retired.

Wednesday, Nov. 15.—At five a. m. the gong (an old dish pan) sounded for prayer. After breakfast the pan sounded again for church. Bro. Tapu preached from texts found in Matthew and Galatians on the sin of adultery. That is the greatest sin of these islands, and our civilized (?) sailors from America and elsewhere do not help matters when they visit these shores. The French, with their wine, are a curse in this direction also. The natives are dying off by hundreds with diseases introduced by civilization (?). Hundreds of others and their children suffer untold misery. I have seen little children less than a year old literally covered with sores. O Lord, come and put an end to such wickedness. My mind revolts, and my heart is sick at beholding such corruption. From T. W. Smith down to the last missionary sent here from America, all have puzzled and puzzled to know just how to act with regard to this sin. We have forbidden any but married folks to be baptized unless there are good reasons for believing them pure. Many children are baptized, but most of them are expelled before they get married. No unmarried man is sent out on a mission. With all their goodness, with all their faith, with all their charity, this sin nearly swamps the young of the whole church here, and many, many of the older ones too. After the sermon an earnest prayer was uttered for the preservation of the divers, then they were off in their hewn-out canoes for the diving, leaving ye missionary and wife and a few sick to care for the camp till evening. The divers do not return for dinner. The president of the branch is counseled about everything. Was amused this morning at a little two-year-old whose older sister had taken an onion away from him. After crying awhile he said he would tell Tapu (president of the branch). When Tapu came in a few moments after, he told him with as much earnestness as an older one would in a lawsuit involving life, and the president listened as attentively and as gravely as a judge, too, and soon straightened out the difficulty. That simple circumstance left a deep impression on my mind. Some amusing circumstances occur here. One will serve to show how quick they lose their wits when excited. A first-class boat builder was putting up a fence and finally came to a post that was too short. Immediately he thought of it being too low for the gate, and then he lost his reason it seemed, and he came running in to ask what he would do as his post was four inches too short at the bottom, but the top was all right. One ought not to laugh at them, but patiently instruct them. What we need here are good, kind, fatherly men to instruct them, for in gospel matters they are the same as in temporal ones. During the day we studied and talked Tahitian. About two o'clock there was a bustle about camp, and when we inquired the cause, we were told that a man was drowned. On further inquiry we learned that he was not a Saint, but belonged to a small society called the Sheep. He was drunk when he went down. Bro. Taneterau went down after him. We took a walk in the evening and noticed that with all their weaknesses, our people are by far the best people on these islands. Returned and answered many questions about America and American cities, and size and height of buildings. Also some gospel themes. After prayer we retired. Thus ends the month of our diary. We are too busy to continue it.

RISE AND DECLINE OF THE POPEDOM.

So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.—Rev. 17: 3.

It is quite evident and generally conceded that the woman referred to here is the church in apostasy. And it further appears that she has control of the beast on which she sits. Acquiring control of the beast was not the work of a day or year, but it required centuries.

From Revelation 17: 9 we learn that the seven heads are seven mountains or hills, and the many waters referred to in verse 1 are peoples and multitudes and nations and tongues (v. 15). And by reference to Revelation 18: 10, we find that these mountains and peoples are called a city. Early in the Christian era there was a strife among the eastern cities as to which should furnish the woman—church—a seat. Rome and Constantinople shared mainly in this rivalry, and not until the beginning of the seventh century was this controversy brought to an end by Emperor Phocas conferring

upon Boniface III., Bishop of Rome, the title of ecumenical, or universal, bishop.—Marsh, in Presidency and Priesthood, p. 302.

We now have the head of this apostate church located in the city of Rome, the seven-hilled city. We will now look after her temporal authority,—

for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.—Rev. 18: 7.

From the foregoing we see that there was a time in the history of this church when she would boast that she sat a queen, and none of the sorrow, death, and torture the true church was called upon to meet in its early rise would ever be experienced by her. That what she boasted of as being a queen was true, I offer the following in proof:—

In 755 A. D. Pepin, King of France, "readily agreed to the prayer of Stephen III., . . . added the conquered exarchate of Ravenna and the Pentapolis to the patrimony of St. Peter."—White's Elements of History, p. 248.

And it is at this point . . . that the proper history of the papacy begins. Charlemagne and succeeding princes added other provinces to the papal government, . . . and under the pontificate of Gregory VII., towards

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the close of the eleventh century, the claims of the Roman pontiffs to supremacy over all the sovereigns of the earth were boldly asserted as the base of the political system of the papacy.—Wilson, in Presidency and Priesthood, p. 304.

It is historically stated that in the eleventh century the pope

arrogated to himself godly titles and attributes, King of Kings, Universal Father, Master of the World; set himself above all laws, human and divine; [he introduced] new modes of worship, . . . and supported himself by the most infamous frauds. . . . The most powerful monarchs were powerless before him. Emperors led his horse and held his stirrup. Kings were stripped by him of their honor and power.

That he dethroned kings and emperors, and subjected them to the most humiliating and excruciating punishment at his will and pleasure may be seen by reference to Presidency and Priesthood, pages 304, 305, and White's Elements of History, page 304.

Pope Martin V. is quoted as saying he—

was Arbiter of heaven and Lord of the earth, master of the universe.

And Pope Gregory VII.,—

All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. . . . He alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman church never erred and never can err.

When this proud, murderous, apostate, benighted church had reached this position, well might she boast,—

I set a queen, and am no widow.

But she was not to enjoy the political power she had acquired through fraud, infamy, and unprecedented cruelty very long,—

For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18:5.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. 17:16.

Verse twelve says the ten horns are ten kings. That these ten kings are the ten separate forms of government that grew out of the desolation of the Roman Empire is quite clear and is the opinion of most eminent authors. (See White's Elements of History, p. 194; Compendium, p. 232; Facts for the Times, p. 34, 35.) That these ten kingdoms have been inflicting on the popedom—the apostate church—the punishment the Revelator mentions in verse sixteen, I think quite clear, for the following reasons: Early in the fifteenth century, disputes arose between the pope and Henry VIII., which resulted in the latter putting himself beyond the power of the pope and assuming to be the head of the church in England. This may be considered the entering wedge to the downfall of this hydra-headed monster.

In the latter part of the eighteenth century, the pope saw himself involved in difficulties with Rome and France that almost drove him to idiocy, and to give him a deeper wound the Governor of Rome made the official announcement that the people had reconquered their rights and he was no longer an officer of the government. Berthier took the pope prisoner, February 10, 1798. He was conveyed to France, and died at Valence, August 29, 1799. Thus Rome and France threw off the papal yoke. The vacancy in the pontificate was filled by Pius VII. But the power of the pope was on the wane, and kingdom after kingdom rejected him as a temporal ruler.

And shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The revolutionary torrent which was thus set in motion destroyed law, government, and religion in France, and laid waste the Roman church, both there and in neighboring countries. Her priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannons, and her churches converted into barracks for soldiers. From the Atlantic to Adriatic she presents but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink.—Goodrich.

Mr. Bickersteth says:—

The pillage of the papal states in 1797 was such as to drain them of specie and to take away all precious stones and jewels they could find. The French ambassador wrote to Napoleon, stating, Discontent is at its highest in the papal states. The payment of 30,000,000 francs stipulated by the treaty of Tolentino at the close of so many losses has totally exhausted the old *carcass*. We are making it *consume by slow fire:*

The *Home Journal*, Detroit, Michigan, December 25, 1875, gives statistics of the spoliations of the monastic establishments that testify to the fulfillment of prophecy. The statement is to the effect that in all, 18,453 ecclasiastical houses had been suppressed and $220,000,000 worth of property confiscated.—Extracts from Facts for the Times, pp. 46, 47.

It is apparent from the foregoing that the ten horns have made her desolate and stripped her of all her temporal power, and a great deal of her wealth, and as Gilmer, the great Catholic of America, in 1883 said, "The holy father is virtually a prisoner in the Vatican." That he is reduced to the level of an ordinary citizen is evidenced in the fact that he pays tax as other men in his country. Says Gilmer:—

His revenues are reduced to the offerings sent to him from the different parts of the world and known as Peter's pence. I have an idea that the papal establishment is none of the richest, but on the contrary, is hampered by poverty.

While these judgments are being visited upon the great, arrogant, papal institution, the cry is going forth,

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

May those upon whom the Father has laid the burden of carrying this warning to the people be faithful and diligent, is my prayer, for the time is near when that great spiritual Babylon will fall completely, sink as a great millstone cast into the sea, and shall be found no more at all, and all that have not come out of her must receive of her plagues.

C. W. PRETTYMAN.

ARCADIA, Neb., Feb. 16, 1900.

ON MAN'S AGENCY.

It is a common belief that the spirits of men had a preëxistence; but there is little in the revealed word as to what that existence was. We learn from section 23, Doctrine and Covenants, that the Devil rebelled against God. There was war in heaven.

And also a third of the hosts of heaven turned he away . . . because of their agency; and they were thrust down, and thus became the Devil and his angels.—Sec. 28, par. 10.

An agent is one who acts for another, as we understand the word.

I gave unto him that he should be an agent unto himself.—D. C. 28: 9.

Thus, then, we learn God gave unto man the right to will. So men can will to do good, or will to do evil. That men may know the right, God gave them his law and commands through Jesus Christ our Lord. God so much respects the right of man to *will*, that he will not take it from him; hence man's right to choose. There is no rule for wrong; there is but one right, that is found in God's word, in truth, justice, and mercy. There are no halfway measures. That which is not right is wrong. That which is not true is false. That which is not just is unjust, what is not good is evil.

Men *will* in accord with their love and desires. As they think, they will. It is the spirit that rules the body. The spirit is the reasoning power. Just why thought comes, is in dispute; but as they are admitted into the mind, they may be accepted or rejected at will. If we love the thought, it is accepted, and becomes part of ourselves to enable us to act; for without thought there is no action, and the will has always to give consent, in order that we may act. If we love the law of the Lord, we will to obey that law; and in so doing, *will* to do God's will, and thus live in unison with his Spirit, and be at peace with him.

The lusts of the flesh and the love of wealth, honor, and power over their fellows, lead men aside from the law of the Lord. Men are born innocents, and in childhood the good has most power with them; but when they give way to the lusts of the flesh, having pleasure therein, their will power weakens, till at last they lose control over their own bodies, then the passions rule. This is seen in the smoker, drunkard, gambler, and libertine; many of them, who in after years, having seen the foolishness of their ways of life, would fain change for

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better action, but have had to confess that they could not resist the least temptation, notwithstanding many good resolves to do evil no more. Then they who would be wise must never give way to the passions, but let reason rule, and take the law of the Lord for their guide; having truth, justice, and mercy as their rule for action.

The question is sometimes asked, If there was no Devil before the war in heaven, who tempted the Devil to rebel? We think it must have been his love of honor, power, and an ambition to rule, hence he sought to obtain by force what he could not gain by truth or justice; and as he and the host who went with him,—knowingly, intentionally, and willfully,—did rebel, they were cast down, because the Great Eternal would suffer no evil to dwell in his presence. The Devil is a denier of truth, a destroyer of knowledge, whenever and wherever he can.

"It is wonderful strange how few there are among men who will reason," the learned professor said; "there is no such thing as angels nowadays." Had he but reasoned he would have said; "What? an angel has appeared again? Surely he has brought good tidings to mankind." And why reason thus? because the holy book, that men say they love so well, tells us that all down through the ages, when the Lord God had aught to say for good to men, he always sent an angel.

Thus it is that the most wonderful book of the age has been cast aside, despised as an idle tale, because men love a lie and believe it true, and in so doing have closed their minds to a most wonderful book of great worth, because of the knowledge contained therein. Men are not willing to receive knowledge; but of their own free will deny the truth, and suffer great loss to themselves. Men say, if they are condemned to eternal punishment, Where then is God's mercy? And since he knows all things, he knew what men would do before they came here; but men see not that while God knows what they would do, they do not know, and many of them would be like unto the man who stood before the prophet, and when the prophet saw him he wept. The man says, Why dost thou weep? The prophet said, Because the Lord has shown me what great evil thou wilt do to Israel. And when the prophet told him the cruel things he would do, the man said, What; is thy servant a dog that he should do such things? Yet in years afterwards the man did just such things as the prophet said he would.

Thus it is all men are given the opportunity to prove themselves, that they may know themselves. Men condemn themselves by taking pleasure in wickedness, seeking not to cultivate their minds in the ways of righteousness; but permit themselves to be drawn aside by the lusts of the flesh, and so are enticed of the Devil, for the Devil has power over such. As a man who looks upon a woman to lust after her, his thoughts are turned that way. He then thinks evil, and the evil grows. If he heeds not the word of the Lord about such things, his mind becomes darkened, and he sees not the light of truth.

A man is in a place of trust; he has a chance to steal; the thoughts may come, Take it; no one shall know. He may be in need. It would do him a worldly good to take it; but he thinks, Nay, it is not mine; besides I shall know it, God shall know. There are two witnesses. This man shall have resisted the temptation of evil; over such, the Devil has no power. Hence we may well conclude, The whole duty of man is to fear God and keep his commands, and give heed to the old proverbs. Guard well your thoughts, for thoughts are heard in heaven.

To be truly great is to govern the passions. To be truly wise, is to be wise unto salvation. All that pains is but a moment; all that pleases, is but a moment. That only is important which is eternal. The wisdom of it all is seen in the fact revealed in section 76, Doctrine and Covenants, that the wicked, disobedient, and all lovers of evil lose their agency, no more having a free will; for they shall be subdued, and shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.

In view of these facts, who can tell the great depth of the importance of right thinking and right living.

W. PENMAN CAIRNS.

HAMILTON, Scotland, May 12, 1900.

FROM WHAT PLATES WAS THE BOOK OF MORMON TRANSLATED?

The editor of *Herald*, in "Questions and Answers," June 13, 1900, pages 382 and 383, makes statements with which we can hardly agree.

In particular, the second and third paragraphs, on page 383. We quote:

> We conclude from this digest that the Book of Mormon is a digest made from the plates of Nephi, both sets referred to in the question. . . . The plates hidden by Moroni were evidently the ones on which the abridged record was made; and as those found were all of one size it is evident that we have not had access direct to either set of the two referred to in the question, but only to those on which the abridged account was written.

The question was:—

> Are these sets of plates mentioned in the two books of Nephi among the people today, or is one written and the other one to come in the future?

It is clear that Nephi made two sets of plates—both were named "Plates of Nephi" (1 Nephi 2:27, small edition). We will call them plates of Nephi No. 1, and plates of Nephi No. 2, to avoid confusion. Plates of Nephi No. 1, were the first ones made by Nephi (See 1 Nephi 2:27; 5:46) and upon which Nephi wrote the civil history, that is, the account of secular events, genealogy of his father, wars, etc. Plates of Nephi No. 2 contained the "more part of the ministry," prophecies, revelations, quotations from brass plates, and exhortations by the prophets, priests, and teachers. (See 1 Nephi 2:1, 28; 5:46, 47.)

We learn from Jarom 1:6, that the historical plates (No. 1) were kept by the kings, and we conclude that the ministerial plates (No. 2) were kept by the line of prophets and teachers. (Jacob 1:1.) The line of kings, it seems, went in Nephi's family, while the prophetic strain was through Jacob. The plates kept by the kings were larger than those kept by the prophets. (See Jacob 1;1 with 2:11, and Jarom 1:6.)

Now, plates No. 2 were kept by the prophets and those to whom they were delivered, until they fell into the hands of King Benjamin, to whom they were given by Amaleki, the last who had them of the family of Jacob. Benjamin evidently was of the family of Nephi, and his progenitors kept the secular record. At this juncture in their history the two sets of plates come into one man's hands and plates of Nephi No. 2 are deposited in the archives of the palace (Words of Mormon 1:4), and we believe nothing more is added to them. This is the last we hear of these plates until we find Mormon telling us (Words of Mormon 1:2, 3) that he found them among the records that had fallen into his hands.

King Benjamin and all who followed him kept but the one set of plates (plates of Nephi No. 1), which reached from the days of Nephi to those of Moroni, a period of 1,020 years. The records of Zeniff, the Jaredites, and of Alma were incorporated into their history and became a part of it. In about the year 350 A. D., Mormon, by command of God (Nephi 2:11), commenced to make an abridgment of the larger or secular plates. At the start that set was all he knew of, it seems; and when he had got down to the reign of King Benjamin with the abridgment he searched among the pile of ancient records in his hands and found the plates of Nephi No. 2. These so pleased him that he decided to put them in as the first part of the Book of Mormon. (Words of Mormon 1:2, 3.) These were the original plates. The abridgment of the first part of the secular plates (No. 1) he laid aside. Mormon then proceeds to finish the account by abridging the secular plates, down till he gets to his own time, when he gives a brief mention of what occurred then, and his son Moroni does the same in his day.

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Moroni in his preface to the Book of Mormon had the idea that the whole book would appear as an abridgement, for he states.—

The Book of Mormon, an account written by the hand of Mormon upon plates taken from the plates of Nephi, wherefore, it is an abridgement of the record of the people of Nephi, etc.

But all the circumstances connected with the translation of the book were not known to Moroni. The Lord alone knew the purpose in having Mormon abridge the record down to King Benjamin's time, and then to supplant it by putting in the original plates of Nephi No. 2.

It all comes out clear and plain when we take into consideration what is said in sections 2 and 3 (9 in old edition) of Doctrine and Covenants. The Lord gave Joseph Smith, through the angel Moroni, the entire abridged record from Nephi to Moroni, also the plates of Nephi No. 2, and other things. (See D. C. 15:1.) These were all unsealed—there were others, sealed, which he should not attempt to translate. (See D. C. 4:3; 2 Nephi 11:17, 18.) The Lord had Joseph Smith translate from the abridged plates down to King Benjamin's time. Then Martin Harris asks for and finally secures the manuscript of this, and takes it home and it is lost. The Lord then tells Joseph not to retranslate these plates, but take the original plates of Nephi (No. 2) and translate them and put that account in as the record. After which he resumes the abridged plates again, and finishes the record. There is no question about the plates of Ether being an abridgment by the hand of Moroni.

If our conclusions are correct, the Book of Mormon as it now appears contains the original plates of Nephi No. 2, which make up the first one hundred and thirty-eight pages. Then follows the abridgment made by Mormon of the plates of Nephi No. 1, with what Mormon and Moroni wrote from personal observation, and Moroni's abridgment of the Book of Ether.

Another point: The statements found in the fore part of the Book of Mormon are written in the first person, that is, the person writing is speaking of what he has seen and heard, and what has occurred in his day. For example: "And now I, Nephi, proceed to give an account;" "Behold, I am Amaleki, the son of Abinadom," etc. While from the fifth verse of the Words of Mormon on to the Book of Mormon—page 140 to 482—the statements are in the third person, except where the abridger quotes the author.

So we have Book of Mormon partly unabridged, and partly abridged. From the beginning to the end of the Book of Omni was taken direct from the original plates of Nephi; while the fifth verse of the Words of Mormon to the end of the Book of Nephi was taken from the abridged record made by Mormon.

Yours for truth,

ALMA B. HANSON.

WRAY, Colorado, July 3, 1900.

Letter Department.

GRINNELL, Iowa, July 8.

Editors Herald:—The work in Grinnell and vicinity is still moving onward. This morning, as I sit on the porch writing, I glance up to find the clouds of darkness closing down upon us. A storm is nearing. Over such as this we have no control; but over the spiritual darkness which comes around us, we may have control, if we will but put our trust in God, and then live prayerful, humble lives. The very familiar hymn has it, "Darkness flies at thy command." Now, dear Saints, if this be true, will not God cause it to leave us, if we but ask, in faith believing, for him to rebuke the power of darkness? How it makes my very heart yearn with pity when I see an individual claiming to be a Saint of God, welcoming this evil power of darkness and virtually, yet unconsciously saying, "Come, take up thy abode with me." O! how we should watch and pray that we might not be suffered to be led into such condition.

Never could there have been more discouraging times to any one, I believe, than what we have experienced in the past. When we moved to Grinnell, about eleven years ago, there were only four Saints living here. One by one we began to move in, until in a few years we thought we might start a little Sunday school, even if there were only two children. Previously, however, to the organization of our Sunday school we had endeavored to hold prayer service, but the members soon became as the sleeping virgins, and were not to be found at their posts of duty. However, after our school was organized we began to feel the necessity of devotional services, and once again we started our little prayer meetings. We also organized a Religio society, and though we were few, and without a leader, we met each week at private houses. We extended a hearty invitation to our friends to come and meet and study with us.

Soon a large class of little folks came as well as a few adults, not members of the church. There was a growing interest, which continued until we found it necessary for us to move into a hall, which we rented and prepared for a house of worship. The paper only partly covered the walls and was badly soiled and smoked, the floor was rough and bare, and the woodwork was in a bad condition, yet in it we met, three times each week for a year. Then we were able to make the room cozy and neat. Through the kindness of Sr. Thomas Shackley, we received carpet, pulpit, and seats.

In the first year of our Sunday school work only one united with us; but this, to us, seemed quite encouraging, and we began to see the darkness moving gradually away. We could not but believe we could see the hand of God in the silver lining behind the cloud. The interest never died out, but continued until in the last ten months we have had the pleasure of seeing nine souls laid within the liquid grave. Others are interested, and we hope to see them within a year also take this step.

We are members of both Religio and Sunday school association. Who can say God has not had a hand in this work? Not until we put our shoulders to the wheel and did our part did the darkness roll away, or God do his part.

We have no branch here, but hope God may see fit to raise one up some day. Until then we hope to keep ourselves alive and active, until the elders kindly come and feed us on food required by the spiritual body.

So, Saints, do not wait for God to do it all. Move out and do something yourself. Start the wheel to rolling, and if you are faithful and prayerful in the work God will not see it fall back. Although the seed you sow may seem of great insignificance to you, yet God will not suffer it to be lost. In time this seed, according to his word, must spring forth to his name's honor and glory and bring forth fruit. What cause the Saints have to rejoice! How much enjoyment is found in their association! We held our first picnic on July 4. Through the kindness of Mr. Frank Lyke we had secured the use of a hayrack. Early on the morning of the 4th he gathered us all up. It did not take long, and of course we did not forget our well filled baskets. About 6:30 we were off, and reached our destination about eight a. m. Hammocks were hung, swings put up, ice cream frozen, then the dinner was prepared. Though not quite noon, I can assure you we all did justice to the well loaded table. It certainly was an hour of solid comfort.

Dinner over, we repaired to our seats on the ground, and for about three fourths of an hour we enjoyed a program, though of quite an extemporaneous nature. Hymns were sung; then games were indulged in which carried us back to our childhood days. All too soon came supper time, for we knew that this meant, "homeward bound." But the time had come, so we gracefully submitted. Our homeward ride was enjoyable, for our driver took plenty of time, while we all sang, etc. We landed home before dark, and one by one we dismounted from the hayrack and soon all the good byes were said. Thus ended our first 4th of July picnic.

Ever striving in human weakness to do God's will, I am, Your sister,

ELSIE E. RUSSELL.

DETROIT, Mich., July 10.

Editor Saints' Herald:—I reached this city, the "objective point" in my mission, Saturday, July 7, and preached twice on the 8th, with liberty, to fair sized, attentive audiences, being assisted in the forenoon by Bro. Genero, and at evening by Bro. Liddy, who has lately been ordained an elder, and seems energetic in the work. The sisters here are pushing the Sunday school work, assisted by some of the brethren, and the "Religio" is moving.

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We are now expecting President Joseph Smith, westward bound from Canada, to be with us from the 12th to the 15th insts. Shall be glad to see him, and will do what we can to notify the city of his presence, and hope he may be privileged to tell some of them of the great work. Rain here quite often lately. Yours hastily,

C. SCOTT.

482 Scotten Ave.

ACORN RIDGE, Mo., June 29.

Editors Herald:—No doubt some of you would be glad to hear from southeastern Missouri. This is a new field, and the few Saints living here are very scattered. Bro. C. J. Spurlock and myself are the only missionaries of our faith in this part. This is not in an organized district, and there are no local preachers to help us. A part of our field is very rough and rocky, and part in the low or swamp lands. Farmers living in the lowlands are quite discouraged, because of the great amount of rain this spring and summer. Most of them are poor, and cannot lose a crop without it distressing them considerably. The land is quite fertile, the worst objection being that the climate is insalubrious, because of standing water, and the great amount of decaying timber. Nearly everybody who has lived here long has chills. We hope to so keep the Lord's commands and the Word of Wisdom as to escape this dreaded affliction.

People are more sociable in this country than many other places. We have been well treated, though among strangers and sometimes among those not of our faith. We have a horse and buggy, but the roads have been so bad that it is necessary for one of us to walk in many places. Our buggy is now at the shop for repairs. We are holding meetings in a Christian (Campbellite) church, four miles northeast of Acorn Ridge. There are no Saints in this immediate neighborhood. We came here strangers to everyone, and people seem a little slow about asking us home with them. Thus far, however, those who did not want to see us left in the churchhouse would linger till most of the people had gone, then come and ask us to go home with them.

The boys in this community behave badly. Last night some of the boys herded a bunch of sheep about the churchhouse. One sheep had a bell on. Thus they prevented the people hearing what was said. They tell us it is not uncommon for the boys to act this way. We have some friends here, but it seems no one wants to be first in trying to enforce good behavior.

Bro. A. Haws is respectfully remembered here by several, he being the first of our preachers in this country.

There are two Saints living about six miles from here, both heads of families; also two or three more in Stoddard county whom we have not met yet.

If any of the Saints have relatives or friends living in southeastern Missouri, where there can be an opening effected, we would like to have their names and addresses. Address Bro. C. J. Spurlock, Acorn Ridge, Stoddard county, Missouri.

We hope to sow the gospel seed unsparingly on good ground, that this country may develop a goodly harvest in the future.

Yours in gospel bonds,

GEORGE W. BEEBE, JR.

ARODISE, N. S., July 4.

Editors Herald:—The conference of the Nova Scotia district convened with the Saints in South Rawdon, June 23 and 24. A very pleasant and agreeable good time was had. Not a large delegation in attendance. Peace and harmony prevailed throughout the session. The Sisters Clara and Tamza Newcomb were in from Delhaven; Bro. James Ripley, from Cumberland; and Sr. Davison and two children were in from Lockhartville. The house was comfortably well filled with seemingly eager listeners, most of the time during preaching services. The testimonies were very good at the social services, and all went out in a seemingly satisfied mood.

This district holds but one conference a year, as the Saints are very much scattered, thus making it inconvenient and expensive to meet.

It has been very dry during the month of June, so the old fields look scathe and dry, as does also the grain, thus holding out but little encouragement to the husbandman. Of late the rain has been falling copiously, and an occasional burst of sunshine is felt and seen, which offers hope and cheer to the farmers.

On last Sunday, July 1, just as meeting commenced, Bro. and Sr. Cameron Roberson, from Massachusetts, came in, thinking it the time of our conference. All were glad to see them, as they were former residents of this place.

It is hard to say what can be done to advance the work in and about Rawdon. Many of the young people have gone into the States and other places, and some of them were our best singers. This will serve to make our congregations small; yet the few left are good and willing workers. This gives the the missionary courage to try to help them.

July 9.—Since writing the above we have come on to Williamsdale. Our meeting last night was quite largely attended. Some in that have never been in the church before. The best of attention was given the speaker while he discoursed upon the kingdom of God and the need of being established in its righteousness.

We shall hope to advance the work as best we can; yet at the best cannot expect to do justice to the work in all Nova Scotia, being alone. The country is large, and the Saints very scattered. Expect Bro. Blanchard soon. This will greatly expedite the work.

Best wishes to all in the faith,

S. O. FOSS.

NEWARK, S. D., July 6.

Editors Herald:—Elder G. W. Thorburn was with us, and preached some excellent sermons. The gospel was never made plainer. He has good wisdom, and I very much enjoyed hearing him. He promised to visit us again next fall. Hope he will.

LIZZIE SCHULTZ.

GUY, O. T., July 5.

Editors Herald:—On June 15 I was asked to return to the Advent settlement I spoke of in my last, as they had sent for their preacher. I went on the 19th; but he did not come, but was expected the 23d. He failed to come, and I preached upon Advent errors, and upon the restoration of the gospel. My wife went with and greatly assisted me. Returned home the 26th, and found Voice of Warning and tracts at post office, and returned the 27th and distributed them among those apparently most interested. One Adventist said my wife was a better preacher than I; had converted his wife "to be a Mormon."

I went on, fifty miles from home, to the Advent tent in Woodward. Heard them preach on the "Pope changing the Sabbath." Got privilege to state my objections. They soon stoped me, declaring controversy "must stop." It was all of the devil. Denounced me as trying to prove something from the Scriptures that I knew I could not do. I then asked permission to speak in their tent upon my reasons for keeping first day, as they had denounced all such as being the "mark of the beast." My request was refused. Invited him to discussion, which he refused. I then told him I was the one who had been troubling his flock at Elm Grove, thirty-five miles away; that I was informed that seven of them had turned away, four that I knew of, and many of them and all the other people were very anxious to have him come down and defend what he had taught, saying if he did not his cause was dead there. This he refused to do. He had sent me a written challenge for me to affirm that the first day was the Sabbath. This I told him I would accept rather than have him deceive the people, and to give him a chance to defend his faith. He said he would have nothing to do with me.

I returned home after preaching several times on the streets, having good attention. Am to preach the 7th and 8th in the Advent settlement.

Brn. Hubert Case and Wm. Aylor will begin to preach here in the branch tonight. The brethren built an arbor today, it being very hot here now. In the faith,

D. S. CRAWLEY.

BAY CITY, Mich., July 10.

Editors Herald:—I have felt it would not be amiss for me to write a few lines as to my labors and experiences since I have been in the mission assigned me. I went to Detroit and met with the Saints in the hall they have rented and neatly furnished. We had some pleasant meetings, and the Lord blessed us by his Holy Spirit's presence. Two were called to offices in the church,—an elder and a teacher. They were so ordained.

By invitation I crossed the line over into Canada and preached in the home of our brother and friend, William Lively. Felt well in presenting the gospel to those present. I went to Coldwater to attend the conference. Elder Durand went with me. We had a pleasant trip. Were met at the station at Coldwater by Bro. Bradford Corless, who took us home, and we were made welcome by Sr. Corless.

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At the conference we met many of the Saints of the district, and I also met with a number of my associate laborers in the mission. Without naming them all, I will say I felt I had met with those who had taken hold of the plow not to look back but to press on to victory. The conference was a peaceful one. The good Spirit prevailed. Three were ordained—one elder and two priests. The gifts of the Spirit were manifest, and the Saints were comforted and encouraged in the warfare. The conference was good from commencement to close.

From here I went to Reed City and met with Bro. J. J. Cornish at the station. He was just returning from the Eastern district. He went there to attend their conference held at Bay Port. He says they had a good conference, and peace and good will prevailed. Bro. John took me to his home, and I was made very welcome by all—Sr. Cornish and the children. Bro. John said: "Bro. Lake, feel at home when you stop with us." I remained with them two days. Bro. Cornish was very busy preparing his report for the conference of the Northern Michigan district. He was well assisted by his daughter Bertha. He is the Bishop's agent of the district, and I would judge from his report that he is a good one, and that the Saints were alive to duty.

We went to Boyne City to attend the conference of the district to be on the 23d and 24th of June. Met with a band of good Saints, and the conference was a specially good one. Six were baptized and confirmed, and the Spirit of the Lord was felt and enjoyed by many, and the gifts were manifested to the comfort of many. Here I met with some of the missionaries that I never met before. All seemed alive to duty. The conference was all that we could reasonably ask for.

After the conference I went with Bro. Thomas Hartnell, in his carriage. It was about thirty miles, and we had a pleasant trip. We stopped on our way at a brother's (I have forgotten his name). We were refreshed by dinner, and rested and visited by relating some of the experiences of life. We then went on our way rejoicing, and felt thankful that we were Saints of latter days. We reached Bro. Hartnell's about nine p. m.

While I remained in that neighborhood I had three meetings in their schoolhouse, and I met with the Saints in the Star branch. Bro. John Hartnell is president. We had a pleasant time.

From there I went to Prescott, to attend a two days' meeting held on the 3d and 4th of July. We reached there on the 2d at nine p. m. The next morning we met at nine a. m. to enjoy a prayer meeting. We had preaching at 2:30 and at 7:30 p. m. Quite a number of the Saints and friends were in attendance, and we had a pleasant day.

On the morning of the Fourth we could hear the rumbling of the salutes at Prescott, but the Saints prepared to meet at their church at nine a. m. for prayer and praise to the God of Israel, and him who had raised the ensign to the nations. We had a sweet and enjoyable time, rejoicing and praising God. At 10:30 the writer spoke. I felt well while addressing those present and the Saints who had come from different branches, some distance of thirty and forty miles to spend their Fourth in rejoicing with the Saints rather than meet with the world. We had a time that will be comforting to remember, that we met and rejoiced and praised God, on the one hundred twenty-fourth anniversary of the nation. To me it will be a bright spot in life's history.

I have met with a number of the Saints of Michigan. So far, I am well pleased with their acquaintance. Some I had met in Canada in years past.

I am now at Bay City and we are holding meetings on the street corners. We met with a number last evening, at 7:30, but the Salvation Army tried to freeze us out. We got a hearing, however.

The Saints here met with a loss. The hall that they had rented was burned, and their organ with all the furniture was burned. They are getting a new tent for the district, and are to have it here for awhile.

So far as I have been through the mission, I am well pleased. Most of the Saints seem alive to duty. I feel hopeful that good will be done and many added to the church this year by baptism. So far as I am informed, there is no serious trouble. Hope none will arise.

Truly yours as ever,

J. H. LAKE.

PALMER, Pa., July 9.

Editors Herald:—I am cheered and comforted every time I take up the *Herald* and read of the good success of the brethren in the field, and how God is blessing them with the Holy Spirit of light and liberty attending. There is nothing which gives such solid comfort and lasting peace to the struggling missionary as the recognition of God while standing to declare his name. All the sacred ties of this world which bind us so dearly to father, mother, wife, and child, have but second place.

Since conference I have been laboring in this vicinity, opening up new places and seconding the efforts of others in several places. Most of the time, Bro. Richard Baldwin, who is on his mission of love, has been associated with me. He cheerfully leaves all and enters into the arena with commendable zeal and humility; and if he continues in the spirit in which he has begun, will reach the work of his ambition. He is perfectly willing and anxious to learn. Expect to be yokefellows the conference year. Two by two is the order of the Lord, and I firmly believe if observed accordingly much greater results for good will follow. I also believe that this order became binding upon the church as soon as she sent out her second missionary.

Have just received a letter from Bro. and Sr. Forbes, of Beaver Falls, containing an agreement to put their names on my blank for the cancellation of the college debt. Now brethren, we only need 999 more such saints and the church will breath much easier.

While I was one of the few adventuresome who voted to close the college, but was overruled by the majority, I enter heart and hand with them to accomplish the laudable design. Although a movement may be antagonistic to my personal feelings, and I may never be able to conscientiously indorse it, you will never find me antagonizing that which has been done by an honorable majority decision.

Bro. H. N., your turn comes next. I shall try to raise the amount you ask, and hope you will have no trouble in liquidating your church debt, and thereby be free to worship God in his house, instead of the bond holder's.

I extend greetings to Brn. Blanchard, Barmore, and Goodwin, my room mates at the comfortable home of the congenial Lamoni post master.

Farmers are quite busy putting up their hay, consequently our meetings are not so very well attended, but in the midst of all the clash and tumult for human existence, we find some who have a little time for religious reflection. Bro. Baldwin baptized three about the 20th ult.

Many calls for preaching and some flattering ones to open up in new places. We shall begin a thorough canvass of them shortly.

Hopefully yours,

F. J. EBELING.

ABERAMAN, Wales, July 2.

Editors Herald:—I now for the first time try to write a few lines to your columns, as I know that this is the work of God. What a vast difference there is between this glorious work and the different denominations surrounding us. The chief difference to my mind is the different amounts of charity among the people of God and the different religions. Charity undoubtedly is one of the greatest and grandest gifts of the gospel. There are different kinds, such as in the gospel and worldly charity. The Apostle Paul speaks a great deal about it.

Charity in the world is to do a kindness one for another or to do a favor; here we find that charity is Godly love. The apostle says, in 1 Corinthians 13:3, that if he gave all his goods to feed the poor, and even gave his body to be burned, and have no charity, he is as nothing in the sight of God. What does Paul mean by using these words? Supposing I was worth a great deal of money as a brother in the church of God, and there was some poor among us in the branch, and I gave some of my money towards the poor in said branch or church and only gave it for shame, because I had plenty. Now, I would not be giving from my heart with love. The Apostle Paul meant that if he gave all he had and had not charity he would be as nothing in the sight of God. We will be none the better for helping each other unless we do it in love and have charity. Charity is a great gift if we could only realize it.

In 1 Peter 4:8, it says: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

What a grand thing it must be! Suppose that a brother or a sister should commit wrong. If we have charity of the love of God in our souls we can easily forgive. Charity comes not by itself. We must exer-

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cise it by doing good and being prayerful. Prayer is the entrance into the doors of heaven.

When we pray, let us ask God for his Spirit, because the Spirit of God is love or charity. The apostle says charity is kind; "charity envieth not, . . . seeketh not her own; . . . thinketh no evil; . . . endureth all things."

Again: Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

We can thus see what a grand thing it is to have charity or the love of God in our hearts. It is worth striving for, to gain and to keep. It says in 1 Corinthians 13: 8:—

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

These blessings shall all vanish away when our Savior will come to reign on earth; but as for charity, it never faileth. We shall possess it as long as we are in existence. So let us exercise it here on earth and have charity one towards another, and towards God and his Christ, so that we may reign a thousand years on earth in peace and love is my desire. Yours fraternally,

HOWELL JONES.

MALAD, Idaho, July 10.

Editors Herald:—I arrived at this place June 31, after an absence of five months, and was pleased to find the work in good condition, all things considered. The Saints under the care of Bro. William John are working nicely, and are to be commended for their efforts to improve their chapel by adding certain desirable fixtures, including an organ. We feel gratified to note that the young people have labored faithfully in the Sunday school and are manifesting improvement in their work.

Two chief barriers to success confront us in this mission wherever I have been. First, the lack of interest and energy on the part of many of the older members who could wield an influence for good if they would; and, second, the social condition, for which the predominant church is chiefly responsible, so influences the rising generation that a very large majority are unwilling to receive pure gospel teaching and put it into practice. I think I am quite safe in asserting that the saloon and dancing hall catch at least ninety-five per per cent of the younger class. Yet we have some noble workers, both young and old, who set bright examples of diligence and spirituality. Surely a bright reward awaits them if they faint not. I sincerely hope and pray that our people, amidst the pleasure and revelry of the day will see the necessity of avoiding amusements that draw a questionable class of society.

The same day of my arrival here, Elder B. H. Roberts also came in, and the next day preached in the tabernacle. The occasion was the Malad stake conference of young peoples' associations, and the subject of his sermon was Succession, which naturally brought forth references to our positions. At the conclusion of his remarks I secured permission to ask a question providing it should not be one of a controversial nature. I then asked Mr. Roberts if he or any representative of his faith, would meet at any suitable time and place a representative of the Reorganized Church, whom we might select, in public discussion on the question of Succession. The answer came quickly, but decisively, "For myself, I respectfully decline." In our own chapel last Sunday night I reviewed his lecture in the presence of a crowd that more than filled the house.

The incident has caused quite a stir and I am informed that some of their people are not pleased with his refusal. However, that's about all the effect it has upon them, besides putting a quietus on their boasting. For my own part, I desire to see the supremacy of truth, but realize that "whatsoever a man soweth that shall he also reap." As I understand it, our duty is to warn the people and leave results with God.

Prospects throughout the mission are not particularly discouraging, neither are they of such a nature as to make one sanguine of great results. Brn. Parker and Condit at last reports were having fair interest in the tent at Richmond, Cache Valley, Utah. Bro. Gomer Wells in western and Bro. Reese in eastern Montana are conducting the work in that state. The tent, in the vicinity of Provo, is in care of Brn. W. S. Pender and Peter Anderson, the latter also having charge of city work. Bro. Dana expects to reach Ogden soon. Bro. Albertson reports work done in the east, and expects to reach his field in Idaho in the near future. The Salt Lake branch has been reorganized, with Bro. Peter Anderson presiding elder; Bro. George Chrestensen, late of the Council Bluffs branch, priest; Brn. T. Thorson and C. C. Larsen, teacher and deacon. The last two brethren mentioned were formerly missionaries in the Mormon Church, baptized last winter by Bro. H. N. Hansen, and are taking hold of the work in a way that will do good if they continue faithful. The Ogden Saints expect to build a chapel this fall. Their effort in this direction, if successful, will undoubtedly be of great benefit to the work there.

I have a deep and increasing interest in the college, and was made sad when the clouds overhanging its success grew somewhat heavy. However, I realized that every institution for good has its crisis, and we could hardly expect Graceland to be an exception to the rule. I shall pray and work for its success, and believe the future will see the college a power for good, if we do our part.

We hope to meet many of the Saints at our reunion to be held in Pleasant Grove, Utah, the first week in September. We had an enjoyable time at Provo last year, and trust we shall have another pleasant gathering this year.

At Pleasant Grove some familiar faces are missing. Sr. Johnson, an effective helper in the Sunday school, concluded to go east, and seems to think too much of her Iowa home to return. Sr. Sterrett's death, previously noted, leaves a vacant place that cannot be filled. Bro. Richens also passed to his rest during the latter part of the winter. He came to Utah in an early day ('56 I believe), and later on became identified with the Reorganized Church. He remained till death a faithful member, respected both by Saints and friends.

My faith in the gospel work grows brighter, and I hope to consecrate what little I have, without reserve, to its interest.

In gospel bonds,

D. W. WIGHT.

MANCHESTER, Texas, July 10.

Editors Herald:—The work in northeastern Texas is progressing some. The honest in heart are seeking the truth. We have in the last few days baptized two men. One of them heard only one sermon. I went in his vicinity to preach, and they locked the church house against me, and this man invited me to his house, where I preached one sermon and went on my way. One week from that day that man walked twenty-four miles to get me to baptize him. The other man came ten miles to be baptized. So the honest in heart are seeking after the truth. I met some very bad mobs this spring, but I have baptized some noble men and women in the kingdom.

I believe in the final triumph of right and believe that justice will yet rule the earth; also that the white banners of universal peace shall supplant the blood-red flags of war. False doctrines may rise and fall, teachings of men come and go, force and fraud may yet rule the day, but yet and ever yet I believe that right men will sit on the throne of the world and rule the hearts of men. The gospel of Jesus Christ, with its wings of inspiration, will rise high above all the dark clouds, and with one loud and fierce cry speak justice to all mankind.

Bro. D. D. Babcock is with me at present. He is a noble soldier in the cause, and it is good for him to be here. Although he has seen a sample of the mob work, he is too old to be frightened.

We are anticipating a large crowd at district conference, which convenes the 28th of this month, and we pray for a spiritual feast.

Yours in bonds,

E. A. ERWIN.

PIN OAK, Ill., July 12.

Editors Herald:—Since coming to this field, May 12, I have with my colaborer, Bro. F. M. Slover, been quite busy. Have lost but little time, though the busy season (with short nights) is usually somewhat restrictive of missionary effort. We have labored mostly in the branches thus far, though one of these, Brush Creek, including as it does numerous schoolhouses and several churches open for preaching, is almost a mission field of itself. Truly "the laborers are few," when we consider some of the branches, almost without officers. I am not ready to say, "all is well in Zion," but am cheered and encouraged as I meet faithful Saints and those of the priesthood striving to do all in their power to advance the great work we are engaged in.

The signs of the times and the affairs of

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nations signify to the wise that the time is short, and all should arouse to a faithful performance of duty.

Bro. Slover and myself have put in most of our spare time while going the rounds in studying the books of the church, Bible, Book of Mormon, and book of Doctrine and Covenants, specially the two latter, forming sort of a miniature "school of the prophets," and I acknowledge having been greatly benefited. Expect to keep it up, according to the commandment in Doctrine and Covenants 85: 21, "Teach one another the doctrine of the kingdom, teach ye diligently and my grace shall attend you," etc. The General Conference made manifest a great lack of unity on some lines, and the necessity of more familiarity with the book of Doctrine and Covenants. I hope by diligent study between now and next April, that the ministry or quorums may meet more nearly united in their understanding of the law than ever before. I believe as we do our part in studying the revelations that the Lord will do his part in pouring out his Spirit upon us that we may understand them, for it is written, "Thy watchmen shall see eye to eye when the Lord shall bring again Zion."—Isa. 52: 7. While we pray brethren and sisters everywhere, "thy kingdom come," etc., let us see to it that we do all we can ourselves to answer the prayers we offer. Your brother,

M. F. GOWELL.

P. S.—My address for the present is Zenith, Wayne county, Illinois.

ROSTOCK, Ont., July 5.

Editors Herald:—I came to this place on the 20th ult. Have been assisted by the Master. Have baptized one, and others are near the kingdom. The Saints have enjoyed spiritual blessings, and have thereby been brought nearer the Christ. Peace and unity are enjoyed by this little band—eighteen in all. Last night eight hundred dollars were subscribed for the building of a church, which will be completed as soon as possible. Thus Zion prospers, and all is well. I expect to go from here to the McKillop branch.

C. G. TOMLINSON.

Mothers' Home Column.

EDITED BY FRANCES.

"The times want scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.

"The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat
And lead a universal freedom in."

HOMEWARD BOUND.

May 8, 1900.

This is our eighth day at sea. Crossed the "line" yesterday. Therefore those acquainted with the distance will know we have had a good fresh breeze all the time, which of course makes our track too hubbly for good writing, but it will be all right in print, and I thought perhaps the "Column" readers would like to hear some of the doings and sayings generally about conference time; and since I wrote some time ago of how things were and were to be, some may be interested in knowing how they are. But where shall I commence? Oh, yes; with the month of March! That is when the rain commenced, and with the exception of a few days, continued the entire month. It did seem as if the prince of the powers of the air was trying either to frustrate the work, or make it as disagreeable as possible. But our native brethren are accustomed to much rain, so it made little difference with them, personally. They simply doffed all unnecessary clothing, and went right on with their work.

Quite a number had gathered for the work, and after the church at Papaoa had been taken to pieces and floated down to Tarona, and the old cookhouse—where the first cooking was done for the Evanelia crowd—was taken away, and the Papaoa church was reconstructed, setting so the front was just a few steps back of Haroatua's house (I write names for the better understanding of those who have been here, and who will likely be the most interested), the grounds took on the appearance of a game of "puss in the corner" being played by all the small houses, seeing they had to be started and sidetracked to make room for others to pass. But finally by means of rollers—logs from the cocoanut tree—and much prying, pushing, and shoving, all were squared around in systematic order, and that too by man power only. The missionary house being the largest, was the most troublesome to handle. We were a week on the road. True, there were other houses moved, and cocoanut trees cut down during the time, by way of clearing the track.

Sr. Peterson and I improved the opportunity while the house was empty * to clean the walls. And when the house would take a start on those uneven rollers, it was like riding on an earthquake. The rain continued, and O such mud we never had before, while part of the grounds were under water! Some portions are naturally sandy, but the continuous tramping of so many, got the mud and sand badly mixed.

When the house reached its destination, and was yet on stilts about four feet from the ground, there came the heaviest squall of rain and wind we have witnessed since we came to the islands—a prolonged squall too. The roar of the rain on the iron roof was something terrifying, at least deafening. We had to shout at the top of our voices to be heard by each other. What an opportune moment for the opposing power, if in reality such were at work. The front porch and porch roof were off; no window glassses; no weather boards under the eaves; no sill under the front door, nor screen over the ventilator above the door, and night was coming on apace. I think it would have been amusing to a looker on, had he seen John, Lillie, and Joseph with broom weapons, opposing with their most lively movements the flood of water that came in under the door, over the door, and through the slat blinds, and a dozen or more places in the roof. Joseph was rushing the main pool of what came in the bedroom, out into the front room—both doors being near together—John was directing the scattered pools and streams towards the front door, and Lillie was forcing what she could of all combined out under the door, while I was strewing our bed with basins and dishpans, bits of oilcloth, and whatever I could find, to keep it from being saturated. The bedroom being a part of the front of the house also. The rain was being driven with such force under the eaves and slat blinds, that it not only saturated the tester canopy, so that it was coming through in streams, but wet the walls on the opposite side of the house clear up to the beams, and alas, my lawn dresses too, as well as maps, and everything else that hung against the walls.

When the squall was over, only one small corner of dry floor appeared in the whole house, and nearly everything else in the house was wet, ourselves not having escaped. All this were not very much when there is a prospect for getting dry again; but in this country one has to wait for the sun to do the drying, for there are no fires. So in that mirth-provoking, forlorn condition, and at a belated hour too, as women folks sought to prepare supper, with the additional difficulties of finding just when needed, that the greatest part of our food, dishes, and cooking utensils were over in the church. Well, they would have to stay there, at least for the night, seeing it was still raining, though more quietly, and dark too, and we had no lantern. Supper being over, we turned our mattresses upside down, and end for end, to get the dryest places to lie on. Our covers were not all dry, and the netting curtains were every stitch wet, but there was no help for it, so we made the best of the situation and went to sleep.

We were suddenly wakened in the night by a bang of the door, the roar of the rain, and Lillie's voice in a high key saying something about the house blowing over. Added to this Bro. John thought the ocean was coming in, and both of them were scampering about the room, fighting the rain again. But the ocean did not come in, nor the house blow over; neither was the squall so bad as the one in the evening, so we were soon settled down to rest again.

"And this," said Bro. Peterson, "is missionary life in the South Sea Islands!"

"Yes, a portion of the damp side of it," was the reply.

Fortunately the sun came out for an hour or two the next morning. But it was not my intention to enter into details, but simply sketch the leading features. Here is the position the houses are now in, those that were moved. Tapuni's two houses set back to the Frenchman's line fence, towards the west end, one occupying a portion of the ground on which the church stood. Keavea's house sets close in line with Tom's old house on the west side; and Haroatea's sets where Keavea's did. The missionary house on the front corner, back far enough from the road to be in line with the church or conference

*Nearly all the movable furniture was carried over to the church where we ate our meals, and where John and Lillie slept during the transit.

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building. I think I said in my last that the church intended to buy the Tapuni house and reconstruct it into a printing office, but Tapuni concluded not to sell. The conference house is built thus, first the Papaoa church minus the back end, and the Tarona church setting directly in line, but sixteen feet back of it, minus the front end. This intervening space is floored and roofed over level with and connecting the two buildings, but was not walled in, it being the main entrance from either side. The dimensions of both these churches were forty-two by twenty-four, thus with the added space, making a building one hundred feet long. The shutters were taken off of the church at the back, also the boards beneath the window frames, leaving an open space the width of the window frame clear to the floor on each side. This after building, including the additional sixteen feet, had porches fifty-two feet wide (fifty-eight feet being their length), all nicely roofed over with iron roofing. This part where the porches were, was the feast house, the Papaoa church being for worship only. A curtain was made the width of the church and height of the ceiling, which was dropped during mealtime and raised again for services, or the matutus. This was only intended for the time being, it was the original design to take away the piece between the two churches as soon as conference was over, and close in the ends of both buildings; the one in front to be the permanent church, and the other a part of it at least was to be a home for the Saints who came from the Paumotus from time to time. But when it was decided to have conference again next year, Papeete was the chosen location, so the house remained as it was.

I must not forget to mention the pretty little belfry, with a spire, built over the square platform in front. I think the natives took more pride in that belfry, and the flag pole, than in all the rest. They took much pains in making and painting the pillars that upheld it, with pale blue and deep blue, skillfully cut the arches over the front and two sides, there being steps leading up to each, and ceiled it overhead, thus shutting the bell from sight in a dainty house with tiny green blinds on each side. One would scarcely believe how much more clearly and musically the ringing sound peals forth to call the people to church, than when it hung to the cocoanut tree.

The cook houses were put as far back from the church as the grounds would permit.

While these works were slowly progressing in Tarona, there was a commotion in the minds of the people of Papeete, and the government, and an increasing anxiety about the spread of the bubonic plague. The steamer from New Zealand had not been allowed to come to the dock to land her cargo for the two last times, fearing some of the cargo had been sent from Honolulu or Australia. And her last coming brought the depressing and unwelcome news, and untrue too; but we did not know it at the time, that the plague had broken out in San Francisco. The steamer had orders not to return if there was any plague in New Zealand, and word was circulated that the governor was going to close the port for six months, not even allowing free intercourse between Tahiti and the Paumotus. Forthwith there was a "carun" on all the flour in Tahiti. Individuals could not buy any. Most of it was being sent to the Paumotus, because the people there would only have fish and cocoanuts to eat, when they of Tahiti would have various fruits and vegetables. SR. EMMA BURTON.

(Concluded next week.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

The earnest faith and prayers of the Prayer Union are requested in behalf of Bro. Niles, residing in Kansas, who is afflicted, that the Lord might restore him to health.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

Several persons were asked to "name the first twenty books for a Sunday school library in the order in which they should be purchased." We suppose that the necessary Bibles, song books, etc., have been supplied. We give below the lists with the accompanying explanations.

I send you the following list of twenty boooks:—

1. "The Silver Thimbles," by Mrs. Stebbins.
2. "A New Baby World," by Mary Mapes Dodge.
3. "Friends in Feathers and Furs," by Olive Thorne Miller.
4. "With the Church in an Early Day," by Frances.
5. "Boys of '76," by C. C. Coffin.
6. "Boys of '61," by C. C. Coffin.
7. "Hesperis," by David H. Smith.
8. "Maurine," by Ella Wheeler Wilcox.
9. "Little Men," by Louisa M. Alcott.
10. "Little Women," by Louisa M. Alcott.
11. "Beside the Bonnie Brier Bush," by Ian Maclaren.
12. "The Story of Patsy," by Kate Douglas Wiggin.
13. "Footsteps of Jesus," by Mrs. Stebbins.
14. "Stories Mother Nature told her Children," by Jane Andrews.
15. "Pattie, or Leaves from Life," by Eleanor.
16. "Drumbeat of the Nation," by C. C. Coffin.
17. "Kathrina," by J. G. Holland.
18. "Beautiful Joe," by Marshall Saunders.
19. "Madam How and Lady Why," by Chas. Kingsley.
20. "A Song of Life," by Margaret Morley.

Numbers 1, 2, 3, 12, 13, and 14 are books for children under nine years; numbers 5, 6, and 16 are historical; numbers 7, 8, and 17 are poetry; numbers 3, 14, and 19 are scientific. The arrangement is miscellaneous, since I think a variety in starting a library will give an opportunity to the local librarian to observe which books are read mostly, and thus in what departments of literature it would be well to make additions to the library.

MAMIE A. ALLEN.

After those supplies necessary to a well conducted school as Bibles, song books, etc., those works that will enable the teacher to prepare the lesson well: Concordance, Bible dictionary, church history, etc., etc. The librarian should seek to build up the library in these respects first, I think. Supposing a library well supplied with these essential works first, I give the following list:—

For children:—

SCIENTIFIC. ILLUSTRATED.

1. "Wonders of the Vegetable World;" Wonder Library for Young Folks.
2. "Half Hours in the Tiny World;" Half Hour Series.
3. "Half Hours in the Deep;" Half Hour Series.
4. "Frolicsome Frisk and His Friends," by Mrs. Tenny.

BIOGRAPHY.

5. "Poor Richard's Story," by Henry C. Watson.

PATRIOTIC.

6. "Young Invincibles," by I. H. Anderson.
7. "Dora Darling and Little Sunshine," by Jane G. Austin.

CLASSIC.

8. "Little Lord Fauntleroy," by Mrs. Burnett.
9. "Little Women," by L. M. Alcott.

TRAVEL.

10. "Zigzag Journeys Around the World," by Butterworth.

For Intermediates and Seniors:—

11. "Successward," by Edward Bok.
12. "Pushing to the Front," by Marden.
13. "Self Made Men in America," by Grover Cleveland.
14. "Poor Boys Who Became Famous," by Mrs. Bolton.
15. "Girls Who Became Famous," by Mrs. Bolton.
16. "Westward, Ho!" by Kingsley.
17. "Scottish Chiefs," by Jane Porter.
18. "Life of George Washington," by Henry C. Watson.
19. "Intellectual Life," by Hamerton.

SCIENTIFIC.

20. "The Story of Earth and Man," by Sir John W. Dawson.

It is hard to stop at twenty, but I have chosen books of story, biography, science, and travel, inspirational books, that teach high ideals and noble thoughts, for I have always believed that one reason so many people are content with the material things of life is because their minds were not fired with high examples in childhood and youth. Boys, for instance, naturally like stories of adventure and heroism. Give them lives of true heroes to read, examples of patriotism, etc., and they will not seek the false excitement of dime novels. LOUISE PALFREY.

"I send you list of books, but I hardly know which to select, there are so many excellent ones."

1. "Child's History of England," by Charles Dickens.

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2. "Winning His Way," by Charles Coffin.
3. "Boys of '76," by Charles Coffin.
4. "Boys of '61," by Charles Coffin.
5. "Prince of the House of David," by Ingraham.
6. "Eugene Field's Poems."
7. "Afterglow."
8. "Beautiful Joe," by Saunders.
9. "Black Beauty," by Anna Sewell.
10. "Little Men," by Louisa M. Alcott.
11. "Little Women," by Louisa M. Alcott.
12. "Beside the Bonnie Brier Bush," by Ian MacLaren.
13. "Uncle Tom's Cabin," by Mrs. Stowe.
14. "Ben Hur," by Lew Wallace.
15. Drummond's "Addresses."
16. Emerson's "Essays."
17. "Sesame and Lilies," by Ruskin.
18. "Autobiography of Joseph Luff."
19. "Ivanhoe," by Scott.
20. Bunyan's "Pilgrim's Progress."

DORA YOUNG.

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1. "The Autobiography of Elder Joseph Luff."
2. "With the Church in an Early Day."
3. "Pattie; or Leaves from a Life," by Eleanor.
4. "The Church History," by H. C. Smith.
5. "Abraham Lincoln, the Backwoods Boy; or How a Young Rail Splitter Became President," by Horatio Alger, Jr. American Publishers' Corporation, 810 Sixth avenue, New York.
6. "Life of James Russell Lowell," by E. E. Brown. E. A. Weeks & Company, 521 Wabash avenue, Chicago.
7. "John Greenleaf Whittier. His Life, Genius, and Writings," by W. Sloan Kennedy. E. A. Weeks & Company, Chicago.
8. "Henry W. Longfellow, Biography, Anecdote, Letters, and Criticism," by W. Sloan Kennedy. E. A. Weeks & Company.
9. "The Scarlet Letter," by Nathaniel Hawthorne. New York Home Book Company, 43 Vesey street.
10. "Pilgrim's Progress from this world to that which is to come," by John Bunyan. Donohue, Henneberry & Company, 125 Dearborn street, Chicago.
11. "Self Help," by Samuel Smiles. Donohue, Henneberry & Company.
12. "The Wrestler of Philippi. A tale of the early Christians," by Fannie E. Newberry. David C. Cook & Company, 36 Washington street, Chicago.
13. "Titus; A Comrade of the Cross." A tale of the Christmas tide, by Florence M. Kingsley. David C. Cook & Company.
14. "The Prince of the House of David," Rev. J. H. Ingraham. Cook & Company.
15. "Happiest Christmas," by Callie B. Stebbins and Mary J. Garner, Herald Office, Lamoni, Iowa.
16. "Black Beauty; the autobiography of a Horse," by Anna Sewell, F. M. Lupton Publishing Company, New York.
17. "The Four Girls at Chautauqua," by Mrs. Alden.
18. "The Boys in Norway." Oliver Optic Series.
19. "Little Men," by Louisa M. Alcott.
20. "Little Women," by Louisa M. Alcott.

F. M. PITT.

Conference Minutes.

CHATHAM.

Conference of the above district met with Tilbury branch, June 9 to 11; George Green, Joseph Smith, and R. C. Evans presiding; R. Coburn and S. Brown, secretaries. Branches reporting: Green Valley 18, Chatham, 87, Ridgetown 78, Zone 54, Battlehill 21, Buxton 18, Tilbury 47, Wallaceburg, 52, Petrolea, 57, Blenheim 46, Wabash 42, Lindsley 54, Longwood 30, Cedar Springs (new branch) 20. Bishop's agent, J. H. Tyrrell, reported: Total receipts $1,239.51; paid out $666.19; balance on hand $573.32. District treasurer, John W. Badder, reported: Receipts $17.83; paid out $14 46; balance on hand $3 37. The above reports were audited and found correct. Ministry reports: High Priests, George Green and A. Leverton baptized 1; Seventy, S. Brown; Elders J. H. Tyrrell, A. E. Mortimer, James Williamson, G. M. Shippy baptized 2; Priests, A. Ellis, John Taylor, M. Traxler, W. H. Taylor baptized 2; G. L. Blackemore; and Teacher, John W. Badder. The secretary's expenses of $2.31 were ordered paid; also, $1.27 to J. H. Tyrrell on the tent fund; also, $2.14 to Bro. George Green, being balance on expenses to General Conference. A collection was ordered taken up at the close of each preaching service for the district expenses. Brn. R. C. Evans, A. Leverton, and George Green were appointed a committee to make inquiries and ascertain the cost of having the church incorporated in the Dominion; also, that they invite the coöperation of the London district. Resolved that we invite Bro. A. H. Smith to visit the Canada mission at his earliest convenience. Brn. George Green and J. H. Tyrrell were appointed a committee to see the railroad authorities, and get the best rates possible for the fall conference. On motion, a collection was ordered taken up in each branch on June 23, and sent to Bro. J. H. Tyrrell for the tent fund; also one on the 8th of July, for the benefit of the India famine fund; the same to be sent to J. W. Badder. Resolved that ten dollars be given Tilbury branch out of the district fund, to help them bear the expense of the conference. Preaching on Saturday evening by Pres. Joseph Smith. Sunday services: At eight o'clock, prayer and testimony meeting and sacrament services; at 2:30 preaching by Pres. Joseph Smith; at seven o'clock, preaching by R. C. Evans. Adjourned to meet in Chatham, on the second Saturday in October [13th].

SOUTHEASTERN ILLINOIS.

Conference met with Brush Creek branch, at Zenith, Illinois, June 9; High Priest John T. Davies presiding, assisted by Elder I. A. Morris; F. M. Slover secretary pro tem., and M. F. Gowell assistant. Statistical reports were read as follows: Dry Fork, gain 1; Parrish, gain 1; Tunnel Hill, gain 9; Brush Creek, loss 1; Kibbie, loss 2. Total enrollment of branches reporting 637. Ministry present and reporting: High Priest John T. Davies; Seventy F. M. Slover, M. F. Gowell; Elders I. A. Morris, M. R. Brown, S. D. Goosetree, J. F. Thomas, Charles J. Hawkins; Priests J. F. Simms, C. A. Griswold, J. M. Bass; Teacher James Brown. The Bishop's agent, F. M. Slover, reported: Receipts since November 18, 1899, $367.05; expenditures, F. M. Slover $210.20, J. D. Stead $24.15, Bishop E L. Kelley $95.00, balance on hand $37.70. Report audited and found correct. The district officers, branch officers, and missionary in charge to consult together with reference to missionary local laborers. Bro. J. D. Stead's resignation as district clerk was accepted and a vote of thanks tendered him for his faithful services. Bro. Frank Bensing was elected to fill the unexpired time as district clerk. Bro. F. M. Slover tendered his resignation as assistant president of district; accepted. Preaching by M. F. Gowell, J. T. Davies, and F. M. Slover. Adjourned to meet at Springerton, Saturday, November 17, at ten a. m.

Sunday School Associations.

CONSTITUTION AND BY-LAWS OF SUNDAY SCHOOL ASSOCIATION.

The revised edition is now ready, including all recent amendments. The plan of finances is entirely changed, and every district and school should procure the revised edition at once.

Old price, per dozen ten cents. If ordering only one copy, enclose one cent for postage.

SIGNED BY EXECUTIVE.

CONVENTION NOTICES.

Convention of Spring River district Sunday school association will meet at Weir City, Kansas, August 3, at 9:30. All Sunday school workers take notice and remember that this convention is to be held independent of the district conference. Let each school send a full delegation and a full report to this convention—some of the schools have not reported for some time. Columbus has not reported since November, 1897; Galena, since May, 1898; Angola, since September, 1899.

E. E. GILBERT, Sec.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

CENTRAL ILLINOIS DISTRICT.

To the Saints and Friends of Central Illinois District:—Upon the organization of the new district known as the Central Illinois district by members of the Reorganized Church of Jesus Christ of Latter Day Saints, and the further recommendation of the appointment of Elder J. D. Stead as Bishop's agent for said district, all parties interested will please take notice of the appointment of Bro. Stead as agent of the Bishopric of the Reorganized Church in and for the same. By such appointment he is authorized to receive and receipt for church funds contributed by members and friends, and also pay out the same in accordance with the rules and regulations of the church governing in said matter.

Trusting that all will be interested and give support to this part of the work in the new district as every other part of the work, I am, in behalf of the Bishopric,

Very respectfully,
E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, July 10.

REUNION NOTICES.

A spiritual feast is anticipated by those who are making preparations for the Independence, Missouri, district reunion, to be held at Washington Park, from August 24 to September 3. Beautiful grounds, shade, pavilion, abundance of water, and very reasonable rates for provisions for both man and beast. Four miles from Independence, and right on the electric line running from Kansas City to Independence, and a magnificent place for camping, with every desired convenience within easy reach. Tents of most any size can be secured if the committee is notified in time, at very reasonable rates—from two dollars to three dollars per tent. Some of the most able ministers of the church will be present to interest and instruct, and there is no reason to doubt that

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an unusual time of refreshing will be enjoyed. No pains will be spared, by the committee, in seeking to promote the comfort and gospel entertainment of all who attend.

It is believed that all the Saints within a large radius should feel a special interest in the annual reunions that are held in the Independence district, and especially those that are held so near to Independence and Kansas City, where, if a special effort is put forth by the Saints, thousands of people can be attracted to these meetings; so let the adjoining districts, and the members scattered throughout Missouri and Kansas, and elsewhere, keep their minds on the date and make arrangements to attend and participate in, and it is hoped it will prove one of the most enriching spiritual seasons ever enjoyed at such gatherings. Your little or big sacrifices to come may find ample remuneration in blessed recuperation of spirit and body. Do not allow trifles to keep you away. Come with consecrated minds, and uplifted, expectant hearts, and you will surely be nourished and made glad. There will be an abundance of room for those desiring to come in wagons and camp. For further particulars that may be desired, address Bishop R. May, Independence, Missouri.

Reunion committee, I. N. WHITE.
R MAY.
ELLIS SHORT.

The annual reunion of Rocky Mountain mission will be held at Pleasant Grove, Utah, September 1 to 9 inclusive. Saints are invited to bring teams, tents, and sociability, and enjoy the week together. The Saints of this mission do not enjoy the privileges accorded to our people in many places, and hence should make an earnest effort to so arrange their affairs as to be present at the annual gathering for a season of worship and encouragement. A portion of the time will be devoted to Sunday school work, and secretaries of the different schools are requested to send reports in sufficient time to Miss Hilda Andersen, Provo, Utah. We hope that brethren laboring in the mission will be present if at all practicable.

D. W. WIGHT.

The reunion of Northwest Kansas district will be held on Sr. Malinda Sloan's farm, seven miles southeast of Minneapolis, Ottawa county; will commence August 9, and last till the 19th. There will be a boarding tent, where meals can be had at cost, not to exceed ten cents a meal. Missionaries provided for free. All that can possibly do so, come prepared to keep themselves. Those having meals in charge wish to attend all the services. Plenty of wood and straw furnished free. As before, stoves have been procured for use of campers. Pasture convenient. Special effort will be made for comfort of all attending. As location is convenient to all parts of district, we hope for a good attendance. There will be speakers from abroad, besides our own missionary force. One of the general officers of the Sunday school association will be present to instruct in Sunday school and Religio work of especial interest to the young people. Any who will come by train, notify Mr. Orestas Resch, Minneapolis, Kansas; he will meet any trains night or day. Committee: William Landers, Stockton, Kansas; Mrs. Zelona Smith, Idylwild, Kansas; C. D. Carson, Vining, Kansas.

Important notice concerning reunion for Massachusetts district for 1900. Everybody come and bring their Book of Mormon to attend children's services on *illustrated* Book of Mormon lessons, that it is expected we shall have. Lesson outline for each day to be had on the grounds.

SR. L. A. BROWNE.

CHURCH RECORDER'S REQUEST TO REUNION OFFICERS.

I make this suggestion and request of presidents and secretaries of the various reunions held throughout the church, namely, that they see to it that a record is made of all baptisms that take place during their gatherings. By arrangement with the brethren who officiate in baptism, a copy of all names and items of birth, baptism, and confirmation (including who acted as speaker in each case) can be had by the secretary of each reunion, and this can be forwarded to me after it is past. Because of lack of this care, some names have been lost to record, and in other cases only imperfect records could be made, those from memory. Therefore I call attention to the need of care being taken, and if the presidents and secretaries will attend to it, the interests of the cause will be served.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, July 16. 2t

MISSIONARY APPOINTMENT.

To Whom It May Concern:—This is to notify all concerned, that Bro. O. H. Bailey is hereby appointed to labor in Eastern Iowa district as a general missionary. The Bishop concurs with me in this appointment. I bespeak for him the confidence of all.

J. W. WIGHT.

BOUNDARY LINES OF DISTRICTS, ETC.

It is necessary to have on record a description or statement of the boundaries of every district, for the use of the Presidency and other church officials. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are also requested to give lists of names of branches in their districts. If boundaries have not been closely defined, or not specified at all, kindly so report, and as promptly as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to complete the record as soon as possible. District officials are requested to be prompt, that unnecessary correspondence may be avoided. Please do not omit list of names of branches in your district.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 29. 3t

NOTICES.

Absent members of Columbus branch take notice, that unless you, Joseph Van, William Vandiver, Jessie Hess nee Pender, William J. Rooker, James Mallon, Christian Ghoul, Nancy Ghoul, Sarah Ellis nee Lewellynn, and Louisa Short, report and make your place of residence known to the officers of Columbus branch, your names will be placed on the church records for scattered members.

W. S. TAYLOR, Pres.
SALLIE RANDALL, Clerk.

HERALD PUBLISHING HOUSE.

The attention of those doing business with the Herald Publishing House is required in the observance of the following, as a means of help: When you send money, give the name and address of the sender. Sometimes we receive valuable letters containing no information or name whatever. We have now one envelope containing stamps and another a money order, waiting for a claimant. We state for the benefit of those who send us money, that for all money received we send receipts within two days; and any persons not receiving receipts within a reasonable time, should make further inquiry at this office, which will receive prompt attention.

Persons desiring gilt names put on books, whether of individuals or branches, will be charged 15 cents per book. More than one, 12½ cents each.

All readers of church books, and especially the ministry, note the following: In "True Succession in Church Presidency," page 118, the quotation from *Journal of Discourses*, volume 2, page 89, should read pages 8 and 9.

JOHN SMITH, Manager.

July 11, 1900.

If the Saints of Oklahoma have any tithing to pay, send it right along. We need the help of every one. We must raise quite a sum of money this year, and we ask that every one try and do that which they know to be the Father's will. S. J. HINKLE.

CONFERENCE NOTICES.

Conference of Salt Lake district will convene at Pleasant Grove, Utah, on Saturday, September 8. Branch secretaries are requested to send report to Miss Maggie McLane, district secretary, Fairfield, Utah, by September 1. D. W. WIGHT.

Philadelphia district conference will convene at Baldwin, Maryland, August 25 and 26. Your presence is needed to help encourage the work in this part of the district.

G. W. ROBLEY, Dist. Pres.
E. B. HULL, Sec.

DIED.

GRAINGER.—Harriet Elizabeth Grainger died at Kansas City, Missouri, June 28, 1900, and was buried in Union cemetery. Elder Joseph Emmett officiating. She was 17 months and 2 days old. She was the infant of Bro. and Sr. John C. Grainger, who with their two boys mourn her loss.

Who will love our blue-eyed darling,
In her bright home above?
Will the angels care for Hattie,
Who is worthy of their love?
Yes, I know they'll bear her gently
Through the pearly gates above;
Angels that will love our dear one
With a pure and heavenly love.

MOSS.—Annie, beloved daughter of Bro. Samuel and Mabel Moss. Was born June 1, 1897, at Narrows Creek, Macon county, Missouri; died June 25, 1900. Remains were taken to the Friendship church, and laid to rest in Friendship cemetery. Services by Elder F. T. Mussell.

TWADDLE.—Sr. Mary A. Twaddle, eldest daughter of Elder T. R. Hawkins, of Nevada, was born in Farmington, Utah, May 11, 1858; was baptized May 8, 1871, at Dayton, Nevada, by Elder A. B. Johns; died in Tulare, California, June 17, 1900, from injuries received by the running away of a horse; she only lived a few hours after the accident. She was an earnest worker in the latter-day cause, to the full extent of her abilities. Funeral in charge of Elder E. S. Burton; discourse by Elder J. F. Burton.

KENNEDY.—David W. Kennedy was born April 11, 1838, and died May 24, 1900, at his home in Logan, Iowa, after a lingering sickness. He leaves a wife, three sons, and two daughters, besides numerous other relatives to mourn his loss. He was a member of the church a number of years, and was buried in Whitesboro cemetery, near his old home and farm. Burial service from the chapel in Logan; sermon by Elder F. A. Smith.

DORSEY.—At Lamoni, Iowa, July 10, 1900, Bro. James R. N. Dorsey, after a lingering sickness, aged 69 years and 4 months. Funeral from the Saints' Home, July 11. Services by Elder John Smith, assisted by Bro. Elijah Sparks.

KURTZ.—At Independence, Missouri, June 26, 1900, Mrs. Mary Kurtz, daughter of Sr. Asia Waldron. She was born in Preparation, Harrison county, Iowa, February 1, 1864. Her illness was short but severe. A husband, son, and daughter, mother and two sisters remain to mourn. Funeral service at the house on the 28th.

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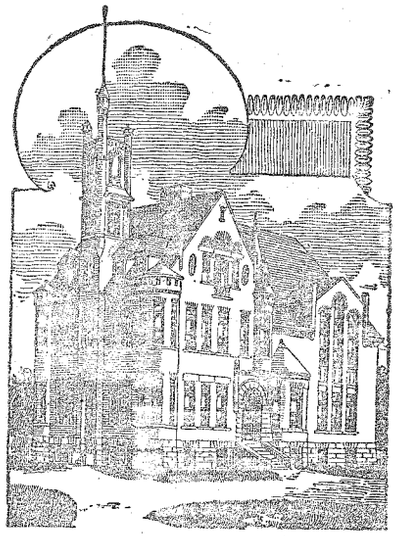

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Annual Meeting National Educational Association, Charleston, South Carolina, July 7–13, at one fare plus $2.00 for the round trip.

Annual Convention Young People's Christian Union of the United Presbyterian Church of North America, Denver, Colorado, July 25–30, one standard fare plus $2.00 for the round trip.

Biennial Conclave Knights of Pythias, Detroit, Michigan, August 27–September 1, at one fare plus $2.00 for the round trip.

National Encampment Grand Army of the Republic, Chicago, Illinois, one fare for the round trip; date of sale August 25, 26, 27, 28, and 29, returning not later than September 1.

Annual Convention Retail Grocers and General Merchant's Association of Missouri, and Interstate General Merchant's Picnic, St. Joseph, Missouri, July 24–26. Date of sale, July 23, 24, 25, and 26; good returning July 27, at one and one third fare.

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A new Wabash morning train for Detroit now leaves Chicago at 9:25 a. m., and arrives Detroit 6:30 p. m. Through cars. Other trains for Detroit via the Wabash leave Chicago at 12:40 noon, 3:15 p. m., and 11:00 p. m. 28-3t

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RSSalyards

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DR. M'GIFFERT ON CREEDS.

Founder's day was celebrated at the University of Chicago yesterday afternoon. Professors and students assembled in Kent Theater to listen to the founder's day address delivered by Dr. Andrew C. McGiffert, professor in Union Theological Seminary, New York City. So large a crowd came to hear him that many failed to gain admittance. He spoke for character as against creed.

Dr. McGiffert took for his text. "Follow Me," and spoke in part as follows:—

"'Follow me.' This is the great summons of the gospel to the twentieth century as well as to the first century. Much is said about creeds in these days. It is important to remind ourselves that not creed, but character, is the aim of Christianity.

CHRIST NOT PATTERN BUT GUIDE.

"What does it mean to follow Christ? Many now think it means to take Christ as a pattern, doing always what he would do in our place. This is not the genuine gospel idea of following Christ. Not only Paul, but Christ, declared faith to be the fundamental, all-controlling element in the Christian life. Faith means giving ourselves over in self-abandonment to be molded and controlled by him—allowing his spirit to take possession of us and transform us.

"This is genuine Christian character; to do his will not because we are commanded to do it, but because we have Christ's character. There is too much effort to copy Christ's deeds—too little effort to possess his spirit.

"There was a time when the church believed that every man not a Christian was a bad man; but that is past. Christians have grown saner and fairer. They honor virtue wherever they find it, and do not poison their moral sense and that of those about them, as they were prone to do, by throwing suspicion on the good man who is not a Christian.

BECOMING AN AGE OF DOGMA.

"I am inclined to think that the emphasis which so many are laying in these latter days upon creeds and ritual is due to the widespread loss of the old sense of the thorough difference between Christians and non-Christians. There should be some radical difference; and, not finding it so clearly as they once did in character, they are putting it in doctrine and ceremony. And this enlightened age is strangely enough becoming more and more an age of dogma and form.

"The cardinal difference between the Christian and the non-Christian is that the one follows Christ and the other does not. It is not that the one believes certain things which the other rejects and practices certain forms of worship. It is not that the one is like Christ and the other not. Conduct may be the same in both cases, but the spirit is different.

"Self-surrender involves humility. It is not hard for the weak and fallen and those who have failed in life to be humble and to yield themselves to Christ, but to the strong and courageous it is not easy. It is easy enough to condemn such a man and tell him that his virtue is a mere sham, but that is not always true. Moral strength is good in all circumstances."

ASSAILS FALSE HUMILITY.

"The Spirit of Christ makes men humble, not with the false humility which binds a man to his virtues and makes him think that he is worse than his neighbor, when perhaps he is not. There is a false humility masquerading in the guise of Christian humility which makes it necessary for a man to think himself the meanest of creatures. It is just as proper for a pure and honest man to know that he is pure and honest as for the impure and dishonest man to know that he is impure and dishonest. The Spirit of Christ makes a man humble by showing him larger opportunities. A great deal is put before him and discloses new depths and heights."—*Chicago Tribune, July 2, 1900.*

SPIRITUALISM.

F. W. (Williamsburg, Ky.): Is it true that the French astronomer Flammarion has forsaken Spiritualism? And if true, what made him renounce it?

It is true. The celebrated astronomer, the former light among the Spiritualists, today disowns their doctrines, disclaims even a book which he himself had presumably written under the guidance of Galilei, and in short declares that no living being has a right to claim having received any communication from the spirit of a deceased person. The cause of his change of opinion is this: Some time ago his master, Allan Kardec, had published a work which he modestly called "Genesis," and which the Spiritualists actually regarded as a kind of Bible of their faith. This work, he asserted, had been inspired to him by the spirit of Galilei, manifesting through a medium which was no other than M. Flammarion. A great part of "Genesis" was devoted to a description of the heavens, and among others contained also the statement that Jupiter had four satellites and Saturn eight. Now, since the the publication of "Genesis," astronomers discovered that each of these planets had a satellite more than announced in the book. M. Flammarion cannot imagine that Galilei should have committed such a big mistake, and consequently concludes that the great astronomer could not have dictated that statement. He supposes, therefore, that it was his own spirit, the "exteriorized" spirit of M. Flammarion, which only expressed the opinions held by his contemporary scientists with regard to those two planets, and which he himself had shared at the time of writing the "Genesis." M. Flammarion furthermore believes that all so-called spirit communications can be explained in the same manner. Professed spirits, for instance, have often dictated before him some poetry and music. After investigation he found that this poetry and music was always similar to that which either the medium or some of the attendants of the séance already had known, liked, or composed. From this he concludes that the spirits of the dead have nothing

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whatever to do with the phenomena attributed to them, and that these are due only to the "exteriorations" of the Spiritualists themselves. The admission of this theory destroys, of course, all the religion which the Spiritualists founded upon assumed spirit communication.—*New York Tribune.*

ETHNIC VIEW OF COLLEGE EDUCATION.

By I. W. Howerth, Professor of Political Economy in the Chicago University.

When we come to consider the increments of knowledge provided by higher education they are so numerous and important that it may seem in this respect to be completely fulfilling its function. It would be easy to name a long list of academic discoveries which have proven to be invaluable. There are two criticisms, however, which are at once suggested by an ethnic view of the subject. In the first place, knowledge is accumulated without regard to its possible social utilization. Much of it is, therefore, not appreciably dynamic. All knowledge is valuable, but all is not equally valuable. Higher education seems to proceed on the assumption that one discovery is as good as another. An illustration of what I mean may be found in the doctors' theses of our various universities. Many of them are on such subjects as the finale in Chaucer or the dative case in Sallust, which, however important from a linguistic standpoint, are not of present and pressing importance to the race. Some of them represent toilsome pursuit of insignificant bits of knowledge which, when found, are about as valuable to society as the individual acquirement of the power to balance a straw on one's nose. In the second place, higher education over emphasizes the importance of original investigation in comparison with intellectual organization and distribution. Its rewards are for the investigator. It is almost as much as a scholar's reputation is worth to undertake to popularize his knowledge. And yet the successful distributor of knowledge performs a vastly more important social service than the average original investigator. Many college and university professors hold their positions, not because they are teachers but because they have hunted down some more or less important bit of knowledge. This is why some of the worst possible teaching may be found in our universities. Some of us know by painful experience that this is true. These two defects in higher education an ethnic view will tend to remedy.

Among the progressive elements rightfully to be expected from higher education were cultured personalities specially adapted to the task of elevating the race to a higher plane of civilization. Here again much might be said in regard to what has been done. The roll of names of college men who have helped the world along is a long one. But after all it has been largely unconscious and incidental. These personalities have been developed primarily for themselves and not for the race. The spirit of higher education is still individualistic. The 150,000 young men and young women now in our higher institutions of learning are being trained not primarily for social service but for success, and if statistics show that the majority of them succeed higher education is content. But success is sometimes the opposite of social service. The fact that so many college men succeed may be a severe reflection on our colleges. It may indicate that they are merely trained to exploit their fellow-men. The race is not interested primarily in any one's success, but in the manner of his success. Does he produce heathful commodities? Does he increase wealth or illth? Does he promote life or death? Does he make the world a better place in which to live? These are the questions in which the race is interested.

The whole criticism of higher education from the ethnic point of view may be summed up in a few words. It is loosely organized from the standpoint of social economy. It is too conservative in everything but religion. It grinds out knowledge with almost contemptuous indifference to its social timeliness and use. More time is given, for instance, to the study of entomology than to the study of anthropology, to the study of bugs than to the study of men. Domestic science and sociology are of less importance than Latin and Greek. It turns out men and women with highly trained powers, but often without the spirit to use these powers in conscious service of the race. It is significant that the church is expected to provide this spirit by conversion. In evolutionary terminology the variations emphasized and produced by higher education are socially advantageous only when they happen to be so. There is too much waste. In a word, higher education acts unconsciously as an ethnic force. It is still under the sway of natural evolution. It illustrates the economy of nature and not the economy of mind.—*Chicago Tribune, July 15, 1900.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

A NOTABLE CHANGE IN THE MAGAZINE WORLD.

The Popular Science Monthly, which was established in 1872 by the Appletons and which has at present the largest circulation of any scientific journal in the world, is now being edited by Professor James McKeen Cattell, of Columbia University, and published by McClure, Phillips & Co. Professor Cattell is well known as a psychologist and as the editor of "Science."

THE WORD OF GOD.

I hear a Babel, an alarm of tongues,
And a wild whisper on the lips of Fear:
"Say, will the ancient Refuge of the Soul
Be broken down by rude irreverent hands?"

Nay, fear not, for God's truth is secure—
The Truth, the high Truth of Humanity.
It is the Light behind our broken light,
The fire whereat men warm their wintry hearts.

After the tug and roar of centuries,
The Word will still endure, immutable—
Still through the shadow of the letter shine,
As fire in ashes, as a star through cloud,
As soul behind the body. Rest in peace.

It will endure: no power can break or bind
Its inaccessible majesty and might.
It was anterior to Aldebaran;
And will endure, impeccable and strong,
And seraphs will climb onward in its light,
When Earth has faded as a whirl of smoke,
And the last sun withers in the wrinkling skies.
—*Edwin Markham.*

In an exhaustive and clearly written analysis of "Child-Study and its Relation to Education," in the August *Forum*, Prof. G. Stanley Hall, of Clarke University, makes a strong plea for paidology. He examines the objections advanced against the subjecting of children to research, and points out that if the data needed are gathered by parents as an office of love, that in paidology, as in natural science, love and research strengthen instead of interfering with each other. He cites the help which the mispronunciations of children have given to the clearer understanding of phonic laws and vowel changes, and points out various easy methods of gathering valuable data.

THEY have had a dispute in England this year in regard to the date of Easter. The astronomical full moon falls on April 15; the prayer book calendar says that if the full moon falls on Sunday, the following Sunday is Easter; so say the wiseacres, the legal Easter is April 22. But the prayer book table, distinguishing between the ecclesiastical and the real moon, puts the full moon on Saturday, the table making no pretense to astronomical exactness. Hence the perplexity of the moonstruck bankers, especially, who are in trouble to know which Monday is the legal bank holiday.—*Chicago Tribune.*

ADDRESSES.

E. Keeler, Pacific Grove, California.

E. L. Henson, care G. L. Gifford, corner South Flores and Mitchel streets, San Antonio, Texas.

Arthur Allen, No. 2615 North Market street, St. Louis, Missouri.

Frank Criley, 609 Main street, Kansas City, Missouri.

Columbus Scott, 482 Scotten Avenue, Detroit, Michigan.

Alma C. Barmore, 8 Waterloo Terrace, Toronto, Ontario.

E. J. Goodenough, Crosswell, Michigan.

F. M. Cooper, No. 847 Twenty-first Street, Rock Island, Illinois.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, JULY 25, 1900. NO. 30.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 25, 1900.

"MORMON CHURCH TO REUNITE."

We have received from two sources clippings from the Seattle, Washington, *Post Intelligencer*. It is similar to what occurred in the Chicago *Record* sometime in March last. We quote the one from the *Intelligencer* of July 5:—

MORMON CHURCH TO REUNITE.

An event of as great importance to the Saintly Mormon church as anything that has happened since the followers of Brigham Young were driven from Nauvoo to Utah, is about to take place. The church split is to be healed; the seceders are to be taken back within the fold and the parent body of the organization, so it is said, is about to absorb all the off-shoot organizations, some ten in number, that split away from the orthodox church just before the killing of Prophet Joseph Smith. In these outcasts, as they have been called for years past by the head organization in Utah, are about 30,000 souls. They are scattered in little colonies in the western states and across the line in Canada. Themselves not given to explaining the details of their creed or the troubles of the church, it is not to be wondered at that it is not generally known there is a difference between the Mormons scattered about in little groups on the western plains and the giant body that holds rule in the state of Utah. Yet it is said that hardly can it be found where any two of these scattered colonies can agree upon all points of their religion, and so they have made settlements distant from one another where they can practice and follow the dictates of their own consciences.

Some five months ago a movement was started in Utah, having as its object the cementing together of all the branches or stubs of the church. First came an order from President Snow, of the orthodox church in Utah, forbidding the practice of polygamy by any members of the church. This caught the eye of the Reorganized Church and of the sect known as the Hendrickites, the two strongest offshoots of the old church, and a correspondence ensued.

A month ago five commissioners from President Snow were appointed to visit in person the different colonies in the United States and Canada and endeavor to bring about a reconciliation. The work has progressed far enough at the present time, it is said, to warrant the assertion that a reunion will be had.

Among the five commissioners delegated to the work was Maxwell G. Boardman, of Salt Lake City, Utah, who arrived in Seattle yesterday en route to pay a visit to two colonies in British Columbia and one at Cardston, Alberta. Mr. Boardman is armed with full authority from the head of the Mormon church to settle the differences. He has been through Wyoming and Montana, where he says the branches of the Reorganized Church are ready and willing to flock back to the fold.

Mr. Boardman is a man past 60 years of age and has been a Mormon all his life. He is not a polygamist, however, he says, and never has been. Neither is he in sympathy with such practices. At the Hotel Seattle yesterday he talked freely of his mission, which he says he feels sure will be successful.

"There are nearly 30,000 seceders from the orthodox Mormon church," he said, "These are divided into many small branches, but with the exception of one sect known as the Hendrickites, all are of what is known as the Reorganized Church of the Latter Day Saints. Joseph Hendricks is the leader of what is generally considered the most important branch of the seceders, and his following is especially strong in Missouri. All branches seceded because of the revelation Joseph Smith claimed to have had, directing him to establish the practice of plural marriages.

"Five months ago President Snow, the head of the orthodox church, issued a manifesto forbidding the further practice of polygamy. The people of Utah did not take the matter very seriously, for proclamations of a similar nature have been made before. However, I wish to say that polygamy is not generally practiced in Utah. A few exceptions may be made among the older Mormons, but among the younger it has become a dead letter.

"When this manifesto reached the eyes of the Hendrickites they sent two representatives to confer with representatives of the other branches of the Reorganized Church, and the result was that commissioners were sent to Utah to confer with President Snow and the twelve apostles with a view to securing a coalition.

"The commissioners were given encouragement. They were assured that polygamy was to be permanently eliminated from the faith and that church officials would not countenance its resumption. The dissenters then asked that in case they should return to the fold they be given a representation in the apostles' quorum and the first presidency. This demand has retarded negotiations somewhat, but will eventually be settled satisfactorily.

"There are something like 350,000 Mormons, and the seceders figure that with a representation of 30,000 they should be recognized in some material way.

"This reunion has long been sought by the orthodox Mormon church. One of the main reasons, outside of a union of strength, is a little square of land owned by the Hendrickites in the town of Independence, Missouri. It fell to them when the main body of the church came West, and it is the one spot hallowed by Mormon tradition. The Mormon church of Utah is desirous of securing this tract, which can only be done by getting the Hendrickites back into the church.

"If a prophecy made by Joseph Smith is ever fulfilled a Mormon temple will be erected on this square, and around it will be built a city of Zion. The Mormon authorities in Utah are very anxious to have it for their own, and on its account will grant more to the seceders than otherwise.

"The Hendrickites are aware of this prophecy and also of the desire of the orthodox church to fulfill it, and, therefore, are prepared to make their demands. As long as they hold on to this hallowed land they have it in their power to fulfill or not fulfill the prophecy. At the present time they are too poor as an organization, to carry out the will of the prophet, even should they desire to do so, and therefore the Utah church is the only one that can do it.

"In spite of the attacks that have been made upon it, and in spite of the disfavor it has fallen into away from home, the Mormon church was never so prosperous as at the present time. The tithing system, which was allowed to lapse during the times of depression, has again been called into action, and a large amount of money is flowing into the ecclesiastical coffers.

"A new and vigorous set of men are in charge of affairs, and they are seeing to it that the people yield one tenth of all their substance to the church, with the result that prosperity is abundant. This being true, it is possible for the orthodox church to take back the seceders and fulfill the prophecy of Joseph Smith by building another city of Zion at Independence. This, I believe, will all eventually be done, and during its progress the Mormon church will continue to grow. It will never be a political body, and was not during the Roberts campaign. It is for a Mormon first, of course, but that man must be worthy."

Mr. Boardman expects to complete his work by August 1, by which time he says the other commissioners will be through, when all will report to President Snow, and in all probability a proclamation to a united Mormon church will be issued shortly thereafter.

Anyone acquainted with the underhand methods pursued by the Utah church to get before the world false impressions which are intended to place that church in a favorable light could readily guess the source of the *Intelligencer's* information, even if the reporter had not said that it came from a "commissioner" from the Utah faction. The article abounds in misrepresentations and false statements. We will notice a few briefly.

In speaking of the "offshoots" of the "orthodox" church, the article says there were "some ten in number, that split away from the orthodox church just before the killing of Prophet Joseph Smith." Here history has been misrepresented. The "factions" did not come into existence until after the death of Joseph Smith. When Joseph Smith was killed the church was intact. The factions were created by influential men rebelling against the usurpation of power by Young. Strang, Hedrick, Rigdon, William Smith, and others, refused to follow Brigham Young, and each had followers. Every one of those men were staunch supporters of Joseph Smith the Prophet when he was at the head of the church, and factions came into existence because Young and his adherents corrupted the doctrines and practices of the church. And for this "commissioner" from Utah to represent to the reporter of the *Intelligencer* that the splits occurred before the death of Joseph Smith is but in harmony with the underhanded methods of the Utah church to represent to the world that

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the Utah faction is the "orthodox" church.

Not content with such distortion of the facts of history we are next presented with another misrepresentation when the article states that the scattered factions are not given to explaining the "details of their creed or the troubles of the church." In this way is it accounted for that the fact is not well known that there is a difference between the other factions and that of the Utah church. The untruthfulness of this will be seen, when it is known that since 1860 there has been a paper published, one of the main objects of which has been to offset the pernicious doctrines presented by the church in Utah as religious principles. That paper is the official organ of the Reorganized Church, the HERALD. The elders of the Reorganized Church have for years tried to get the elders of the Utah church to debate in public the differences existing between them. Until recently they have been unsuccessful, the Utah people absolutely refusing to meet us. We have nothing to conceal, they have. That is why they will not meet our men.

We are told that when President Snow abolished (?) the practice of polygamy that "correspondence ensued" between the Utah church and the Reorganized Church and the Hedrickites looking to a union. We cannot say whether the Hedrickites did or not; but as for the Reorganized Church, we can say that we have had no correspondence whatever on the question with the Utah people. And we can say farther that polygamy is not the only issue between the Reorganization and the Utah people. We do not believe that polygamy is a dead issue; for, from statements made by their elders and in their official organs, we are of the opinion that the doctrine is held to yet, though not openly, as a sacred institution. If it were abolished, forever abolished, the differences between that church and this would be far from settled. The Utah church has taught and does yet teach many things other than polygamy which we believe to be diametrically opposed to the teachings of the Bible or of Joseph Smith. Polygamy is one of the issues, but not the only one contested by the Utah people and us.

Joseph Hendricks, we are told, is the leader of the strongest branch of seceders. That's a new one on us. We never heard of the man.

"All branches seceded," we are told, "because of the revelation Joseph Smith claimed to have had, directing him to establish the practice of plural marriages." That's exactly one of the points our elders have been anxious to debate publicly with the polygamists. The elders of the Reorganization are confident they can show that Joseph Smith never claimed to have had such a revelation, that the "claim" was made first about eight years after Joseph Smith was killed at Carthage. If Joseph Smith ever went on record on the question of polygamy, it was in opposition to the condemnable practice. He did condemn it in unmistakable language.

As to the statement that the Hendrickites (Hedrickites) "sent two representatives to confer with representatives of the other branches of the Reorganized Church," with the result that commissioners were sent to Utah to confer with the authorities there we will say this: The Hedrickites did send representatives to us, and they also sent representatives to Utah. The Reorganization, however, conferred only with the Hedrickites. This church *sent no commissioners to Utah with a view to securing a coalition.* We have sent elders to Utah, but they have gone as missionaries with the object of converting those people by preaching to them, not to negotiate terms of coalition.

Now as for the numbers of the Reorganized Church. The article says there are in the aggregate outside the Utah church 30,000; but the Reorganized Church alone numbers about 44,000 actual members. The Recorder's books showed last March an actual membership of 43,824, as shown by his report to conference in April. Thus one can easily figure that by the most conservative estimates the Reorganization wields an influence among not less than 100,000 people, and we believe that such estimate is more conservative than that which places the numbers of the Utah church above 200,000.

We have touched but a few of the misrepresentations of the article in the *Intelligencer*. There are many others which we will not take the space to answer. We have presumed that the *Intelligencer* was misinformed by the wily commissioner from Utah; but does it care to make matters right by presenting to its readers the true situation?

PRESIDENT SMITH IN DETROIT.

President Joseph Smith has been quite well received by the press of Detroit. In the Detroit *Evening News*, for July 14, is printed an "interview," which quite fairly represents him in his views. It also contains a fairly representative cut of President Smith. The *News* says in part:—

"We are known as Josephites, while the people of Utah are called Brighamites," Elder Joseph Smith, president of the Reorganized Church of Latter Day Saints, told the *News*. He is in Detroit to proselyte for his church, and says the Latter Day Saints are the descendants of the original church. "We differ from the Mormons in that we do not believe in polygamy," he explained to a *News* reporter. "In the doctrine of covenants it states: 'We declare that we believe that one man should have one wife, and one woman but one husband.' This was the original Mormon belief, and was accepted by all until August 29, 1852, when Brigham Young declared for polygamy. The first sermon was preached in its favor the same day by Orson Pratt. None of my family accepted this teaching, and I soon began to work as a missionary against the spread of the obnoxious creed.

"I was born at Kirtland, Ohio, November 6, 1832. My family moved to Illinois in 1839. I was educated in the public schools. In 1844 my father, the originator of the Mormon faith, was killed. A press was destroyed at Nauvoo, and father with sixteen others were arrested for riot. They obtained bail, but were soon after arrested for treason. They were confined in the Carthage jail. Before being tried a mob assembled, and both Joseph Smith and his brother were shot. When I came of age I took up the crusade against polygamy. My followers then numbered 300. Now there are 50,000 baptized believers. I live at Lamoni, Iowa, where I have been editor of the *Saints' Herald* for 30 years. I have been to Utah four times as a missionary against polygamy."

SCHWEINFURTH HAS RECANTED.

George Jacob Schweinfurth, the Rockford Messiah, has concluded that he was a much deluded man, and has turned squarely about on many of the doctrines advocated by him, and is now a disciple of Mrs. Eddy. His "heaven" he has abandoned, and his community will follow him into Christian Science. In telling why he left the "church triumphant," he says, as reported by the *Chicago Tribune*:—

I am naturally a man of revolutionary ideas, especially as to social and commercial questions. I believe in the order that existed in the early Christian church—they had all things in common. I do not believe the Holy Ghost made a mistake. Worldly minded men cannot conceive such a condition as Jesus and the apostles sought and found. Whereas I lacked respect in a great degree for the social institution of marriage, I came to view it in a different light and regard marriage as the most nearly heavenly thing on earth. As to the question of community of goods, that is something that will have to be worked out by society. It is a state where selfishness is at the lowest possible ebb. It seems the highest possible attainment of the spirit of altruism. To insist on such a spirit now would shut one out from the world at large and minimize one's usefulness.

I never have claimed to be the Messiah. My people have had a way of speaking of me in that sense, but I never have claimed it or taught it, except in the sense that it is given to all men to be divine. Our plan was that of the early Christian church—of having all things in common.

Although we were a large household, we had few incidents to mar the general happiness. I changed my ideas because I saw that the animosity of the community towards what was wrongly considered our standard of conduct brought many painful experiences. It is easier to be wrong than right.

This is a day of "Messiahs." Many come forth claiming to be Christ or some of his angels, as Gabriel, etc. Usually their influence is not extended; but in the case of the "Rockford Messiah," the influence wielded by him was quite powerful to an extent. He held his followers with peculiar force.

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So great is his influence among them that they have swallowed their pride and have followed him into a new religion. Those people cannot but feel wounded and ashamed to think how they have been deluded in paying divine homage to a man, one who now claims to be a man of "revolutionary ideas." They have quite unitedly admitted their error, yet their confidence in the man is such that they follow him even now.

It is well that the Bible has told us so plainly how the Savior will appear at his second coming, else we might be deceived by some of the pretenders. Well grounded Bible believers, however, are not usually imposed upon.

It is easy for us to see by such as the Schweinfurth movement, how easy it is for people to be deluded. It also aids to appreciate somewhat the position of the Jews in rejecting the Christ. They believed him an impostor, as we believe and know Schweinfurth and others are who claim now to be Christ. We can better realize, too, by these incidents how beautiful was the faith of those who through the garb of humanity perceived the divine in the Savior of man, who came as did other men.

These instances of the pretenders bring the matter right home, and we grasp material facts. In thinking back into the past the happenings and things of those old times become somewhat ethereal in our minds, and we think of Christ as a divine and all powerful being, one who unfailingly bore the impress and face of undeniable divinity. We are inclined to forget that he was a man like as are we, and we wonder why it took faith and a revelation from above to ground those of his time in the belief that he was Christ. Then we are reminded of his human garb, his flesh, even his temptations, and understand why many thought him an impostor while few saw his divinity. Being of the flesh and subject to human conditions, it indeed took a faith strengthened from above to recognize his heavenly attributes and mission. It enhances the beauty of the faith of the old time saints to thus see it, and our own faith is at the same time increased and our hopes strengthened. Surely he guards his people and will come to them soon.

EXTRACTS FROM LETTERS.

President Joseph Smith, under date of July 16, writes from Detroit, Mich., as follows:—

The papers of the city forecasted my probable course as a preacher and *divined* that I would measure some of the differences between our Utah friends and ourselves as churches. So, my work being cut out for me, at 10:30 yesterday morning I proceeded to show our attitude toward the church in Utah, by presenting our reasons for holding to monogamous marriages rather than to plural. There were six Utah elders including Wood, Adams, Condie, and Dotson, in line to hear me. I felt well, had excellent liberty, and my effort was well received. How received by the Utah contingent, I do not know.

I spoke again in the evening to a house full. Among the auditors was Prof. McChesney, professor of languages in one of the leading universities of the state, now retired from active teaching. He was passing, dropped in, became interested, and stayed to hear. I was introduced to him at the close. He stated he would attend tonight.

It was very warm all day. The hall was crowded.

Under date of July 4, Bro. A. N. Bishop writes from Cardiff, Wales, as follows:—

We have had large congregations listening to us on the highways with good attention. We have sown the seed, and leave the result with our heavenly Father. I hope in due season we may reap. What I need very badly is a good supply of tracts on "The First Principles of the Gospel," to give to the multitudes on the street. Is it possible to get a supply? I believe there may be some people in the church in America from Wales who, in their love for the land of their birth, will be willing to send me a good supply for the summer months. It is rather hard to reach the people, and the only successful way is by out-door preaching; and if we had a good supply of church literature to distribute freely among the people it might bear some precious fruit.

On July 16, Bro. C. J. Hunt writes from Deloit, Iowa:—

I have been cheered and blessed in my labors as bishop. As a general rule I find the Saints prospering and feeling hopeful in the Master's cause. Letters of substantial worth and abiding faith and confidence in the final triumph of the great latter-day work reach me from many points of the district.

Bro. E. L. Henson writes from San Antonio, Texas, July 15, as follows:—

On July 5, bade farewell to loved ones, and with a sad heart left for my mission field, southwestern Texas. Though sad to leave loved ones, yet I was glad that we could make the sacrifice of separation for the gospel's sake. I met Bro. Sheppard on the train, and we had a pleasant journey to Ft. Worth, where we arrived about five p. m. We met Sr. Jenny McFarland, and could not resist her pressing invitation to supper. Met Bro. McFarland, of St. Louis, and spent the evening pleasantly with him. In the evening we left for Coldwater, Texas, near where the Texas Central district conference convened next day. On the tenth went to San Antonio, where I met Bro. I. P. Baggerly. Rain has hindered our meetings, but we will labor together in this mission, and desire the co-operation of the Saints and friends, that the work may prosper.

Elder H. E. Moler writes from Pecatonica, Ill., July 18:—

Bro. A. J. Keck and myself are at this point engaged in tent work, and are having fair interest. We will continue as long as the prospect is encouraging. The rains have hindered us some.

EDITORIAL ITEMS.

We wish to call the attention of the readers of the HERALD to Bro. Kelley's article in this issue on "Clark Braden's Indorsements." He shows up the weakness of Mr. Braden's position, in strong language. Bro. White also has something to say on the question in his letter.

A clipping from the Beardstown, Ill., *Illinoian Star*, sent us by Elder I. N. White, indicates that he has succeeded in announcing his lectures and sermons in the daily edition of that paper. It also indicates he is "at work."

In the letter columns, our readers will see a letter from J. W. Whitley, who says he has looked in vain for an elder to come his way. He thinks there is a good place for an opening where he lives. Elders in that field, please take note.

We have received a marked copy of the *Vincennes* (Ind.) *Commercial*, for July 13, in which is the notice of Bro. M. Ulmer, who has started a free reading room in that city, wherein he has some of the standard church literature. He is to be highly commended for his enterprise and zeal, and any who have good literature to spare might help him out some. No doubt he will be pleased to receive anything in the line of church literature. As a reason for establishing the reading room, the notice says: "Our aim is the betterment of man and to advance the Christian religion to help to point to the Lamb of God. All those who are seeking salvation to their soul are invited to come, the ministers as well as all others."

The *Chautauquan* for July is full of good things; but one article especially was of more interest to us than the others. It was "The Story of the Little Bighorn." It is a description of Custer's last fight, and was written by a full-blooded Sioux Indian.

By a clipping sent us, taken from the Boonville *Advertiser*, we notice that Bro. J. A. Tanner has gone into print in that paper to refute the statements that the "Latter Day Saints are a branch of the Mormons and they have discarded polygamy." He gives the readers of the *Advertiser* plainly to understand that we are in the direct line of succession, and gives a brief but concise history of the church and points out some of the difference between us and the Utah Mormons.

THE August issue of the *Arena*, which is now published in New York and edited by N. O. Fanning and John Emery McLean, contains an article on "Cromwell and Chamberlain." by the Rev. Geo. Walters. "The Fallible Physician," by W. T. Larned, and "New England Girl Graduates," by M. E. Blood, are also prominent features. Among the other articles are: "Failures in English Temperance Reform," by James Dowman; "Natural Selection, Competition, and Socialism," by Herman Whitaker; "Early Retirement from Business," by Townsend Cushman; "The American Psychic Atmosphere," by Charles Johnston, M.R.A.S; "Some Antiquity in America," by Frances Hart; "The Expansion of Farm Life," by K. L. Butterfield; "The Inner Life of the Settlement," by May Brown Loomis; "Women as School Officers," by Duane Mowry, LL.B., and "Sex in Education," by A. L. Mearkle. Price 25 cents. The Arena Company, New York.

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Original Articles.

CLARK BRADEN'S INDORSEMENTS.

If there was before any doubt on the part of the readers of the *Herald* as to the Rev. Clark Braden receiving the indorsement of his people as asked by Elder I. N. White of the Reorganized Church, certainly such must be dispelled by glancing over the attempt of Mr. Braden to meet Mr. White's demand as shown in Mr. Braden's circular of himself now upon our table. In this circular is found the opinion of Mr. Braden of himself to be that he is a very great man and a wonderful debater, sound in Christain doctrine and honorable in his methods; but the difficulty seems to be in getting anybody else to say so.

Elder White, who has held several debates with Clark Braden and learned at the conclusion of these debates that the Christian (or Campbellite) people whom Mr. Braden claimed to represent, were in the habit of turning around at close of the debate and saying that Braden was not sound in the faith in their church anyway, and that they were not responsible for what he taught, last January made an attempt to stop this child's play work, and demanded that before he could recognize Mr. Braden further as a proper opponent, that he present an indorsement from the accredited representatives of his own church as follows: "1. That he [Braden] is sound in the faith as they hold and teach it. 2. That he is a Christian gentleman to an opponent." Had not Mr. Braden attempted to comply with this demand, the claim might have been made with some show of propriety that White did not care to debate, and therefore made this demand. But Elder White seems to have measured his man to exactness. Of all the attempted efforts at indorsement published by Mr. Braden, not one states that he is sound in the faith as that church holds and teaches it; or that he is a Christian gentleman to an opponent. If Mr. Braden undertook to comply with the demand of Elder White, why this failure, if he is sound in the faith as the Christians (Campbellites) hold and teach it, and is a Christian gentleman to an opponent? It is entirely too weak for the editor of the *Christian Evangelist*, as Mr. Braden represents him, to say: "There is no doubt but that the church to which he belongs would give him a certificate of Christian character as good as any Mormon elder or representative Mormon could secure." Well, if they would do so, why don't they do it, Mr. Editor of the *Evangelist*, and end the matter. A certificate of Christian character would require him to be "sound in the faith as you represent it," and that is what Elder White asks for. Nor is it sufficient to indorse your man, Braden, "As a proper representative of the Disciples of Christ in such discussions." The question is, Can you indorse him as a Christian gentleman to an opponent, and sound in the faith as your church holds and teaches it. The fact that Elder White stands ready to meet your man anywhere and everywhere on fair propositions if you will make the indorsement is sufficient on his part. Why should Elder White discuss with Mr. Braden, or anybody else, if such are not sound in the faith they represent. Mr. White as a professed representative of the Christian faith as it is in the Bible, cannot afford to require less than he has. Indorse your man if he is your representative; if he is not, say so. E. L. KELLEY.

PARADISE: WHERE IS IT?

Where is heaven, who can tell it?
Answer, ye who only know;
Where abides the Holy Spirit,
Where the Christian graces grow.

The foregoing verse from the Saints' Harp speaks only of conditions, not of location. The writer of this brief article has frequently been requested to write for publication his understanding of the Bible concerning the location of paradise, and as many times promised to do so, but has never before even tried to make the promise good. He wishes at the outset to confess to a sense of neglect of duty in this regard.

There may be, however, one or more good reasons for such delay. One at least is, that while there are differences of opinion on this and a few other topics properly belonging to the study of God's word, particularly that portion setting forth the happy conditions consequent upon acceptance of, and obedience to, the terms of reconciliation between God and man, as well as those of unhappiness, as the penalty for disregarding them, and one ventures to write his views, as gathered from the word, he is sure to run counter to those of some one else, predicated upon the same divine word, who feels that justice to these, and the common welfare, demand the presentation of the other side, that the correct conclusion may be drawn, and "the unity of the faith" be secured. Controversy follows, which is of necessity unpleasant to the editorial staff and many readers as well; when, after all, each writer holds to his former views, and many of the readers are as unsettled as ever. And yet, we expect the advocates of any religious belief which does not agree with ours to "reason together" with us, hoping they will certainly see that we have the truth, and willingly accept it. Then why not reason together among ourselves? Perchance we may "see eye to eye."

The other reason is, that so far from desiring notoriety is the writer of this brief article, that he has more than once resolved to let his promise go by default, and take the consequences, and has there let it rest, till another sermon on the subject has called forth new resolve, and upon repeated request, repeated the promise to write. As often have the promptings of the Spirit been felt, to write, and as many times quenched. After some years of such procrastination we humbly make the attempt. Not courting controversy, nor seeking notoriety, but subject (as all writings are) to criticism, and willing to surrender erroneous views for correct ones.

While at the late General Conference, in conversation with a fellow-servant, we expressed a desire that such instruction could be received, by consultation or otherwise, as would enable all to "speak the same things" on, Where is paradise? Which day of the week was the crucifixion? When was the mission of Christ to hades? and a few other such questions differently answered by different ones. The other replied, "There is no importance attaching to those things. What we want is light on consecration, the gathering, and the redemption of Zion. Something relating to what we have to do." While the church is a solid unit on "what we must do to be saved," so far as "the principles of the doctrine of Christ" are concerned, the organic structure of the church, the spiritual gifts, etc., it seems to us that while one holds that paradise is "the third heaven" (2 Cor. 12:1-4), and another that it cannot be, because Jesus said to Mary, "Touch me not, for I have not yet ascended," etc.; while one regards the scripture to warrant the conclusion that when Jesus said, "Into thy hands I commend my spirit," he descended to paradise with the repentant thief, rather than ascended to the "third heaven," "paradise;" and another recognizes the language of Jesus to Mary as speaking of his bodily ascension, after his resurrection, thus not conflicting with his statement to the thief, which is also the view set forth in "What is Man?" by Bro. J. R. Lambert, it may well be said of us, that we are no more in the unity of the faith than other Christian people; that we are not all speaking the same things. Some good brother will say, "Let those things alone; do not talk of them; they are of no import."

Let us see: As many as fifteen years ago the writer was assisting a brother, who, while pressing the necessity of baptism, resorted to the center of the earth theory for the

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location of paradise, in order to reconcile Jesus' words to the thief with those to Nicodemus in John 3:5, and then turned to the writer, and said to the audience, "Bro. Thomas will tell you that that thief was a baptized follower of Christ." What was to be done? To keep silence, would be to surrender honest convictions. To reply in the gentlest manner, would be to leave the hearers (mostly of the world) to say, "Dissension." And yet these things of no importance?

It may be said that was so long ago that it does not need any attention now. Twice since have we listened to a discourse, on district conference occasions, when the speakers located paradise in the heart of the earth, next door to hell, in order to excuse Jesus from taking the thief to heaven without baptism; also to make possible the conversation recorded in Luke 16 as having taken place between Abraham and the rich man, as well as to reconcile his words to Mary; and what is still more, not to allow his call at paradise to interfere with his three days' mission to hades. On these occasions, silence was wisdom, nor yet would it be permissible to make use of any subsequent opportunity to publicly antagonize these brethren, which was never done. Neither is this brief writing for the sake of contention. We only ask the privilege to give a few reasons why the position of paradise adjacent to hell, to harmonize all these passages of scripture, is not necessary. The one concerning Jesus' words to Mary is already given. In "What is Man?" (not having one at hand we cannot give page) Bro. Lambert sets forth the thought, that Christ took the thief (both in spirit, the bodies left hanging on the crosses) to paradise (up, not down, 2 Cor. 12:2-4), left him there, "received his divinely appointed mission to hades," and quickly descended to the heart of the earth, and began his work in the prison house. It may be urged that even this would require time enough to destroy the truth of—

Three days and three nights in the heart of the earth.

Acts 8 declares that after the baptism of the eunuch,—

The Spirit caught away Philip, and he was found at Azotus.

I wonder how long time the Spirit required for this transportation of Philip, and how much might the velocity be accelerated when both were spirit entities. It is much easier to comprehend such a possibility than to reconcile Christ being three days and three nights in the earth (Matt. 12:40) with the popular mistake that Jesus was crucified on Friday, expiring at three p. m., and rising early on the first day of the week.

Some one will say, Bro. O. B., you'd better go slow, for those in high authority, as well as all history, are against you on the day of the crucifixion. That doesn't matter so long as we have the New Testament story and the President of the church behind us. We were in the Herald Office one morning after a General Conference a few years ago, a number having gathered in, when Bro. Joseph came in. Some one asked him, "On which day of the week was Jesus crucified?" He replied, "Evidently on Thursday," as he passed through without stopping. We have also been asked to write up the evidences on this subject, and partially consented, though with no positive promise. We would not have alluded to it at all in this, only that it incidentally came in as bearing on the subject under consideration.

Only one thought more, relative to the conversation between Abraham and the rich man. We plainly lay down the proposition that distance is no barrier to spirit communication. Take the claims of Christian Science, for example. We hope none will judge us as heterodox for admitting that instances of visible healing do occur by the power of mind over body, and possibly the agency of one mind over another may be first employed in this theory. Nor can we accuse the advocates of this system of falsifying when they declare that the healing influence of the mind of the science healer in Chicago, is simultaneously felt by the patient in California. If such a possibility exists among minds dwelling in the flesh, how much easier to comprehend and believe the account of the conversation between Abraham and the rich man, though as distant as is heaven from hell. If any reader doubts the reasonableness of this last thought, please read Bro. D. R. Baldwin's article on telepathy in *Herald* for June 13. Paul says in Philippians 1:23,—

Having a desire to depart and to be with Christ; which is far better.

To be with Christ is to be in paradise. (See Luke 23:43.) Second Corinthians 12:2-4 makes the third heaven and paradise the same place, and Revelation 19:1 makes heaven the place where John heard much people saying,—

Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God.

Having answered all the reasons given for believing paradise to be in the earth, more scripture is unnecessary. While our individual belief on these abstract subjects does not in the least affect our salvation upon the terms of the gospel, this one thing does follow as an injury to the work on account of expressed difference of opinion. It gives the world, Christian and unchristian, a chance to say the same thing of us that was expressed by the representatives of what we are pleased to call heathen religions, at the world's congress in 1893:—

Christians of America, agree among yourselves, and then come over and convert us heathens.

Jesus said,—

Father, . . . I pray not for the world, but for them which thou hast given me . . . out of the world, that they all may be one, as thou, Father, art in me, and I in thee.

But you say, "These are non-essential." Baptism is considered a non-essential by nearly all the Christian world. We must be one as God and Christ are one. Who ever read of the Father and the Son disagreeing on nonessentials? In bonds,

O. B. THOMAS.

THE ROCK.

In the *Saints' Herald* of June 13, I find an article under the above caption. One reason why I presume to notice this, in this manner, is because in times past I have read in the *Herald* at least two articles bearing upon the same subject, which ran in the same strain. The subject matter of our theme — "the rock" — is one that should not be lightly handled, because our eternal salvation depends entirely upon our feet being firmly placed upon the rock, upon which Jesus himself built He most assuredly did not build upon himself, further than the position he occupied as the chief corner stone of the foundation of the church he built.

The chief cause for this writing is based upon the fact that in the articles above referred to, the eternal Father appears to get no credit for anything farther than his revealment to Peter "the divinity of Jesus Christ." This was one of the objects Jesus had in view upon the minds of his apostles with whom he held this conversation, as shown by his closing request. But it was not the only one, which may clearly be observed by reading and noting the full expression of the language used; and to my mind it does not need any deep grammatical construction, from the fact that the minds of those he was speaking to were looked upon as the most ignorant class of the Jewish nation. The other impression Jesus wished to and did eventually make was, that the church he was about to build would be built by him in full accord with the revealed will of his Father unto him; and I am somewhat surprised at the manner in which those are spoken of who dare believe that the revealed will of God the Father is the rock upon which Jesus the Christ built his church, and that he, Jesus, as the divine builder, was the chief corner stone in the formative structure of that church.

Jesus was not the rock spoken of in the answer to Peter, upon which that structure was built. Jesus never made such a claim, neither did his apostles, who received their instruc-

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tions from him; nor did the Apostle Paul, who was as one born out of due time. The Apostle Paul's language is this:—

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.—Eph. 2: 20, 21, I. T.

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

Jesus said, "Upon this rock I will build my church," and he became the chief corner stone in the foundation of that building. What is a foundation? The basis or lower part of an edifice. This is the primal meaning. Jesus was going to build a church. The basis or foundation of this church was eternal principles. The first basic principle, or in other words the first course in this foundation, is faith in our Lord Jesus Christ. (Acts 16: 31.) And this first course in the foundation is one solid stone, extending beneath all the walls and corners of the building to be erected, thus becoming in fact the chief corner stone. The remainder of this foundation is composed, in the several courses, of the principles of repentance from dead works, of baptism in water for the remission of sins, of the laying on of hands for the reception of the Holy Ghost, of the resurrection of the dead, and of the eternal judgment (Heb. 6: 1, 2), six fundamental principles or courses in this foundation.

This foundation was laid upon a rock, which cannot be shaken. The revealed will of God, the great architect of this building, in whom we must place implicit faith, for "without faith it is impossible to please him" (Heb. 11: 6) who revealed his will to his first begotten Son who became the great builder of this church. The above described foundation built upon this rock became the foundation of the apostles and prophets.

We are given to understand by the revelations of God, given to us, that away back in the eternities, when the formation of this earth was projected and its purposes formulated in the mind of God as a residence for man, in the council that was called, Jesus, "the brightest and best of the sons of the morning," was chosen to become the great builder, supervisor, and finisher of the firmament, as we now observe it, and of the earth in all of its past and present beauties, and eventually to bring the whole up to that perfection that it shall be in that finished condition, suitable to present to his Father, the great Architect. Jesus then will have finished the work he had been given to do, and all this for the benefit of man and the glory of God. Speaking of this Son of God, I read:—

All things were made by him, and without him was not anything made which was made.—John 1: 3, I. T.

During all the formative part of this work, and indeed until the time appointed for his coming to this earth to perform the work which would become necessary for the redemption of mankind from the effects of the fall of Adam, he, Jesus, had had the companionship and counsel of his heavenly Father. The question then naturally arises, when Jesus came to earth for the purpose of redeeming man from the effects of the fall, and also to establish a plan by which mankind might by obedience to the requirements of that plan be brought back to the presence of and an eternal inheritance with God, did Jesus do all that he done here entirely upon his own volition, based upon his remembrance of that which he had learned before? The answer comes through the voice of prophecy, the history of events as they transpired and his own word, he did not. God, speaking of the coming of Jesus to Moses, said:—

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.—Deut. 18: 18, I. T.

When Jesus began to be about thirty years of age, and had passed through the door into the sheepfold,—

Then Jesus was led up of the Spirit, into the wilderness, to be with God. And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil.—Matt. 4: 1, 2, I. T.

And Satan found himself completely nonplussed.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John 3: 3, I. T.

We discover that Jesus held communion with God for forty days and forty nights. In this time we have a right to presume he had received his instruction in regard to his mission here and its final outcome, as may be discovered from his teachings to his disciples and others,—

For I can of mine own self do nothing; because I seek not mine own will, but the will of the Father who hath sent me.—John 5: 31, I. T.

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6: 38.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7: 16–18.

And the Father himself who sent me, hath borne witness of me.—John 5: 38.

Then said Jesus unto them, When ye have lifted up the Son of Man then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.—John 8: 28, 29, I. T.

Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.—John 14: 28, I. T.

These are the words of Jesus the Christ, as given us by John the beloved disciple, and there is no evidence in them that he was the original of anything he either said or done; but gave all the glory to his Father, God. All power has been given to Jesus by the Father, that he may accomplish all that his Father gave him to do.

For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and all things are put under, he is excepted of the Father who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15: 25–28, I. T.

It would be superfluous for me to follow the writers farther, merely for the sake of argument, because the revealed will and purposes of God are firm, and steadfast as the rock of ages, and never can be thwarted nor set aside; but will be accomplished in his own due time, and the gates of hell shall not prevail against it.

WILLIAM HAWKINS.

VORIS, Missouri.

THE COLLEGE.

While my anxiety is not in the least abated concerning the liquidation of the college debt, as well as the needed increase of patronage which would put it in a situation to be self-sustaining, or more nearly so, I must confess that so far as the little I had hoped to do in the way of getting $25 subscriptions, or even less, my courage is waning. I have as yet met with so few who are in a financial condition to help, and still fewer (among the able ones) who are in sympathy with it, I am fearful that the report which I shall be able to make will do little toward lifting the burden.

It is strange to me that those who profess so great love for the work of the Lord in these latter days would rather see the college fail, after the outlay that has already been made, allowing what has been paid and done to be a total waste, or loss, than to make an effort to assist in something they have not approved.

I have met but one young man who intends to take a college course since the conference. I solicited his patronage, not only for the sake of strengthening the college so far as the patronage of one would go, but gave as still more considerate reasons, the great benefits to be derived for this life, as well as for eternity, from the most excellent religious privileges and spiritual influence found in La-

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moni. While this young brother expressed a ready willingness to consider this opportunity while making choice of a place to complete his already well begun education, the decision would very naturally and properly, too, rest with his father, who, though a warm friend and helper of the church work, is not himself a member. I felt it wiser to leave the suggestion for the brother himself to present to his father. So can only hope for the best.

I have yet only one $12.50 subscription on my paper. Of course I shall keep trying. It is possible better success may attend before the year ending March 1, 1901, shall roll around. Shall send in the very small personal donation promised soon as possible. I can, further, only pray our heavenly Father to move upon the hearts of his people to awake to a sense of their whole duty.

It is with this as with the "redemption of Zion." While many would like to see the work accomplished, and are praying for it, and expect to be there, few seem to realize the portion of the work that rests upon *them*. Nor is this to be so much wondered at, when we behold the lamentable lethargy in the church. So many are passive members only, not seeming to think that anything is required of them as workers in the kingdom of God. Content with having obeyed the gospel. Safe within the fold, with nothing to do. In 1 Corinthians 3: 8–15, we learn that "every man shall receive his own reward according to his own labor," and that there is such a thing as mere salvation in the great day of final accounts without any reward. "But he himself shall be saved so as by fire."

I know that many feel that they took no part in the voice of the church in General Conference, by which the building of the college was provided for, and hence nothing should be expected of them toward sustaining it. While, in a sense, this may be strictly true, they seem to forget that their allegiance to God, and consequent affiliation to the church, places them under any obligation. They seem to forget that the precious promise of the Savior, that the giver of a cup of cold water in the name of a disciple, should be rewarded, covers also the ground of reward for every gift to the cause of Christ and the interest of humanity. They seem to forget that their reward will be according to the work done, both in kind and amount. Instead of thinking, "How much can I do?" the inquiry seems to be, "How little may I do?" Actions speak louder than words.

Again, many of us seem to think that it is not required of us to give more than that we can conveniently spare after our own wants are all supplied. In Psalms 50:5, we read: "Gather my saints together unto me: those who have made a covenant with me by sacrifice." If we make no sacrifice, will we be gathered? No wonder the Savior represented the "kingdom of heaven," (not the world,) as "five wise and five foolish." I wonder sometimes if those whose generous hearts so abundantly give, not only to church work, but to suffering humanity, not knowing the truth, will not finally receive a greater reward than the children of the kingdom, who are making no sacrifice.

O that God would send the convincing power of the Holy Spirit into the heart of every one of his Saints, until there shall not be one who does not realize the responsibility resting upon him.

O. B. THOMAS.

RADCLIFF, O., July 14.

Letter Department.

POND CREEK, Okla., July 12.

Editors Herald:—We closed our tent meetings at Morrison, Oklahoma, fore part of June, and through the kindness of Bro. S. T. Button moved to Blackwell, where a pressing invitation had been extended for more than a year by Brn. W. H. Bivens and W. D. Mc Knight. Five were baptized at Morrison.

A two week's stay in Blackwell resulted in one baptism, Mrs. Grace Taylor, Shawnee, Oklahoma, an excellent lady, and one whom we believe will be useful to the cause. Others there are "not far from the kingdom."

A liberal advertising by Bro. McKnight placed our position before many. The epitome appeared in each issue of the *Daily Spoon* for one week. It was in one of the weeklies besides other items of favorable mention. Bro. and Sr. A. F. Lambert added to the comfort of our stay by their characteristic hospitality.

While there had the pleasure of meeting Bro. E. L. Baskett and family, formerly of Knob Noster, Missouri, but now of Nardin, Oklahoma. Found them firm in the faith, and zealous for the spread of the gospel. He had secured the Christian church for a series of meetings, but a revival by the M. Es. necessitated a postponement till after our reunion in August.

We removed to Pond Creek, June 27. Brn. Case and Aylor had held a meeting in the country near here, baptizing four. Brn. Andrew Crofford, A. E. Shaw, and Jos. Cooper live near here, and Bro. Shaw had made a good impression for the work by replying to an attack on the faith made by Rev. Monday of the Campbellite Church. Bro. Shaw made a good defense of the faith, and offered to furnish a man to discuss, but the Reverend gentleman refused.

Brn. Case and Aylor went west into Dewey county, leaving Bro. R. W. Davis and writer with tent, we were joined later by Bro. S. S. Smith.

The ministers of Pond Creek made a house to house canvas, telling the people to stay away from our meetings. It was very effectual, but we repaired to the street and told the story there. Had good hearing. Rev. Mr. Laird of the M. E. Church pitched into us, and went away, no doubt, convinced that controversy don't pay. He was so offensive in his methods that the police invited him to hush. As a result of the skirmish the Christian minister told his congregation we routed the M. E. Reverend, and said, "Those boys are on to their job." Our first street preaching, but we enjoyed it, and feel well in the conflict.

We moved the tent on the 7th five miles southeast, near Bro. Shaw's, where we are having small but interested congregations.

Our hearts were made sad indeed, Friday the 6th, when we received a telegram calling us to Kingfisher to preach the funeral of our beloved and faithful brother, Elder Stephen Butler. With the death of Bro. Butler the church loses one of its most faithful, devoted members. Nowhere will this loss be more keenly felt than in Oklahoma. When there was means needed to sustain the work, Bro. Butler was the first to come to the relief. When there must be some one to take the elders to the extreme east or west of the Territory, Bro. Butler was ready with horse and buggy to respond to the demand, in cold or heat. When there was some one needed to fill an appointment, far or near, Bro. Butler was ready to go. For months he kept up a regular appointment twenty miles from home. Bro. J. R. Lambert opened the work fifteen miles southeast in '93, baptizing a few; and from that time till his death, he missed but few times filling his appointment there the first Sunday in each month. He filled his regular appointment just five days before his death, preaching from 1 Thessalonians 4: 13–18, his favorite theme. Death came unexpectedly. He was well and cheerful till one p. m., July 6, when he complained of a pain in his stomach and laid down on the sofa. A physician was summoned, kind hands did all in their power, but the messenger had come to bear his noble spirit away. He passed peacefully away at 1: 30 p. m.

Don't forget time and place of our reunion, four miles east, two and one half south of Hennessy, Oklahoma, on Rock Island railway, August 3 to 13. A boarding tent will be on ground to accommodate all who come, at actual cost.

In bonds,

W. S. MACRAE.

Permanent address, Box 155, Blackwell, Oklahoma.

BRIDGEPORT, Wash., July 9.

Editors Herald:—I have been looking in vain for five or six years for an elder to come. I have done all circumstances would permit to set the gospel before the people. We have here a large, prosperous country in which the gospel has never been preached. I understand that the gospel is to be preached to all nations before the Savior comes. I am not an elder, but if one of our men comes I will do all in my power to start the work here.

I am not ashamed of the gospel of my Lord and Savior. Have not heard a sermon for years, and am getting lonesome. I have had

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great evidence of the latter-day gospel. It is a great source of comfort to me to hear of souls being born into the kingdom of God.

If an elder comes to Spokane he can come by rail to Coulee City, and thence by stage to Bridgeport.

I ask the prayers of the Saints that I may be faithful and be the means of bringing many souls into the kingdom of God.

Your brother,

J. W. WHITLEY.

CAYUCOO, Cal., July 11.

Editors Herald:—Since my last appointment I have been in new territory where the gospel has never been preached, and the only thing the people have ever heard about the Latter Day Saints is "Mormonism" as taught by the Brighamites. The first thing I have to do is to show them that Brighamism is no part of the restored gospel, and that we have no connection or affinity with them. Now, this may sound strange to people in the East, for I thought before coming here that the *Herald* was giving the Brighamites a great deal of free advertising; but now I see that the people do know of but one Latter Day Saint Church. To be sure there has been so much published that everybody ought to know the difference between the Reorganization and Brighamism; but I find hundreds of people who have heard of but one "Mormon" church, and that was Brighamism.

The Lord has opened the way for me to enter in and occupy. I have found open doors everywhere. Although prejudice is very strong against me, there are those that have the courage of their convictions, and will stand by me in my defense of the truth. They say that I come to them with an open Bible, and only ask them to believe just what they have always professed to believe, the Bible. The reason the reverends warn their flocks to stay away is because they are afraid of the open Bible, and fear that the weakness of their creeds will be made manifest. One man, an apostle of the "Holiness" faith, challenged me to discuss the differences between us, he to affirm that church organization was not necessary, and that water baptism was not essential to salvation. We agreed for six nights discussion, Bro. R. R. Dana acted as time keeper and moderator for both of us. The reverend was so sure of his position that he did not want anybody to represent him, he was able to take care of himself. At the close of the second night he failed to fill out his time, and acknowledged to the audience that he was "knocked out," and would not continue the debate any farther.

I perhaps exceeded my authority in accepting a challenge without conferring with the missionary in charge, but it was such a good chance to get the truth before the people that I accepted his challenge and took the chances of being reprimanded by my superior.

I am now in the coast range of mountains, and I find them full of people who are willing to hear. It will be necessary for me or some one else to go over the same territory again, for the gospel seems so new to them that they want a little time to investigate. Wherever I have been the people are anxious for me to come back. I have promised that I would or send some one else.

Before starting out on my mission this time I had a very impressive dream. I was fishing alone, and caught so many fish that I could not carry them. I had them strung on a rod of iron about a quarter of an inch in diameter. I brought the ends of the rods together, and then could not carry them. I called to a young man who was passing to come and help me, he came, and together we walked away with the fish. I will know the young man when I see him, but I have not caught the the fish yet. Feel confident that I shall, for I have never dreamed of catching fish that I did not baptize some, and the prospects are good for a realization of my dream.

The newspapers are giving me favorable comment. My daily prayer is that God will hasten his work by sending more laborers to the front, for here is room for young men to develop in the ministry if they are not afraid to walk and put up with rough fare.

Yours in hope of eternal life,

E. KEELER.

July 14, 1900.

Editors Herald:—What a plea from the far off land of Australia,—three missionaries for an area of country of three million square miles. Concerning Australia's *Ensign*, the writer says, "We have set our hearts upon launching a larger craft, but we want a propelling power sufficiently strong to keep it clear of that dangerous shoal—advertisement," and thinks that five hundred subscribers at seventy-five cents each, per year, would prove an effectual preventive to that dangerous shoal. Continuing, the writer says, We believe that the stranded *Ensign* was propelled by one hundred and thirty subscriber power only. No wonder that struggling *Ensign* went aground.

"If we," says the writer, "could get about five hundred of the American Saints to help us, we could publish a sheet about the size of *Zion's Ensign* each month, and for each paid subscriber we could distribute one copy free to outsiders." Surely such a plea to forty thousand members of the Reorganized Church of Latter Day Saints ought not to go unheeded. We ought to encourage the few struggling Saints in that far off land.

Three missionaries to an area of country of three million miles. It should not be. Why not two thousand; aye, five thousand come to the front, planking down seventy-five cents per year, that those struggling and talking on such an economical plan, may circulate five thousand copies of the prospective Australian *Ensign* free, instead of the paltry number of five hundred. Are there not five thousand Latter Day Saints with sufficient gospel love in their hearts for those sitting in the valley and shadow of death, in a spiritual sense, willing for instance to sacrifice the gratification in attending big reunions for two or three years, to help start the contemplated project outlined in that plea?

Who can estimate the thousands of dollars spent in attending reunions and General Conferences held in localities where the gospel is an old song to the people and the general leaders as common to the people as the policeman that parades the streets of a big city; and who can justify this expenditure when thinking that half or less of this money thus annually spent might send the gospel sound to hundreds of thousands in a short time, who have never heard it.

This outlay does not end with the expense of going to and returning from the fashion gatherings, for frequent additions to the already stock of dresses, shoes, etc., greatly augments the expense.

Let us think on these things, and by no means turn a deaf ear to this Australian plea for preaching and spreading the gospel, or the adoption of measures therefor, should be first, all things else secondary. Are we sacrificing for the gospel's sake? or failing to properly utilize time and money? Which?

JAMES CAFFALL.

BEARDSTOWN, Ill., July 16.

Editors Herald:—I have been busily engaged in a series of meetings at Beardstown, Illinois. On Sunday, the 8th, at 2:30 p. m., dedicated their new church, having a crowded house and fine interest. The brethren and sisters are to be congratulated for the pluck and energy put forth to build and finish in such complete style a church 28x40, with a ten foot vestibule in front, and a 6x10 alcove for pulpit, with a nice cemented font beneath. Finely lighted and seated, and a large blackboard put upon rollers, etc., etc.

I closed my meetings last night, having had excellent attention and good liberty in presenting our work. On the night of 14th, after service, I dedicated the new font by baptizing Albert B. Abbott, Henry F. Reynolds, and Leah Alice Shoemaker. We hope these will prove to be excellent Saints, and an honor to the work at this place.

I leave today for Taylorville, Illinois, where I commence meeting tonight to continue for a week.

The renewal of the street railway strike in St. Louis, may greatly hinder the reunion to be held there from August 2 till 13. We are living in "troublesome times." I note a prediction in my diary for December 2, 1899, while I was at Jefferson City, Missouri, that trouble was soon to arise in China, and the United States would send troops there to assist in quelling the disturbance; and the end is not yet. How true! We are the children of the light (if living right), and why should we be in ignorance of the signs of the times? There are yet wonderful things before us, which will soon come to pass. I hope our people will not be asleep, and will keep themselves free from the many secret organizations that are "binding themselves into bundles to be burned." The admonition is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"Our gospel" opens an avenue to meet every and all the emergencies of life; we want nothing better. Every addition will be a hindrance. Our people should not be so absorbed in politics as to forget that they must render unto their neighbor the same

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privilege to think for themselves as they demand for themselves. God has not forgotten this nation yet, and we will do well to not wound our neighbor with radicalism in our political views. We are not to the place yet, where we can see "eye to eye." Be patient, longsuffering, and brotherly. God still rules. Some are writing and asking me about Braden. Well, Braden's big knife is broken at the hilt. My circular challenge demanding him to be indorsed by the chief editors of the *Christian Evangelist* and *Christian Standard*, as being "sound in the faith as they hold and teach it," an "accredited representative of their church, has placed Braden before the public in his true light. The editors have been pumped and inveigled by Braden and his admirers for such an indorsement as my challenge calls for, till it has stirred the inside circle of Campellism, and yet no such an indorsement has been furnished me. Braden has put out a sickly pamphlet of indorsements (?) and then asks: "Has Clark Braden more than met the demands of the printed circular of I. N. White?" Well, he knew that the demand had not been met. Let these editors say: "Braden is sound in the faith as we hold and teach it;" that "Braden is an accredited representative of our church," then will he have met some of the demands of that challenge. When this is done I expect to prepare a creed for Campbellism from the writings and sayings of Braden. But Braden's rusty blade to destroy Mormonism is broken at the hilt, and he will go down to his grave in dishonor and shame because of his unfair way of meeting the truth.

I. N. WHITE.

VINCENNES, Ind., July 13.

Editors Herald:—I came here Wednesday. Commenced looking for a building to preach in, but have not yet succeeded. I gave a talk at the Christian Church Wednesday night on the necessity of studying the Bible more—and to learn more about its teaching. Maintained that creedism was abroad in the land today as it was in the apostles' day, hence the necessity to know what the Bible teaches and what God wants us to do. Those present were somewhat interested. I will know on Sunday morning if I can get their house. Last night I went to the Free Methodist church to see if I could get the use of their house. The pastor refused on the ground that I was a stranger; so tonight I go to the Holiness meeting to try.

Yesterday I advertised our free reading room in the daily, so this morning a reporter called on us for information, he promising me he would notify others of our work. He seems to be fair, promising to do all for us he could; so if we do not get a church to preach in we can do a good work at our reading room. If I could remain at the room all the time to answer the calls that are made, we could get our claims before the people. It will take lots of patience and hard work to get the work in here; but once established it will be an honor to our cause. The reading room is at the Ulmer residence, on the corner of Eighth and Scott streets, No. 802. If anyone can send us any reading matter, send it to the above address, to Sr. M. Ulmer.

Sister Ulmer is one of Bro. M. T. Short's converts—a good work, Bro. Short. She was baptized in March, 1877, and is one of our faithful workers who does not propose to give up the fight until the victory is won and she is permitted to wear the crown. I wish we had more earnest and zealous workers like her.

I shall endeavor to do all I can to get the work before the people. Shall try through the press as well as from the pulpit and the street corners. Let the watchword be, "Don't give up the ship."

I am in the conflict for victory over the enemy of truth.

G. JENKINS.

PERSIA, Iowa, July 14.

Editors Herald: — Although not a subscriber, I enjoy reading the *Herald*, especially the letters that come weekly. We have many a laugh over Bro. Peterson's letters from the islands. Oh! no; we do not wish ourselves there; although if we were sure the Lord wanted us for any particular work, like Bro. Peterson, we would put our hand to the plow and say, "Here am I."

Here in Persia we have a branch of, I think, 154 members. The third Tuesday of every month is Prayer Union, with Sr. Atkinson as leader, as earnest a worker in the cause as can be found anywhere, and I want to tell the sisters, if you are blue, puzzled, in doubt, on any subject pertaining to the warfare of life, just go to Sr. Atkinson's when she is alone; and while she is resting on the couch, and Uncle Jimmy swinging in the hammock on the east porch, all you have to do is to rest easy in the rocking-chair and listen, listen quietly, and if you don't go home feeling as though you had advanced one step on the road to Zion it is your own fault.

There is one thought forcibly impressed on my mind all day. Why should we doubt? We are sick, send for the elders, they administer to us, and we pray God to forgive our sins and heal us, and all the time our mind is on our ailments, watching for another pain to rack our bodies. The watching for pain expresses a doubt. It would be much better, if when we ask our heavenly Father for anything, we would leave it all with him, and watch for his blessing, knowing that he doeth all things well. Respectfully,

M. T. K.

YOUNGSVILLE, Pa., July 14.

Editors Herald:—We are still in the one faith and are trying to live a Christlike life. We are the only ones here who bear the name of Saints, so we have much to fight to keep the narrow way; yet we strive to live humble and prayerful lives. We desire to get where there is a branch as soon as the Lord will permit, which I hope will be soon.

Some time ago I saw in the *Herald* that some Saints were coming east from the far west, to Johnstown, Pa., or near there, to obtain work. I wish to say to those, if you came, and see this letter, please write to me, as I wish to go there myself if there be any of the same faith; or if any are living there please write to me.

May God bless all his children, wherever they are, in their efforts to do good. May we all so live that we will be permitted to reign with Christ when he shall come.

Box 200. GEO. H. PARKER.

CLEAR LAKE, Ind., July 19.

Editors Herald:—Left home July 5, for the two-days' meetings at Summerville and Baroda, Michigan. I stopped at Coldwater, and was accompanied from thence by Bro. S. W. L. Scott, Bro. Granger having preceded me two days on the way. We started on the 7th, but failed to make regular connections at Niles, Michigan, and had to walk out on Sunday morning. However, arrived in time for morning services. We found Brn. Lake, Granger, Shook, and Weston, of the ministerial force, all on the watch tower of Zion. Well, we occupied in the forenoon, and Bro. Scott after dinner.

Bro. Tritt had arranged for meetings in a beautiful maple grove on his farm; but the weather being rainy, the meetings were held in his farmhouse, it being quite a large brick building. We were royally entertained. Bro. Scott gave us a good talk again in the evening, at the conclusion of which our hearts were made glad when our Bro. and Sr. Tritt announced that they were ready for baptism. After a good night's rest we arranged for baptism the following Sunday, at the two-days' meeting at Baroda, and Bro. Granger remained to hold meetings on Monday evening. Brn. Granger and Tritt landed us at the depot, Pokagon, where we boarded Nahum's chariot for Lawton. From thence to Hartford, where we held meetings until Thursday evening, included, when we held a sacrament service with the good Spirit's influence present.

On the morning of the 13th, I left Bro. Scott to continue the meeting until Saturday evening, and went to Watervliet. Was entertained by Bro. and Sr. Hodgson, and distributed (or rather Bro. Hodgson's little boy and girl did) some bills announcing preaching by S. W. L. Scott in the pavilion at Paw Paw lake, at 2:30 p. m., the 15th. On the morning of the 14th, I started for Baroda, via St. Joseph, arriving on the a. m. train. Found Bro. Peak had occupied on the street the evening previous, and meeting announced for the evening of the 14th at same place. Bro. Peak occupied Saturday evening with unfavorable environments, — very disagreeable indeed,—but he preached an excellent sermon on Sunday morning. We occupied at two p. m., Bro. Peak in the evening, and we again in the hall in Baroda, the ten a. m. and two p. m. meetings being held in the dooryard or lawn of Dr. Royce, also the morning social meeting in the doctor's commodious house, many of the Saints coming from Galien, among them Bro. E. A. Blakeslee, Bro. and Sr. Green, Mr. and Sr. Clark, Sr. Jackson, Srs. Emma Wheaton and Iola Green, and Sr. Field of Chicago. All assisted in making the meeting a success.

Another sister from Chicago, a friend of Sr. Royce, was with us, and furnished the

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lobsters for dinner, all being nicely entertained by Bro. and Sr. Royce, over seventy eating at the table for dinner. If Bro. W. H. Kelley should see this, he can know she was a queen bee then and is one now.

The meeting was a success in every way, and we rejoiced when we were permitted to bury two excellent ones, husband and wife, in the waters of baptism, not far from Bro. Royce's home. The day was fine, and a goodly number were witnesses of the covenant entered into. The brother and sister have been investigating for some time, I believe. Bro. John Shook first called their attention to the latter-day work. They are going to form a nucleus for an opening in their neighborhood. May the Lord bless them with wisdom on their way.

Am getting ready for our conference in southern Indiana August 11 and 12.

Your brother in bonds,

G. A. SMITH.

SHENANDOAH, Iowa, July 20.

Editors Herald:—We are moving along in this part of the Lord's moral vineyard slowly, doing the best we can under the circumstances. Weather being warm, and nights short, everybody busy. It is not the most encouraging time of the year for preaching the gospel. What we fail in preaching we make up in visiting the Saints and friends in their homes, teaching and instructing them in the things of the kingdom of God, and always finding ample opportunity to defend our glorious work, which thousands love and admire but have not the moral courage to come out of Mystery Babylon and obey. All our coworkers are doing, as we believe, the best they can, both local and general appointees. We are truly a unit in our labors together for the good of the cause.

The debate between Bro. J. W. Wight of our faith, and Elder Otteson of the Utah faction, held in the Saints' church at Council Bluffs, as already stated by Elder J. R. Lambert, had a tendency to open to view satisfactorily to the minds of our own people, and others as well, that the position occupied by the Reorganization is a correct and true one, and that all lovers of truth may, if they will, know the difference between us and them. "Truth is mighty and must prevail."

We hope to make our camp meeting, reunion, to commence August 24, in the grove of Bro. Frank Green, three miles south of Tabor, Iowa, one among the best of the many we have held in the years passed, and earnestly hope that the Saints of the Fremont and Pottawattamie districts will do their best to this end. We cordially invite our friends of other districts to come and partake with us the rich blessing promised. Our ministers are of the best, J. W. Wight, missionary in charge, I. M. Smith, and three or four other missionaries in our own field, and other leading ministers of the church, with all of our local force which is up to date. Sunday school work conducted in an able, and interesting manner by our general superintendent and assistants. We feel safe in promising all who attend a joyous, good time. Commit your temporal interest to the care of the Lord for a few days, and come up to the help of the Master once more, and receive his approbation, and the spiritual blessings which he surely will bestow. God speed the work in all the earth, is our continuous prayer. Yours in bonds,

HENRY KEMP.

DETROIT, Mich., July 18.

Editors Herald:—After my return from Texas, and a week's work at home, on June 4 I left home for the mission assigned me,—Michigan and Detroit. My first stopping place was at Galien, whence we removed to Lamoni, 1892, and had not returned since. After an absence of eight years our meeting with Saints and friends there was cordial, indeed. Of our brief and numerous visits I cannot write in detail, but was glad to find the Saints, most of them abiding in the faith of the gospel restored, and others had been added to our numbers since we left eight years ago. We were happy. We laughed and we wept as we visited. Surely there is no relationship so strong, so high, so grand, as that formed of our Father by the gospel.

I met with Sr. Blakeslee for a few moments only, but our visit at Mr. Charles Clark's was pleasant. Brethren R. B. Wheaton, J. D. White, Charles Greene, R. Alcott, and their wives, who have stood by the work at Galien so long, yet stand, and their children are joining the ranks and joining in the Sunday school and Religio work. This makes us to rejoice greatly. Bro. W. E. Peak, with his little family (for his wife and three children are all small), had arrived, taken their abode, and he was ready for his work in the mission to which he has lately been appointed.

I had time to preach at Galien but once, and had good liberty. Bro. E. A. Blakeslee was on hand at the service, being at home at the time. Looks well, and seems to be feeling well, and alive to the work.

Our visit of two days at Galien was cut short, for on Thursday, June 7, hastened on to Coldwater, to attend the Sunday school convention and district conference to occur on 8th to 11th, Bro. Peak accompanying. On arriving at Coldwater, my mother, now more than seventy years of age, yet standing erect as in other years, was the first to grasp us by the hand on arrival. The greeting of all at Coldwater was as cordial as those at Galien.

The interest in the Sunday school work was warm and stiring on the part of both old and young, and the subjects relating to the work were discussed with ardor, and investigation was animated and fruitful. May it ever so continue, that the end sought may be attained. The conference was presided over by the missionary in charge, John H. Lake, and the district president, G. A. Smith. The sessions were very peaceful and spiritual. Nothing occurred to mar the peace and great grace was upon the Saints. Bro. Samuel Stroh was ordained to the office of elder, and Brn. Otto Story and William Schaub to the office of priest. Brn. Lake, G. A. Smith, Peak, S. W. L. Scott, Granger, B. Corless, and others of the ministry gave encouraging reports. Dinner was served in the basement of the church, on Sunday, of which all attending were invited to partake. So far as I know ample justice was done to the repast, and all seemed joyous. The power of God was present in all the sessions, and the joy and consolation of the Holy Spirit was upon all the Saints as a mantle of peace divine.

Conference over, arrangements were made for two or three days' visit, before entering upon the missionary work. The time thus occupied goes by almost unnoticed, and so the time to go is upon us. Arrangements having been made by those in authority, we went to Clear Lake, Indiana, Thursday, June 14,—a ride in a two-seated surrey, with the driver and four other passengers, a distance of twenty-two miles. Bro. and Sr. Delancy Kelley, of Lansing, and Srs. Carry White and Ola Greene, of Galien, being our party. The weather was warm, and we were crowded, but we tried to keep up good spirits.

We began services at night at the Saints' chapel at Clear Lake, continuing over Sunday, baptizing a very estimable lady, in the Clear Lake, where I had baptized quite a nnmber years ago when laboring in this now the John H. "*Lake*" mission.

Bro. G. A. Smith joined our labors here,—taking charge of services, insisting that I do the preaching.

We next went to "South Scott," a large brick church southwest of Clear Lake some ten miles, where the Braden-Scott debate was held some five years ago, and where a number have since embraced the gospel, and are strong and sound in the faith. Here reside Brn. Frank Dellar, Maxton, Castler, and others. Country rich and well developed. I might here add that such a poor crop of wheat has not been known before as this year in Michigan and northern Indiana. Much of it did not pay for saving.

The opening and stand for the work was made at this point and immediate vicinity by Bro. I. M. Smith. And "Leonard" and "I. M." tumble around at the top of the half-bushel among the big potatoes, with the people, till, if ye little missionary were inclined to be jealous, he would be able to *see* but little difference between the beautiful green meadows and other material.

A good people have found the gospel at South Scott, and I wish we had many more such good laborers in the Lord's harvest. And I pray God for his truth's sake and the people's salvation sake, to continue to empower his faithful ministry and send many more faithful ones into his great harvest. I, Clark, is of no reputation among the people of any society thereabout. A week at this place, good, blessed liberty in preaching, Saints cheered, some near the kingdom, and Flint, ten miles west of Angola, is the next point to visit. An old town, nestled among beautiful lakes, no railroad. A beautiful stream, Pigeon river, fourteen feet wide—average—and five feet deep, drains the country. Water clear; a beautiful sight. Saints hungry for the living bread and water, and here we stay from the 25th to the 29th of June, and preach each evening but one. Bro. G. A. preached on Wednesday evening,—the only time he handled the oars while I was with him; but he does quite effective work at helm.

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July 1 found me at Coldwater again. Preached twice. But I must not forget to say that a number of kind, warm-hearted Saints, who love the work,—and some of whom take the *Herald*, some the *Ensign*, some both, while some take neither, reside at and near Flint. How any of the Saints can do without the *Herald* and *Ensign*, in these stirring times and days of strange events that are moving the world as never before, is strange to me. The political upheavals, wars, revolutions, great famines, as now raging in India, and in parts of Russia, and undefinable spirit of unrest that troubles nations, that eager expectancy that something, they know not what, is going to come, ought to rouse all the Saints to diligence and faithfulness to God and his cause, as never before, and put them on their watch tower, cause them to be looking forth for the signs of Christ's coming in glory, (Doc. and Cov. 45:6,) being those found faithful before him. Our books and church publications sent out to the church membership and the world by the agency of the church of God, will enable the humble, faithful Saints to see in the strange events of the times, that which the world, looking only from the natural standpoint, are not able to see in them. The old world could not see in the building of Noah's ark the destruction of the world by a flood, but Noah could. The Jews did not see the destruction of Jerusalem by the army of Titus, but the faithful disciple of Jesus did. The world now does not see the near approach of the overthrow of nations and the end of Gentile times, and the end of the world, but Saints should. Saints, do we discern the signs of the times? If so, what is our duty? Is the church as a church in duty bound to "owe no man anything," on the same moral principle as the individual is in duty bound to "owe no man anything"? Reader, stop here! Look at this! Are you a part of the church? Do you feel resting on you any part of the responsibility that the church owes? If not, why not? Are you expecting any of the glory that is to be bestowed on the church for well doing? If reproach comes to the church for a failure to do right, are you responsible for any part of that reproach? Are you going to fail even if the church does? Are you going to share in the glory of its success, if you stand idly by and bear no share in the labor necessary to its success? If so, what for? Because you did nothing to this end and purpose?

In the light of these interrogations, think of our Graceland College debt, and efforts of the church to liquidate it before the end of the century, and, the *relation that you bear to that effort!* And then, when this debt is blotted out, and passes out of our way, then let us consider how much obligation we are under to the gospel cause among our fellowmen because our Father has sent the gospel to us and saved us. I believe I owe to mankind all I can do by God's help, as a gospel laborer. Do we owe it to our children, when we pass along to the other side to leave to them the church free of debt, and in good running order? Or will we have to leave to them a doubtful faith, a church not (to us) worth redeeming from debt, a clouded hope, a night without a star of hope? Think, brother, think, then act promptly.

I arrived at this, the objective point of my mission, on the 7th of July. Since which we have had a visit from Brother Joseph, made profitable to the Saints and others of the city, by his efforts in setting the work before us in three public efforts, and the hearing we had in the city papers consequent upon his visit to Detroit.

The spirit of unity and good-will now seems to prevail among the Saints here. We hope for its continuance, and a forward movement of the work. Bro. N. F. Liddy was ordained to the eldership recently, and Bro. P. G. Hager, a teacher, and both are at work and will accomplish much if faithful to duty. They were ordained by Apostle J. H. Lake, whose recent visits to the city have done the Saints good.

Anxiously for the spread of the work,

C. SCOTT.

ALDRIDGE, Mont., July 17.

Editors Herald:—I came to this place last week and have been preaching every night to a fair and attentive audience. I am staying at the home of Bro. E. E. Williams, formerly of Marceline, Missouri. It is due to his untiring efforts in behalf of the cause that we have an opening here. He and family have the respect of the community, and undoubtedly have been the means of removing much prejudice. The people here seem very friendly to us, as they gave substantial evidence of it at my last meeting. When they bid ye missionary good-night, some placed money in my hand, and others would leave some money on the stand as they passed out. I must confess to the credit of those friends that I have never received kinder treatment at the hands of our own people. May God abundantly reward and bless them.

This is a coal camp, located near the National Park line, and is away up in the mountains. I hope some day to see some gathered into the church here. There is a large field in this part of the state that has never been touched. Montana is suffering much from the prolonged drouth. There will not be over half a crop.

In bonds,

GOMER REESE.

BOONVILLE, Mo., July 16.

Editors Herald:—I feel it a duty as well as a pleasure to let our many friends know that we have been enjoying a shower of blessings at Boonville. Bro. J. A. Tanner, of Bevier, made us a ten days' visit and preached the word in its purity and with much assurance. We did not have large audiences but those who did attend were interested. It may take years to reveal the amount of good done; but we know the good seed sown will bring forth fruit to His name's honor and glory.

The Saints here feel encouraged and are trying to live their religion. The people of Boonville are more for style and popularity than the truth, as Paul preached. At present the Salvation Army is holding tent meetings in our town. It draws quite a crowd to hear the sounding brass and tinkling cymbal.

We hope the time is near when some of our dear friends will be led to accept the pure gospel. Bro. Tanner did his part well, and those who would not come to hear had the privilege of knowing that we were not Mormons through the columns of the paper. The Holy Spirit was present in every meeting, and we have truly been blessed.

Your sister through love to Christ and his work,

CAMMIE COCHRAN.

Mothers' Home Column.

EDITED BY FRANCES.

"Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, oh, ye in the light,
Whom the poor and the rich alike trust:
My heart is aflame to be right."

HOMEWARD BOUND.

Among other upheavals, our conference was to be stopped, and the people not allowed to land. This was two weeks or more before the time for the setting of conference. So Joseph visited the Governor and held a long interview with him, Lawyer Bonett being interpreter, and got permission to go on with the conference and feast. And not only that, but the governor generously proffered the use of the government grounds, opposite Tarona, or such portion of them as the Saints needed to camp on.

It was under the above specified gloomy outlook, when a bread famine was the general topic of conversation, that the first of April dawned, but preparations were not sufficiently completed to commence the feast, so it was postponed until Thursday, the 6th. I do not think the brethren ever thought of giving it up, even if they would have to live on fish and cocoanuts the rest of the year. Our convention was very poorly attended, and consequently lacked the usual interest. The flagpole—forty feet in length—was being raised that morning, which required the assistance of quite a number, and took the attention of many whose assistance was not really needed. And again, the bulk of the people had only arrived the day before, and had not then got their cookhouses in order, and were otherwise occupied.

The afternoon session was better represented than the morning. In the early part of the afternoon the French flag was hoisted; the people all gathered around the pole; a French air was sung by the Niau branch, the flag run up, and a round of three cheers given.

I believe the number of saints on the grounds, including those of Tahiti, were six hundred. The Mayor, the Prince, and the Queen, that is, the wife of the Prince, she is now called the Queen, together with other members of the royal family, honored us with their presence at the feast; also a number of our English speaking friends. All had been invited. The tables looked pretty, and the food was good. The two guest tables were

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next the curtain between the church and feast house. On the day of the opening of the feast, as soon as breakfast was over, and while all were yet at the tables (ten o'clock breakfast), the curtain was raised, revealing a crowd of prettily dressed children, and some adults, in class form. They went through with their exercises of the day previous. This was gotten up especially for the entertainment of the mayor and the prince, who had not attended the "Mahana oaoa," and some others also. Many spoke their surprise that native children could do so well. One lady who had always held the position that time and money spent in missionary work among the natives was all lost, it would never do any permanent good, said to me at that time, "Well, you *may* make something out of them yet, in a generation or two." But it was the evenings, the singing, and the Matutus that drew the crowd. The grounds were well lighted, and it was moonlight besides. Not only was the house crowded, and lots all around it, and as many as could crowd on the front platform and steps, but from the church to the broad open gate, and all along in front of the place outside the fence was a moving mass of people. It seemed as if all Papeete was there. The men who keep fruit stands about the market square forsook their old haunts and followed the crowd, and put up their stands on the side of the road opposite the grounds. After the first evening the most perfect order was maintained about the grounds and out on the street among the stands. Several temporary policemen were appointed from among the brethren for keeping order about the grounds, and the real police manifested a most friendly interest.

The Matutus were good; to a great many the subjects were new and interesting. Their subjects were all scriptural, some on doctrine, some on the restoration of the gospel or the apostasy, consequently much instruction and knowledge of the faith of the Saints were imparted that caused some to become quite interested in the subject of the gospel. Each year shows an improvement in the knowledge of the scriptures, and in their manner of speaking. Here again men of understanding —merchants and lawyers—expressed themselves as being surprised that natives could stand up before such an audience and speak as they did, and also were surprised at the clearness of their reasoning.

True their Matutus were all learned by heart, but they had first reasoned out the matter themselves, backed up with quotations from the scripture, and no one would ever know they were reciting. Much prejudice was allayed, and good done for the cause by having the conference at Papeete. The government officials could no longer be deceived by misrepresentations concerning motives and doings at our conference gatherings. People had seen with their own eyes, and heard with their own ears, and given their approval. Even Mr. Rawlix, who was the most unrelenting enemy to our conference gatherings, expressed himself thus,

"I *was* your enemy once, but I am not an enemy any longer."

Resuming the thread of local matters, the Galilee arrived the last day of March, having a clean bill of health, and reporting no plague in San Francisco. But the news that came by way of Auckland was later from America than that of the Galilee, consequently she was detained in quarantine waters, and the passengers after remaining on board a few days with the hope of being soon permitted to land, were transferred to a small island a little way around the northeast side of Tahiti, to serve out their fourteen days of quarantine.

Many had been the rumors before the arrival of the Galilee as to what would be done with her and her cargo, and various places had been named where she was to be sent; but when the proposition, request, or command whichever it was to go elsewhere was communicated to Captain Dinsmore, he coolly replied that his ship was chartered for Papeete, and if they wished him to go elsewhere, they must charter again, and maintained his position, while the government officials and the merchants were in daily counsel contending about the landing of the cargo, which resulted in permission to land on a small island near the quarantine grounds, all except the flour. That much needed article was forbidden to be handled lest the sacks may have been made in an infected Chinatown. And that that was landed must needs go through a fumigating process. I will leave it to some more ready pen than mine to give a digest, providing it ever is given, of the art and skill (?) attained by those French officers in disinfecting goods. Suffice here to say, that the things of an explosive nature that went into the heating oven never came out again; while others, such as canned milk and potatoes, came out half cooked; and shoes showed their teeth, the uppers having turned up, and the soles turned down.

Time being one of the things that cannot be detained, it continued to move steadily onward, bringing in its train the appointed time for the arrival of the New Zealand steamer, if all was well. And with the time came the ship, the sight of which sent a thrill of joy to the hearts of the English speaking people at least; for it foreshadowed no plague in New Zealand, and she reported none in San Francisco, nor ever had been. San Francisco was declared an open port. Yet, while the steamer was allowed to go to the dock and land her cargo, the Galilee was still kept in quarantine, her crew not allowed to go on shore. *Why*, is not yet known. And only after much difficulty, and vigorous efforts on the part of the consignees was she allowed to come farther up the harbor and land her flour on a small motu in the harbor. But on shore the usual tranquility was again established, and all fears of a bread famine vanished away.

I have given this sketch of local matters, thinking some may be interested in the varied phases of experience in the far off islands.

Saturday, May 19. Nine days have glided pleasantly away since I commenced this article, and we are gradually getting nearer San Francisco. On the 15th, two weeks from the day we left Papeete, we were beating past the Hawaiian Islands. A fine run. Too far west, to be sure; but we hoped to get, and are now getting the wind a little more westerly; but it is lighter and the sea is smoother than in the Southern Pacific. There are ten cabin passengers; all are social, courteous, and pleasant, with the exception of one poor unfortunate, who scarcely retains the balance of his mind. I had thought, with all the perplexing annoyances the captain had been subject to while being detained thirty-one days in port without being ashore except to clear his vessel, he would likely be as cross as two sticks; but was agreeably surprised to find him kind and obliging, ever seeking in his quiet way the well-being of his passengers. The Japanese steward is ever ready to render service, no one is sick, and all moves on peacefully.

Tomorrow will be my birthday, a day I had anticipated spending with children and grandchildren; but perhaps we will enjoy another day as well when the meeting takes place, to which we are counting the days. Mr. Burton was well all the time during conference, and during the voyage, so we hope the trouble, whatever it was, has left him.

SR. EMMA BURTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE new edition of the Constitution and By-Laws is now ready for mailing. Prices same as advertised in Quarterly,—one cent each or ten cents per dozen, postage prepaid. Everyone should procure the new edition and then destroy the old one, as it is not wholly reliable now. This new edition contains all the amendments of 1898 and 1900, and is therefore correct up to date. Send your orders to the Herald Publishing House, Lamoni, Iowa.

THE reunion season is now about to open upon us. They are many and not very far between. We have seen notice of five for one date. This is as we think it should be. Let them come and let the Saints of each district or section turn out enmasse and enjoy ten days of spiritual feasting, for such it really is. But while we are feasting, let us not forget the work for the children—the Sunday school.

We believe that every reunion should devote a few sessions of the meeting to the advancement of the Sunday school work and the teaching of the children. Experience has taught us that these few sessions can be made very profitable to the cause in general. While we are benefiting the Sunday school cause directly, we are helping the whole church work indirectly if not directly. There is no better place to train teachers and officers. We can reach new workers and get them started on the right track, when they will then go it alone. We hope to get a good report of good work done at every reunion held in 1900.

The general superintendent has arranged to attend some six of the reunions in the in-

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terest of the Sunday school work, and the first assistant superintendent will attend about four others. The second assistant and general secretary will attend two or three each, as circumstances may permit. We trust that opportunity will be afforded them to do justice to the work they come to represent. Several of the committees of our best or largest reunions have very kindly offered us the afternoon session for four or five days in which to do our work. We hope to occupy in a profitable manner.

We believe that at every reunion there should be held not less than three sessions of real Sunday school, for the benefit of both the workers and the children. Thus the children are being taught and the officers and teachers are getting actual experience in conducting Sunday schools. If they are not in charge they can observe what is done by other officers or teachers. Many of our best points for work we gain from others. Make these sessions as nearly like the regular Sunday school as is possible under the circumstances. Make them interesting, keep them full of life, and get everybody to attend them.

In addition to the sessions mentioned above, there should be as much institute work as time will permit. Select such subjects for consideration as are most needed in your particular locality. Discuss them fully but not at such length as to become wearisome. If you have a paper upon a subject, discuss the contents of the paper, but it is not necessary to confine yourself to the paper if there are other good points on the subject that the paper does not touch.

SR. EMMA BURTON, who has lately returned from the South Sea Islands mission, has sent us an account of the progress of the Sunday school work in the islands, which will be of interest in many ways. Read and contrast, bearing in mind that they are working with "grown up children" all the time, and in a strange land, with a strange tongue and strange customs. We are indeed surprised that they have done as well as they have. Laboring as they do with so many things against their progress or to overcome, isolated and without the help of the association, practically, their progress evidences their untiring efforts and unflagging zeal for the work at hand. Let those who think they have a hard task here in America to keep the Sunday school moving where they have all that could be desired to make the work pleasant and profitable, and much to encourage them, "think on these things."

THE SABBATH SCHOOL WORK IN THE SOUTH SEA ISLANDS.

Thinking it would be well to put on record a synopsis of the rise and progress of the Sunday school work in the South Sea Islands, I have gathered some information for that purpose. Metuaore says: "The Sunday school was first started by Thomas." (T. W. Smith. It will be remembered his mission to the islands commenced in 1884, and ended in 1890.) "He organized one on as many islands, as he visited, but they were not divided into classes. All took part in reading the lesson verse about, and he asked questions, and explained the lesson to them.

"After his Sunday school question book was printed in the Tahitian language, the schools learned the questions and answers from it, and Thomas would explain the answers more fully. They learned many verses to recite. Maui (a sister), at Tiputa, learned eight chapters in Luke, so that she could recite the whole without making a mistake. Also Tuana, the wife of Metuaore, twelve chapters in Matthew, from the second to the thirteenth, inclusive. And the father of Roo, of Rairoa, ten chapters. These all learned these verses, and Thomas would give explanations on them."

These were the first steps in the Sunday school work, and the sum of progress made during Bro. and Sr. T. W. Smith's mission. The questions and answers in his book were not confined to any scriptural lesson, but on topics containing more of "strong meat" than the "milk of the word," calculated for elders in advanced knowledge.

Concerning Bro. and Sr. Devore's work Metuaore says: "Luther held not his schools on Sunday, but Monday, Thursday, and Saturday evenings, after the same manner as Thomas' Sunday schools. But when Mareko (Bro. Forscutt) came, he organized the schools for the Sabbath, and was the first to divide them up into classes, and chose Sr. Devore as superintendent of the Sunday school work in all these islands, who put away Thomas' book and made a new one after this manner. Gathering all the Saints and elders together, she would ask a question, and all would give their views of it, then conclude upon the proper answer, whether quotations from scripture or otherwise. These were written down, and became the question book."

It will be seen farther on that Sr. Devore had a purpose in view other than simply forming the question book, viz., that of preparing her teachers for their class work. Again, we can readily understand her reason for putting that book away and forming one of her own, having been in the same position ourselves. The book was in the Tahitian language, of which she had a limited knowledge, and having no English for it, was not in a position to teach and explain it understandingly; possibly not even able to read it understandingly.

How many of those schools continued after Bro. Smith left their islands, or whether any of them did, save the one at Anaa, I do not know.

Sr. Devore says: "Bro. Devore had them to hold one Sunday school at Papeete. Whether they had departed from the original or not, we could not learn; but it was very much like their *matutus;* it was not a Sunday school. Then Bro. Devore organized like we have been taught, and with our help it did well enough till we went to the Paumotus; then it went down, to rise no more."

It will be seen that there is a difference in the foregoing statement and that of Metuaore's. It is probable that Metuaore was at another island during that period, and either had not learned of the school being organized on Sunday, or had forgotten it. Sr. Devore further says: "Just before Bro. Forscutt left, he started a Sunday school at Tarona [Tarona is often used interchangably with Papeete, for the reason that it is within the limits of the city of Papeete. Yet it is not Papeete proper; but the locality of the Saints on the outskirts of the town] as near like those in America as circumstances would permit. . . . After Bro. Forscutt left, I sought the Lord with all my soul, to instruct me to reach their understanding, to make them capable to fill a teacher's place. I began to get up questions and answers with their help, and found that that course was bringing out their best talent and equipping them to fill that position. . . . With this start at Papeete, I went to the April Conference, (held at one of the islands in the Paumotus writer,) with a few chapters of Matthew cut up into questions and answers, and two witnesses to testify that I had been set apart for the Sunday shool work by the laying on of the hands of the missionary in charge, M. H. Forscutt, and a written recommendation to Brn. Devore, Newton, and Gilbert, and the conference. And in order that the natives might see my method of procedure, I asked permission to call a gathering for a sample Sunday school so that they could all vote understandingly for or against me. It was a unanimous vote in favor of me going on with my work. Then came the cry from every island represented there, for me to go to their island."

In this gathering we discern the germ of the Sunday school convention in these islands. It is apparent that Sr. Devore applied herself diligently to her work, for she accomplished much. She says: "The schools I organized were at Tiona, Makatea, Tikehau, Rairoa (two, one being at Avatoru and one at Tiputa writer), Niau, Kaukura, Arutua, Apataki, Manihi, Takaroa, and Takapoto. The only new method I adopted was that of getting up questions and answers on every verse, (nothing else would do them,) and bringing all the proof from the scriptures we could find bearing on the subject presented. Writing the answers became a necessity, and writing them for all the teachers, so that all might teach alike, and holding these teachers' meetings on all the islands that all might be instructed alike."

(To be continued.)

Conference Minutes.

TEXAS CENTRAL.

Conference was held at Cook's Point, July 7; S. R. Hay presiding, James W. Bryan assistant, C. M. Mitchell secretary. Ministry reporting: High Priest, E. W. Nunley; Seventies, H. O. Smith, T. J. Sheppard, and E. L. Henson (present), but not being in the district long enough to do any labor, made no report. Elders S. R. Hay, James W. Bryan baptized 2, W. G. Allen, T. L. Veale, W. R. Standifer, B. F. Spicer, and W. W. Squires; Priests C. A. Schuster, J. M. Nunley, and Johnie Hay; Teacher, E. W. Herron. Branch reports: Cook's Point 39, Angeline 8, Elkhart 31, Texas Central 68, and Philadelphia 29. New Hope branch declared disorganized. The time and place of next conference was

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left to the discretion of the president. Officers were elected as follows: High Priest E. W. Nunley, president; S. R. Hay, assistant; C. M. Mitchell, secretary; and Johnie Hay, assistant. Preaching by Brn. H. O. Smith, T. J. Sheppard, E. L. Henson, and J. W. Bryan. A very enjoyable time was spent on Sunday morning in a prayer and testimony meeting.

EASTERN MAINE.

Conference convened at Great Wass Island, Jonesport, June 9; Bro. U. M. Kelley chairman, W. W. Blanchard assistant, Ada S. Kelley clerk. The courtesy of conference was extended to visiting brethren. Olive and Indian River branches reported. Ministry reporting: W. W. Blanchard, S. O. Foss, U. M. Kelley, E. C. Foss, and J. S. Walker. Priests John N. Ames, Alonzo Beal, Leeman Woodward, John Richardson, and Frank Smith. Bishop's agent's report was read and referred to an auditing committee (U. W. Greene and S. G. Cunningham). A recommendation from Olive branch to ordain J. N. Ames to the office of an elder was read and accepted. U. M. Kelley was sustained as district president, Nettie Richardson Leighton was chosen district clerk. A vote of thanks was extended to Ada S. Kelley for past services. Mr. Charles Perkins was chosen as chorister. Preaching by U. W. Greene, J. N. Ames, S. G. Cunningham, and W. W. Blanchard. Social service on Sunday. Bro. J. N. Ames was ordained by W. W. Blanchard and E. C. Foss. A vote of thanks was extended to the Saints and friends for their hospitality, also to Mr. Perkins for assistance as chorister. A quiet, peaceful, and agreeable spirit prevailed throughout. Adjourned to Indian River branch the first Saturday and Sunday of September.

SOUTHWESTERN TEXAS.

Conference of the above district was held Thursday, June 7, at Pipe Creek; Elder H. O. Smith, by request, occupied the chair; W. H. Davenport, clerk; Ruth Gifford assistant Branch reports: San Antonio 59; gain 9. Medina City 51; no change. Bandera 40; one death. Elders reporting: H. O. Smith, O. D. Johnson, J. A. Currie, and W. H. Davenport; Priests: W. G. Wallis, and T. J. Jett. A petition from San Antonio branch for the ordination of Brn. Neal and Jett (priests) to the office of elder was presented. The president of the district appointed Elder H. O. Smith to ordain the said brethren to that office. O. D. Johnson, Bishop's agent, reported $35 40 received, $15.50 paid out; $19.90 balance due church. The speakers were Elders H. O. Smith, O. D. Johnson, J. A. Currie, and W. H. Davenport. Adjourned to meet at Crockett schoolhouse in Bandera county, September 14. Brethren Neal and Jett were ordained Sunday, June 10, at prayer meeting by H. O. Smith and O. D. Johnson.

Sunday School Associations.

THE TEACHERS' QUARTERLY, NOW READY.

At the last General Convention steps were taken toward a Teachers' Quarterly, and the editor of the quarterlies was authorized to prepare it. The association takes pleasure in announcing that this Quarterly is in course of preparation and will be published with the next quarter, beginning with October.

It will contain all the lessons of the three grades now in use, with such other matter as will be helpful and suggestive to teachers, both in the preparation of the lessons and in teaching them. The editor has spared no pains to make them of *use* to the teachers. Teachers having this Quarterly will not need any of the others, for the text of the other grades appears in this just as it is in the others. Of course this Quarterly will not take the place of the teachers' meetings, but to such teachers as cannot attend teachers' meetings, and to such schools as do not find it convenient to hold such meetings, it will go a long way to supply this lack.

Although this Quarterly contains much more than the present Senior Grade, the price is within the reach of all, being but slightly in advance of the Senior. The price is ten cents per quarter, or thirty-five cents per year. Every teacher of any grade ought to have this Quarterly, and it is hoped that teachers will avail themselves of this opportunity to make their work more effective, as well as more easy, and send their orders promptly.

Address Herald Publishing House, Lock Box E, Lamoni, Iowa.

CHATHAM.

Chatham district Sunday school association convened with Tilbury Saints, on June 8. The convention was opened by Sr. Jessie A. Hackett, superintendent; prayer by Sr. Mary M. Green, assistant superintendent, after which Sr. Hackett, assisted by Elder R. C. Evans, were chosen to preside; Srs. Mary M. Green and Alice Carless as secretaries; Sr. M. Jacklin, organist; Bro. J. H. Tyrrell, chorister. Elder Tyrrell, Elder St. John, and Sr. Bristol were chosen as auditing committee. The schools reporting were: Zone, Prince Albert, Ridgetown, Longwood, Buxton, Pine Grove, Zion or Wallaceburg, Cumorah, Wabash, and Lindsley. Three schools failed to report, and one has been stopped, although an excellent spirit prevails in several of our schools, with good interest and large attendance. Report of Bro. G. A. McFadden, district treasurer, was read: Received $5.47; expended $3.12; on hand $2.35. Written reports were read from Sr. Elizabeth Leverton, Sr. Hackett. Bro. J. W. Badder, William L. Ross, Bro. D. Thorpe, and Sr. M. M. Green. Bro. George Green gave an account of his visit and attendance at the General Convention. It was moved and carried that we receive Bro. Green's report, and that a vote of thanks be given him for his past labors as our delegate. The credential and auditing committee reports were received and committees released. Officers for the ensuing term: Sr. Jessie A. Hackett, superintendent; Sr. Mary M. Green, first assistant superintendent; Elder J. H. Tyrrel second assistant superintendent; Bro. George A. McFadden, treasurer; Sr. Maggie Badder secretary. The evening session was devoted to music, short speeches, and recitations; those taking an active part were Elder R. C. Evans, S. Hackett, Srs. Annie and Alice Carless, Elder Tyrrell, Bro. Charles St. John, Bro. Charles Taylor, Bro. D. Thorpe, Sr. Ettie Taylor, Sr. Fred Leverton, Sr. Bristol, Elder F. Gregory, and Elder B. St. John; after which the evening session was closed with prayer. On Saturday morning one hour and thirty minutes were devoted to Bible class work, conducted by Sr. Mary M. Green, Elder George Green, Sr. Hackett, and Bro. J. W. Badder. Closed with the understanding to meet the Friday previous to the fall conference, and at the same place. Benediction was offered by Pres. Joseph Smith.

NORTHERN NEBRASKA.

Sunday school convention of the Northern Nebraska district convened May 26, 1900, in connection with conference. Number of schools reported 3. Schools reported to be in a prosperous condition. Adjourned to meet the last Saturday in September at Blair, Nebraska. Alice R. Watkins, secretary pro tem.

PRESENTATION AND ADDRESS.

ST. THOMAS, Ont., June 15.

MRS. MACGREGOR, Chilliwack, B. C.,

Dear and Much Loved Sister:—At the semi-annual convention of the London district Sunday school association, held at St. Thomas, June 15, it was by resolution ordered that a collection be taken from the association present, to be sent as a token of respect and esteem, in which is held by the Sunday school workers, to Sr. Maggie MacGregor, for her untiring skill, patience, and fidelity in the discharge of the duties of secretary of the association.

It was further ordered that Joseph Smith, Floralice Miller, and Euphemia Gerrie be a committee to draft a letter to Sr. MacGregor, expressive of confidence and respect, to accompany and explain the material token therewith sent.

We the said committee do therefore on our own part and on behalf of the London district Sunday school association, hereby express and convey to our sister, Maggie MacGregor, the thanks of the association for the faithful service rendered to the Sunday school cause in the district, and declare the unwavering confidence of the Sunday schools and members of the convention in her entertained by all.

Trusting that this may meet the favor of Sister MacGregor, as we feel assured it does the Master, we hereby set our names as committee.

Done at St. Thomas, Ontario, June 15, 1900, by order of convention.

Committee, JOSEPH SMITH.
FLORALICE MILLER.
EUPHEMIA GERRIE.

Copied for publication in *Saints' Herald* by Floralice Miller.

DUNNVILLE, Ontario, July 16, 1900.

CONVENTION NOTICES.

Northern California Sunday school convention will convene during the district reunion at Oakland, which meets August 31. Two days have been allotted for our convention. A very appropriate program has been prepared. Methods, ways, and means for the good of the Sunday school will be considered. A pleasant and a profitable time can be assured to all that attend, so be sure and be present. Papers upon the following subjects will be read and discussed: "How to create interest in the Sunday school," "Duties of parents to the Sunday school work," "Our Sunday school library," "The value of the Sunday school," and "Our young men and the Sunday school." The schools of the district are requested to practice the following in the Winnowed Songs: 13, 40, 43, 46, 59, 68, 118, 120, 122, 124, 158, 164, 169, 184. All district and local officers reporting will please send their report to the secretary, at least two weeks prior to the opening of the reunion. Address No. 76, Sycamore avenue, San Francisco, California.

EDGAR H. SMITH, Sec.

Northwest Kansas district Sunday school association will convene Friday, August 17, at reunion grounds, near Minneapolis, Kansas. The Sunday school children will give an entertainment at night. General Superintendent, T. A. Hougas, will be present during a part of reunion, and the afternoons of August 13, 14, 15, and 16 will be devoted to Sunday school and institute work. We hope that every Sunday school worker in the district will make a special effort to be present, and if you are not a worker you ought to be; so come anyway. We wish that those who can only attend part of the time would arrange to be there convention day, and for as much of institute work as possible. Bring your Bibles, Quarterlies, and Winnowed Songs. Come prepared to help and to receive help and we shall have a profitable time. NETTIE C. JOH, Supt.

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Miscellaneous Department.

SECOND QUORUM OF SEVENTY.

Dear Brethren:—Do you wish your proper addresses placed in the new circular letter that you have authorized your officers to get out? If so, then please give this matter your immediate attention. Only two of our number, so far, have responded to our former notice. We desire the present address of *all* those who have been taken into the quorum since April, 1897, and also the addresses of those who have made changes since the aforementioned date. If you desire the letters soon, then please assist us by being prompt. Address me at Plano, Illinois, care box 142. H. E. MOLER, Sec.

SOUTH MISSOURI.

Our conference held in the new Saints' chapel, east of Ava, was a success, and quite well attended. The Saints are gathering into the regions round about, buying up homes, building houses of worship, etc.

On the 4th inst. a business meeting was held at this place, and we passed a resolution to build a church here. The writer and Bro. J. E. Swegart were chosen as a building committee, with authority to choose a third man, solicitors, etc. This being about the center of South Missouri district, we intend to build as large and respectable a house as incoming means will permit; hence we herewith extend a general invitation to all to contribute moneys, etc., towards the building of this church, with the understanding that it shall contain a free pulpit and an open Bible to all denominations when not in use by the Saints.

We make this request because most all of us are poor in this world's goods, but we need the house and are willing to undertake the task, knowing quite well that the sacrifice upon our part will be great at best. All moneys may be sent to the writer, or J. E. Swegart, who will keep an accurate account of same, and give due credit to all for moneys, labor, or material furnished. Small favors will be thankfully received, and larger ones in proportion. As Beaver is not a money order office, orders may be drawn on Granada, Missouri, but sent to our home address.

We are determined, by the assistance of our great master builder Jesus Christ, that the work in this district shall move upward and onward to victory, regardless of various hindrances, and with Elder D. W. Thomas at the head and in command, we are hopeful of success. This hope will be strengthened by the missionary brigade, who are now all in the field of battle. Ever laboring and praying for the welfare of Zion, I remain your brother in gospel bonds,

J. C. CHRESTENSEN.

BEAVER, Mo., July 16.

SOUTHERN CALIFORNIA REUNION.

The annual reunion of Southern California will convene in Sycamore Grove, one of the best natural groves in the state, and situated within the incorporate limits of the city of Los Angeles, and about three miles from the post office.

All facilities for a ten days' sojourn outdoors are here afforded. Plenty of water, unexcelled shade, and a pavilion for general service, with ample room for as many campers as may desire to come. Past experience has revealed the fact that the first day is invariably consumed in getting ready, so we have announced the meetings proper to commence on Saturday, August 11, and to continue over Sunday, the nineteenth.

The following brethren of the general missionary force will be in attendance. Missionary in charge G. T. Griffiths, associates J. F. Burton, T. W. Chatburn, D. A. Anderson, Elbert A. Smith, William Gibson. These will be assisted by numbers of the local force: Albert Carmichael, A. E. Jones, C. W. Earl, George Wixom, and others.

Best of all, we are able to announce that one and possibly two of the Presidency will be in attendance. We fully expect Brn. Joseph and Alexander, and have the assurance that *if it is possible* they will both be here. Here is an opportunity which may not come soon again to the Saints of the Pacific coast. I trust that all the Saints will appreciate this and, as many as possible can do so, will attend this reunion. We hope to make this one of the largest attended reunions ever held in the State. You, by a coöperative effort and a complete trust in God, can make it the *very* best.

Forego something which is not of so much vital interest as the development of your spiritual nature, and come and unite with many others of your brethren and sisters in singing praises to your God.

Tents can be secured at the following rates: 10x12, $1.95; 12x12, $2.30; 12x14, $2 60; 7x9, $1,40; 10x14, $2.20 This includes putting up and taking down. You will have nothing to do save to move in and out.

Provisions will be delivered on the grounds. Grocery, meat, milk, and vegetable wagons will visit the ground daily. There will be an abundance of city water. The grounds are lighted with electricity.

Parties coming should in no instance fail to secure from the agent where they purchase a ticket a certificate to the effect that they have paid full fare one way. If fifty parties are in attendance it will entitle the holder of each certificate to return at one third fare. *Please remember this.* It was the failure to secure said certificates which lost to us the rebates at our last conference. Get certificates on whatever line of road you travel. We shall endeavor to make arrangements with the Santa Fe railroad to stop opposite the grounds. Those coming direct to the city will take the Pasadena car and get off at "Sycamore Grove."

Those desiring to participate in the "community table" should notify the undersigned to that effect at their earliest convenience. Some of the objectionable features which necessarily could not be avoided last year from lack of experience, will be entirely eliminated this time.

Come, brethren and sisters, one and all, and make this one of the grandest reunions ever held in the State.

On behalf of the committee,

T. W. WILLIAMS.

1014 Alpine Street, LOS ANGELES, California.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

SCATTERED MEMBERS.

To the scattered members of Oakwood branch, which was disorganized by the February conference of the Southwestern Texas district, Greeting:—All those who have not received letters of membership, nor joined other branches, will please send me their names and addresses, so that letters may be forwarded to them. Address me at Bandera, Texas.

W. H. DAVENPORT, Clerk.

CHURCH RECORDER'S REQUEST TO REUNION OFFICERS.

I make this suggestion and request of presidents and secretaries of the various reunions held throughout the church, namely, that they see to it that a record is made of all baptisms that take place during their gatherings. By arrangement with the brethren who officiate in baptism, a copy of all names and items of birth, baptism, and confirmation (including who acted as speaker in each case) can be had by the secretary of each reunion, and this can be forwarded to me after it is past. Because of lack of this care, some names have been lost to record, and in other cases only imperfect records could be made, those from memory. Therefore I call attention to the need of care being taken, and if the presidents and secretaries will attend to it, the interests of the cause will be served.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, July 16.

BOUNDARY LINES OF DISTRICTS, ETC.

It is necessary to have on record a description or statement of the boundaries of every district, for the use of the Presidency and other church officials. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are also requested to give lists of names of branches in their districts. If boundaries have not been closely defined, or not specified at all, kindly so report, and as promptly as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to complete the record as soon as possible. District officials are requested to be prompt, that unnecessary correspondence may be avoided. Please do not omit list of names of branches in your district.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 29.

PASTORAL.

To the Officers of Branches, and all Saints of Northern Michigan District, Greeting:—You will notice in the minutes of the conference which convened at Boyne City, June 23 and 24, that your humble servant was chosen to preside over the district, assisted by Bro. R. W. Hugil. I can truly say that I feel my responsibility has been increased. We therefore do earnestly solicit your coöperation, as well as your faith and prayers in our behalf, that we may, by the grace of God assisting us, be enabled to acquit ourselves as true servants of Christ. And we do humbly pray the good Lord to bestow upon us the spirit of wisdom, faith, patience, and discernment, that by these necessary qualifications we may preside with equity and justice.

There is a work for us all to do, and I trust we may arise in the strength of Israel's God, and work while the day lasts, as we are admonished by our blessed Master. For he has said that when we have done all that is in our power to do, we have but done our reasonable duty. Can we expect the promised blessings unless we place ourselves in a proper condition to receive? Can we expect the Master will use us as instruments in his hands unless we place ourselves in a proper attitude? Nay, verily; unless we are hungering and thirsting after righteousness, unless we offer our bodies as living sacrifices to him, unless we keep his commandments, we cannot hope to receive anything from the Lord.

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I trust that the officers in each branch will labor in love together for the building up of the great work which is intrusted to our care.

In section seventeen of Doctrine and Covenants the duties of the various officers are plainly given. Let us each strive to labor in the calling whereunto we have been called, honoring each other in their office and calling. By so doing we thus honor God and his law. We as his servants are admonished to see that his law is kept.

I have visited Prescott and Whittemore branches since conference, and I am in hopes to visit all or nearly all the branches in the eastern side of the district before the fall conference. It was an understanding between Bro. Hugil and myself, that he would visit as many branches as he possibly could over on the west side, and I was to do likewise on the east side. I should like very much to visit every branch in the district, but I am satisfied I will not have time to do so in the short space of time between now and the fall conference. I attended a two days' meeting at Prescott, July 3 and 4. It was indeed a very pleasant and profitable time to all present. Bro. J. H. Lake was in attendance and gave us some timely counsel and instruction. I would suggest that if two days' meetings are desired in various parts of the district, that you notify me at once, that is if you desire us to appoint them.

Well, dear brothers and sisters, let us watch, and fight, and pray. The battle ne'er give o'er until Zion is redeemed and our Savior comes to reign. I would be pleased to hear occasionally from the officers of branches; and I assure you I will be glad to assist you in all that is right as best I can.

Very respectfully your brother and coworker in the gospel of Christ,

J. A. GRANT.

No. 913 N. Walnut street, West Bay City, Mich.

NOTICES.

HERALD PUBLISHING HOUSE.

The attention of those doing business with the Herald Publishing House is required in the observance of the following, as a means of help: When you send money, give the name and address of the sender. Sometimes we receive valuable letters containing no information or name whatever. We have now one envelope containing stamps and another a money order, waiting for a claimant. We state for the benefit of those who send us money, that for all money received we send receipts within two days; and any persons not receiving receipts within a reasonable time should make further inquiry at this office, which will receive prompt attention.

Persons desiring gilt names put on books, whether of individuals or branches, will be charged 15 cents per book. More than one, 12½ cents each.

All readers of church books, and especially the ministry, note the following: In "True Succession in Church Presidency," page 118, the quotation from *Journal of Discourses*, volume 2, page 89, should read pages 8 and 9.

Wanted, a boy to work in the Bindery.

JOHN SMITH, Manager.

July 11, 1900.

J. F. Mintun and J. M. Baker are holding tent meetings on corner of West Seventh and Perry streets, Sioux City, Iowa, and any of the *Herald* readers that would like to call on us or write us concerning anyone that they would like to have us call on, please notify us at once, especially anyone in the city. We are in hopes that we will be able to open up the work in the city as it has never been before.

J. M. BAKER.

CONFERENCE NOTICES.

Conference of European mission will be held in Manchester, August 4, 5, and 6. Business sessions held in South Manchester meeting room, 3 Denton street, Upper Moss lane, and Sunday services in Hulme vestry hall, Stretford road, Manchester. Half fares of all visiting elders will be paid as heretofore. All intending visitors will please notify the secretary as early as possible before the sitting of conference.

Secretaries, W. R. ARMSTRONG.
S. F. MATHER.

Northwest Kansas conference will convene August 11, at ten a. m. on reunion grounds, seven miles southeast of Minneapolis. Will all of the priesthood in the district please have their written reports prepared and given in before the opening of business meeting; and all branch reports should be sent to my address at least one week before conference appointment. District officers are to be elected. ELLA M. LANDERS, Sec.

STOCKTON, Rooks Co., Kansas.

Oklahoma district conference will convene Tuesday, August 7, at ten o'clock. The place of reunion is four miles east and two south of Hennessy, Oklahoma. Branch presidents will please observe to send reports from their branches; also those of the priesthood are requested to send written report of all labors done. We are hopeful of a good reunion and conference, and trust the Saints in Oklahoma will make special effort to attend. The work is onward; let us each do our part, that much good may come to the cause of Zion.

R. M. MALONEY, Pres.

TWO DAYS' MEETINGS.

A two-days' meeting will be held at Macklin's grove on August 11 and 12. Meetings to commence on Saturday, August 11, at 10:45 a. m. The grove is located about two miles north of Elder D. Parrish. Everybody is cordially invited to attend. Bring your baskets, prepared to stay all day.

D. R CHAMBERS,
President of Pottawattamie District.

The Saints will please remember the two-days' meeting to be held Friday and Saturday, August 11 and 12, at Keokuk, Iowa. All are invited. Brothers and sisters, let us rally and make it an enjoyable time.

D. S.

REUNION NOTICES.

Saints in St. Louis district will please not forget the dates of our reunion. August 3 to 12 inclusive. Tents will be up so all can move into them on the afternoon of the second.

The location, Normandy Grove, is on both the suburban street car line and the Wabash railroad. The Wabash station about one fourth of a mile from the grounds. Good shade, and fine location for grounds. Indications at present are that our attendance will be much larger than last year.

Tents entire time 12 x 14, $1.50; 10 x 12, $1.10. This includes putting them up and taking them down. Straw free. Those desiring tents please communicate with Bro. J. E. Dawson, 2510 Garrison avenue. Cots twenty-five cents, camp chairs ten cents.

An eating house will be conducted on the grounds by the committee. Meals fifteen cents, seven for one dollar. This for the accommodation of those who do not wish to do their own cooking, and for those who can attend but one or two days. Extra tents will be arranged also for sleeping, charging a small sum for the use of the tent, for the night. Every possible effort will be put forth on the part of the committee to make your stay pleasant and profitable.

Good speakers will be present, and it is hoped that every one of our people in the district who can possibly do so will be present. Let us hear from you if you think you can come, perhaps we can help you out some. If you can't decide about coming until almost time, come anyway; we will make provision for you after you arrive. Would prefer to hear earlier, however.

Committee, ARTHUR ALLEN.
J. E. DAWSON.
J. C. HITCHCOCK.

BORN.

ROBERTS.—To M. A. Roberts, old houses, Porth, November 1, 1899, a daughter; blessed June 24, 1900, by Elders A. N. Bishop and J. G. Jenkins, and named Margaret Ann.

JENKINS.—To Bro. and Sr. Jenkins, old houses, Porth, December 25, 1899, a son; blessed June 24, 1900, by Elders A. N. Bishop and J. G. Jenkins, and named David.

COLLENS.—To Mr. and Mrs. Collens, of Gilpach Loch, May 26, 1900, a daughter; blessed June 22, by Elders A. N. and L. Bishop, and named Lilly Agnes. January 12, 1899, a daughter; blessed June 22, 1900, by Elders L. and A. N. Bishop, and named Mary Jane.

ROBERTS.—To Mr. and Mrs. Roberts, a daughter; blessed June 24, 1900, at the age of four years, by Elders A. N. Bishop and J. G. Jenkins, and named Myfnanay.

EDWARDS.—To Bro. and Sr. Edwards, of Penygraig, July 27, 1895, a daughter; blessed June 10, 1900, by Elders J. G. Jenkins and L. Bishop, and named Sarah Ellen. August 25, 1898, a daughter; blessed July 27, by Elders L. Bishop and J. G. Jenkins, and named Naomi.

YARRINGTON.—At Woodbine, Iowa, March 31, 1900, to Bro. and Sr. A. J. Yarrington, a son; named Byron. Blessed July 8, by S. B. Kibler and P. C. Kemmish.

TOOVEY.—To William C. and Florence A. Toovey, at Pleasanton, Iowa: December 14, 1894, a son, named Gardner Irl; October 25, 1897, a son, named Pierce Everet. Both were blessed at Union schoolhouse, near Spring Valley, Iowa, July 15, 1900, by Elders F. M. Weld and F. E. Cochran.

TAYLOR.—To Bro. John and Mrs. Rosa Taylor, at Hannibal, Missouri, October 7, 1899, a daughter. Blessed July 17, 1900, by Elder J. A. Tanner, and named Adaline Ruth.

SKANK.—April 19, to Theadore and Laura Skank, of Carson, Iowa, a son. Blessed June 10, by H. Kemp and D. Hougas, named Florence.

CLAIBORNE.—To Archie and Mary Claiborne, of Mc Paul, Iowa, January 10, a daughter. Blessed June 19, by H. Kemp and J. C. Moore.

WEDLOCK.—Harold Arden Wedlock was born at Deloit, Iowa, March 12, 1900, the son of Silas F. and Cora Wedlock. Blessed July 1, by B. F. Wicks at Saints' chapel.

MARRIED.

WHITE—VENN.—At Lamoni, Iowa, July 15, Mr. Frank W. White and Miss Tillie E. Venn were united in marriage, by Elder F. M. Smith, at the home of Sr. Alice E. Cobb, where Elder Smith resides. Neither of the young people belong to the Reorganized Church, but the groom is a son of Elder Volentine White, who has held the priesthood for many years. The young couple will make Lamoni their home.

DIED.

PURCELL.—Sr. Ella Ann Purcell, born February 8, 1819; died July 4, 1900. Aunt Ann united with the church in 1844. She lived and died in the hope of the resurrection of the just. A large assembly of relatives, friends, and neighbors were present at the funeral services, which were held in the yard of her old home. Services by Elder J. A. Donaldson, assisted by Bro. S. B. Kibler.

HARPER.—Allen Dewey, son of Bro. Allen and Sr. Minnie Harper. Born March 19, 1900; died June 23, 1900. Funeral services at the house, conducted by J. A. Donaldson, assisted by Bro. Frank Seeley.

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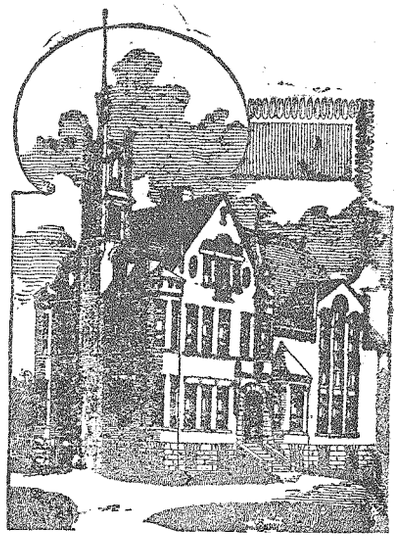

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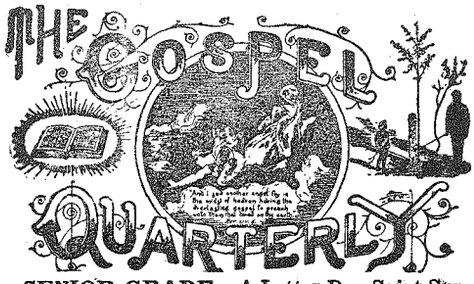

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Biennial Conclave Knights of Pythias, Detroit, Michigan, August 27–September 1, at one fare plus $2.00 for the round trip.

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

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RSSalyards

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VALUE OF MANUAL TRAINING.

By Frank O. Lowden, President of the Pullman Manual Training School.

One cannot realize until he begins to study the subject and gather the opinions of others, the full extent and possibilities of manual training as a part of the modern educational equipment.

There was a day when the idea was fostered and encouraged that the honorable occupations were limited to the professions, the law, medicine, etc., but now happily that notion is no longer a prevailing one. I believe that it will not be long before the manual trades will be given the same respect as was formerly accorded only to the professions.

It can be stated as a general proposition that training the mind and the hand to work together will be of immense benefit to a great many, and will of a certainty injure no one. That is a fact which no one can question, so it is evident that systematic manual training is a step forward in the advancement of education. The regular college courses are good. They fill entirely the requirements for which they are intended, but there is many a splendid artisan and many a splendid mechanic lost for lack of the peculiar teaching best adapted to develop his inherent faculties.

It does not necessarily follow that a manual education commits the student to the artisan's trade. It is a splendid adjunct to any education, and even if never pursued further places its possessor in a better position than one not so equipped. Today the value of the kindergarten is unquestioned. It is the basic form of manual training and of almost incalculable benefit in its results. It was only a few years ago that a child was confronted with the alphabet in large letters on a blackboard and made to commit it to memory. Now it is taught in conjunction with a multitude of little practical arts and suggestive associations.

The only hard question presenting itself is the limitation to be put upon a manual training course. The possibilities cover such a wide range that it is difficult to say where to mark the boundary line.

It only needs the manual branch of education now to perfect the system; to make the individual a complete all round utility to himself and the community. He learns how to use his hands intelligently and to deal in realities; to do things instead of simply theorizing upon them.

Knowledge is of several kinds. One may know a subject perfectly and yet not know it in a way to be able to impart or teach it to others. Likewise one may possess a vast amount of knowledge on a particular subject and not be able to apply it to the creation of anything.

Manual training in its generally accepted form will complete the connection between theory and practice along certain lines that are now broken at intervals.

In permitting a youth to choose his career in life it provides a view of the field more clearly than a college course does. It more nearly represents the occupation as it really is than does the classical course.

A college graduate in law, medicine, or architecture has a hard term of something akin to manual training in the interval between his college days and his established practice, but under a properly devised manual course the student leaves the school almost, if not entirely, equipped to assume his place with little additional training. It makes the transition from the school to actual practice far more easy than it would be otherwise.

Aside from providing a career suitable to the student's disposition manual training cares for the physical education often too much neglected. It affords an intelligent mental direction of the physical faculties so that they can be used to the best advantage and with the least possible loss of usefulness. The entire subject is a fascinating one from every point of view, and is growing more popular every day. Every investigator of it becomes its advocate as soon as he begins to look into it. As I said at the outset, it is of vast benefit to many and can harm no one. With that alone to its credit it would need no further advocacy.—*Chicago Tribune, July 22.*

OLDEST BOOKS IN THE WORLD.

The oldest books known have been translated. They are Egyptian. The work of translation has been difficult, and it is within the century that a key was found to the old writings that made the whole body of Egyptian records available to scholars, whether cut on stone, impressed upon bricks, or traced with reeds or brushes upon papyrus or cloth. This key once known, the task before those who sought to lift the dense veil that separated them from the distant past was defined. Ancient letters were enriched with many translations of the first importance. But although the way was thus opened, it was not made clear and easy for those who trod the different paths with hopeful persistence. In those old days no system of record was made as to times and dates except by naming the king or ruler, and the genealogies were kept in such varying terms that to some degree they remain sources of disagreement among the most accurate and careful students. The spellings also were without law and remain so to this day. Each savant chose a preferable one for such reasons as he saw fit, rejecting others from a number that successfully appealed for support with many. This condition presents a difficulty to those who read the works that have issued on the vast subject which the early history of Egypt presents, and their knowledge taken from these intermediary sources is harrassed by apparent contradictions which the savants themselves are not entirely able to reconcile.

Descriptions of and the translations of the three oldest books have been made by Dr. Isaac Meyer. The oldest is known as the Prisse Papyrus or Book of Ptah kotep, which is supposed to have been written about 2800 B. C. It contains eighteen pages of writing, being a treatise on manners and morals supposed to have been composed by one of the Pharaohs about 3766 B. C. The maxims deal with a great variety of subjects. The proper treatment of a wife by a husband is thus indicated:—

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"Fill her stomach with food, clothe her back; these are the cares to be bestowed upon her body. Caress her and fulfill her wishes during the time of her existence; it is a form of well-doing which does thee honor. Be not brutal; good manners will influence her better than force. Give her what she longs for. It is these things which make steadiness in the house; if thou repellest her it is an abyss."

The Book of Ptah-hotep was first made known in 1858 by M. Francois Chabas. According to him, M. E. Prisse d'Avennes, who gave this papyrus to the National Library in Paris in 1847, had acquired it from one of the fellahs whom he employed in making his excavations in the Necropolis of Thebes. It was found in the tomb of one of the Entews (also named by some Egyptologists Antufs or Antefs, Kings of the eleventh dynasty). The large and solid character of the writing on this papyrus leads to the opinion that its date is before rather than after the twelfth dynasty, circa 2778 2563. He divided it into pages and plates; the original was written on a long sheet, which was rolled up. In its present state it contains eighteen pages of magnificent hieratic writing. The characters are large, full, and assured, approaching closer to the hieroglyphic type than any other known test. As the hieratic writing, which is a simplification of the hieroglyphic, became more and more cursive, it departed from its primitive type, and these pages use a type the least cursive.—*Chicago Tribune, July 22.*

RICH FIND IN NEW MEXICO.

Santa Fe, New Mexico, July 24.——Important discoveries from which the Northwestern University at Evanston, Ill., will benefit have been made by a party of scientists which reached this city today.

A building of 1,200 to 1,500 rooms, only one of which was excavated, was found in Pajarsto Canon. The structure is 560x450 feet, and constructed entirely of carefully dressed stone. It is situated between Bland and Espanola and is only one of a large number of similar ruins.

The structure was two or three stories high originally, but now only walls six to ten feet high remain standing. The upper story evidently was open to the sky, and upon this the dwellers of the building probably spent both night and day.

CONTENTS OF THE ROOM.

But it is the finds in the room nine by twelve that was excavated, that are the most suggestive of the civilization of the ancient people. An old furnace or smelter was found, near which was a large iron bar deeply incrusted with rust; also pieces of rich copper ore, as well as gold ornaments and a piece of beautiful turquois. Twenty-five pieces of pottery of great beauty and brilliancy of colors were in the room. They were heavy, fully one quarter of an inch thick, and decorated inside and out with unique designs showing some degree of uniformity. One of the designs represented the picture of three frame buildings, with a smokestack and smoke curling out of it. Each communal building had a different set of designs for their pottery. Some woven cloth was found. It was woven in spirals almost like a huge spider's web.

Around the fireplace in the room which was excavated stood a dozen large pots, each with buffalo bones in them, showing that the inhabitants abandoned the room while preparing a meal. Near some of the smelter slag was found scorched corn, together with the bones of birds and other animals. Several baskets in the room were more beautiful than those woven by the Navajos of today, but they crumbled to dust when touched. Iron knives, stone battle axes, polished stone reflectors, awls, several musical instruments, including fifes, were in evidence and well preserved. Many human bones were found in the regulation burial mounds.

The scientists who made the discoveries are: Dr. George I. Cole and Fay C. Cole of Los Angeles, California; Professer R. W. Buller of Greeley, Colorado, and the Rev. G. S. Madden of Bland. They announce that the relics found will be sent to the Northwestern University.

MANY SIMILAR RUINS.

There are hundreds of similar ruins in the twenty-five miles from Bland to Espanola, showing that in that district at one time lived more people than are in New Mexico today. The region has not yet been touched by scientists and explorers The Rev. Madden's theory is that about 500 or 600 years ago the dwellers of that region who left their records in numerous hieroglyphic inscriptions had been driven out either by an earthquake or by the invasion of a stronger race.—*Chicago Tribune, July 25.*

REVISION OF PRESBYTERIAN CREED.

Creed revision discussion among Presbyterians has now progressed far enough to make it certain that the creed will be revised, or that a new creed will be formulated. The matter has gone too far to be dropped. It is said that the Rev. Dr. John DeWitt will be put on the revision committee to represent Princeton in place of Prof. B. B. Warfield, who resigned. So far as can be judged the sentiment seems to be in favor of a short statement of faith, one that may be used in the public service when desired, leaving the old confession stand as it now does. So far fourteen presbyteries have named committees or taken other action looking to the furnishing of the general assembly committee with the required information. This year's assembly moderator, the Rev. Dr. Charles A. Dickey, of Philadelphia, is chairman of the committee, and other members of it are: Clerical the Rev. Dr. Herrick Johnson, Chicago; the Rev. Dr. S. J. Nicolls, St. Louis; the Rev. Dr. William McKibbin, Cincinnati; the Rev. Dr. S. W. Dana, Philadelphia; the Rev. Dr. S. P. Sprecher, Cleveland; and Presidents Stewart of Auburn, and Fisher of Hanover; Elders Hon. Benjamin Harrison, Indiana; Justice Harlan, Baltimore; John E. Parsons, New York; W. R. Crabb, Pennsylvania; Elijah Fraser, Michigan; E. W. C. Humphreys, Kentucky, and D. R. Noyes, Minnesota.—*Iowa State Register, July 22, 1900.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York 27rly

The Hon. Charles Denby, late minister to China, recounts most interestingly in the August *Forum* "How Peace Was Made Between China and Japan," and sets forth the difficulties that beset the American officials who were generously acting as intermediaries in the negotiations between the resp ctive antagonists. Coming at the present time it is a pungent comment on Chinese diplomacy and its devious ways.

Two articles in the August number of the *Review of Reviews* have to do with phases of municipal art. Mr. Ernest Knaufft describes the new Appellate Court Building in New York City—an imposing architectural creation; and Mr. Archibald Hadden tells how a half million has been expended, in recent years, by Mr. Charles H. Hackley in beautifying and otherwise improving the lumber town of Muskegon, Michigan. Mr. Hackley's efforts should be object-lessons to other American millionaires.

In the *Review of Reviews* for August, Mr. William Ordway Partridge, the sculptor, makes a plea for an annual national art exhibition in this country, on much the same lines as the Paris Salon or the English Royal Academy, but comprehending allied branches of art.

ADDRESSES.

E. Keeler, Pacific Grove, California.

E. L. Henson, care G. L. Gifford, corner South Flores and Mitchel streets, San Antonio, Texas.

Arthur Allen, No. 2615 North Market street, St. Louis, Missouri.

Frank Criley, 609 Main street, Kansas City, Missouri.

Columbus Scott, 482 Scotten Avenue, Detroit, Michigan.

Alma C. Barmore, 8 Waterloo Terrace, Toronto, Ontario.

E. J. Goodenough, Crosswell, Michigan.

F. M. Cooper, No. 847 Twenty-first Street, Rock Island, Illinois.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 1, 1900.

OUR WORK IN THE SOUTH SEA ISLANDS BLESSED.

It is with considerable pleasure that we give space to the letter from Bro. J. F. Burton this week. He tell news that will bring joy to the hearts of all who are so earnestly watching the work in the South Sea Islands. It will be especially good news to those who have labored so hard in those islands to upbuild the natives, and we wish to congratulate the worthy missionaries on the good results of their work.

It is gratifying to know that the real intents of our labors there among the good natives is at last being understood by the government in power there. For many years have our missionaries been sent there and kept in the mission, when to many it seemed that it was a waste of time and money. Many obstacles have been met and only overcome by dint of arduous work and much sacrifice. Some of our people have returned from there broken in health. Sr. T. W. Smith practically sacrified her life for the sake of the work there. Sr. Devore's devotion to duty and the cause of Christ in those far away lands has cost her nearly as much. Many of our men have gone there strong men and returned injured in health. Has all that been undergone from selfish motives or for personal gain? No. The mission of our men there has always been one of love. Love for the natives and for the cause of our Master.

Glad, then, are we, to see such fruits of the self-sacrificing labor done by our men. It is not because some of our people have been raised into places of power and honor that we rejoice; for such brings added responsibilities and cares. It is because our people there have been brought up into a condition where such honor can be placed upon them worthily. It speaks volumes for the work of our missionaries. The natives have been educated, taught, drilled, disciplined, until at last some are worthy to fill the highest position in their islands. Surely, God is with us, and is opening up the way so that the right may be speeded.

We, wish, too, to congratulate our brethren in the South Sea Islands, that our Lord has so signally blessed them, and we trust that the blessed Spirit may guide them in their new places of trust. We pray that they may always have a spirit of humility, yet withal a firmness and strength in the right. They should not become proud, for pride "goeth before a fall." Trust in God.

SELFISHNESS.

There is probably no one thing that mitigates more against the progress of the work than selfishness. No missionary can do the work for which he is sent into the world in an entirely acceptable way who is in any way selfish. Just so much as he lacks in control of his selfishness, just so much will he lack in being what the Master desires him to be. Self must be put down entirely. He is out to work for others. To learn self-abnegation is to approach the perfection of the Master. There is no other attribute of the Master which so preëminently places him above all mankind as his complete control of self, his perfect self-abnegation.

Our most beloved men are the ones in whom there is the least selfishness to be seen. There is nothing which will so quickly lower a man in the estimation of the people as an exhibition of selfishness. There is nothing which makes a man's memory so pleasant to people as to know that he was entirely free from selfish motives.

The work of a missionary, especially one in our church, is necessarily one of sacrifice and love. Christ entered upon his work for the benefit of mankind. "I will go, Father, and thine be the glory," breathes the very opposite of selfishness. We should be like him. We should not work because of any glory that might accrue to us because we are engaged in such work. Our first thought should be, "How much good can I do; how much will the cause of Christ be benefited?"

We have many men who are imbued with the spirit of the Master, and the result of their work is good, has been, and will be. In nearly every case where trouble has come to the cause it has been through the selfishness of some who should have been imitators of the divine example of Christ but who had not the moral courage and strength to subdue self and give the glory to the one to whom glory is due.

When our ministers are working for self or in the interests of personal gain, they are not doing work for Christ. We cannot serve two masters, we are told, and when self is being served, Christ and his cause is being neglected. We must be preëminently altruistic in religious work. It is the spirit of our cause. What so purifies and sanctifies the love of a mother if not the absence of selfishness in it. What makes the memory of mother so dear to us? What causes a mother's love to shine so brightly to all mankind? It is because it makes that dear mother unselfish. Her love eradicates her selfishness and makes her solicitous of the welfare of others. Blessed be our mothers in their love and self-abnegation!

THERE is a great need for us to pray the following prayer of Canon Wilberforce:—

Lord, for tomorrow and its needs
I do not pray;
Help me from stain of sin
Just for today;
Let me both diligently work
And duly pray,
Let me be kind in deed and word
Just for today;
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for today.
Let me no wrong nor idle word
Unthinking say,
Set thou thy seal upon my lips
Just for today.
So for the morrow and its needs
I do not pray,
But keep me, guide me, hold me, Lord,
Just for today.

QUESTIONS AND ANSWERS.

Is it not the duty of an elder in the field when he baptizes where there is no branch of the church to send the names and items of those baptized to the general Church Recorder, that he may have on the records the names of all those baptized?

Yes. The Church Recorder has repeatedly called the attention of the elders to this, and holds himself ready to furnish blank forms to the elders who need them to report such baptisms. Where members are baptized into a branch, the elder need not report them to the recorder; but where the members are not in a branch, the baptisms should be reported to the recorder.

Is it or is it not the duty of such members to join the branch nearest to where they reside?

Yes. That question has been answered lately. See HERALD for June 20, 1900.

Would an elder be in the line of his duty if

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he refuse to go and administer to the sick because there was not another elder to go with him?

We would not so consider it. In our opinion an elder should go at the call of the sick if he is situated so that he can go, irrespective of whether he is alone or not, or whether it is in accord with his wish or not. We have heard of elders who refused to go because they did not think that the sick ones need such administration. In our opinion it is not for the elder to so decide. We believe that he should go and leave the merits of the case and the results with Him above.

EXTRACTS FROM LETTERS.

Bro. Charles Derry writes from Woodbine, Iowa, July 25:—

Today is the 74th anniversary of my birth. My health is fairly good, and my desire for the onward cause of God, and the coming of his glorious kingdom, is unabated. My wife is far from well, but not entirely down. If she is so improved that I may deem it wise to leave, it is my intention to start for Mallard and other places north tomorrow.

Bro. J. M. Baker writes from Sioux City, Iowa, under date of July 21:—

Bro. Mintun and myself have held five weeks' meetings in the tent at Sergeant Bluff, seven miles south of here, with but little interest and through some very hard storms of wind and rain. We have held two meetings here. Had a good audience last evening. Seems to be some interest and we hope to put the work on a firmer basis. Find Bro. M. P. Berg a very liberal brother in a financial way. We are finding members every day in different parts of the city who did not know that there were other Saints in the city. Hope that we can get them together and make some kind of an organization, so that they will come together once or twice a week. My family is with me, and we are tenting near the large tent.

Bro. J. C. Vaughn, of Rea, Mo., under date of July 23, writes:—

The work is in a fair condition here. Saints as a rule are striving to live the gospel.

Mrs. C. Ralston, writes from Servado, Oklahoma, under date of July 22:—

I am not a member of the church but expect to be at the first opportunity. We are among the isolated ones of Oklahoma. Have been here only a short time—not quite a year. Hope to be a good Saint some day.

A few days ago the Herald Office received a letter from Louisa M. Oliver, dated July 20, and written in a very legible hand. She ordered several books, etc., and sent the money, too. She closes her letter thus:—

I am eighty-nine years old today. I thank God for his watchcare over me.

Under date of July 23, Bro. R. C. Evans wrote:—

Fred Gregory started for Manitoba one week ago today, and I passed through London and remained over Sunday to see him off. I wish we could give both him and Dan more help in British Columbia and Manitoba. Since leaving London I have preached at Cherry Grove, St. Marys, Rostock, and Arthur. Lizzie is with me. We travel on our wheels. Get up five a. m., and are off. One day made sixty-five miles by noon. Preached every night on the way.

Bro. John Shook, writes from Buchanan, Mich., July 28:—

I always want to take the *Herald*. Saints all well. The work is moving along slowly. Three baptized lately.

EDITORIAL ITEMS.

Pres. Joseph Smith returned from his Canada trip Wednesday morning last week, and left Friday last for St. Joseph, Mo., returning Monday.

Sister Alice Corson of Richmond, Virginia, contributes some excellent songs to the HERALD to which we hope our music writers will furnish notes. Sr. Corson thinks she might write to music if the ordinary meters were written, but does not feel competent to write music, or arrange harmonies. Who will try it?

We have received a complimentary ticket to the Allerton, Iowa, Chautauquan Assembly, to be held August 16 to 23. It has arranged a good program, copies of which will be mailed upon application to Wm. Murchie, Sec. These Chautauquan assemblies are becoming very popular, and worthily so, as they are elevating and educational in their nature, and usually present fine programs to the people.

Mrs. C. Ralston submits a piece for the music committee's use if desired. See another column.

Sunday morning the Lamoni Saints had the pleasure of hearing the presiding priest, teacher, and deacon. The presiding elder had set that service apart for them to tell what they considered their duties were. It was a pleasant innovation. Bro. M. J. Danielson, presiding priest, first occupied, A. K. Anderson, presiding teacher, next, and Daniel Anderson, presiding deacon, closed.

We wish to acknowledge the receipt of a complimentary ticket to the Iowa State Fair, to be held August 24 to September 1. It promises to be the best State Fair ever held. The attractions are good, and the secretary informs us the demand for catalogues was never before so great.

Sr. Clara Hilliard, daughter of Bishop Hilliard, was married one week ago tonight, to Mr. Leonard Dickey, of Lamoni. The HERALD extends congratulations.

On Friday the First Presidency and the Bishopric went to St. Joseph to meet with the St. Joseph branch.

Brn. G. H. Hilliard and E. A. Blakeslee met with Bro. E. L. Kelley some last week. They as a bishopric were disposing of some case appealed to them.

The First Presidency returned Monday from their St. Joseph trip, and they reported that a good time was had. Bro. Hilliard went from there to his home in Independence, and Bro. Blakeslee to Galien, Michigan.

Original Articles.

AS I SEE THE PERFECT LAW.

Everywhere our elders go they herald the "perfect law," "The law of the Lord is perfect converting the soul." Here are shoals upon which wrecks are stranded on every hand. "Converting the soul" to the wisdom of the "perfect law" of Christ. How far-reaching in its application is this law? Is it not to govern by its converting power all that we think, say, or do? "My people are destroyed for lack of knowledge," evidently of the application to all our desires of this "perfect law." There is a disposition widespread in the Christian ranks to modify the law to our convenience. It is easy to talk about it, but to apply to our salvation now, to crucify the natural cravings of carnal desire, and prove what this good, perfect will of God is, appears to be the "dead line" of carnality which few, even of professed Saints, approach with a firm, elastic step. The dividing line between saint and sinner must exist somewhere, or who can ever *prove* the perfect will of God for themselves, and he be able to walk in holiness before the Lord? As an ambassador for Christ, it is my duty to live it, and teach it by voice and pen. "For the priest's lips should keep knowledge," —feed the people on knowledge,— "for he is the messenger of the Lord of hosts." When the soul is converted, the whole man or woman is converted, and if it be by the Spirit which gave the perfect law, then its sanctifying, saving, healing balm will be felt from the soles of the feet to the crown of the head; bringing into captivity to the Lord of glory every desire of the heart and graciously desiring to honor him with the firstfruits of lips and deeds. As untold war is visited upon the body through appetite, or strictly speaking, the "living soul," it should be a Saint's duty to prove the perfect will of God in eating or fasting as they may elect,—to learn the law of life through the "eternal spirit," as it relates to eating, drinking, or fasting, or in all that we put our minds or hands to perform. Jesus says today, as he said centuries ago,—

Be ye therefore perfect, even as your Father which is in heaven is perfect,

and he means just what the words imply, to learn and apply to *our* lives the perfect law of life and liberty as Christ taught in days of old, and still continues to teach to all who are "taught from on high."

The word of the Lord is given to the upright.

The gift of the Holy Ghost is conferred for the express purpose that those who will hearken to and heed its words of truth and wisdom may

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prove what the perfect will of the Lord is. When saint or sinner from the least to the highest treat lightly the wisdom of the Lord for the temporal salvation of man, they simply betray the fact that they are slow to learn and apply the law of life—the perfect law. As a servant of the Most High, I want to take special pleasure to "live by every word that proceedeth out of the mouth of God" by counsel or command. I know professed Saints have said so often to me, "We might as well use tea, coffee, tobacco, and liquor, if we choose, as to leave these things out of our fare, and pay the money over to other families who will do so. *We* might as well have the use or misuse of our money. If the Lord says they 'are not good for man,' it means them as well as us." How often have I looked wistfully towards the eastern horizon as if to catch the first glimmer of the day when man shall not teach his fellow man and say, "Know ye the Lord." For those who truly know the Lord unto "eternal life," no such inconsistencies will be truthfully preferred against them.

And every man that hath this hope [of eternal life] in him purifieth himself, even as he is pure.

He wants to be worthy to associate with the Lord of glory, and can only be so by abstaining from any appearance of sin, and we must know the source of every thought or desire we cherish. It should need no argument to prove that perfect obedience to the perfect law of *love*, in two or three generations, at least, would extinguish the seeds of disease from those affected.

But they that wait upon the Lord shall renew their strength.—Isaiah 40: 31.

People say, "I do not know about that;" this is parried and mollified by gainsayers and stiff-necked people in every way. Still, that is what is written for our comfort in the scriptures. Testimonies are in order, sometimes, so I will offer one; nor do I claim to be more than ordinary mortals, nor of finer clay, neither do I believe that the Lord is a respecter of persons, as that word is generally received. When I quit toiling in "the affairs of men" as a keeper of cattle and gardener, I had the advantage of a little schooling in the way and counsel of the Lord, which roused into activity a relish to satisfy to the utmost of my powers of body and mind what the law of life and peace in the Redeemer's love might work for my good in the present life; that I might be helpful to my fellows. I am a convert to "what is written," that the Lord honors those who honor his *advice*, and accept it as the law of life, fully as much as if he had said, "Thou shalt." I know some dull students and stiff-necks will say I am a favorite with the Master. Well, I dare say the "holy men [all should be] of old" who "spake as they were moved by the Holy Ghost" were favorites, too. Yet there is no good reason known to me why all the human race should not be holy men or women, the only hindrance being a willful disposition to have their wishes satisfied in desire and carnal appetite gratified instead of learning the voice of the Good Shepherd and walking in his counsel. So many have hands laid upon them for conferring the gift of the Holy Ghost and go on from year to year, and apparently never hear its words of admonition, warning, or comfort; indeed, the perfect law, its saving power to the "living soul," is a sealed book, or page, at least. Years ago I concluded if the Comforter was actually conferred by the "laying on of hands," there must develop in me a force not possessed by those not accepting that ordinance, or there was no virtue in the imposition of hands. I remembered Paul's injunction to Timothy and to others, "that thou *stir* up the gift of God [blessed thought] which is *in* thee by the putting on of my hands," (no mere form or sign was this,) something not in the wisdom of the world, was so graciously conferred in the Lord's own simple way. First Timothy 4:14-16 is another earnest appeal to Timothy to diligence, to honor the gift and truth of God. Many times have I pondered over these and the Savior's words, (John 14:15-17, 21; 16:13, 14; 1 John 2:27,) and many other scriptures, "able to make" me "wise unto salvation."

I was never of a disposition to construe what was written to mean something else than what was said, and concluded as I had become an adopted son, if I were a son indeed, then my body should be the temple of the Holy Ghost, and if I could live pure and keep myself circumspect, the Comforter would direct my mind to understand what the will of the Lord was for my good, and for others as well; for we must live for the good of others, if we fulfill the promptings of divine love. Many incidents occurred from time to time to confirm me that the Lord was gracious enough to use my tongue to express his will, as on one occasion the voice of the Spirit, after repeatedly chiding me for lack of diligence and zeal in the Master's cause, admonished me that unless I was more faithful, the Spirt should be withdrawn and my bodily vigor and strength should wane. I thought over this much, for in my circumstances I did not see many good openings to show my zeal for good works. Several times I was reminded of my apathy to step up and improve opportunities which presented themselves, apparently special privileges, and I often felt ashamed to follow what my heart prompted to. Time flew swifter and swifter, apparently, and as I had been naturally strong, I felt a weakness creeping upon me which I strove with all my powers to withstand, but when I thought over the matter, words would force themselves into my mind: "Have I ever spoken to you in vain? Will you not accept my gift and improve your time in righteousness, and use all your powers to turn the hearts of sons and daughters unto me? An open door is before you; come, now, and take your place in the ranks where you listed to serve when I adopted you as my son. Can you not serve my cause with the same fidelity and zeal that you served your country's flag?" This appealed so strongly that I wept bitter tears over what seemed so clear, a need for willing workers. A most bitter experience wove its story in my life, along these years, and still I was somewhat indolent in spiritual work, but seldom for a day did I not feel I was losing virtue in spiritual and physical strength. I was reminded many times of this, and yet was cheered with the words that a most blessed pathway was open for me if I would only shake off all allegiance to every influence but love for truth, and obey the voice which would lead me into a light which would captivate every impulse of my being. Rheumatism in hands and feet, lumbago also troubled me, and I thought, sometimes, Surely these troubles must be shaken off by some means, and I felt in my heart there must be a pathway out of such entanglements of the flesh; when the voice of the Spirit, which thrilled through my being and always gave such sweet sensations of peace and assurance when I yielded myself to its influence, would say, "Let go of the cares of the world and give your time and energy to my service, and I will heal you, and you shall again feel the buoyancy of youth, and you shall know that I am your Redeemer and the Holy One of Israel. I will manifest myself to you, to delight your eyes and heart. I will be with you by day and by night, and you shall feel my hand in love. Study my word and appeal to me in spirit continually, and you shall tread the land as if in a new world; for the shackles of disease shall be loosed and you shall be free indeed." How fully these words have been verified, especially in the last year, so far as bodily vigor is concerned, none can know so well as I. I will say, Never could words be more truly confirmed.

I never could believe this life was ever intended to be other than a joyous existence. I meet with two classes of people in my rambles, those

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desiring to be followers of the Lord, and multitudes of uncircumcised in heart. If either of these parties choose to open their ears to what the Spirit says, they may become wise unto salvation in this their day. To-day is the day of salvation to me. To you as well as myself the scriptures are open to make us "wise unto salvation."

I started this letter with the intention of appealing to the reason of all who read it not further advanced. "Keep your mouth shut and live," is a very trite saying, rich in wisdom. It is better to eat to *live* than live to eat. How much we learn from these thoughts depends on what we read between the lines, as well as the lines themselves. Some say, "I cannot fast." To these I say, Then eat what you please. In all kindness I say this, but I pity all such Saints. It might do no good for me to write at length on eating and fasting, for today as in all ages, carnal appetite has been pandered to, fed, and gorged, as if life consisted in a continual round of eating and drinking, marrying and giving in marriage. Nor do I oppose these needfuls when we can gratify them in honor to the Lord. Some have intimated I am indifferent to womankind, or that I do not feel that affinity for the gentle sex common to man. No greater a mistake could be made. When I consider the actual difference in what I see of the sexes, it seems to me that woman is the crowning work of God. The question, though, as to the part fasting occupies in the economy of the "perfect law," must be largely learned by the individuals themselves. Several instances of fasts of forty days are recorded in scripture. Daniel refused the king's dainties and wine, preferring his pulse. This would appall devotees of appetite, as it stunned Melzar, who was to provide for Daniel and his fellows. Says Daniel,—

> And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

Again:—

> In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, etc.

What comes the reply to this self-denial and earnest entreaty?

> Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard.

After all that is written concerning fasting, the object was and is to completely subjugate the will of the flesh to the will of the spirit, to subdue every fleshly desire in honor to the Lord. All along the line the battle rages, and victory is won or lost as in firmness we stand or yield.

> Each vict'ry will help you,
> Some other to win.

To be able at all times to discern the true source of every inspiration, and accept or reject,—thrust it from us,—is the office work of the Comforter.

> Whatsoever is not of faith is sin, so if we have doubts as to the source, it is safe to reject it.

> But godliness is profitable unto all things, having promise of the *life* that *now* is, and of that which is to come.

What we cherish in the heart affects us for weal or woe, as well as our eating and fasting. One great trouble with mankind is outlined by Paul. (Rom. 8, I. T.) The carnal mind is enmity against God. To be spiritually minded is *life* and peace. To live and walk in the spirit is the whole lesson to be learned. Much wisdom lies hidden up in this chapter. But those who must have a command may stand aside, please. Inasmuch as—

> the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned,

therefore the wisdom of the Lord adopted a very simple plan to be born of the Spirit, and induction into the kingdom, and the way of life lies not in the way which man's wisdom teaches, "but which the Holy Ghost teacheth." So many are very easy in life, very little concerned as to the great importance of delving to the bottom of this most important of all lessons. Some will bring forth thirty, some sixty, and some one hundredfold. Which will you choose? Will we learn to eat to live? Shall we be first, second, or third rate fruits when assorting season comes? We are more concerned in this matter than most people realize.

> Be not overcome of evil, but overcome evil with good,

can be made most valuable advice, if we truly heed it every day, in proving "what is that good, and acceptable, and perfect will of God," that we be able to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

Because some write on gathering, some on consecration, etc., it does not occur to me a special hobby is made of these topics, but from the least to the greatest, our manner of life concerns us as individuals and the church in general far more than all other matters. Let this be our hobby. Paul says it is our reasonable service to present our bodies a living sacrifice, holy, to the Lord. Pure within and clean without. I know the uncircumcised heart quibbles over such stringent entreaty to apply the remedy for sin,—the perfect law of life and peace with God,—as the sick person demurs to swallowing remedies prescribed by the physician, when judgment overtakes them for outraged laws of the health of the body, when there might as well have been no occasion for the remedy had they learned to keep their mouth shut and live, or learned to eat to live. I am as certain the Lord will offer true wisdom to keep and preserve the body, as for any other cause. Disease is the result of sin, immediate or remote, and attuned to the divine law disease is unknown. Love is a healing, developing agency, and if kept above the sensual plane, in time has a most salutary influence on every one under its influence. As divine love is true platonic, it becomes an active tonic to every soul, young or old, as a restorative. Who walks the earth with so elastic a step as those under its control? Verily, it pays a hundredfold every day to love the Lord with the whole heart and never let its fervor wane. Then how great the reward to those who will turn fully to the Lord in the days of their youth. How highly should these bodies of ours, which are so precious in the sight of our Creator, be prized by us, seeing we shall possess them again in eternity. How careful we should be to keep them in honor for the Lord, and never misuse our powers for any unhallowed purpose, for so doing, we dishonor the crowning work of the Creator. No night revelry to weary and exhaust their normal powers. Nothing taken into the stomach which is not proper food or proper drink, well ordained in God's clear sight. All our clothing selected with jealous care for comfort, and to honor him who wrought us so wondrously and would have us use every power of body and mind to serve his pleasure, for it is his pleasure that we live long and be happy in his love, through loyal love for all his precepts and counsel. No food nor drink should be indulged except with the clearest faith that the Lord would indulge with you, time, place, and quantity included. In such use of all our powers we serve our own good in the highest sense, and "shine as lights in the world." Anything less than this diligence to learn how to apply the perfect law of life and peace with God shows ignorance of the "way of holiness." No night feasts to overcharge the internal machinery of the temple of the living God, with "extra duty" that chokes down the organs of nutrition and brings the distress of judgment for outraged laws of life and perfect health. Let us learn the "perfect law" and hide it in the secret chambers of our hearts, that they be before our eyes always. No more sifting out the vital portion of the grain "ordained for the use of man," and feed the best to our domestic animals, while we rob ourselves and helpless innocents intrusted to our care. No more to pollute and pervert the fountain of strength to gratify lust. Let us learn the truth as it is in Christ in the light

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of the Comforter, applying the square and plumb, the written law, to all our work. To learn our mission in this world of preparation, for a long and happy life on earth, and a life on the sanctified earth, clothed in the glory of the Father and the Son.

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—Prov. 2: 3-5.

To seek after understanding of the wisdom of the Lord for our guidance in all that we do will bring us to the love and favor of the Prince of Peace that we may be taught from on high. The most useful gift of the Spirit is wisdom. Properly understood, it comprehends all that pertains to godliness; to life in this world and eternal life in its fullest sense, and encircles the whole economy of God. We are here solely to learn and apply the wisdom of the Lord as taught by the Spirit of the Lord. Wisdom is needed in all things and in all the affairs of life. Charity, or pure love, is the fruit of divine wisdom. No influence on earth or in heaven is so blissful as love; yet wisdom must direct or the best fruit of love will not mature, or will be dwarf fruit. The Lord is preparing a flock of lambs and sheep for the world's fair—the millennium. All who are appointed overseers of the flock should look well to their wedding garment and not try to remodel, but wear it gracefully. It is modeled to order, and should fit all alike. If the garments and armor do not fit us, *we* are deformed, and not the garment. If we can wear the garment gracefully, great shall be our reward on earth; even peace, quietness, and assurance, and eternal shall be our glory in the sweet by and by.

Ever and ever for Zion's weal,

CHARLES ALBERTSON.

WHO IS THE "ONE MIGHTY AND STRONG?"

And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth.—Church History, vol. 1, p. 260.

The "one mighty and strong" is to perform such an important work among the people of God, and its results will be so far reaching, that we should be interested in him, and prepared for those events, so we will not be disappointed "in that day." When he comes he will hold "the sceptre of power in his hand," indicating "regal or sovereign authority." The sceptre was used to denote the authority of the ruler or king before the crown was introduced. See how this harmonizes with,

And he shall send Jesus Christ, which before was preached unto you.—Acts 3: 20.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. 28: 18.

When Christ returns, he will be "sent," and as "all power is given" to him, he will hold "the sceptre of power in his hand." After appearing, in the glorious condition described in this letter and New Testament, he is to "set in order the house of God." The house of God evidently refers to the church or kingdom of God. He recognizes it as the "house of God," yet it is not "in order," in some respects. Certain changes should be made, which shall be immediately attended to. To what extent it may be necessary to change the condition of the church, to set it in order, we may not know, but it is reasonable to presume that every man who occupies an office that he does not properly fill will be removed. Men who preside over branches or districts, whose spiritual and moral developments are such that they fail to magnify their callings, will be relegated to their proper spheres, while those who are prepared for these, as well as other positions, will be placed in them.

I will take, therefore, the talent from you, and give it to him who hath ten talents. For unto every one who hath obtained other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he hath received. And his lord shall say unto his servants, Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. —Matt. 25: 28-31, I. T.

As long as men fail to magnify their calling, and wicked and slothful members are found, order in the proper sense cannot exist in the church. But when—

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—Matt. 13: 41, 42,

order will then prevail in his house. Notice the similarity between the expression at the close of the quotation from Joseph's letter and the last of the verses quoted.

And to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God; . . . and all they who are not found written in the book of remembrance, shall find none inheritance in that day.

This is another duty devolving on him which calls for great wisdom and power. Just the kind of work our Savior will do when he comes.

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

But there was an unfaithful servant among them, and while he was favored at the beginning equally with the rest, having received one "pound," this was taken from him and he found no inheritance in that day. Those who were to receive inheritances from the "one mighty and strong" had their names "enrolled" "in the book of the law of God." How are we to have our names thus "enrolled?" is a very important question. It is answered in the fore part of the letter, as follows:—

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law, which he has given that he may tithe his people to prepare them against the day of vengeance and burning, should have their names *enrolled* with the people of God; . . . their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts.—History of the Church, vol. 1, p. 259.

From this we learn that only those who receive "their inheritances by consecration" can have their names enrolled "in the book of the law." These receive their inheritances "agreeably to his law" before the "one mighty and strong" comes to "arrange by lot their inheritances." The inheritances they receive "by consecration" which entitles them to have their names "written in the book of the law" are given by the bishop, and they are to possess them till the coming of Christ. See Doctrine and Covenants 51: 1:—

Wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.

This is the first inheritance to be received by the Saint, and is the result of the means God has ordained that he may tithe his people to prepare them against the day of vengeance and burning." By complying

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with the law thus given, we have our names "written in the book of the law," and the one mighty and strong will give final or eternal inheritances to those who have received them "by consecration." This thought is clearly expressed in Doctrine and Covenants 38: 4:—

And I have made the earth rich, and, behold, it is my footstool: wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise: a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if ye seek it with all your hearts: and this shall be my covenant with you, Ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the *earth* shall stand; and ye shall possess it again in eternity, no more to pass away.

The gospel is calculated to remove the effects of sin from both man and the earth, and when that spot is redeemed by faithful Saints, the curse will be removed and there will be such a place when the Lord comes. How large a territory will be included in this glorified condition, we are not informed, but the land given for the inheritance of the Saints shall have "no curse when the Lord cometh."

In the present condition of the church the president has the regulating power of the whole body, and the bishop the giving of inheritances, and as Christ is to purify his people (Mal. 3: 3) and is to reward every man "according to his works" at his coming, (Matt. 16: 27,) I conclude that the "one might and strong" spoken of by Joseph Smith, in his letter to W. W. Phelps, November 27, 1832, is Christ.

May we be prepared to obtain an "inheritance in that day" and enter into our "everlasting habitations."

W. E. PEAK.

GALIEN, Mich., July 20, 1900.

Letter Department.

DUNSEITH, N. Dak., July 18.

Editors Herald:—The present writing finds your correspondent in company with Bro. Thorburn, battling for the truth, on what may appropriately be termed "the frontier." Am glad to report to Bro. T.'s many friends that his earnest, cheerful deportment commends him to all, and we hope to return him to Lamoni perhaps a little "tougher" but "large" as ever. Results at Leeds did not meet our anticipations; however, three were bold enough to step out from the world and acknowledge Christ, and we can only pray for another half dozen hesitating ones, who have advanced so far as to say they are convinced of the "truth" of the doctrine.

We arrived at Bottineau on the evening of the 13th and put up at the "Anderson House," and for the first time in our ministerial career had all our necessities supplied, free of charge, at a public house; thanks, Mr. Rodney. May God reward him at the final account. Next morning, fresh and vigorous, we took a four mile constitutional, most of the time the scribe two rods in the rear. After due time the genial voice of Bro. Stowell greets us, we partake of dinner, teams begin to arrive from all points of the compass, and we are invited to preside at the "annual branch meeting." Bro. Salu Stowell was reëlected president; Bro. L. Trowbridge, teacher; Sr. Addie Spaulding, clerk. A total membership of forty reported, and a good prospect of additions by baptism and otherwise, the opening of the "Turtle Mountain Reservation" having attracted a number of scattered Saints.

This week we are holding forth in the Methodist church, attendance meager, the one word *dead* expresses the situation fully. Sunday next we "flee to the mountains." We expect a little fight. Well, so be it; anything but stagnation.

By letter from Bro. Houghton, he is hoeing a hard row. Let us cheer up, brethren, all along the line. Let us "look upward" and not "downward." We can accomplish more.

Yours hopefully,

WM. SPARLING.

SHARON, Pa., July 20.

Editors Herald:—Some three months have passed since leaving the scene of the late General Conference. During that time I have labored in Missouri, Illinois, and Ohio. Time and space forbid a detailed recital of all that has occurred in the busy weeks of missionary life. Suffice it to say there is a host of kind, faithful, and noble Saints all along the line striving to live and preach the gospel. There are a few "don't cares," "slothfuls," and "headys" who are no help to the work, and who will sooner or later "peter out." But the Saints as a people are the best in the world. Of late I have been playing "second piano" to A. H. Parsons, who is president and missionary in charge of the Ohio district. He is a faithful, earnest, wise, and energetic soldier, and withal an all around good man to be with, and is held in high esteem by the Saints in the district. I think they did well to hold him another year.

About one more week will finish up my labors in this field, then on to Massachusetts and Maine, where, as has been announced, I am placed in charge. Let me say to the Saints of that region, that if all goes well I expect to reach you soon after the Massachusetts reunion, possibly in company with the president of the Eastern mission, W. H. Kelley. Hope so, at any rate. Address me at Silver Lake, Plympton, Massachusetts. I shall endeavor to learn your requirements as soon as possible, and will try as best I can to arrange for them. Would ask the hearty coöperation of every live Saint in the district, especially the officers of the church.

There is good material in Maine. Let us make the cause grow like the mustard seed and plant, that there may be many birds of the air lodging in the branches thereof.

To all those who so kindly ministered to my necessities in all the places where I have been of late, as well as those who would have had they the opportunity, I wish to say that it is all appreciated and if their names do not appear on these pages, remember there is another record kept, upon which even the cup of cold water will not be overlooked. With a prayer for the welfare of the church, I am still striving to fill the place of,

A brother,

H. J. DAVISON.

LAUREL, Neb., July 19.

Editors Herald:—I claim an interest in Zion's weal, and as a worker with all others, am watching and praying for her upbuilding. After conference I visited Independence, Missouri, for a few days, also Bolivar, Missouri. Some good faithful Saints are needed in Bolivar who can and will let the gospel love and light shine brightly, that those who hunger and thirst for righteousness might feel and see the warmth and light, and be won from the idolatry of this generation. There is good material in Bolivar for Latter Day Saints. There is some beautiful country, and the people seem thrifty between Kansas City and Bolivar. So near "the center stake," and yet the people as a whole know little of the doctrine of the church intrusted with the message of "the everlasting gospel" to preach to men of "every nation, kindred, tongue, and people" "in the hour of God's judgment."

I have not yet reached my own field (western Idaho), but shall get there shortly. The first General Conference I ever attended was last April, and as I had not seen the home of my boyhood for over ten years, and some of my home folks for thirty-five years, I concluded to tarry among relatives awhile, and tell them the story of the cross as committed to the children of men, for the last time before the coming of Zion's King. It may seem as a dream to some who are kindly warned to repent and obey the "gospel of the kingdom," but to do so acceptably to him who sent me on this errand, is my first duty, whether the people say aye or nay. It is a most solemn mission, to call upon saint and sinner to hearken to the voice of him who "stands at the door and knocks," and knocks. Throw wide ajar the door to the citadel of the heart, the parlor door, and in your most welcome tones invite the royal guest to come in and make thy home his abode forever. I have not tarried from my appointed field for pleasure or ease among friends, as time will tell, for my Master's friends are my friends, but blood relatives are dear, too. A desire to sow the seeds of truth and offer the bread and water of life to them has been the constant desire of my heart. I found Bro. Daniel J. Dierks, of Amber, Iowa, ever willing as escort, and assistant in services, and to the warm hearts about Amber, Viola, Stone City, Center Junction, Green Valley, Canton, and Fulton, one and all, "God be with you till we meet again." Dear Saints, let us wake up and be worthy to be "*His* jewels," putting on the whole armor of righteousness, and as good soldiers of Jesus Christ ever stand upon the watchtower.

There must be no sleeping soldiers,
In the army of the Lord.

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He is calling now to battle,
Both the aged and the youth.

If any Saints who may read these lines have friends, or know of Saints in western Idaho, Caldwell or Payette country, I would be pleased to have addresses, if agreeable to them, or about Boise City, Idaho. This is a new field and needs visiting, and I feel that there are sheep and lambs there who need seeking after. In so many places where I go, there seems a strong disposition to class all Latter Day Saints as peas of the Utah variety. No chance should be lost to get the true condition before the people through the press, by at least getting our literature on their desks, in reading rooms, public or private. Let us take lessons from the ants, the bees, and the English sparrow, which, though hated and despised, written against and shot at on every side, its chatter and bustle is everywhere, and to bless. When we begin to understand our true errand and possibilities under the favor of Israel's God, every energy of body and mind is enlisted to reach the highest excellence in the gift of heaven's King. Earth and heaven become one vast schoolroom under the care and instruction of the great Teacher. "I will keep him in perfect peace whose mind is staid on me," says the still small voice which whispers through, and pierces all creation. The Saints have scarcely begun to wake up to their possibilities in the flesh. They are looking for a glory in the "sweet by and by," which is largely within their grasp today. We are in the strife to win; to weaken and scatter the powers of darkness before us, and eternity but restores to *our* vision, our life record, and it will need no one to read it, for or against us.

Life's privilege is a most precious blessing —when used in the wisdom of the Lord. What an Eden is before mankind, if he would only live according to the "perfect law of liberty." So many who are called Saints there be who abide not in their first love, but allow the cares of life, pleasure of the world, and lust in its multitude of forms to enter in and crowd the precious tree of life. So many grow cold or lukewarm because of various offenses, in and out of the family of Saints. Many run well for a season—while nothing hinders, but convenient sins are not washed out of the heart that does not love righteousness and hate iniquity or sin. In our first newborn love in the Spirit, the world is a dear little paradise, and the family of Saints, where our love lies at anchor. The Sun of righteousnes has cast his rays around our pathway, and we walk freely justified, in the true light of its glory. We see naught but "beauty all around," because love sees no motes in the eyes of those we love, and sweetest of all is the ecstasy of "peace with the Lord." We bathe in a sea of love, and drink an elixir of which the worldly mind may only dream, but they awake to realize a taunting dream, of a "river of pleasure." If we stand not in our integrity before the Lord day and night, in love for the graces which mark the perfect son or daughter, we cannot overcome and wear the crown of life promised the "tried and true." If we grow weary and shun the battle's strife, we are not "valiant soldiers in the army of the Lord." The fruit we bear as a branch will be second or third grade, for some seed which fell on good ground only produced thirty to sixty fold. Beware, think well, and be not overcome. Return to your first love, quickly too. None of us will have too much time to perfect holiness. Let us not become reprobates by allowing any root of bitterness to spring up and defile ourselves or others.

Man was created and his agency given him that he should cultivate and educate himself up to the divine standard and thus be prepared and worthy of the fullness of the glory of the Father and the Son, and be one with them. Anything short of this standard is below our privilege, and assuredly we will have a long time to repent of our apathy in this the greatest privilege that God can grant. Life is but a great school, in which move all grades of students, from the dullest to the brightest. Here are students in training and education for the lowest depths and the highest heights. Who but an all-wise and loving Father could have thus provided for his children "sons and daughters unto God?" "Darkness covers the earth, and gross darkness the minds of the people," concerning their former estate; why here, (to them a world of darkness and trouble,) and whence they tend? Christ prayed the Father to glorify him with the same glory he enjoyed before the world was. It is for us as his children to keep our vessels in sanctification and honor to the Lord of glory, that we may "awake in his likeness." We dwellers in the flesh, are here of our own choice, and are not destitute of knowledge of the bliss we left, for we long to be clothed with immortality. There is in us a spark of the divine nature which needs feeding on our part to cause it to grow into a fiery flame as a refiner's fire, purifying all our inward parts. This fiery love element, which loves purity, longs to reunite with its fountain head, in Christ.

As ever, for Zion's weal,
CHARLES ALBERTSON.

FULTON, Iowa, July 19.

Editors Herald:—June 2 I went to Denver to assist in getting the gospel tent started. After considerable red-tape in getting permits from the different authorities, we erected the tent on the corner of Curtis and Thirtieth streets and began meetings the evening of the 5th. Bro. R. Etzenhouser, enroute to California, spent a few days with us and preached the first sermon in the new tent—laying a foundation strong and deep for the discourses to follow.

I remained over Sunday the 10th and assisted with the services, and departed the first of the week for Cripple Creek, leaving the tent in charge of Brn. C. R. Duncan and J. F. Curtis. While at Cripple Creek I was kindly cared for by Bro. Herbert E. Merryman and his estimable wife. Preached a few times in private houses there and at Victor. Administered the sacrament to the few scattered Saints of the Cripple Creek district, also blessed a child of Bro. Merryman's and administered to him for his eyes. His wife does not belong to the church but is giving the work a careful investigation and seemed quite well pleased with her research. Cripple Creek is about ten thousand feet above sea level; but I do not know that its proximity to heaven causes the air to be any more sublime, or righteousness to thrive any better, for the usual amount of drunkenness and immorality seemed prevalent there as in other mining camps. The effect of the altitude on me while there rather discouraged me in the ambition of trying to get any nearer to heaven under present conditions. Perhaps when this body shall have been divested of its blood and supplied with a newer and better element I may be able to endure height better, but under present conditions, Cripple Creek is about as high as I can stand.

After thirty-six hours spent on the road, most of the time spent in waiting for trains to make connections, I arrived at Monte Vista the 21st, where I was domiciled with Bro. and Sr. G. O. Kennedy. We obtained the use of the Christian church there and I preached about a half dozen times to rather small audiences, the effort being not altogether satisfactory to me, still I think it was not made in vain. The evening of the 27th, invited guests arrived at Bro. Kennedy's to the number of about forty to witness the marriage of Sr. Jessie M. Kennedy to Mr. George H. Chase. The writer was master of ceremonies. The brevity, neatness, and yet comprehensiveness of our marriage vow always attracts attention. I received some pleasing compliments at the close, and a handful of silver to replenish my purse whose sides were clinging close together, all of which was duly appreciated, especially the latter.

I was programed for an address July 4, at my home town, but could not be present, but with other speakers and the omnipresent small boy and the firecrackers to entertain, I suppose their patriotic zeal blazed just as brightly as if I had been there. I went out with a picnic party and got caught in a rain, ate our dinners under difficulties, builded a fire to keep from chilling, and did a little fishing without getting even a "bite," save by mosquitoes. Uncle Sam may have felt gratified by the effort we made to celebrate his birthday, but we plodded homeward through the mud, singing with the spirit and the understanding, "Home, home, when shall we get there?"

Bro. C. E. Erickson kindly took me by buggy to Antonito, a distance of forty-five miles, where I spent one Sunday with the scattered Saints and administered the sacrament. Antonito is situated in the southern part of the San Luis valley and presents a very promising field for labor. Bro. C. B. Moyers, who is engaged in the mercantile business there, and who seems to enjoy the confidence of the people, is a good and willing helper to the missionary who goes there. Brn. M. R. Scott, Jr., and J. J. Boswell will likely reach that locality in a few days.

Called on Bro. and Sr. W. E. Wolfe at Pueblo on the home route. Found them firm in faith and active for the good of the work. They are deprived of church privileges, but

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J. T. Hunker
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take all the church papers and the Sunday school quarterlies.

I reached home at Wray the 11th and made hasty preparations to leave for Iowa the next day, to visit my aged father and mother. Found my father in a very bad condition, with but little hope for recovery. Aside from an adopted girl who is married and away from home, I am the only living child. Three boys who reached manhood having succumbed to the dread disease, consumption, hence I feel a greater obligation toward my parents. From the window where I am writing three graves are plainly visible on the hillside. As I visit at the old homestead, every place of which is linked with some tender memory, I seem to live over the past and seem to be with the boys again under the parental roof. In my fancy I almost forget that summer winds and sun and rain and winter's blasts and frost and cold have whispered, smiled, moaned, and wept above them, biting and blighting the tenderly planted flowers with which affectionate hands have decked their tombs, for once, aye for twice and thrice since my fancies were realities, I am consoled by the thought that they died in the faith to which my life has been consecrated and to which my best days have seemingly been given.

I cannot say now just how long I may be detained here, but will return to my work as soon as circumstances will justify my leaving here. My health has been better this year than for five years before, for which I am very thankful. Bro. Thomas will, no doubt, be reminded by this of the promise to me by the Spirit at our last district conference.

Your brother in bonds,

J. B. ROUSH.

MANCHESTER, Texas, July 19.

Editors Herald:—The present finds me at this place. I came into this region of country the last of June, arriving at the home of Bro. Brannon, about eight miles from this point, where I sojourned until the 5th inst., when Bro. E. A. Erwin came along with a two-horse rig. Having previously notified him of my whereabouts, also having learned that he was intending a trip into the southeast of the county to visit among the Saints and preach, I decided to accompany him. On the afternoon of the 6th we bade Bro. Brannon and family good-bye and proceeded on our way, arriving at Bro. G. H. Rathbun's, where we remained over night, holding preaching services in the Presbyterian chapel—first services ever held therein by any of ye "Mormons." Only a few out, and opposition strong in the air. The 7th, bade goodbye to Bro. Rathbun, (after administering to a sick son,) and arriving at the Shawnee branch about four p. m., we held preaching services at night, also held social meeting on morning of the 8th. Preaching at eleven a. m., and again in the evening. But the evening services were cut in two by an approaching storm, the place of meeting being under an arbor.

We had appointments ahead for Monday night and all the coming week at a place called Ward's Creek, about fifteen miles from the Shawnee branch and three miles from a notable watering place called "Dalby Springs," the waters of which are impregnated with some kind of mineral. About eleven a. m. we arrived at the house of Bro. J. Hervey. His son James met us at Shawnee and rode home with us. Bro. Hervey and some neighbor friends had arranged an arbor in which to hold meetings, but on Saturday previous to our arrival the Missionary Baptists had started in with a protracted meeting. This we were not aware of until our arrival in the neighborhood. We had an appointment out for Monday night, which was filled by Bro. Erwin and an appointment left for Tuesday night for the writer. But during Tuesday whisperings were floating about of a threatening nature that the Mormons must stop their preaching. Our place of meeting was near a mile from where the Baptists were holding their meetings. Had we known of the protracted effort by the Baptists we would have postponed our meetings. Of course our meetings were sparsely attended, but those attending were our friends. We held the meeting Tuesday night and left an appointment for afternoon of next day, and went home to Bro. Hervey's. Just after prayer service, as we were retiring, some three or four persons appeared at the gate and called Bro. Hervey out, wanting to know if we intended continuing our meetings. These parties pretended to be friends who had come to inform us that threats of violence had been made and we had better stop our services. Only a few attended, and these we felt sure were friends whom we could reach in their homes. So we concluded that discretion was the better part of valor and postponed further services for the time being. During the Tuesday evening meeting three young men put in an appearance when the meeting was about half through, staid a few minutes, and then went as they came. Next day the information came to our ears that these same young men had been scouring the neighborhood for stale hen fruit,—rotten eggs,—to be presented to us after the manner in which mob courtesy generally proceeds to do such things. But we were spared the presentation on account of the scarcity of that kind of fruit. Of course we were not sorry. As there are some Saints and friends living about nine miles further to the southeast, Bro. Erwin thought to go and call on them and hold services a couple of days, while the writer stayed, visiting and presenting the gospel story to the friends in their homes, also attending the Baptist meetings. I took notes of the wonderful teachings of the reverend divine, Elder Selmann, of Oklahoma, who in one discourse took particular pains to show to his audience that baptism was of no consequence; could not be a saving ordinance; and that God did not command it; man could be saved without. In the evening another elder followed Elder Selmann in the same strain, quoting Peter's command which he gave to the people on their inquiry, "What shall we do?" "Be baptized for the remission of sins." This the elder denied; it was not to remit sins. Remission and remit had different meanings, he said, and proceeded to explain a case in court where the word remit was used which, in that case meant to set aside, but remission, he said, could not set aside, did not remit sins. The burden of their preaching was, only believe on the Lord Jesus Christ, and you shall be saved. They quoted Paul's teaching to the jailor to believe, but took pains to leave out the baptizing. Should we get back into that vicinity again, we shall try to show what the Bible does teach about baptism, provided a hearing can be had.

Saturday, 14th, started on return trip. Arriving at the "Springs," by invitation we took dinner with Mr. Dalby, proprietor and friend, and visited until about five o'clock, when, accompanied by his son we proceeded homeward to hold a meeting in the neighborhood of the younger Dalby, who is very friendly to the cause, and with whom we staid over night. A goodly number came to hear, it being the first meeting held by any of the elders in that vicinity. We had strong invitations to return, which we will do if nothing prevents. Sunday morn, came on to Shawnee, expecting to meet the Saints in social service, but they were slow to be there on time, so we turned the meeting into preaching service. Appointed preaching at four p. m., but the meeting was cut short by wind and rain.

Monday, 16th, started homeward to Bro. Erwin's place. Had a good deal of black soil road to travel over, which was now bad and sticky on account of recent rains. Arrived at Bro. Erwin's about five p. m. Found all well. Several of the brethren had come to fix an arbor to hold the coming conference under. If the weather is fair we are expecting a large gathering, and hope to have a general good conference. Hope that all Saints coming will bring a good portion of the Holy Spirit, and may we have a time long to be remembered.

My home post office is Cove, Polk county, Arkansas. In gospel bonds,

D. D. BABCOCK.

COOK'S POINT, Texas, July 18.

Editors Herald:—About the middle of last month I went to Chilton, Falls county, this state, and commenced meetings in a large schoolhouse. Small turnouts at first, but continued to increase until I closed the meetings on account of a Baptist meeting commencing in same place. This preaching was the first that had been done by any of our preachers here. Interest good. Bro. D. A. McAllister lives here. It was through him and family the opening was made. They are whole-souled Saints and know just how to make a missionary feel at home.

I went out in the country east about two miles and preached once to a small turnout but good interest, then I went north to Dallas county, to where Bro. B. F. Spicer, Sr., lives. They are another family of good Saints. Here I preached several times to small turnouts but good interest. People very busy in crops and some sickness in that section.

I then went with Bro. Spicer and family on Sunday to visit a family by the name of McGraw, near Eagle Ford, on Trinity river.

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Here I found a sister that had been a member of the church for some time but had been isolated from the church, but still faithful. Her husband is not a member, but a strong believer in the doctrine we teach. He told me he would die before he would deny it.

I left them and returned to Chilton and stopped a few days, and then returned home to attend district conference near our house at Cook's Point. We met on the 7th inst. with a good number of the Saints, among them a number of preachers, three missonaries, Brn. H. O. Smith, T. J. Sheppard, Ed Henson. We had a good conference, and nearly a week's meetings followed. We hope for good results. The missionaries then left us for Central branch, except Bro. Henson, who went to San Antonio.

I am left at home a few days, and then away to Waco on the 21st inst. to commence a meeting about seven miles south of said city. I hope to have a successful meeting. I expect Brn. Hay and Renfroe with me. I expect to be at Philadelphia branch in Falls county while in that section. As I am president of the Texas Central district, I expect to visit all the branches of the district before the next conference. I desire the members in the district to coöperate with me in the work in the district, especially the officers in the several branches. Make openings for preaching, and preach and let me hear from you occasionally. Let us do all we can for the advancement of the good cause in this section of Texas, so that we can have a good report to make at our next conference. We will notify you as to where and when it will meet in due time. Now let each one move forward looking to the great Captain for help, and use that help received as he desires you should, and then leave the result with the Lord.

Yours as ever,

E. W. NUNLEY.

VIOLA, Ill., July 25.

Editors Herald:—I am still on duty, F. A. Russell and myself have been with the tent most of the summer. Held forth in Galva two weeks to small congregations and little interest. Came from there here four weeks ago. Have had good attendance here, and interest has been quite good. However, the factory made preachers have been actively engaged trying to keep their flocks away, and of course they have kept some from attending. Bro. J. C. Crabb came in about ten days ago and has been taking his turn since. He and the writer were in charge of a meeting at Eliza, Illinois, Saturday and Sunday, July 14 and 15. Had a good attendance, and two were baptized. We had the pleasure of seeing F. A. induct two into the kingdom last Sunday, Srs. Pine and McIntire, both of whom heard Bro. Short preach at Gilchrist a few years ago. The two baptized at Eliza were the fruits of the labor of others. Others here are believing, but it takes courage to stem the tide. May God be pleased to grant them strength enough to come out of Babylon.

We expect to close here Thursday, the 27th, and go to New Windsor, where Bro. C. went yesterday, and will preach in the hall till the tent arrives. Expect to go from New Windsor to Moline, as the Saints at that place are asking for it, and have informed us that they have the money raised to pay the freight.

There will be a two days' meeting at Pleasant Valley, six miles east of Moline, August 11 and 12. All are invited.

Your brother in bonds,

J. W. ADAMS.

DOW CITY, Iowa, July 22.

Editors Herald:—It has been a long time since I penned a few lines for the letter department of the *Herald*, though I have often felt as though I would like to do so. Sickness has been the hindering cause. I am just recovering from a relapse of ten days duration, during which time I suffered much. This makes about twelve weeks that I have been confined to my bed too full of pain to read or enjoy listening while others read. However, all the way through my illness I felt as though the divine power was ever present to speak peace to the soul. It is good to feel when one is thus afflicted that many of the Saints are importuning the Lord in his behalf and to know that God is pleased to bestow a blessing upon his people when they are worthy. Upon one occasion, during my recent illness, when my feet and limbs up to my knees were swollen very tight with the dropsy, there seemed to be special faith given to me that if I was administered to for that trouble I should be healed. I sent for four of the brethren, who came and anointed my feet and limbs and head, and administered to me. By the next morning, if my memory serves me right, the dropsy was all gone and has not returned since. The attending physician said: "It seems like a miracle the way that dropsy has left your feet and limbs." With these facts looking one in the face, it seems strange that I could not muster faith to be healed from other ailments that kept me confined to my bed. Yet such was the case. Why it was so I am not able to say. I was administered to many times, and benefited each time, and I feel very grateful for the blessings thus bestowed, and also for the prayers of the Saints which I know ascended daily to God in my behalf. I am still very weak and need your faith and prayers.

Three times since I have been a member of the church I have been brought so near to death that either in vision, dream, or by the impression of the mind, have I seen myself die, placed in the coffin, and laid to rest. From these experiences I have learned this important fact: The restored gospel, which has brought us so much peace, joy, and satisfaction while in health, will do to live by and it will do to die by; for the gospel of Christ, believed, obeyed, and lived by, removes the sting and bitterness of death. The Lord said: "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them.—D. C. 42:12.

It seems hard to be kept out of the ministerial field when there is so much to do, yet good brethren who are older and wiser than myself have admonished me in kindness to be very careful and not undertake to preach until I have recovered my health and strength to a large degree, at least. Evidently it is best that I should do so; and all that I can say is: I am in the Lord's hands and am ready to work as he shall furnish me with health and strength to perform my part. I have no doubt or fears but what the work is of God.

In looking over the conference minutes since I have been able to be up, I notice that a goodly number of brethren were added to the High Priests' Quorum, and as a member of said quorum I wish to say to each and all of those brethren, I bid you welcome to our number, and pray that God may give you faith, wisdom, charity, and grace sufficient to enable you to properly discharge your duties as shepherds of the flock of God "which he has purchased with his own blood."

The saints of the Dow City branch are giving their chapel a thorough repairing inside and out at the cost of something over three hundred dollars, which will make it the neatest house of worship in town. The repairs were much needed, and their effort in this direction is a commendable one. Those who have directed the work deserve much credit for the good judgment manifest. With kind regards and best wishes to all Saints, I remain, Your brother in Christ,

CHARLES E. BUTTERWORTH.

LARISSA, Mo., July 20.

Editors Herald:—Two years ago there were only two Latter Day Saints here, and they were sisters. We came here, and there was much prejudice; but now we have a church of our own. There have been some baptized, making four families. Our church is not finished, but we had conference in it, and I think we had a good time; all, or most all, seemed to enjoy it, and much prejudice was removed. One was baptized by Wm. T. Roach and confirmed by Henry Sparling, a little boy of Bro. Taylor's, a fine little lad; we hope God will always be near to guide him in the way of truth. Others are near the kingdom; we hope to see them come in in the near future.

Bro. Taylor came here from Oregon, and seems to be well pleased with the country. Two others are here looking for homes; but have not settled yet I think. We are looking for more before the summer is gone. There are still plenty of homes to be had here, and cheap. Some that wrote to us last spring did not get their letters, for they returned to us "not called for." We did the best we could. We answered all that came, forty-six in all. We want to see the Saints come, but prefer that they come and see for themselves and not depend on what we say, or what anyone else says, but to come and see, and if not satisfied go where they can be satisfied.

We have a Sunday school organized at our church. The name of our branch has been changed from Sweden to the Ava branch, the Saints have moved from Sweden. We have three families from other parts here now, in all seven families, all seem to be wide awake in the work.

Bro. Sydney N. Grey, Junior, and Bro. W. T. Roach, priests, are here. The rainy

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weather has kept them from holding meetings this week; but expect to commence Sunday next. We hope to have a good time.

E. W. ANWAY.

VIOLA, Ill., July 23.

Editors Herald:—Just a few words from this part of the field, that you may know we are at work. After a short series of meetings in Millersburg in May, we turned our attention to tent work. We decided to make an effort to reach the people of Galva. Apparent results were not flattering, to say the least. Handbills, personal invitations, and articles in the city paper proved to be of but little value in bringing the people out. We told them, those who came, the gospel story plain as we were able, bore our testimony, and pulled stakes. Here we felt the need of an organ very much. Accordingly I boarded the train for Chicago, leaving Bro. Adams to ship tent to Viola, our next objective point. I staid in the city over night, being very kindly cared for at the home of Bro. F. M. Cooper. Having purchased a Bilhorn telescope organ, and after attending to some minor matters of business, I find myself at the Union Depot with a company of the Chicago Saints, ready to start to Mission conference. And let me say, Bro. Terry, that while I was pleased to meet with your noble band of workers, yet I do not think I have any feeling of envy, for we have some good workers in Kewanee district also. But I shall not soon forget my very pleasant trip to the Mission conference. Arriving at Sheridan we transfer, and after about a ten mile drive find ourselves at Mission. So far as entertainment is concerned, the Saints at this place know how to make one feel at home. The writer was domiciled a greater part of the time at the home of Sr. Hansen, sister of Bro. Eli Hayer, and my acquaintance with the latter makes me feel doubly "at home." But this is no place for details. Suffice it to say, the new church, a monument of love, sacrifice, and industry, was solemnly dedicated to God. May the worshipers at its shrine ever remember the sentiments expressed by the speaker of the occasion.

Our tent having been shipped to Viola, we opened fire on the city on Tuesday night, June 26. The enemy had exploded some mines ere we had begun, and false reports were numerous. The wife of a United Presbyterian minister warned her "Junior League" not to go near the tent, as those men were bad, and would catch little girls and send them out to Utah to be servants, and several of them wives of one man. Well, you will likely not be surprised if I tell you those "little girls" haven't much confidence in what that woman tells them now. We have done our best to get the ministers of the town to attend our services, but not yet succeeded. The husband of the above woman has heard four or five sermons, one night venturing within five feet of the tent. My! isn't the enemy brave? Several holes have been cut in the tent and seats, presumably by boys. Two were baptized on Sunday—Mrs. McIntire and her niece, Mrs. E. H. Pine. Guess Bro. Short will remember them. Others seem to be deeply interested and near the kingdom. Expect to move to New Windsor this week.

Yesterday we were permitted to attend the meetings of the Mercer County Ministerial Association. Judging from the manner in which they discussed "church union," we are impressed that that is something scarcely to be mentioned. The prophet has well said that "gross darkness shall cover the minds of the people."

Bro. J. C. Crabb has been with us for the last ten days. We appreciate his counsel, and as one man said concerning his sermons, "He is no disgrace to any man's platform." May each of us so live, whether preacher or laymember, that we may be no disgrace to the cause we love.

With many discouraging things to meet, both inside and out of the church, yet ever trusting that God will lead us to final triumph over the enemy, I remain,

Yours hopefully,

F. A. RUSSELL.

JOPLIN, Mo., July 25.

Editors Herald:—I left Waco early Monday morning, for "Tuckahoo" mining camp, where I have been preaching since Monday night in the Presbyterian "mission church," with good crowds and splendid interest. A family of outsiders has been caring for my necessities. I expect to continue till over Sunday and part of next week if the "council doesn't turn me out." I haven't as yet secured their consent; but the Sunday school superintendent, who held the keys, said he would open the doors, if I would preach.

A. M. BAKER.

SLOAN, Iowa, July 24.

Editors Herald:—I have just finished reading in the *Herald* the names of so many good books for the Sunday school. Many of them I have read, and I love to read them; and as I desire to see the Sunday school work advance in God's own way, I want to encourage the young people to read good books, that their young minds may become enlightened by reading and seeking for that which is good and be led to seek for eternal happiness. I desire to tell you, dear saints, of the best books I have read. They are, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. They teach me how to live in this life and how to prepare for eternal life. These books are the only ones that work, others sparkle, but these lift. Put yourself under the influence of these books. There are no tyrants among spiritual truths. In these books there is more that finds me than in all others put together. The truths that are from God through his Son Jesus Christ find me at the greatest depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit. God appreciates honest searching for truth; but there is no hope for anyone who comes to these books searching for errors. What these books bring to you will depend in large measure upon what you bring to them. You may have a crumb or a loaf, just as you please.

I desire to see the best books read more commonly. Let us as Sunday school teachers and parents teach the young to read these books in their homes. It is not enough to read and study them one hour each week.

I believe it is the earnest desire of every true Saint to look up and lift up; so if we lift up the ones that have strayed away and the ones in darkness, let us earnestly read these books that God has given us. We know that many others are good, but these are the best. Ever desiring to do God's will,

Your sister in the gospel,

MRS. MARY DRIGGS.

WHEELING, W. Va., July 21.

Editors Herald:—Pitched tent here 10th inst.; began a series of meetings on 11th. Attendance quite good, as also interest. Bro. V. M. Goodrich, of Ohio, arrived on the 17th to assist in ministering the word. Think we shall go to Bellaire, Ohio, from here. The brethren there have secured a location for the tabernacle. Saints assisting in music and in other ways. Of course the ministry eat food, and we expect the members to supply it.

J. F. MCDOWELL.

KINGSTON, Mo., July 21.

Editors Herald:—A Rev. Mr. Hessenflow, living near Chillicothe, Missouri, a preacher of the New Light Church has been saying often of late, that he wanted to debate with a Mormon minister, and that he'd bury Mormonism in thirty minutes. Bro. R. S. Parker, Chillicothe, informed me of him. His great desire was to get a good rap at "Joe" Smith. So I sent to Bro. Parker the following propositions for debate, for the gentleman to sign, and I would meet him, and measure swords: First, Was Joseph Smith a true prophet of God? J. C. Foss affirms, Mr. Hessenflow denies. Second, is the church that Rev. Hessenflow stands identified with, in fact, the church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Christ set up by divine authority eighteen hundred years ago.

Mr. Hessenflow not being in the city, a Rev. Mr. Johnson signed the first proposition for him, thinking in the meanwhile they would cut the Mormon balloon loose and let it burst in the air. To the second proposition, Mr. Johnson signed the word, *refused.* I sent the papers back, and after two weeks' trial, the Rev. Hessenflow arrived in the city, and after the threatened storm of destruction, the reverend gentleman would not sign the propositions. Said it was against his conscience belief to sign them, but would debate as long as I wanted to. Bro. Parker says that's an easy way out of the battle.

Yes! Bro. Parker, Latter Day Saintism is not buried. It's alive, and will live on, and on, when all other isms are a thing of the past.

I will be here over Sunday the 22d, and on Tuesday will go to Chillicothe for a few days. The cause is onward.

Your brother,

J. C. FOSS.

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CARBERRY, Manitoba, July 23.

Editors Herald:—Being appointed to labor and if possible establish our work in Manitoba, I write to ask the Saints of Canada and elsewhere who know of Saints living in this province, or neighboring districts, to please send me the full name and address. Since coming here I have by inquiry through the mails learned the whereabouts of over fifteen Saints, scattered for the most part. What I wonder at is that they move away from Ontario and other places, and remain so quiet and require hunting up. This mistake can be obviated if Saints intending moving out into some new part would communicate that fact to the president of the mission, who has charge of the *Canadas*. I emphasize the last word, for some think only of Ontario. Our missionary in charge is a pusher, and wishes this gospel of the kingdom to be sounded from one end of Canada to the other.

I left home and loved ones Monday, the 16th inst., reaching here Friday last. Same day I secured the best hall in town for what we have a mind to give. Bro. and Sr. Jordan, with whom I am domiciled, think the proprietor has forgotten himself; but if he has, amen to it. May he never be himself till the people of Carberry become tired of our errand. Yesterday (Sunday, the 22d), we commenced operations by two services. About fifteen of a congregation in afternoon, fully one hundred at night. I am announced for tonight and tomorrow night. May the Lord give me the honest, for his name's sake. Carberry has one thousand five hundred inhabitants. FREDERICK GREGORY.

SANTA ANA, Cal., July 24.

Editors Herald:—I received a letter yesterday from Metuaore, dated May 16, from Tahiti, in which he tells me the good news that the French Governor had dismissed eleven Catholic governors of the different tuamotus (islands), and had appointed the following men as governors in their stead, everyone of them members of our church: Tahuhu, governor of Makatea; Kchauri, of Tikahau; Tuteirihia, of Panau; Tane, of Apataki; Temanu, of Niau; Teiho, of Rotoava; Maiti, of Tetemanu; Harotea, of Temarie; Tehiki, of Tuuhora; Tumatau, of Tematahora; and Parepare, of Takapoto. These changes were made about the time we left Papeete, which was on May 1, and were made because the governor from France believed the heads of the Catholic Church in those islands interfered in the proper administration of the laws, and, Metuaore says, because he did not see or find any trouble in our conference in Papeete.

The president of the highest legislative council in Papeete told me at our conference that our enemies could not again persecute us as hitherto, as the government and the citizens of Papeete had learned by what they had seen at the conference, the business performed, as well as the preaching, and the matutus, singing, and Sabbath school exercises, that the missionaries of our church had not been idle, nor were they there to exploit the natives, to get money from them, but to help them, to teach them truths, and to make them honorable men and women, and what had been witnessed at our conference and Sunday school convention far surpassed anything which had ever been witnessed in the South Sea Islands. The intelligence displayed by men, women, and children was to the Tahitians most remarkable, and when the mayor of the city, Monsieur Cardella, listened to the children's classes reciting their pieces, carrying on their dialogues, singing, and uttering a prayer while kneeling with their hands clasped, and uplifted head, the tears coursed down his manly cheeks and he murmured, "Wonderful! excellent! remarkable!"

One of the matutus lasted nearly an hour and a half. Metuaore was the leader. It was divided into five classes, the object being to prove that young Joseph was in the direct lineage of the seed of the woman which was to bruise the serpent's head, following from Eve to Abraham, Isaac, Jacob, Judah, Christ; then from Jacob, Joseph, Ephraim, Joseph the Martyr, and then Joseph the son. Each class had its division of the subject to tell, and proved the points by many quotations from the Bible, Book of Mormon, and Doctrine and Covenants. Each class had its teacher, who asked questions of his class, and farther elucidated the answers as he was led.

One full day and six or more evenings were fully occupied with such matutus and singing, and our conference house, 100 feet long, 56 feet wide, for 58 feet of the length and 24 feet wide for the other 42 feet was filled with attentive listeners, besides many hundreds in the yard, and so Papeete was captured from our enemies and God blessed the Saints, and now has turned the officers of the government towards us. May God in his infinite love and mercy bless with wisdom, understanding, and humility those brethren who have been thus promoted and placed in such honorable and responsible positions. How glad will be the hearts of Bro. and Sr. Devore, Bro. and Sr. Case, Brn. Gilbert and Newton, and all the missionaries who by their patient toil and prayerful labors have assisted in bringing the Saints up to such a happy and honorable condition. And I know they will unite with us in asking the great God to especially endow those governors with meekness, wisdom, and firm integrity in performing their duties under the law.

May peace abide with the good, noble, intelligent, faithful Saints of the South Sea Islands mission.

Your brother in Christ,
J. F. BURTON.

FAIRBANK, Iowa, July 26.

Editors Herald:—Some time has elapsed since I wrote to your valuable columns. I began labor with Bro. J. R. Sutton, July 11, at Lamont, Iowa. Good interest was manifest throughout our entire stay at that place. Last two services held there were exceptionally well attended; tent being filled to its entire seating capacity. We believe much good has been done, and are certain much prejudice in the minds of the people has been removed. Some are near the kingdom. Others are studying and thinking over the matter. One wants baptism soon, and so we move along, sowing the seed. Let others water, and God will give the increase.

While at Lamont we stopped with Elder Wm. Weston, who with his good-hearted companion, made it pleasant for us. May God bless them and theirs.

We struck tent at Lamont, Monday the 23d, and moved to this place. Had meeting on Tuesday, the 24th. Had good attendance the 25th. Interest good. Bro. C. E. Hand will be with us soon, so he writes.

We believe the tent is the best way of presenting the work in new places. People will come to tent meetings before they will go to church buildings, at least it has been so in our experience. And by short sermons and good management can get them to stay by us till we give them the whole gospel. Then they must judge for themselves.

Will continue here two or three weeks or as interests may lead. Expect to attend the Sunday school convention at Clinton, Iowa.

May the Lord bless us all in our efforts to present his word.

Your brother in Christ,
ORA H. BAILEY.

Original Poetry.

THE BEAUTIFUL STORY.

BY A. R. CORSON.

Oh! have you ne'er heard
The beautiful story?
How Jesus, our Lord,
Left the mansions of glory;
Took an infant's frail birth,
Took humanity's sorrow,
That this sin-cursed earth
Might attain a glad morrow?

Yes; the blest Son of God,
So pure and so holy,
Took up his abode
With the poor and the lowly;
And he marked out the way
To the kingdom of heaven,
And none need e'er stray,
So plainly it is given.

At his word lived the dead,
And his touch carried healing;
For the life that he led
Was the Father revealing.
Though by cruel men slain,
Yet a conqueror glorious;
For in rising again,
He o'er death is victorious.

'Twas for love he came down—
Oh! the wonderful story—
For the cross left the crown,
For the shame left the glory,
Left the throne for the tomb,
Drained the cup of man's anguish,
That no longer in gloom
Without hope need he languish.

Oh! what wonderful grace;
What sweet condescension,
To a lost, ruined race;
Love beyond comprehension;

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Yet we know it is true,
For the Spirit he giveth,
Bears witness to you
And to me that he liveth.

And he cometh again.
Yes, the glad day is nearing,
When the children of men
All who love his appearing,
Whose hearts are made pure,
And who walk in the Spirit,
In His kingdom secure
Shall there a portion inherit.

Let us strive, then, to keep
Our lamps trimmed and burning,
Nor so carelessly sleep,
While we wait his returning.
Signs in sun, moon, and sky,
Are betokening his nearing.
"Go ye out," sounds the cry,
"Watch ye for his appearing."

A MORNING HYMN.

Lord, safely through the night's dark hours,
Again thy love has kept
Its watch; and from all harmful powers
Safe sheltered have I slept.

In gratitude for all thy care,
My thoughts to Thee I raise;
And lift my heart in humble prayer;
My voice in songs of praise.

Lord, what am I that thou shouldst be
Thus mindful, day by day?
Such loving watchcare keep o'er me,
Who am so prone to stray?

O, let me feel it more and more,
The wonders of thy love;
A full and never-failing store,
As every Saint doth prove.

And as the morning light I greet,
I would renew each vow;
And lay my offering at thy feet,
As worshiping I bow.

Of worldly wealth I have no store,
All I can bring to Thee
Is my poor life; I can no more,
Thine henceforth shall it be.

3829, 4th St. Fulton, Richmond, Va., June 7, 1900.

LATTER DAY SAINTS.

BY MRS. C. RALSTON.

Oh, how happy are they,
In this great latter-day,
Who know of a surety and truth,
That the gospel's restored
Through Jesus our Lord,
And is free to both aged and youth.

There are gifts from our God
That we learn through the word,
Of prophecy, tongues, and of power,
Which will lighten our cross
And consume all our dross,
As a bee drains the sweets from a flower.

There are blessings of love
Sent to us from above
By our Father, all-wise, great, and good,
In return for good deeds
Wrought by Saints, and our needs
Are supplied and our wants understood.

So, then, let us with prayer
Give heed and great care
To the gospel set forth by our Lord,
That his Spirit may dwell
In our hearts; we can tell
It will strengthen the power of our words.

Mothers' Home Column.

EDITED BY FRANCES.

"Be brave, dear heart, for soon or late
Thy ships shall homeward bear to thee
The waited, longed-for, mead of freight
From alien shores beyond the sea."

KEEP NEAR YOUR CHILDREN.

I think parents lose much of pleasures to themselves and in influence over their children, by assuming when in their presence, too great a degree of dignity. Exclusiveness is a bar to all confidence, and the child that experiences a feeling of awe in the presence of its parents will withhold its confidence from them, and will soon learn to deceive. I do not believe in encouraging children to tell each little incident, or to relate all their chats with their playmates or friends. Such a course, I think, would tend to excite them to gossip, which is a habit that all should guard against in their children. Its tendencies are low and debasing—leading oftentimes to its sister evil—lying. Gossips are almost universally flatterers, and are anxious to please and gain the confidence of those around them, and do not hesitate to sacrifice truth, if by so doing they have hopes of pleasing you while they deceive.

Manifest an interest in children's sports—their joys and sorrows. Speak to them freely of all that interests them. Show them that you sympathize with them in their little troubles. Encourage them in their good endeavors, and by those means prove to them that you are indeed their friends, and you will win a response from their young hearts that will gladden many an hour of life.

I pity the man or woman who cannot remember a little petting or a few kind words when they were children. The hunger of the childish heart exercises an influence over its whole life—giving coloring to its experiences. It feels its lonely, unloved condition, and carries with it all through life a too vivid memory of its want of love and trust. Alas, that there should be so many into whose childhood hour entered those sad experiences, these little wants. Kind words and acts will mould the child's mind and develop its nature into the desired shape, just as warmth softens the wax and renders it pliable to your purpose. Who shall tell how many children there are whose hearts have starved for sympathy until the unsatisfied want has made them become reckless, and they have ceased to try, try again, for the reason that they have no incentive to try? When we have grown too old to remember how we felt when we were young, we shall no longer be fitted to guide one of those little ones. Many fathers and mothers might have been happier had they remembered this. Trifles make up our lives, and one half of our sorrows come to us because we are not fully understood. Little attentions are dearer to the heart than costly presents.

Join in your children's games; encourage them to express their preferences and wishes. Never laugh at a child for relating its simple thoughts; nothing checks frankness so much as ridicule. Give them your love and it will bring you a rich reward. Be not too impatient with their play; the time may come when you would give all that you possess to have your house troubled by their little hands. Encourage them in their undertakings, whether they be great or small in your estimation.

In conclusion, keep nearer your children. Let the tendrils of your heart twine around them, and in old age their love will be your support and comfort. A SISTER.

THE CHURCH.

Thou, Church of God, go on thy way,
Fill all the earth with truth divine,
And with a never faltering ray,
Like yonder sun in splendor shine.

Go forth in power to sin's domain,
Wrest from its coils the souls sincere,
Who earnestly have sought in vain
For freedom from its bondage there.

Fear not, but know thy Monarch reigns,
In truth and righteousness above;
The power is his to wipe thy stains
Of sin away, through his great love.

By him sustained, thy victory's sure,
Thy enemy shall vanquished be,
Eternally thou shalt endure,
From sin and bondage ever free.

Then let thy righteousness shine forth,
For Christ thy Monarch soon will come,
And gather from the south and north,
Thy children to his glorious home.

CHARLES FRY.

A MOHAMMEDAN makes confession with the utmost readiness and fluency, but the expression he uses is "Achtana," *we* have sinned, not "Achtet," *I* have sinned. Some one has said that the collective pronouns are like moral umbrellas which shelter us by shedding off the blame on others.

—Anonymous.

GOD'S ANSWER.

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world;
Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?

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Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?"—Sel.

LYING TO CHILDREN.

The Rev. Robert Hall had so great an aversion to every species of falsehood and evasion, that he sometimes expressed himself very strongly on the subject. The following is an instance, stated in his life by Dr. Gregory: Once, while he was spending an evening at the house of a friend, a lady, who was there on a visit, retired, that her little girl of four years old might go to bed. She returned in about half an hour, and said to a lady near her, "She is to sleep; I put on my night-cap, and lay down beside her, and she soon dropped off." Mr. Hall, who overheard this, said, "Excuse me, madam; do you wish your child to grow up a liar?" "Oh dear, no sir, I should be shocked at such a thing." "Then bear with me, while I say, you must never act a lie before her; children are very quick observers, and soon learn that which assumes to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offense, yet with seriousness that could not be forgotten.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. Mary C. Bastian, of Washington, wishes to have her name presented to the Prayer Union for special prayer. She was thrown from a buggy four weeks ago last Friday, and had her left shoulder dislocated and broken, her left leg broken, and her right hip broken. She wishes to be healed if it is the Lord's will.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE SABBATH SCHOOL WORK IN THE SOUTH SEA ISLANDS.

(Concluded from last week.)

According to what we have learned here, this question book when completed was placed in the hands of the missionaries then in the mission for their inspection, correction if needful, and sanction. Then translated into the Tahitian language by a professional translator in Papeete. Then copied into nicely bound blank books. And each branch paid a certain sum for the books, thus the money was collected to defray the expense of translating. The book thus bought was held by the superintendent of the Sunday school. In time all the schools were supplied with one, and many teachers also. Some who had not the whole book had portions of it. Sr. Devore wrote a number of them, but I am persuaded that Sr. Case wrote—or copied—a far greater number, she being a swift and ready writer, and applied herself to that work almost exclusively from April, 1896, shortly after her return from Raratonga, until October when they went to Hikueru, and a great deal afterwards, but not so steadily. She says, "I cannot tell how many books and parts of books I wrote. Honestly, I do not think people would believe me if I knew and could tell." But it is not my purpose here to state the amount of *work* done by those sisters, nor the disadvantages under which they labored; neither the privations they endured, or seasickness they suffered while performing their labors; that is best known to themselves and the Master who sees and knows *all*, and the reward is sure. My purpose is to note some of the leading features, and give the *result* of the labors of each in the Sunday school work when they left the mission.

The *mahana oaoa* was also instituted by Sr. Devore; i. e., a day set apart during the time of conference gathering -- the 5th of April — for class exercises and recitations, and she did the first work of drilling and preparing the natives for those recitations, which was not an easy task to do without offending some or becoming wearied in patience.

I will here digress, and add a scrap of personal knowledge. Sr. Case and I, with others on the Evanelia, accompanied Sr. Devore to Makatea when she first undertook to prepare them to march in a procession bearing a Sunday school flag. It was the first attempt at Makatea. It was like trying to get young colts to stand still and be harnessed. She had to place them again and again. It seemed as if they could not stand still. The smallest were in the lead and were so curious to know what was going on behind them they not only turned around, but ran back to see. Sr. Case and I lent our assistance. Some we fairly had to hold to keep them in position till the line was formed. But when they—the grown-up people—once understood what was required of them, and became somewhat accustomed to the routine, each year would develop some small addition of their own in position, step, or movement. And they also selected their own exercises and did their own practicing, where there was no white missionary.

After Sr. Devore left, Sr. Case being then in charge of the Sunday school work, chosen superintendent of the Sunday school association, went right on with the good work as it had been started. In answer to my inquiry if there were any changes or additions made by her in the developing of the work, she says, "I made no changes in Sr. Devore's methods. They were as nearly like what they were here in America as was possible with the lack of books, etc. I instituted the Christmas offerings. . . . I organized schools at Raroia, Marutea, and Taenga; reorganized at Hao and Amanu, and at several diving places, but those of course would not be taken into account."

True, those at the diving places were only to continue during the time of the diving,—where no branch of the church existed,—but it was a part of the establishing and developing of the work, such being altogether new to some at those places, and not a small part either. Not merely the organizing of those schools, but the staying with them; the continual watchcare over a school of two hundred or more, and where in most instances the teachers needed as much looking after as the scholars; with the added difficulty of their being of so many different islands, which difficulty is best known to the workers in the mission—they do not like to assimilate and soon get into a quarrel. We were eyewitnesses, for the space of three months, to her big school at Hikueru. It was an interesting school, at least to look upon; that is, each class appeared to be giving itself to its work, and splendid order was kept, though Sr. Case would often feel like throwing herself on the bed and panting when she got home.

Sr. Case also visited as many islands where schools had already been organized as opportunity would afford, to assist, strengthen, and encourage them. For it must be remembered that the work was so new to them that when left to themselves they soon drop back into an easier way. Whether they will overcome that practice or not remains for the future to reveal; some islands are making progress in that direction.

I have never learned whether it was in the year '95 or '96 that the Sunday school association and convention was fully organized. Neither do I know who organized the schools on the islands of Tupuai, or under whose auspices. Have understood that there were three schools on that island, one in each branch. Have had reports from two only.

Now this is the sum of the development of the work during the mission of Bro. and Sr. Devore and Bro. and Sr. Case. Seventeen permanent schools organized by them and four others in the mission, one organized by Bro. Forscutt, and those three on the island of Tupuai. I will here state that the Tiona school had ceased to be before we came, the leaders having moved away. Therefore there were twenty schools, an association and yearly convention, with *mahana oaoa*, the custom of Christmas offerings, and a number of books written and placed in the schools. A good work indeed! The bulk of which was accomplished within four years, dating from the time Bro. Forscutt left the islands.

I have not mentioned the names of the husbands of these sisters in connection with the Sunday school work, neither those of the other white missionaries. I have no doubt but all helped in one way and another, but not having the record, am not able to state in what way. Those schools are organized and conducted after the manner of those in the church in America before the memory verse, golden text, and responsive reading were introduced, with the exceptions I shall mention. There are no treasurers or librarians here, there being no need for those officers. There are no funds to handle. No expense is incurred in running the schools except that of the lesson books, and that is provided for in other ways, consequently there are no collections in the Sunday school. No books for a librarian to care for. Those books provided by Srs. Devore and Case were

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held by the superintendents and teachers as though they were personal property. At Tarona there are some six or eight Testaments that belong to the school in general. These remain on the stand, or steps, leading up to it, when not in use. Most all bring their own Bible or Testament. But says one, have they not song books? The songs are carried in their hearts or memory. Natives seldom sing from a book. In church the leading singer has a book. But the children lead in the Sunday school and use no books. There is also one difference in the routine of the school. We will say there are fifteen questions and answers in a lesson, and five classes in a school. The superintendent copies the questions—or perhaps only the answers—each on a separate slip of paper with each one numbered corresponding with those on the book, and distributes them equally among the classes, in order. The first class would have numbers 1, 6, and 11; the second class would have numbers 2, 7, and 12, and in the same order all through. Of course those slips would be distributed a week in advance, so those who had them could commit them to memory. During class time, questions are asked on the lesson as it is read. When all are through with their classes, the superintendent reads the questions from his book, and those who have learned the answers stand up and recite them one in each class, going the round three times. Such were the schools here on our arrival. During the mission of Bro. and Sr. Burton, all these remain as they were, and have in addition the memory verse, responsive reading, and the golden text before closing. There has also been an addition of fourteen hundred lesson books printed and distributed among the Saints in these islands; not altogether after the order of the Quarterlies; that would be too great a stride. "Sidelights," "home study," and all those other helps found in the Quarterlies, are omitted in these books. This is the order of them: First, the number of the lesson; the method of opening the school; where the lesson will be found in the Bible; the memory verse; then the lesson, consisting of twenty questions and answers; then the golden text. Such is the order of each department. Twenty-five lessons completed the first book. Those lessons are not copied verbatim from the Quarterlies. Our lessons are larger and we only had *one* number of the Senior Grade. Bro. Peterson formed the lessons for the present year, fourteen only, since they seldom have more than one lesson a month, and the first book had not been gone through with. Since those books have been printed it is no longer needful to copy from the question book for the scholars. There being a book in each family, all can learn from it. We have also the addition of what we are pleased to call the "review." This takes place on the first Sunday of every month, when it is supposed that all the school know the whole lesson by heart. Upon that day the scholars do not answer by routine. When the question is read out, all who know it raise the hand, and the superintendent calls upon who he chooses to give the answer. If there is only a small showing of hands, they are very apt to be given the lesson again for another month.

As for my own part in the farther development of the work, I have little to say. From choice I accepted the position of first counselor in the association instead of superintendent, and had all the freedom of action that I would have had as superintendent. It was my great desire to bring more children into the exercises of the *mahana oaoa*, since the Sunday school is preëminently for the benefit of the children. I did not wish to crowd anyone out, as I told the sisters, but to bring the children in, and to this end I worked with pleasing success, as will be seen by the minutes of the different conventions. I feel deeply grateful to the Saints for their ready response to my suggestions, since the bulk of the work was theirs. I gave suggestions, wrote letters of encouragement, got up simple lessons for the children, and taught them hymns. During the past year I wrote a series of questions and answers on the nativity of Jesus and John the Baptist, making nineteen lessons in all, and sent one to each Sabbath school, and can say that the little ones added greatly to the interest of the *mahana oaoa*. Have organized, or caused to be organized, a new school on the island Raiatea and at Faaone on the island of Tahiti; reorganized at Tiona and Anaa (and instituted the "review"). The second associate counselor, Pou, of Manihi, organized one school at Fakarava, making five permanent schools. The introduction of the memory verse, responsive reading, the golden text, and the review, with the addition of fourteen hundred lesson books marks the sum of increase or expansion during the past three years. There are now twenty-five permanent schools in this mission. I omit those organized at diving places or *bufa rahuis* since they are made up of the members of other schools. There remains now but three islands without a Sunday school where there is a branch of the church. Those are among the far windward islands. I know not when they have been visited by a white missionary. Sr. Peterson rendered valuable service in the Hikueru Sunday school by reëstablishing and maintaining order during her stay at that island.

There is a work to be done now in connection with the convention, in making known to the native Saints the object of the convention, other than simply to choose officers for the year and read reports. At the convention of 1899 I made the proposition that at our next convention there be an hour or so granted for general talk on Sunday school work. The proposition was readily accepted. But our "next convention" was a disappointment. The interest was elsewhere, so I said nothing about it. The work is onward. May God bless it and the workers; and all those who will in future labor and pray for its continuance and farther development.

SR. EMMA BURTON.

PAPEETE, April, 1900.

A TRUE Christian will always be above board in what he does. God has his small interpreters, a child may teach a man.

Let your recreations be manful, not sinful.

Conference Minutes.

CENTRAL ILLINOIS.

Conference convened at Beardstown, Illinois, July 7 and 8. Elder I. N. White chosen to preside, M. R. Shoemaker secretary. The names of twenty-one counties set apart by last General Conference, namely, Morgan, Scott, Adams, Brown, Pike, Schuyler, Christian, Coles, Douglas, Edgar, Macon, Moultrie, Shelby, Cass, Champion, Dewitt, Logan, Mason, Menard, Piatt, Sangamon, and Vermillion, were read by the presiding officer, and a motion to adopt them as forming the Central Illinois district was carried. On motion, the Rules of Order and Debate were unanimously adopted to govern in the deliberations of the district. On motion the delegate system is not to be enforced during this conference, as the branches have not come prepared for it. Report of Taylorville branch was read, showing a membership of 30; 2 priests, 2 teachers, 2 deacons; certificate of baptism 13, letters from other branches 18, total 31; by letter of removal 1, total loss 1, with net 30, as approved by said branch July 1. Report of Beardstown branch showed a membership of 24; certificate of baptism 20, by vote on evidence of membership 4; 2 marriages, 2 moved away still holding membership, otherwise no change. The secretary was instructed to make an effort to find names of officers in the scattered Alma branch and Pike county branch. Report of priests, teachers, and deacons were read and approved. Bro. I. N. White suggested a prayerful consideration of the names of Thomas Broad to the office of priest, and Luther Simpson and M. R Shoemaker to the office of elder; he also gave a spiritual talk concerning the advisability of honoring the Lord for all the gifts and blessings we receive, and thereby be in a position to please God and receive more, which was cheering and comforting. It was then decided to take up an offering to defray the expense of buying a district record and minute book, and incidentals, at next meeting. Prayer and testimony meeting was announced for thirty minutes by M. R. Shoemaker, who was presiding; but the Spirit was present with such power that the meeting was prolonged for an hour. Cheering testimonies were given; Bro. I. N. White had an open vision of peculiar note, while Srs. Shoemaker and Alice Simpson were speaking. Sr. Simpson spoke in prophecy, giving some cheering promises to those living in obedience to the covenant. At the close, Bro. I. N. White took charge of the meeting, and the following business was transacted. Bro. J. D. Stead was chosen presiding elder of the district until next conference, also commended to Bishop Kelly to act as his agent for the district. Sr. Alice M. Simpson was chosen secretary by unanimous vote; M. R. Shoemaker, treasurer. Adjourned to meet at Taylorville, Saturday, October 27, at ten a. m. Conference adjourned, leaving remaining meetings under the supervision of the Beardstown branch.

Sunday School Associations.

SOUTH SEA ISLANDS.

Sunday school convention of the South Sea Islands met April 3, in Tarona, Papeete. Officers chosen: Tapu, president; Pou, assistant; Teuira, secretary; E. Burton, foreign secretary. Reports from all the officers of the association read and received; showing an increase of four new schools being organized during the year. Nine schools reported. Officers chosen for the ensuing year: Tapu, superintendent; Pou, Haroatea, and Lillie Peterson, associates; Teuira, secretary. Lillie Peterson, foreign secretary. Christ-

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mas offerings handed in $53.40. By vote this was put into the hands of Metuaore, the Bishop's general agent for these islands, together with $34.90 of offerings sent from Hikueru, which was already in the hands of Metuaore; total $88.30. All the officers of the church in America were duly sustained in their quorums, and individually where quorums did not exist. After which the president of this mission and the missionaries of the church in this mission were in like manner sustained; also the superintendent of the association in this mission, and each officer individually. A vote of thanks to Emma for her labors in behalf of the Sunday school; also to the secretary and associate officers, superintendents, teachers, and secretaries of all the Sunday schools in all these islands for their work. Announcement for the Mahana oaoa for the following day from eight to eleven, and from one to five. Saints were requested to sustain the officers for the coming year, with their help and their prayers. Singing, then prayer by Tapu closed the session for the year 1900.

The Mahana oaoa dawned clear and bright, and the usual pleasing excitement characterized the early preparations and the day throughout. There were seventy-five exercises on the program, of which thirteen classes consisted entirely of children, and some other classes were partly of children. As usual, they acquitted themselves well.

When sending the lessons to the various branches, we suggested that a child lead each class, since it was the design that all should join in a children's prayer at the close of those lessons. Much to our surprise as well as amusement, some selected the smallest child in the class. The Niau class was led by a little girl not over four years old—the adopted child of Pohemiti's daughter. And the Arutua class by the adopted son of Tapu, perhaps a few months younger. The maiden was somewhat bashful, so her papa walked with her, though she asked the questions promptly; but not so the little man of Arutua. He walked his class around the arena like a young general, and when in the proper position, he suddenly wheeled on his heel and called a halt, by throwing up his tiny hand at arm's length in such an earnest matter-of-fact way that his class could not quite keep their faces straight; but not the shadow of a smile flitted across his face. He resolutely called out his "Uiraas" (questions), six of them, which were as long as ordinary Bible verses, and were promptly answered. When through with the questions, he led off in singing a hymn. All were amused to see the American-like manner in which he opened his mouth, making his baby voice heard above the rest. Then all dropped on their knees, in a reverent attitude, and repeated a prayer. Although the children held the most riveted attention, I would not overlook the larger classes or withhold due credit.

Among other exercises a French air was sung by the Niau Saints, quaint, soft, and melodious, much to the gratification of the visiting French people. And the Saints of Hao and Amanu sang in the Manareva language. All, both young and old, did well, remarkably well; but for method and variety, the general class of Anaa was the "banner class." It consisted of a captivating effusion of recitation and song, a variety of attitudes, leaders taking the place of scholars, and scholars of leaders. The easy grace of those young leaders was remarkable, although it was something quite novel. Haroatea being the originator and teacher. When it is remembered that only a very few of those children who took part in the exercises of the day are able to read, one can form an estimate of the time and pains taken by their parents and teachers. Since the answers were simultaneous, each child learned the whole lesson. So far, all have been New Testament lessons simplified. Sr. Peterson had a class of adults well prepared to sing, very plainly, an English hymn, "Take it to the Lord in prayer;" and the other missionary's wife had a class of children prepared in like manner to sing the Australian tune of "Roses and lilies are his." But on account of some previous trouble with the governor in regard to Bro. Peterson preaching in English, those exercises were abandoned.

THE TEACHERS' QUARTERLY.

At the last General Convention steps were taken toward a Teachers' Quarterly, and the editor of the quarterlies was authorized to prepare it. The association takes pleasure in announcing that this Quarterly is in course of preparation and will be published with the next quarter, beginning with October.

It will contain all the lessons of the three grades now in use, with such other matter as will be helpful and suggestive to teachers, both in the preparation of the lessons and in teaching them. The editor has spared no pains to make them of *use* to the teachers. Teachers having this Quarterly will not need any of the others, for the text of the other grades appears in this just as it is in the others. Of course this Quarterly will not take the place of the teachers' meetings, but to such teachers as cannot attend teachers' meetings, and to such schools as do not find it convenient to hold such meetings, it will go a long way to supply this lack.

Although this Quarterly contains much more than the present Senior Grade, the price is within the reach of all, being but slightly in advance of the Senior. The price is ten cents per quarter, or thirty-five cents per year. Every teacher of any grade ought to have this Quarterly, and it is hoped that teachers will avail themselves of this opportunity to make their work more effective, as well as more easy, and send their orders promptly.

Address Herald Publishing House, Lock Box E, Lamoni, Iowa.

Miscellaneous Department.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa.

FAST DAY FOR RELIGIANS.

The prayeful consideration of all the Religio members is invited to the following proposition:—

The Lord has graciously answered our prayers and fasting a number of times in the past, in behalf of our convention work, and in some of the locals in behalf of our sick. This should inspire us with faith to come to him in every time of need, especially when the need is of that character that it is impossible for us to supply it of ourselves.

One of our active workers, both as regards local and district work, is very sorely afflicted, and unless he shall receive material help from the Lord, and that soon, his days of usefulness in the church are about numbered. Bro. E. E. Johnson, of Chicago, is rapidly declining, and it is desired that we should all unite our faith and prayers in his behalf that the Lord may see fit to prolong his days, and spare him to the work which is in such need of efficient helpers.

The day of the first meeting in August is hereby set apart as a day of fasting and prayer in behalf of Bro. Johnson. Let the following order be observed so far as practicable: Abstain from morning and midday meals, so far as wisdom will admit, and then all the local societies meet at accustomed time and place, for a season of prayer. In case of this arrangement not being considered wisest, locals can make such arrangements as will be most convenient to them, observing this order as nearly as practicable. Let Home Class members join in this also, praying at home at the stated hour, if not convenient to assemble. In the meantime let us as members, and as societies, remember him in our prayers.

J. A. GUNSOLLEY, President.

REUNION NOTICES.

Ho! singers and musicians who expect to attend the Dow City reunion, beginning Friday, September 28, to run ten days. We have received notice from the committee that we have been chosen to take charge of the musical department. We will urge all to bring Winnowed Anthems No. 1, and practice in your home choirs all you can, so when we get together we can soon render good music. All who can assist in this department owe our services to this gathering just as much as do the elders who shall declare the word. Let us prepare and go to sing with the Spirit and understanding also, that the song service may be beneficial.

S. B. KIBLER.
JAMES PEARSALL.

Northern Missouri reunion will be held in the beautiful city of Stewartsville, twenty-one miles east of St. Joseph, fifteen miles west of Cameron, Missouri. This will be the eighth annual gathering of Saints from Northeast Kansas; Northeast Missouri; Decatur, Iowa; Nodaway, Independence, and Far West, Missouri, districts. Come again, Saints, and enjoy a spiritual feast with us. We are looking and expecting to see you again at this reunion. There will be Sunday school and Religio work during the meeting. Bring your children so they can enjoy a ten or twelve days' camping in the beautiful grove of Bro. Ben J. Dice, only one fourth mile from the city limits. The committee will spare no effort to make you feel at home. Tents are cheaper this year: 9½x12 feet, $1.45; 12x14 feet, $1.65. Straw free. Make up your minds now to attend Stewartsville reunion. Board can be obtained on the ground at reasonable rates: 15 cents for regular boarders, 20 cents for transient. Order tents from the secretary as soon as possible, so he can send for them in time for you to occupy.

CHARLES P. FAUL, Sec.

The annual reunion of Southeastern Illinois district will be held in Brushcreek branch at the Saints' chapel, in our large district tent, September 6 to 13. The place selected is beautiful and healthful; plenty of wood free; good water on the grounds. In addition to our splendid missionary and local forces, we expect Bro. I. N. White to be with us. Feed furnished will be at reasonable cost; pasture free. A restaurant will be run by one of the brethren, where board by the week or meal can be had at the very lowest rates. Anyone wishing tents, write to I. A. Morris, Zenith, Illinois. Let all the Saints of this district feel that this is their meeting and come pre-

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pared to help make this the very best camp meeting that has ever been held in this district. Committee, I. A. MORRIS.
F. M. DAVIS.
FRANK BENSING.

MISSIONARY REPORT BLANK.

By error some of the headings in the blank form for reports of missionaries, provided for by the last General Conference, became transposed in the published minutes. (See page 266.)

The following correct form of said blank is published for the information of the ministry and all concerned, that reports may be prepared in harmony with the action of the conference.

LAMONI, Iowa, July 24, 1900.

REPORT OF MISSIONARIES TO THE CONFERENCE OR CHURCH.

Names.	Whole No. of services attended.	Times preached.	Times assisted.	Other services held.	Number baptized.	Number confirmed.	Times assisted to confirm.	Ordinations. High Priests.	Ordinations. Seventy.	Ordinations. Elders.	Ordinations. Priests.	Ordinations. Teachers.	Ordinations. Deacons.	Organizations. Districts.	Organizations. Branches.	Organizations. Sunday school.	Organizations. Zion's Religio Literary Society.	Marriages.	Children blessed.	Administered to sick.	Field of Labor.

E. S. SALYARDS, Church Secretary.

NOTICES.

HERALD PUBLISHING HOUSE.

The attention of those doing business with the Herald Publishing House is required in the observance of the following, as a means of help: When you send money, give the name and address of the sender. Sometimes we receive valuable letters containing no information or name whatever. We have now one envelope containing stamps and another a money order, waiting for a claimant. We state for the benefit of those who send us money, that for all money received we send receipts within two days; and any persons not receiving receipts within a reasonable time should make further inquiry at this office, which will receive prompt attention.

Persons desiring gilt names put on books, whether of individuals or branches, will be charged 15 cents per book. More than one, 12½ cents each.

All readers of church books, and especially the ministry, note the following: In "True Succession in Church Presidency," page 118, the quotation from *Journal of Discourses*, volume 2, page 89, should read pages 8 and 9.

JOHN SMITH, Manager.

July 11, 1900.

CONFERENCE NOTICES.

Conference of Eastern Colorado district will convene at Wray, August 18, at ten a. m. It is desired that all branches will report; please see to it that your reports are in the hands of the district secretary in time; also attend to the appointing of delegates; also report spiritual condition of branches, that we may know whether you are hot or cold, or only luke warm. Send all reports to A. E. Tabor, Wray, Colorado.

E. F. SHUPE, Pres.
A. E. TABOR, Sec.

TWO DAYS' MEETINGS.

There will be a two days' meeting at Bellaire, Antrim county, Michigan, commencing Friday evening, August 24, and continuing over Sunday. Bro. R. W. Hugil in charge, assisted by others of the ministry, who can make it convenient to attend. My address is No. 913 N. Walnut street, West Bay City, Michigan.

J. A. GRANT, Pres.

The two days' meeting that was advertised for Deanville, Lapeer county, Michigan, August 11 and 12, is cancelled, and instead, will be held at Five Lakes, Lapeer county, on the same date. And another two days' meeting will be held at Huron City, Huron county, September 8 and 9.

A. BARR, Pres.

Two days' meetings will be held on the following dates and places in Michigan: Grand Rapids, September 1, 2; Webberville, September 8, 9; California, September 15, 16; and in Indiana, at Clear Lake, September 22, 23; South Scott, September 29, 30; Flint, October 6, 7.

District conference at Galien, Michigan, October 20, 21. This is the eastern part of this Northern Indiana and Southern Michigan district. We have agreed or arranged with Bro. W. E. Peak to look after the western part of the district, consisting of the following named points in Michigan: Baroda, New Troy, Buchanan, Galien, Three Oaks, and Hartford; and Knox, Indiana. Bro. Peak will arrange dates and answer all communications touching the western division, and any questions or suggestions touching the eastern part will be gladly received by your district president. Any points neglected or any that think they cannot profitably entertain a two days' meeting will so notify us, and we will arrange accordingly. Everyone work to make a success of the meetings.

G. A. SMITH,
District President.

BORN.

MERRYMAN.—To Bro. Herbert E. and Mrs. Mary Merryman, at Denver, Colorado, October 6, 1897, a daughter, named Angeline Louisa. Blessed June 17, 1900, by Elder J. B. Roush.

ERICKSON.—To Bro. Carl E. and Sr. Charlotte Erickson, at Monte Vista, Colorado, January 20, 1899, a son, named Ormar Hjalmar. Blessed July 2, 1900, by Elder J. B. Roush.

DIED.

CHUTE.—Joseph S. Chute departed this life July 2, 1900. He was 30 years old the 14th of April last. He was baptized March 4, 1891, at Bay Minette, Alabama; died of consumption at the home of his father, G. T. Chute.

BUTLER.—At his home, near Kingfisher, Oklahoma, July 6, 1900, Elder Stephen Butler. He was born November 10, 1832, in Madison county, New York; was baptized in 1865; ordained an elder August 4, 1867. He leaves a wife and four children to mourn their loss. His remains were laid to rest in Kingfisher cemetery, to await the first resurrection, a part in which his labors have entitled him to. Funeral sermon by Elder W. S. Macrae.

YATES.—On last Friday, July 13, 1900, we gave up to the care and keeping of the Lord, our brother, Miles Yates. Bro. Yates was only an infant in the faith, but was as strong as if he had been in the work for years. He suffered for several months with that dreaded disease, consumption. This notice was sent from Walker, Missouri.

WHITAKER.—Catharine H. Marquart was born October 22, 1824, in Fairfield county, Ohio; was married to Samuel H. Whitaker, August 15, 1841, in Indiana; she was baptized May 29, 1870, at Osseo, Wisconsin. In 1883 they came to Plano, Illinois, where she died July 13, 1900. She had suffered a great deal, but departed strong in the faith, leaving an aged husband and eleven children to mourn her departure, she being the first to break the family circle. She was 75 years, 9 months, and 21 days old. Funeral services at the Saints' church, sermon by Bro. T. A. Hougas, assisted by Bro. H. Southwick.

JARVIS.—Sister Caroline Jarvis was born in Leeds, England, December 28, 1823, and died in Boston, Massachusetts, July 18, 1900, aged 76 years, 6 months, and 20 days. Her maiden name was Rowling. She married Mr. Henry J. Jarvis in June, 1844. To them were born eleven children, two of whom survive, the son Harry E., in Burlington, Iowa, and son Walter, in Boston. She and her husband united with the latter-day work in the days of B. Young's supremacy; came to America in 1854, and in Utah suffered great wrongs. Came out in 1857 to Burlington, where he died in 1878. Bro. Charles Derry was acquainted with them both in Leeds, and in Utah. Sr. Jarvis finally became satisfied that truth was with the Reorganized Church, and united April 1, 1888, being baptized by Bro. Frederick Johnson. She was noble and upright in character, devoted to truth and purity in all her ways, and though life was saddened by what they suffered in the west, yet she maintained faith in God and in the right. Her body was brought to Burlington, and laid by the side of her husband. Bro. H. A. Stebbins was called to preach the sermon on Sunday afternoon the 22d, Rev. Dr. Salter, a friend for forty years, assisted in the service.

STANNARD.—At Denver, Colorado, July 13, 1900, Sister Bettie, wife of Mr. Albert Stannard, aged 26 years, 6 months, and 21 days. She was baptized May 7, 1899, and manifested great love for the gospel. The Sunday before, with Bro. J. W. Gilbert, we blessed her two little ones; she seemed to have a premonition of the near approach of the end, and made preparation for it. She leaves two sisters in the church. "Blessed are the dead that die in the Lord." Funeral services at the Brighton cemetery by E. F. Shupe.

THOMAS.—At Malad, Idaho, July 14, 1900, Sr. Caroline H., wife of Bro. James Thomas, formerly the wife of Bro. P. Hearth, who died some years ago. She was born in Switzerland, March 7, 1827, and came to America about the year 1863. She united with the Reorganized Church in an early day, being baptized by Elder E. C. Brand, and remained a faithful member until death. Her memory is respected by those in and out of the church. Funeral services from Saints' chapel in Malad, Elder William John in charge; sermon by Elder D. W. Wight.

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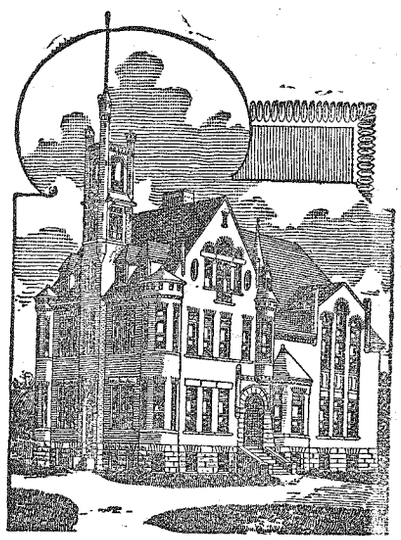

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MAMMOTH REMAINS.

The evidences of life belonging to the preglacial age are rare in California; still a specimen has been discovered near the coast in San Mateo county, if the statement contained in a Halfmoon bay dispatch may be relied upon, says the San Francisco *Chronicle*. A well-preserved skull of the mammoth is said to have been recently taken out of the bed of Pilarcitos creek by some boys who were employed in hauling sand at a point about a mile east of Halfmoon bay. The skull is reported to be about five feet in length and portions of the tusks a foot long are attached to it and are six inches in diameter at the junction with the bone. These extend into the cerebral cavity. Bones of the mammoth were also found in the neighborhood some years ago.

The discovery of these remains is no proof that the mammoth ever wandered at large during life in these parts. The evidences are, of course, indisputable that great herds of these preglacial beasts pastured in the valley of the Yukon and on the shores of Siberia and the Behring sea. During some violent convulsions of nature great ice sheets enveloped the far north, and many of their carcasses have been preserved therein up to the present time, hides, hair, flesh, bones and tusks being found in perfect condition. Mines of mammoth ivory were profitably worked in Alaska long before the territory became a field for the search of gold. These mammoth remains have been discovered in the placers of the Klondike and at other points in the frozen banks of the Yukon and its tributaries. There would be nothing improbable in the assumption that the mammoth remains now unearthed on Pilarcitos creek near the shores of Halfmoon bay had been deposited at the point where found by a stranded ice floe brought down from the far north at some remote period by the ocean current which sweeps down the western coast of the continent.

The only evidences of the mammoth life which once inhabited the earth found anywhere in the vicinity were the footprints of the mammoth sloth which were uncovered in the Carson (Nev.) sandstone quarries. Wyoming is the most fertile field on this continent, outside of Alaska, for the fossil remains of the gigantic animals which existed here in past geological ages. The University of Wyoming has secured from the sandstones of that state the largest and most perfect and complete collection of these fossils in existence.

If any of these gigantic animals ever had their habitat in California, the changes which ice and flood and other agencies have since produced have swept away all traces of them. The Calaveras skull of prehistoric man which Bret Harte immortalized in verse belongs to the world of fiction, not of fact. Even though we are short on fossil remains, it might not require much straining of the imagination to assume that the diminutive horned toad of the southern counties is the degenerate descendant of the horned dinosaur, which ranged from twelve to fifteen feet in length, and whose fossil remains have been excavated from the plains of Laramie, or that the nimble lizard found everywhere in the state is the direct descendant of the gigantic saurians of the reptilian age.

THE CHURCH'S VACATION.

The Rev. Dr. J. Everest Cathell, in his pulpit at St. Paul's Episcopal church Sunday evening, in announcing that the service would be the last to be held on a Sabbath evening until the autumn time, stated that he did so with a heavy heart; that he in common with all clergymen deprecated the thought that so many people should become imbued with the idea that the opening of the heated term should be accepted as a signal to relinquish churchly activities, and feel that absence from the sanctuary was absolutely essential to a perfect summer's rest. The good doctor called attention to the fact that the summer time was especially adapted to the duties of Sabbath evening church attendance; that it is a period in which every one can easily get out of doors and find the way to the house of worship; that the gentle pealing of the Sabbath evening bell should be looked upon as a call, the heeding of which would be a pleasure; that the hymns of praise floating out upon the night air should be an inspiration and in which it should be the wish of all to join with "the spirit and with the understanding, also."

With Dr. Cathell's thoughts fresh in mind we have just picked up Sam Clark's Keokuk Gate City of Sunday morning, and read with much interest an editorial entitled, "Vacation for the Churches." The article in question is characteristic of the writer, and therefore interesting, and we reproduce it. It reads as follows:—

"Today ends, in most of the churches, the services for the season. The pastor will now begin his well deserved vacation. The people will arise on Sunday morning and seeking the open air will find their sermon in nature. Or preferring the easy chair at home will find in it—the Sunday newspaper.

"It is well that there should be these interstices during the heat of the summer. Not that our religion should be allowed to lapse, for it cannot, with the true man. Nor heat of summer, nor cold of winter can come between us and our ideals. But aside from the consideration of the deserved rest of the godly man who has spoken words of comfort and cheer to us during a season, aside from the enervation that a sweltering morning in a crowded church would bring, the idea of a vacation is a good one.

"There is growth in a change. Growth for both the flock and its advisor. The minister, if he be a wise one, does not betake himself to some summer school or the lecture platform. A wise man will seek perfect rest. His tastes may lead him to the city, to the seashore, to the mountains, but he will find other occupation than brain work. It is by the exercise of that organ that he has satisfied his parishoners, and it can best be freshened and renewed by perfect rest. For many ministers feel that they are not keeping abreast of the times and that some theological halls must be haunted to gain what has been lost while they have been attending to their Master's business. They do not seem to feel that the time to gather in these much desired ideas is during their every day work. A minister is a student, it is true, and his natural bent is study. But that minister who would

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look to his own best interest, will rest during his vacation.

"And the growth that the flock may gain by the absence of the minister is no stigma upon him. It has been faithful Sunday after Sunday and each week it has taken home food for reflection that has made the whole week better. To sit during the summer season perspiring and sticking through twenty minutes or an hour of sermon, as it may be, would be likely to take away the inspiring effect of the minister's words, and instead of going home with new and noble thoughts, ill humor would be more likely to be the companion.

"So a change is good for all. Let us all rest, and when the work starts in anew in the fall, let it be with a fresh inspiration to accomplish the highest that our religion teaches us during the following months."

Thus we have the view of the pulpit and the view of the pew concerning the churches summer vacation. Both are expressions of honest hearts; both contain food worthy of our deep reflection.—*Iowa Capital.*

CONGREGATIONALISTS CONFLICT.

New York, July 21.—Appearances point to serious differences among Congregationalists. The trouble is over the administration of that religious body's benevolences, and affects almost every Congregational church in the country. Discussion that is not always unmixed with criticism is general. It is from the churches, and is directed toward the six missionary societies. It is not new, but there is a new phase of it. It is called the committee of nine. In order to understand the matter some history and more explanation is needed. Both are interesting, however, and the interests affected are large and far reaching.

The committee of nine represents the six boards. There is a committee of fifteen which was appointed by the national council, and presumably represents the churches. As far as anybody can find out the objects of these committees are not identical, or if they are so, they indicate a desire on the part of the boards to do what the churches have expressed a desire that they should do, but to do it, not precisely in the way or the time of the churches, but according to the notions and opinions of the executives of the boards.

The national council's committee of fifteen was appointed at Portland two years ago. This council voiced the churches in saying that while it is true that larger contributions are demanded, it is also true that the churches ought to have the largest possible voice in the administration of the boards. Protest was entered against the absurd method of having two to four organizations at work in the same fields. Some discussion was also had about the cost of administration, especially of the expense of maintaining from five to forty field secretaries who draw salaries from mission funds to go to the churches and beg the gifts.

This latter point has long been pregnant of discussion by the congregations. Too many officers for the amount of work accomplished has been the charge. A salary and expense list running a long way above $100,000 a year has been claimed to be excessive. Criticism, in so far as it has taken definite form, has been aimed at the executives of the principal boards; namely, the Congregational Home Missionary, the American Missionary, the American Board and the Church Building Society. The secretaries have not escaped, the claim being general that there are too many of them, too many secretaries, and too much office and field machinery.

The committee of fifteen, which represents the churches, started out with enthusiasm. The Hon. S. B. Capen, of Boston, was made its chairman, for he more than anyone else set the agitation on foot which resulted in the naming of the body. St. Louis, Chicago, Cleveland, Boston, New York and other Congregational centers were represented. One meeting was held and a report made upon finances. It was not a radical report, but was one looked upon as a good beginning. People said that at last the churches were in a fair way to gain control over their own boards, to correct wrongs in administration, and to lessen cost and increase results.

The retirement of the late Rev. Dr. Storrs, of Brooklyn, and the death of the Rev. Dr. Lamson, of Hartford, made necessary the election of a new president of the American board. The man selected was the Hon. S. B. Capen, of Boston. He was the father of the committee of fifteen and its president or chairman. Soon after his election to the board his resignation from the committee, not its presidency, but the committee, was announced, and a few months after that he was found wholly to have changed views upon the advisability of such a body as the committee of fifteen undertaking administration or even advisory functions upon the same level of authority, much less higher authority, of the executives of the various boards.

A point of attack on the part of the churches, an attack started two years ago, was the succession in executive membership of the boards. These boards, having headquarters, three in New York and three in Boston, have of necessity members who live in or near these cities, in order that they may attend without too great inconvenience. The churches began to wonder whether, as years go by, the boards have not become self perpetuating bodies through the election of the same men over and over again. When it was sought to accomplish certain things in one of the boards the discovery was made that nothing could be done because the board opposed, and that the churches which contribute the funds are powerless to change the executives.

Last February there was a conference of executives of the six boards. It made as a conference certain recommendations and they being accepted, a committee of nine resulted. It is made up as follows: Judge J. H. Perry, of the Home Missionary Society; Chas. A. Hull, the American Missionary; A. E. Dunning, editor of the Congregationalist, the Sunday School Society; R. T. Hall, the Building Society; W. H. Wilcox, the Education Society, and S. B. Capen, the American Board. These six named three more; viz.: Dr. L. C. Warner, New York; W. H. Strong, Detroit, and H. H. Proctor, Boston. This committee had one meeting recently and made a report which has not yet been published. It decided to select no chairman, but to let each serve in turn.

It represents the six boards, and appears to be in conflict with the committee of fifteen which represents the churches. If it is not so, its existence, many say, is unnecessary, since the fifteen committee is already in existence and must remain in existence until the next meeting of the national council. It is known that prominent members of the executive committee of at least one of the boards is working night and day to defeat the proposition to change the membership and secure some sort of rotation. If successful in this organization, the annual meeting of which is soon to be held, the contest will be pushed to other societies and constitutional enactments requiring such rotation, already adopted, will be repealed if possible. The committee of nine has adjourned to meet again in September.

Government of Congregational affairs is by conference and committee. Interests affecting a membership of 600,000 and $2,000,000 a year are involved.—*Iowa State Register, July 22.*

TO THE DEAF.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 8, 1900.

FROM THE EDITOR ABROAD.

It was a chill ride that the editor had from the hospitable home of Bro. Alexander Clark, in "Gara," to Fergus, in Erin township, to reach the rails of the Grand Trunk road. Bro. Clark took him over the country in his buggy. It was a dark, cloudy, misty morning, and overcoat, mittens, and fur laprobe were essential to forbearance of the weather, to say nothing of enjoyment. It required an early start, so that ordinary breakfast time found the two, the editor of the *Herald* and the teacher of the Garafraxa branch, on the road.

The crops were at their finest, the road runs through a picturesque region skirting the Grand River, and, but for the chilliness of the air, the ride would have been very pleasant. Bro. Clark's knowledge of the localities and those living along on either side of the road made him a pleasant companion. His running comment on places and their former and present occupants gave spice to the way, and one was almost sorry when at last we drew up beside the track at the station.

The way by Guelph, Stratford, Port Sarnia and under the river that separates Her Majesty's domain from Uncle Samuel's cities, villages, and farms, through the tunnel to Port Huron on the Yankee side, ended in a wait of nearly three hours, including the change of time from eastern to central time. But as time waits not on man's will or his convenience, the wait ended at last, and the iron courier was harnessed, and with a mixed lot of humanity the editor was off for Detroit.

Friends of the Master and the cause met him at the station, and by a ride over one of Detroit's handsomest streets the home of Bro. N. F. Lyddy, (commonly called "Nap,") was reached, where greetings were extended from Bro. C. Scott, missionary, Bro. Robert McDonald and wife, Bro. Robert Monroe and wife, Brn. Shinnick, Mellich, Hager, Jr., Srs. Woodworth, and Hunter, and the host and hostess Bro. and Sr. Lyddy. It was a happy group.

The Religio on Friday evening, and Sunday school picnic on Saturday afternoon on beautiful Belle Isle filled the week full, including a visit to the city waterworks, where ponderous engines pump the water supply from the grandest of nature's reservoirs, which will never be exhausted until the rivers are dried and the lands married according to Holy Writ.

The grounds about the works are beautifully laid out. There is a water clock, the face of which is covered with green verdure, while its hidden mechanism was run by the water. How? Don't ask the editor. It stands anent the entrance way to the park, and is seen by all passers; and while it does mark the time of day it keeps its secrets hidden under a green but smiling face, a thing of beauty and of usefulness.

Prayer service, preaching, Sunday school, and preaching at night filled the Sunday hours.

The editor's work had been foreshadowed, if not predetermined by the press of the city papers, his coming heralded, and his subject mapped out; it may have been presumptuously, but what could be done.

There is a corps of elders from Utah at work in the city, Adams, Condie, Dotson, and three others, names not secured; and by the ironies of fate—and the press—all were at our meeting Sunday morning.

The subject named by the journals was, The attitude of President Smith and his church toward the Utah Mormons. Taking this as the suggestion of the providence "which shapes our ends," the editor proceeded to his task.

Taking a personal card given him by one of the Utah elders, on the reverse side of which is printed "Articles of Faith," and signed at bottom by Joseph Smith, the editor proceeded to show where and how and by whom said articles were given to the world.

They were first published in 1842. At the time an effort was being made in Congress to secure national recognition and Congressional redress for wrongs inflicted by lawless mobs in Missouri and consequent protection in Illinois from the same sort of violence, Hon. John Wentworth, commonly called "Long" John Wentworth, because of his extreme height, was a member in Congress. He was at the same time publishing a newspaper in Chicago, called the *Democrat*. In order to satisfy himself in regard to the people at Nauvoo calling themselves Saints, he sent his man of business to Nauvoo to make inquiry as to the people and their faith.

This man of business went to Nauvoo, made the necessary inquiries of the proper authorities, and received the "articles of faith" which were published in the *Democrat* and in the *Times and Seasons*, at Nauvoo.

Subsequently, in 1844, the same authority, Joseph Smith, wrote a chapter for the work of a Mr. I. Daniel Rupp, then being published in Pennsylvania, the title of which was, "History of Religious Denominations in the United States." In that chapter these "articles of faith" were substantially repeated. So that by public declaration in 1842, and again in 1844, the articles of faith constituting the doctrine of the church in Nauvoo, under the presidency of Joseph Smith, were unmistakenly given by him.

When in attendance at a mass meeting in Farwell Hall in Chicago, held in February, 1882, the editor took occasion to ask Hon. Wentworth, also present at the meeting, whether he did send such commission to Nauvoo, and did publish such articles of faith in his paper in Chicago, to which questions the honorable gentleman replied that he did. The editor then asked him whether he would tell the audience if there was any provision for polygamy or plural marriage in such articles of faith. To this the Hon. John Wentworth replied, with a voice like the roar of a lion, "Not a line, sir."

The editor then showed that such "articles of faith" was *the* faith of the church at the death of Joseph and Hyrum Smith, that it was the faith into which his father had baptized him, and from which he had never apostatized, or been deprived of his membership in the church and under the faith into which he had been baptized, by any church tribunal whatever. Hence had an indisputable right to defend that faith from being changed, or corrupted, no matter who should make the attempt to do it.

He then showed that the articles of faith agreed with the Bible, Book of Mormon, and the revelations in the Doctrine and Covenants, as the same had been published from 1835 to 1876.

He showed still further that the command in section 49 of Doctrine and Covenants which made it lawful for a man to have one wife, was in keeping with the Bible, the Book of Mormon, and Doctrine and Covenants, and agreed with the facts of creation,

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the flood, the flight from Jerusalem by Lehi; and the physical fact that there were more men born into the world than women. This was enforced by the fact that in Utah the ratio was about as 12 men to 11 women, as shown by the census.

Whether edifying to the Utah men, the effort of the editor was quite satisfactory to the Saints and their visitors, some of whom were informed for the first time as to how the Reorganized Church justified their antagonism toward the Utah church. It is all easy enough when understood.

The editor spoke in the hall again on Sunday evening and the Monday evening following on topics kindred to the faith.

The editor will not soon forget the untiring kindness of the Saints in Detroit, the kindly attentions of Bro. Lyddy, who did all he could to make the stay one of instruction regarding the city and of pleasantness in personal comfort.

Bro. Columbus Scott was in the city, and was expecting to make a vigorous effort for a hearing.

The city hall force has a system of electric lighting by which a welcome is given in words of fire strung across the front of the city hall. Just on the arrival of the editor, Archbishop Gibbons, and a division of the Columbian Catholic Schools had been accorded a WELCOME to the city by this electrical display of pyrotechnics, Bro. Lyddy solicited of the city board of aldermen a similar welcome to "Our President." The audacity of the request and the force with which the asked for concession was seconded by some in the aldermanic ranks, staggered the mayor, who refused to put a motion to this effect, claiming that Mormonism should receive no such courtesy from the city.

But, the wedge was entered. The proposition was laid on the table, and the murmur amid the throng was, "Accord equal privileges to all Protestants, Catholics, or Saints, or deny all alike."

What the result may be remains to be seen. But the incident served to advertise us, and the press of the city showed us favor.

One of our Utah friends complainingly said, that we were heard where they were not received, were shown respect where they met opposition. We could not object to this because it had been said that if we would do as commanded we should find favor in the eyes of the people, and so it must be.

Bro. Lyddy came out of the Catholic Church, and while he makes no war on that body, he is thoroughly in earnest that equal privileges are the right of all; and for this he contended. May his shadow increase, his devotion to truth never grow less.

"Uncle" John Lake was expected in the city the day the editor left it, so that these brethren, Lake, Scott, Janro, McDonald, Lyddy, Monroe, and a whole host of others, of the older and newer stock, such as Brn. Shaw, Shippy, Hager, and the good working sisters, will form a banner bearing corps not easily repulsed in the warfare.

May the Lord give the victory.

THIS from the Indianapolis *Press* for July 19 will account for Bro. George Jenkins, of the Indiana field:

LATTER DAY SAINTS.

Vincennes, Ind., July 19.—Elder George Jenkins of Plainville, over six feet tall, intelligent, earnest, and impressive, is attracting attention in this city to his religious faith, that of the Reorganized Church of Jesus Christ of Latter Day Saints. This creed, with 50,000 followers, is fighting the polygamous Mormons on the ground "That the law of God provides for but one companion in wedlock, for either man or woman."

The general head of the church maintains an elder's family and pays his expenses while he is doing missionary work. Elder Jenkins claims to have refused high-salaried pastorates in other denominations in Indiana in order to stick to his convictions. He has preached to large audiences in this city at the Christian and Free Methodist churches and in the Salvation Army camp. He expects to spend a month here in missionary work and to establish a church. After that he will return twice a month to hold services.

Mrs. Jerre Ulmer, the wife of a retired butcher, is the only member of the Reorganized Latter Day Saints in this city. She became a member in 1877.

QUESTIONS AND ANSWERS.

What priesthood did Christ confer upon the Nephites when he appeared to them on this continent, as told in Book of Mormon, large type edition, page 393?

When Christ called Nephi unto him, also the others on whom he bestowed the priesthood, the record narrates as follows what he said to them:—

And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize.

Then followed directions as to how the act of baptizing should be performed, as well as other matters. From this it is impossible to tell just what priesthood was bestowed, for holders of either have the power to baptize. So that in this instance he might have bestowed either.

In verse 31, of the same chapter, we learn that the number of those whom he called at this time was twelve, and were it not from what appears subsequently, we might here conclude that it was the Melchisedec priesthood that he had conferred and that these were to be the twelve apostles. That they were the twelve apostles, we have no doubt; but as to the priesthood, let us see.

After he had thus ordained them, and after he had given them a course of instruction, we learn that he administered to the multitude, his people, the sacrament, and that these twelve men served in ministering to the audience. In chapter 8, verse 24 (large edition), he says:—

Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

It seems from this that there had been none as yet ordained who had this power. In verse 51, chapter 8, is the following, which forms another link of the chain:—

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost.

It seems then, that he bestowed first the Aaronic priesthood, and that after he had given them instructions, and administered the sacrament to them, and had them serve the people, and listen then to further instruction, he bestowed upon them the Melchisedec priesthood, and made them special witnesses to the word.

In chapter 9, verses 38–40, Jesus commanded the twelve whom he had chosen as follows:—

And it came to pass that he [Jesus] brake bread again, and blessed it, and gave to the disciples to eat. And when they had eaten he commanded them that they should break bread, and give it unto the multitude. And when they had given unto the multitude, he also gave them wine to drink, and commanded them that they should give unto the multitude.

Those who claim that only one was to be ordained to the office work of administering the bread and wine ought to see that all of those whom Jesus chose upon the occasion referred to could and did administer in the sacramental service. If those disciples were ordained at first to the Aaronic priesthood, which has the right to baptize, as they were instructed on page 393 to do, they administered with him as will be seen in verse 24 page 404, and this occurs before the statement that he touched them, one by one, as found on page 406.

In the history given in the Book of Alma, chapter 4, it is stated that—

After Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

We understand the eldership to hold the Melchisedec priesthood. and in the verse quoted the two officers being named it may be presumed that both of the priesthoods had existence at the time.

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And further it is evident that Alma was also of the high priesthood, as found in verse 6, book of Alma.

And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and *the* holy order by which he was called. And thus it is written. Amen.

DO NOT WRITE ON NEWSPAPERS.

Brethren must remember that the United States mailing laws forbid writing on newspapers which are to be sent through the mails. Whosoever does it, subjects the paper he so writes upon to a charge at letter postage rates. We believe that the person sending may write his name on the paper, but must not write any information, or other communication whatever. Whosoever does it is guilty of a breach of the mailing laws. DO NOT DO IT, any of you.

EXTRACTS FROM LETTERS.

Bro. H. O. Smith writing of his field the Southwestern mission, under date of July 14, states:—

All the men are now in the field so far as known. No serious trouble of any nature prevails anywhere. . . . Two debates have been held, one at Beaver with the Baptists; and one at Oklahoma, with the Christians. Both with good results.

Bro. Smith reports thirty-one baptisms for the quarter ending June 30.

Bro. D. W. Wight, Rocky Mt. mission, July 11, reports eight baptisms. He states:—

I reorganized the Salt Lake branch thinking it wise to recommend Bro. Peter Anderson as presiding elder there on account of conditions past and present. The work there is more encouraging than usual.

Bro. T. J. Martin writes from Detroit City, Minn., July 24, that three young men had been baptized at Perham, who were the fruits of the labors of Brn. Shockow and Conway. These young men were anxious to have the word preached in their neighborhood, and had arranged for an opening, which was filled by Brn. I. N. Roberts, Martin, and Shockow. Of the meetings he writes:—

The Spirit was present to inspire the preacher, and the audiences were interested. We continued nightly until the 20th. Good interest. Congregations numbered about 40. Baptized Sr. Lanphear, and made many friends. Were invited to come again. There is more work to do there yet, and if looked after, more will come into the kingdom. Saints all well.

Bro. E. F. Shupe writes from Denver, Colo., recently, as follows:

The weather has been very warm, but is more pleasant the past few days. Our missionary force is very limited. Bro. Luff has not yet arrived. Bro. Roush has been called to Iowa on account of sickness of his father. Brn. Scott and Boswell arrived in the city Friday, the 13th, and left for home on the 16th. I do not know why. As to the success of the tent work in Colorado Springs, I am not informed. Bro. Alma Hanson is doing nobly in eastern Arapahoe county.

Bro. Joseph R. Lambert reports, July 9, 1900, having done all the labor possible. Branch at Mondamin doing well, but at other places not so well. Of the new branch at Cleveland he writes:—

The new branch at Cleveland, has splendid opportunities before it for a good work, or so it seemed to me when there in May.

Bro. D. R. Chambers, under date of July 23, writes from Fontanelle, Iowa:—

The work is moving along nicely in this district. Have baptized seventeen or eighteen since June 1. Praying for the success of the cause.

Bro. W. S. Pender, under date of July 28, writes from Heber, Utah:—

Tent services are being well attended. Sufficient opposition to incite interest and keep us feeling well. Expect to begin at Heber next week, but return to Provo for Sunday.

Bro. T. C. Kelley, in charge Southeastern mission, under date of July 30, states:—

Much rain and busy season has made it very hard to do work that will show up to any great advantage on paper. . . . All is peace and harmony among the missionary forces, and hopes are entertained that good will be accomplished ere the year has flown.

Take courage, Bro. Kelley; the victory is not always to those who are the noisiest combatants. Do your work well, and the Lord will look after the results.

Bro. A. H. Adams writes from Jasper, Minn., July 29:—

Brn. Hayer and Stedman closed tent meetings at Pipestone, Minn., a week ago today. There has been a number of efforts made there, but with little success. Wife and I enjoy reading the church papers, as it is the only gospel food we get here that satisfies.

Bro. W. S. Pender, on July 31, wrote from Provo, Utah:—

I go with tent to Heber, Utah, tomorrow. We are having splendid attendance and interest in tent work. Don't feel in the least discouraged. One gentleman told me last night, at close of the tent services here, that he would go to our reunion at Pleasant Grove, and would unite with the church soon.

EDITORIAL ITEMS.

Under date of July 4, Bro. A. N. Bishop, of Wales, writing from Canton, Cardiff, states that he had baptized six.

Bro. W. H. Kelley, in a late letter gives quite a comprehensive digest of the work in his field. His forces are engaged and are active all along the line from Ohio to Maine. Prospects fair, a number baptized.

Bro. I. N. White reporting for the quarter ending July 1, states that there have been sixty-five baptisms reported to him, all of his men reporting but five out of forty-two. Pretty good work this, thirty-seven out of forty-two, in the field not being prevented by untoward events. He states, "All of the other laborers are doing quite well, and the work is in fair condition."

Bro. Quincy Anderson has written a reply to Elder Sparling's letter regarding the letter of the editor of *Deseret News* to him. He corrects Elder Sparling in some statements, feeling that he was misunderstood and consequently misrepresented. With Elder Sparling's letter and Bro. Anderson's reply it must be a closed episode so far as the HERALD is concerned.

The Toronto Evening *News* is making a terrible howl over the effort that Bro. A. C. Barmore is making in a tent pitched on Spadina street, off Queen, in that city. The *News* is very untruthfully uncomplimentary as to the personal appearance and diction of Bro. Barmore. But we suppose that it was intended to be sensational. Its virulence will defeat its object with sensible people.

HERALD patrons have in the month of July contributed to the India famine relief fund, $33.96.

Good reports come once in awhile from Bro. E. A. Smith, who is on a mission to California. Herald office employees are especially interested in his success, because he was so long employed here as a binder. Regrets at his leaving are counteracted by the confidence we have in him to make a success as a defender of the faith.

Bro. C. I. Carpenter, of Mississippi, is now busily at work in the Recorder's office. He has been there for some weeks now, and seems to be enjoying his work as assistant recorder.

Bro. D. J. Krahl, formerly of St. Joseph, is now busy in the Bishop's office, at work as bookkeeper. He has moved his family to Lamoni and has located on the west side, near the church. We have not yet learned how Sr. Grace likes the change.

Bro. F. R. Tubb informs us that he has removed from No. 12 Paragon Road, South Hackney, where he had lived for eight years, to No. 31 Chatham Place, Hackney, London. Those having business with him as clerk of the London branch, please note.

In one of our extracts from letters, it is stated that Bro. Luff was not yet in Colorado. From other sources we learn that he reached Denver on the 28th ult., and occupied there on the 29th in the morning services.

Rev. Baumgartner, a Congregationalist minister of Newton, Iowa, made the Herald office a pleasant call last week. On Sunday morning he was invited to occupy the stand with President Smith, and did so, offering the opening prayer.

Patriarch A. H. Smith and his stenographer, Bro. Leon Gould, left August 2 for Omaha. From there they went to California. He will ordain, while there, a bishop and a high priest.

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Original Articles.

"AND THE KINGDOM SHALL NOT BE LEFT TO OTHER PEOPLE."

The above heading is found in Daniel 2: 44. It is part of the description Daniel gave of a kingdom which the God of heaven should set up in the latter days. In my opinion it is difficult to find a scripture which has been more misunderstood. A few elders —though a very few I am glad to say —understand this scripture to refer to the American Republic. The world in general has understood it to refer to the church that Jesus Christ himself set up. As to its reference to the American Republic it could be dismissed with a single sentence, but as some may be misinformed, we will enter into an investigation of it. The argument made is, that the other kingdoms referred to are political kingdoms, namely, Babylon, the Medes and Persians, the Greeks, and the Romans; therefore, the kingdom which God would set up should be political also, and it shall break in pieces and consume all these other kingdoms and stand forever. To prove the argument it is noted that kings are trembling and thrones are being cast down, and the republican form of government is gaining favor. These are facts we are willing to admit, but unwilling that they shall be misapplied.

1. If God sets up a kingdom, it must be God's kingdom, and God be its king and lawgiver. The framers of the Constitution of the United States were probably guided, but it does not follow that God is either king or lawgiver of the United States. Christ is the light of the world, and lighteth every man that cometh into the world; and when men are guided by that light they are blessed and do good things. But notwithstanding this, it is not right to say that some good act they do is the kingdom that "the God of heaven would set up." That kingdom "shall not be left to other people, and it shall stand forever." We read:—

> But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.—Dan. 7: 18.

The kingdom of the saints is to be forever; but the American Republic and all the earth shall be given to another people. So it is written, "the meek shall inherit the earth." Even the kingdom, "and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." Surely no one, when they look at the facts in the case, will conclude that the American Republic "shall stand forever," or that "it shall not be left to another people."

2. "Is it the church that Jesus set up?" We answer, it is not. Christ foretold an apostasy. The prophets and apostles expected one, and warned the saints against it. The attitude of the reformers plainly tells us that an apostasy has taken place. If there had been no apostasy, no reformation would have been necessary. The religion of Jesus needed no reforming. It was "Romanism" and other "isms" that needed reform, if indeed any good can come out of reformed "isms." (I am of the opinion that it is not the reformed "ism," but the principles of truth, when they were carried into effect, which did the good that was done.)

It is frequently the case that sectarians, in defending their claims, lose sight of the prophecies relating to the apostasy—or twist them so that they do not apply. When reviewing their history, origin, and antecedents, they think that a corrupt tree can bring forth good fruit; or in other words, Protestants agree that Rome is a corrupt tree—a bitter fountain. But say they, the kingdom was not to be left to other people. "It was to stand forever; therefore, we must be the kingdom of God, for we are a continuation of it." When they are driven from that position they take refuge behind Matthew 16: 18. Christ said he would build his church on a rock and the gates of hell should not prevail against it. We answer that the rock referred to is the knowledge that Jesus is the Christ, the Son of God—a truth that can only come through revelation; and when one has received this knowledge, the gates of hell could not prevail against it. It was that represented by the pronoun "it" that was not to be prevailed against. Church is not the antecedent of "it." A pronoun must agree with its antecedent in number, person, and gender. The word "church" is of the feminine gender, while "it" is of the common gender. If in the face of this it is contended "that it is the church that was not to be prevailed against," we call attention to the fact that the church is Christ's body—his bride—and when in the early centuries she departed from the faith, he no longer recognized her as his bride—the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" but he called her the "mother of harlots, and abominations of the earth," and the Scriptures teach that her reign was over all "kindreds, and tongues, and nations" (Rev. 13: 7). So in any case the church as an organic body ceased to exist. The church was a visible organization, having a head composed of three, called "the First Presidency."

The next in office were the twelve apostles. Then followed the prophets, then the high priests, then the evangelists, next came the elders. The bishops came next in order, then the priests (or pastors), teachers, and deacons. When this organization ceased to exist, the church was prevailed against. Thus we see that the church Jesus established was not the kingdom spoken of by Daniel. A text is to the point, as follows:—

> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. 21: 43.

It should be given to another nation, or in other words *be left to another people*. The very opposite was to happen in this case, as compared with the kingdom of which Daniel spoke. It was not "to be left to other people." We must look elsewhere for that kingdom. In America we have many privileges that some nations do not enjoy—"a land where all have the equal right to life, protection, liberty, and the pursuit of happiness." In this land we will look for that kingdom that shall stand forever.

Not wishing at this time to trace out the prophecies, for that would make too long a paper, we will trace events backward and come to the same thing. All you have to do is to see that there are no breaks in the chain of evidence, and you will not be deceived.

In the second epistle of Peter, the second chapter, an apostasy is foretold. The apostle says:—

> There were false prophets also among the people, and there shall be false teachers among you —2 Peter 2: 1.

The "you" refers to the saints, or to them who had obtained like precious faith. Then the apostle tells us what these false teachers would do:—

1. Bring in damnable heresies, even denying the Lord that bought them. 2. Through covetousness make merchandise of the brethren. 3. Presumptuous, self-willed, speak evil of dignities. 4. Speak evil of the things they understand not. 5. Having eyes full of adultery. 6. Beguiling unstable souls. 7. Exercising their heart after covetous practices. 8. Cursed children. 9. Forsaking the right way. 10. Followed the way of Balaam. 11. They allure through the lusts of the flesh. 12. They "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ," and were "overcome," and their "latter end is worse with them than the beginning."

We will look at some of the things resulting:—

1. Many shall follow their pernicious ways." 2. "It should cause the way of truth to be evil spoken of." 3. "Those who were clean escaped from them who live in error."

We here see a partial apostasy, but the "clean ones" should escape

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from them who live in error; and the way of truth is the way represented by those who escaped—not only escaped—from these false teachers, but also from the pollutions of the world, and they know the right way—the way of truth. They were found "clean," or in accordance with the right way. This apostasy being only a partial apostasy, cannot refer to the church Christ set up. That was overcome; but Peter says some of these "were clean and escaped." Then it would seem to refer to another work.

There is a movement that has challenged the attention of the world, and calls for investigation. The movement to which I refer is in Utah; a church claiming to be the Church of Jesus Christ of Latter Day Saints. Let us see if this extraordinary claim agrees with the extraordinary things the Apostle Peter talks of in this chapter?

1. "Bring in damnable heresies, even denying the Lord that bought them." Brigham Young, speaking of Adam, said:—

> He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our *Father and our God*, and the only God with whom we have to do.—*Journal of Discourses*, vol. 1, p. 50.

He put Adam in the place of God, and so denied the Lord who had bought them.

2. Through covetousness they made merchandise of the brethren; they coveted the wealth of many of the saints—*and got it.*

3. They were presumptuous and self-willed, in that, contrary to all usages and laws of the church, they assumed power and leadership, and sacrificed principles of truth to their own selfish wills.

4. They spoke evil of the things they understood not. In the *Millennial Star*, vol. 17, p. 195, March 31, 1855, the statement is made concerning Abraham, Isaac *(who only had one wife)*, and Jacob, and concerning the polygamic revelation (so called):—

> And because they did none other things than that which they were commanded, they have entered into their exaltations, according to the promises, and sit upon thrones; and are not Angels, but are Gods. . . . Thus we have a succession of gods from Adam down to Christ and his Apostles at least.

Yes, Brigham, you agree with Paul; he says, "there be gods many and lords many;" and you also disagree with him, for he also says:—

> But to us there is but one God, . . . and one Lord Jesus Christ.—1 Cor. 8: 6.

Mr. Brigham, if you had understood as Paul did, you would have known he referred to idols who are *called gods* and you would not then have "spoken evil of the things you understood not."

5. "Having eyes full of adultery." Their lust and polygamy answers to that.

6. "Beguiling unstable souls." Many who followed Brigham and his associates were unstable souls, and so by him were beguiled.

7. "Exercised their heart after covetous practices." They coveted the highest seats and exercised their heart (affections) after them, and when they took these seats, practiced things that brought riches to them.

8. "Cursed children." When children born of polygamy understand things correctly, they consider that their parents put a curse upon them.

9. "Forsaken the right way." They forsook the way that said, "the truth shall make you free;" for they declared things that were false.

10. "Followed the way of Balaam." The way of Balaam contains fornication (see Rev. 2: 14), and it is not difficult to connect this with "Utah Mormonism."

11. "They allure through the lusts of the flesh;" and in this manner they made many converts, both in the States and in Europe.

12. They had escaped the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ; "and were [afterward] overcome—and their latter end was worse than the beginning."

They had once been God's servants, and their heart had departed from him. Summing up, we may say: 1. They trusted in man. 2. They were led captive through the lusts of the flesh. 3. Their heart departed from the Lord; and therefore the way of truth was evil spoken of, and those that were clean and escaped from those who lived in error, were despised because of those who had done wrong. Jeremiah speaks of this partial apostasy. He says:—

> Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Jer. 17: 5.

The Utah Mormons filled these conditions. They trusted in man (in Brigham Young and others) and were led astray. They made flesh their arm, when they forsook God for polygamy. Their heart departed from the Lord. But whoever fulfill these conditions, the last clause shows that they were once right. It says, "whose heart departeth from the Lord." If the heart had not been with the Lord, it could not depart from him; so at one time they must have been God's people; and the next verse shows that it was the Utah Mormons who fulfilled these things. The sixth verse reads as follows:—

> For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

From this we see that some religious people, who had departed from the Lord, should inhabit "a salt land and not inhabited." The great Salt Lake valley is inhabited by some people who have departed from professed principles. It was not inhabited before those people went to inhabit it. It is a salt land, both the lake being salt, and salt is found there. It was a parched place in the wilderness, and it would grow crops only by the process of irrigation.

The Utah Mormons are that people, "and their hearts have departed from the Lord." The verse says, "They should not see when good cometh." That is equal to saying that good would come. How would the good come? It would come through the "clean ones," through them who escaped from error; and the Reorganized Church goes forth today and says to them that they are clean, but they don't believe it; they can't see when the good cometh. But the world is largely ignorant that there is a difference existing, and yet the scriptures show that a part of the church in the last days should apostatize, but that the church should not be prevailed against, for it should be reorganized.

Let us examine the seventeenth chapter of Jeremiah, beginning at the fifth verse. The fifth and sixth verses show a partial apostasy; the remaining part of the chapter indicates "a reorganization."

> Blessed is the man that trusteth in the Lord, and whose hope the Lord is.—V. 7.

While false teachers had bruised and smitten them, they still hoped in the Lord, and surely he would deliver them. (See verses 14 and 15.) They that trust in the Lord cry unto him and say:—

> Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.—V. 14.

God speaks now and says:—

> Behold, they say unto me, Where is the word of the Lord? let it come now.—V. 15.

Surely the good Father in heaven would answer that prayer! He says he heard it, or words implying that he heard it, and John says:—

> And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desire of him.—1 John 5: 15.

So we are assured that God would hear his church. What did he do? He told them that Joseph Smith, the son of Joseph, should take his place at their head. In 1860, Joseph did take his place as God had said. But he did not come till God called him to come, and that is what the Prophet Jeremiah foretold. Joseph prayed unto the Lord, and waited till God directed. Hear what Jeremiah says:

> As for me, I have not *hastened* from being a pastor to follow thee, [or as the marginal reference has it, "after thee."]—Jer. 17: 16.

It would seem that some had hastened from being pastors to follow

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him, i. e., they had hastily departed from being pastors (the proposition "from" implies departure), but the one in the text did not hastily depart after the others. He did not follow Brigham Young. He did not act hastily, but waited until God called him, and directed him. Hear his words:—

Neither have I desired the woeful day; thou knowest that which came out of my lips was right before thee.—V. 16.

This clearly refers to the son of Joseph, who is now the president of the church. He did not hasten; he waited till the Lord directed. And the Lord directed him to those who were still "clean"—to them who had said, "Where is the word of the Lord? let it come now"—to the Reorganization, and God had said to them that Joseph should come to lead them. (Did you know you were fulfilling prophecy, Bro. Joseph, when you were waiting for God to direct you?)

In conclusion I call your attention to the fact that notwithstanding a partial apostasy, the authority still remained with the clean ones "who did not go to the salt land, and the power that could at first organize could afterward reorganize (when God commanded); hence, "The Reorganized Church of Jesus Christ of Latter Day Saints;" and the kingdom was not prevailed against, nor left to other people. It seemed as though Jeremiah prayed in behalf of the "pastor who should not hasten," and said:—

Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.—Jer. 17: 18.

The pronoun "them" has its antecedent in those who should inhabit the "salt land" (the Brighamites). There is no wonder in them not debating the question with the "Reorganization." Why? Because "they are confounded"—"they are dismayed;" that is why. Jeremiah's prayer is destined to be answered, and Daniel's prophecy must be fulfilled, and as we review the history of the past, note the present happenings, and are guided as to the future success of this work, we feel to rejoice and know that before long the world will begin to realize with us that the kingdom shall stand forever; then we shall rejoice to know that we are numbered with those who have said, "And the kingdom shall not be left to other people."

T. J. SHELDON.

When wit is kind as well as playful, when information knows how to be silent, as well as how to speak, when good will is shown to those who are absent as well as to those who are present, we may know that we are in good society.—*August Ladies' Home Journal.*

THEATER GOING.

What about those elders who go to theaters? I am surprised that men claiming to have been called of God to teach his gospel, both by precept and example, should be guilty of attending such places. I say guilty, for I regard it as a crime against the church. It may be said that there is no law against theater going—nothing in the Bible forbidding it. No; nor is there against card playing, horse racing, and dancing; but there is an unwritten law forbidding all such that is recognized by the Christian world. Are we not commanded, and is it not time, that we should come out from the world and be separated from it? And not only shun evil, but the very appearance of it. How an elder can sit in one of our modern theaters and think he is shunning evil, is a mystery to me? Or how men can feel happy in such a place; men called to be ministers of heaven seeking the powers of heaven with these words so recently spoken to him is a mystery:—

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

Can he feel happy in such a place? Does such a place and scenes help an elder to fit himself for this great work the Lord here says we have to do? The influence of such a place is exactly opposite to the condition we are here commanded to strive for.

No, brethren; if we wish to do this great work, we must keep away from theaters. Time is too short, and our calling too sacred, and our example far too potent for us to attend such places of amusement. It is time the church should settle this theater-going question—if it is a question. If the church indorses it, then there is no use in some of us teaching against it; if it does not, then elders who go to such places should be regarded as doing wrong, no matter if they are considered leading men.

While conversing with a sister over this matter, a few days ago, she made this remark: "Well; if I did go, I had the elders for company. As soon as I was seated, I looked around, and who should I see there but Elder ——. I just thought if some did not think it a good place for Saints, we had the elders with us anyway." Now, who was most to blame? The elders, of course. I have had them say: "O, it did not cost me anything; Brother so and so paid my way in, and he is able to." It does not make any difference if Vanderbilt paid your way; you have no business there. If it is not a good place; if its influence is not productive of good we should not go there, no matter if some other man's money is spent. Our example is just the same. It was not a question with the above mentioned sister as to how the elder got there; whether he spent the money some one gave him, or if some one spent it for him. The question was, "Is this a good place?" "Yes; for here are the elders;" and that is the way our elders should be regarded. We are before the world as examples. That is so whether we want it so or not; and it is setting a poor one when we do things that ministers of other churches will not do. We are quick to find fault with them about their teachings; they could well find fault with some of our doings.

It may be said that some of the plays are not hurtful. True. The same is said of horse racing, card playing, and dancing; but can we as a church indorse such practices? When it is learned that an elder has been in attendance at a dance, do people usually inquire who all was there, how late they danced, or if it was a select affair? And if they so decide that it was all right for him to be there, or if seen at the race course, whether he bet? Not usually, as betting is the business at such places, it is taken for granted that in some way he was financially interested. Bicycle racing is little better than horse racing. But some one will say, Why condemn the elders so? Is it not wrong for the members? Yes; but where they lead, the rest will follow, be it up or down.

I do think that drinking tea, coffee, and wine, and going to theaters, to be wrong practices for men of God, called to be messengers of truth and examples of good. I know some will call me a crank for writing this, and it may cause the forming of a company to defend such doings; but I am satisfied if we ever obtain the power of the Spirit, we will have to be more holy; there must be a greater difference between us and the world.

Trusting that we will heed the admonition to "Come up higher," I remain as ever, HIRAM L. HOLT.

Letter Department.

COLORADO SPRINGS, Colo., July 23.

Editors Herald:—No doubt there are some, especially in the Colorado mission, who would like to hear how we are getting along with the gospel tent. Bro. J. Frank Curtis and myself were appointed by the missionary in charge, Bro. J. B. Roush, to operate the tent during the season. The tent was first pitched in Denver for a few days, an account of which has been given by others through

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the church papers, hence need not be repeated here. On June 15 we took the tent down and shipped it to Colorado Springs, and on the 17th we pitched it again, on the corner of Oak and Stillman streets. We continued at this place for four weeks, holding services each evening and twice on Sunday. Sometimes we had quite good congregations and sometimes we had very small attendance. While the effort was hardly what we had reason to expect, we are satisfied that it was not in vain by any means. Probably six or seven persons are really interested in the work from the effort, and we think that it would not be unreasonable to expect some of them to obey the gospel in due time. I consider that Colorado Springs is a hard place to establish the church, yet I believe that it can be done, but it will require persistent effort. Such effort should be made. We are now "breaking the ice, "and that is no small thing to do, in view of the conditions that exist here. The Utah people have preceded us and have accomplished nothing for themselves, and have succeeded in disgusting most people until it makes it much harder for us to reach the people. On the 17th inst. we moved the tent to Roswell, a suburb of Colorado Springs, and began services the same evening. Thus far we have found the people quite sociable and ready to listen to our message. We have had quite good attendance with the exception of one evening. Last night the largest attendance greeted us that we have ever had in the tent. We have street car connections with the city, and several persons came out to attend the services yesterday. We now have ten Latter Day Saints in the city, including Sr. Grace Overcash, of Grinnell, Iowa, recently arrived.

Elder W. T. Bozarth and wife rendered acceptable assistance in the meetings during their sojourn at Manitou, Bro. Bozarth preaching several times. Bro. E. Curtis also came in and preached several times with good effect.

On May 23 our little Maude (aged three years) fell from the porch and broke her leg. A surgeon was called and the fractured limb was set. For five weeks she lay on her back, causing us great anxiety at times. After the removal of the cast an X ray photograph was made which showed that the bone was not in proper position, but was considerably bent from the natural position, causing some shortening. A heavy weight was attached to the limb, and after two weeks' time another photograph was taken, which showed much improvement over the first. We think that in time the limb can be made nearly straight. I make mention of this for the reason that many desire to know her condition, and also to call attention to the usefulness of the X ray. No wonder that the ancient prophet said that "knowledge should be increased" "at the time of the end."

Unless some one or several persons shall come to our help financially, we will soon be under the necessity of storing the tent for lack of means to carry on the work. Don't ignore this appeal, brethren, and then find fault with the missionaries for not continuing the work. We are now occupying "new fields," just as we have been commanded to do. No one should refuse to assist in the work simply because it is not being done in their own vicinity. We have moved according to our judgment and in harmony with the counsel of the missionary in charge. We shall do our best to succeed. We have our seasons of encouragement and discouragement. We hope, however, that in writing an account of our labors that we shall be able to state facts as they are. Brethren, let us avoid making "big I" too prominent in our writings. Our church papers could be greatly improved by the omission of things complimentary to ourselves.

Yours in hope of eternal life,

C. R. DUNCAN.

P. S.—Latter Day Saints visiting Colorado Springs are invited to call on us at 429½ East Willamette street.

OZARK, Missouri, June 1.

Editors Herald:—In a late issue of the *Herald* is a letter from Elder Henry Sparling, of Springfield, Missouri, concerning a letter of Mr. Penrose, editor of the *Deseret News*, to me: I wish to correct Elder Sparling. First, he says, if any one is in blame for Mr. Penrose's letter being published, it was I. He says, he and I had some controversy in our correspondence about the Adam-God theory, and that I wrote Mr. Penrose about the doctrine, and that Mr. Penrose answered me, and that I gave him Mr. Penrose's answer. In reply to this, I will say, that last winter or fall I came to sympathize with the Utah church, and as Elder Sparling was a friend of mine, I wrote him explaining my reasons for believing in the Utah church, and that I thought Brigham Young was misrepresented, like Joseph the martyr was. Elder Sparling and I had considerable correspondence. He quoted to me from the *Journal of Discourses*, which contains the sermons of Brigham Young and others. He quoted to me from vol. 1, page 50; like this: "The Virgin Mary was not overshadowed by the Holy Ghost, but by Adam." I did not believe Elder Sparling quoted it right, and I wrote him in answer that if he could prove Brigham Young said these very words then I would believe Brigham Young taught false doctrines, and not before. He wrote me again and told the same thing. Not telling Elder Sparling, I wrote the Editor of the *Deseret News*, asking him if Brigham Young ever said the Virgin Mary was not overshadowed by the Holy Ghost, but by Adam; I also asked Mr. Penrose, if Brigham Young ever said Adam was our only God. When I wrote Mr. Penrose, I did not dream of sending the answer to Elder Sparling, or anyone else and it was several days after I got my reply from Mr. Penrose before I sent the letter to Elder Sparling. My reasons for sending that letter was because it answered the last two letters of his in regard to Adam-God and other things, then I told him he quoted from the information I got from Mr. Penrose, and inclosed him Mr. Penrose's letter to me, telling him to send the letter back, as I wished to keep it. To this letter I received no answer, neither the letter. After a week or so I wrote again asking him to forward Mr. Penrose's letter.

Elder Sparling says he has all the letters I wrote him, if he has, he has this one. I did not receive any answer to this letter. A few days after, Elder Sparling stopped at our house on his way to quarterly conference. I asked him, in the presence of my mother, if he had that letter, he replied "I sent it to Bro. Joseph" (editor of the *Herald*). He said also that Brigham Young did use those very words, and the sermon of Brigham Young in full, with Mr. Penrose's letter was going to come out in that week's *Herald* (March 15th). Mother said: "Is that so? I am glad. Good," or words to that effect. I then said, if the sermon would come out in full, and Brigham Young taught such that Adam overshadowed the Virgin Mary, then I would be forever done with the Utah church. But where he says that I said, "Good, I am glad of it," namely, Penrose's letter to me coming out in print, I did not say it. It was mother that said it, and not myself, and I asked mother before writing this, if this was correct. She said it was.

Two days after Elder Sparling told me he had sent the letter to the *Herald*, the *Herald* came out, with a part of Brigham Young's sermon on Adam-God, and also Mr. Penrose's letter to me, and comments under it.

Of course, I knew the letter would be in the *Herald*, as he told me it would be, but he did not tell me, or write me so until two days before the *Herald* came to me, and by then it was already in print.

So you see, Mr. Editor, I did not know anything about that letter being published until it was already in print. Elder Sparling did not ask me if he might send it to the *Herald*, and I did not know when he did send it.

My reasons for sending Mr. Penrose's letter to Elder Sparling was because we had our private correspondence, and I sent him the letter to prove to him that Brigham Young did not teach that Adam overshadowed the Virgin Mary, and that Adam was not our only God; and I placed confidence in Elder Sparling as a friend, and a brother in the church. When I told him when he read Mr. Penrose's letter to send it back to me, or to keep it until I came up to see him, as I expected then to do; or to bring it when he came to see me, I expected him to do so; and if I had had the least idea he would have done otherwise I would not have sent him that letter. While there was not anything in the letter I was particular for people to see, I wrote Mr. Penrose a personal letter with no intention of letting anyone see it. Mr. Penrose gave me an answer to the questions asked. As you editors have explained that you didn't know that Mr. Penrose's letter to me was private, I do not have any kick against the editors of the *Herald*.

Elder Sparling says he supposed I was satisfied, as I walked over twelve miles to conference to be baptized and bore my testimony there that I had a thousand times greater testimony to the divinity of the restored gospel. Yes, this is so; but I did not bear my testimony to the Reorganized Church, that I knew it was the only true church. But I thought it, or I would not have been baptized. What made me change so quick was that Elder Sparling gave me a tract I never

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saw before. Quotations from the sermons of Brigham Young on lying and stealing and playing cards. When I was convinced that he taught such, I then thought probably Brigham Young taught other false doctrines and for this reason I walked twelve miles to be baptized; but even after I was baptized I had lots of doubts. While I did not doubt the restored gospel yet I doubted whether or not Brigham Young taught false doctrines.

As to the sin Elder Sparling said that I said I was in, and thought I had done enough sin to be baptized again. Yes, I thought I did do enough sin to be baptized again; and think so yet. I had no reference to sinning in that I thought the Utah church was right, for it is foolish to suppose a person does wrong in believing in any church. The sin I had reference to was renouncing the angel's message after I knew it was right. I was discouraged because some elders tore down the church. This led me to renounce Mormonism; and, after going off into divers beliefs, such as hypnotism, magnetic healing, Christian Science, Millerism, and seeing as I did the humbug in these things, I took back my renouncement of Mormonism. After I renounced Mormonism I did other wrongs, and this was what I had reference to when I told Elder Sparling I had done enough sin to be baptized over.

Hoping I have explained myself on these points and that I was not responsible for Mr. Penrose's letter being in print in the *Herald*, I remain, in the restored gospel,

QUINCY ANDERSON.

BLACKWELL, O. T., July 24.

Editors Herald:—I think it is the duty of the Saints to subscribe for the church papers. When they once take them I don't see how they can get along without them. We take all the church papers except the *Hope*, including the *Gospel Quarterly*.

This is a lovely country, and Oklahoma is coming to the front fast. Our people here as a general thing are prosperous. I believe I am safe in saying, they are above the average. They are, so far as my observation extends, at least. The Lord has blessed them bountifully in this world's goods. This is a splendid year for Oklahoma, one of general good crops. Have had abundance of rain and all things seem on the advance. Now, in the face of these facts, let me make a few statements: I had the privilege of looking over the Bishop's agent's books, and what did I find there? I found there had only been $185.77 paid in tithes and offerings since last November, in all Oklahoma. Just enough to supply one missionary's family, and that a small one, and there are four missionaries' families to live out of that. How many of us would be willing to divide that sum among three other families and be obliged to live on it for nine months? That might do very well for India, but not for America under her present prosperous conditions. We read in Malachi 3:8–12:—

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Those are grand promises. We could not ask more. In this country the law is, if we pay one half our taxes by December 20 there is no penalty, and Saint and sinner alike swarm to the treasurer's office, fall in line, do without their dinners, and stand, and stand, until worn out, in order to pay their taxes and miss the penalty. That is all right, pay your taxes; but don't altogether forget your tithes.

We read in 1 Corinthians 9:13: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

I have heard some say, "They (the missionaries) will just have to stop preaching and go to work." Dear Saints, it is not left to their option whether they preach or stay at home and work. If it were, I assure you Oklahoma would be left without one missionary in the field; but their calling makes it necessary for them to go and preach. Let me read you what Paul says in 1 Corinthians 9:16: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Saints, do you see the position they are placed in?

Then we have the will of the Lord concerning tithing in a later dispensation, even in the latter days. You will find it in Doctrine and Covenants 64:5: "Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

I will here relate a dream my husband had a few years ago, at the time we had only paid a small amount of tithing. He dreamed a gentleman came into the room where he was with a large grip or valise, and sat down opposite him, and opened it, and it contained papers of a legal nature, notes, mortgages, deeds, etc. He picked up one after the other, telling what paper was good and what was not, until he came to one Hinkle. "That man," he said, "is good. He is straight, and is noted in particular for paying his debts except the debt he owes the Lord. That debt he won't pay." That was just the condition of things. We could have paid our tithing, but just didn't, as the man said, "wouldn't." I wonder how many Saints are in just the same condition, "pay all their debts but the one they owe the Lord?"

I think I have said enough on tithing and probably more than some would like to hear from a sister.

Our Oklahoma reunion convenes August 3 and continues ten days. Six miles southeast of Hennessy, Oklahoma Territory, is the place. Come, Saints, and bring your tithes and offerings up to the reunion. There will be someone there to receive them, and the Lord will surely reward you.

Your sister in Christ,

ANNA HINKLE.

AVATORU, Rairoa, May 23, 1900.

Editors Herald:—I have not written much to the church papers since coming here, for the reason that we scarcely understand the situation yet, and do not care to write of that we do not understand. Of course we might write as we see or as things appear to us, but that would not be very reliable, though it might furnish some notes so that those coming after us may have some idea of their experience before them. We could form no idea whatever of the mission before we arrived, and what we read in the church papers was rather on the comical side. One can scarcely be blamed, however, for writing a few of the comical things that occur, and besides, to relate such things rather relieves the ever present lonesomeness a little.

A few days ago we received the mail from America for March, and the last week of February. We are interested in many of the articles appearing in the church papers of late. Gathering and consecration does not bother us so much as it seems to some others, though we think some of the brethren may have been lead to stir up thought on the matter. A letter on all things common from a brother in Kansas City seemed to fit my idea very well, entitled something like "Charity, Brotherly Kindness, and Consecration." His idea seems to be scriptural in part, at least; and if adopted divides the responsibility, placing it upon the branches in part, and thus relieving those already heavy ladened from such a mighty care and responsibility. The centralization of power in the church will doubtless work harm, and is opposed to the law as I see it. In a multitude of council there is said to be wisdom, which if true would mean, the larger the council the greater the wisdom. The law says repeatedly "All things shall be done in this church by common consent." Whatever else this expression may mean one thing appears to be certain, all have a right to voice and vote, and should share the responsibility. Each should learn his duty and do it. One duty being to create equal right of speech, and responsibility according to calling. Perhaps it may yet be discovered that all have something to say about all things common. I do not feel quite so willing as some to leave it all to one or two quorums as some do, stating that they are willing to leave it entirely in the hands of a few to direct. If that were the law I would gladly submit, and I think the leading quorums are not willing nor anxious to shoulder the burden.

If the quorums would discuss these matters of law and compare ideas in their quorum sessions it is just possible they may accomplish the work they were called into existence for, rather than bothering about conference resolutions one year, to be laid on the table next, or forgotten entirely. At

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least that is my thought, without complaining or finding fault, but as I see it, stating facts.

We do not see at all according to an article of Bro. Winning, of St. Joseph, Missouri, on all things common. To us it does not seem to alter the present condition of affairs at all, but seems to aim at excusing the present evil. A comparison with the following quotation seems to justify me in my conclusion: "Ye shall be equal in temporal things." I think I have given the quotation about correct.

For the praise of the brethren whose hearts have been stirred in this matter, and the hope of the future, it might not be out of place to say that after rereading the many passages in respect to equality we seem not to have taken one step in advance of the time when the commandments were given. Think of it; fifty-nine years ago we were told to be equal in temporal things, and we haven't done it yet or attempted it. But I must stop, or I will reveal the fact that I am more interested than I thought.

We were quite a little interested in the Roberts case, though we are of the opinion that our Protestant enemies will use it against us, and make it harder for us to obtain places to preach in, in America. The Mormons here are very mum about it. Two Mormon elders sailed for America in the same boat with Bro. and Sr. Burton. I expect to hear of lively times aboard. Elder Isaac L. Willie was one of them. He and I talked debate here, but the government would not allow it in English, and he would not debate with a native. I transfer the matter to those in charge of Utah. Mr. Willie's home is in Bountiful, Utah. Have heard but very little from my relatives in Utah since the debate.

The conference passed off much as other conferences do. We sent the minutes to the *Herald*. Hope they will not get lost.

My wife and I are both well, except that I have about the worst cold that I ever had. I suppose that sounds queer to some. A cold in that hot climate? Yes, I have seen hotter weather in Wisconsin than I have yet seen here. The quarantine at Papeete has shut off our flour supply. We have had no bread for two weeks. Yesterday we had for dinner one sweet potato, some hard tack, and rain water. For supper we fared better. We had fried chicken and fish to go with our hard tack and rain water. There is plenty of tea and coffee, but we did not come out here to break the word of wisdom. The Saints and even Catholics are very kind to us. They are most distracted over our not having any bread. We tell them *aita peapea* (no trouble), but they know our feelings pretty well.

I have preached each Sunday since coming here, and when I get to understand native a little better I intend to preach every night. We are to spend this year traveling from island to island, but get our mail at Papeete.

We had a fearful storm coming up on the steamer. The captain and all the crew were sick; and as for me, well, we'll just draw a line here.

Provisions having raised in price since the quarantine, we were charged $5 extra for our board, but did not eat a bite during the entire trip. We go from here to Tikehau and return, and go from here to Manihi and adjoining islands. Expect to be at Aratua in October during the rahui (open season for getting shell).

For the benefit of those who desire to pronounce the words properly that are sent from here, I will say: The pronunciation of the letters are the same as in the German alphabet, only the letters here have but one sound. Thus *a* is *ah; e* is exactly as our *a* first sound, and *i* is exactly as the first or long sound of our *e*, *u* has but one sound, and is like the German, *uh*. With these few explanations, and remembering to accent most frequently on the first syllable, except proper names, you can read Tahitian all right, that is, to be reading it in America.

Many of the Saints have not yet returned from conference. The wind has been very boisterous since. We expect the voyage of Bro. Burton and wife was delayed on that account. We left Papeete before they did, and heard that they left five days afterward. Hope we have good help sent us soon. We will do the best we can till then. Am interested to know the results of the debate of White and Braden at Viroqua, Wisconsin. Have traveled on foot all around that country, and lived on one can of sardines a day, and am satisfied that nothing short of a debate would call out a crowd; and even then I am not sure but the people would rather believe the other side. Will venture the guess that Bro. White will think the home of his Satanic majesty near.

J. W. PETERSON.

NEW LONDON, Iowa, July 23.

Editors Herald:—Bro. Dan Tripp and I closed a very interesting meeting here last night. Good crowd every night when the weather permitted. Today the tent will go to Mt. Pleasant for a time; then we expect to go to West Burlington. I like Bro. Tripp as a colaborer, he is congenial and careful. Keeps in shallow water, and does not speculate on theories. I will go to Amber to marry a couple, and to baptize one at Marion, then back to tent work again.

J. S. ROTH.

SKIDMORE, Mo., July 27.

Editors Herald:—On the 18th, J. Arthur Davis and myself visited this place to arrange for tent meeting, Davis remaining and preaching at the house of E. C. Wildermuth, and I returning to Maitland and seeing to getting the tent brought up, which was done, and on the 21st we set it up in the yard of Bro. Wildermuth, and have been holding forth each evening with the best of interest. Our audiences are not large, but the best of order prevails. Our tent is located about one mile out from town. We had to do this because the Free Methodists are holding a tent meeting at the same time in the west part of town. This, no doubt, is one reason why our audiences are only fair; but I believe we are "holding our own," and it gives the people a good chance to compare this work with the "isms" of the day.

Davis and I have made a new departure for us, to get the business men of town to hear. The mayor gave us permission to preach on the streets, so we opened at about five p. m. on the 25th, with a good hearing; and on last evening they lined the streets for almost a hundred yards, and with the best of order, and we placed before them some of the facts of the coming forth of "a marvelous work and a wonder." There seems to be a "buzz" and a "stir" among the people, and no doubt good is being done.

We expect to continue here up to August 1, and then to the Barnard reunion of August 4 to 13. Everything looks bright now for a grand, good time at the reunion. Everybody come that can. Yours in bonds,

D. C. WHITE.

PLAINVILLE, Ind., July 27.

Editors Herald:—Since General Conference I have been associated with Bro. George Jenkins. I find him agreeable and desirous of doing much good for the work. We began our work at Greensburg, Decatur county, on May 3. We looked for a place to hold some meetings, but did not succeed, owing to a prejudice existing there caused by the Utah elders who had been there a short time previous. We proposed to canvass the difference between the Brighamite and Reorganized Churches, but the people would not listen.

However, we commenced meeting in Bro. H. H. Montgomery's house, about one mile from center of the city. Held four services. Meager attendance, but some very good, influential men and women were quite a little interested. One placed some money in our hands. His father, a very kind old gentleman who has passed three score and ten, treated us in the same courteous manner. May God bless these dear brethren.

From there we went to Rushville, Rush county, did not succeed in holding any services, having no acquaintances. From there we went to Haner, and succeeded through the influence of Bro. J. D. Porter in giving a lecture on Sunday school work, in the Baptist church, Sunday morning. Bro. Jenkins preached in the M. E. church in the afternoon at three p. m., the writer occupying the Baptist church again at 7:30 p. m. Many invitations to return. We shall so do as soon as opportunity affords. To our knowledge the Utah elders have never visited that place as yet.

From there we returned to Greensburg, preaching three times. Thence to Osgood, Ripley county. Thence to White Hall, where we held meetings over the next Sunday, and the next Sunday found us at this place to preach funeral sermon of Bro. Stites' daughter Dora.

On Tuesday following, May 29, we went to Union to combat the efforts of the Utah elders, who commenced meetings there on that date. They labored hard to establish the Adam-God theory from Book of Covenants, admitted their belief in polygamy, but on account of the laws of the land were not practicing, believing it right to be law abiding citizens. They also admitted blood atone-

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ment to some extent, all of which we think were timely answered. Anyone that desired could see a vast difference.

Sunday, June 9, found us again in Ripley county, remaining a few days; thence to Byrneville, Harrison county, to turn over books to the new and worthy Bishop's agent, Bro. Daniel Hurbaugh, who is certainly the right man in the right place. Sustain him, dear brethren and sisters, by your prayers, as well as by contributions. He certainly means to have all moneys paid to missionaries' families under his care duly earned. I received a letter from him recently in which he says: "No work, no pay; little work, little pay." To the mind of the writer this is certainly right. Wish such a plan to be universal. May God bless all in doing right and restrain us from error.

Preaching twice at Byrneville, returned to Greensburg, expecting to occupy the court-house yard; but, on account of the busy season, our friends thought it advisable to postpone for a time. Thence we returned home, spent ten days in assisting, not preaching, but in the harvest field.

We came to this place the 20th, in defense of the cause we love. One Rev. Covert began a series of lectures here the 21st, on the subject of spiritualism, an exposition. The first lecture he struck a slight blow at the Book of Mormon, but at close of service stated he was referring to Utah book.

We are looking forward to the coming conference with delight, expecting Brn. Lake and Smith to be with us, praying for the Master to be there also by his Spirit. Ever praying that we may all be ready when Jesus comes, I am, in bonds,

W. C. MARSHALL.

LADD, Ill., July 31.

Editors Herald:—We are still in the line and we are going to stay. Though we are few and not very strong, still we struggle in the strife. Several from our ranks have gone to other fields and we believe are yet alive, but we feel the loss, for we do not like to get left or be left (as you please), for we feel there is too few of us now. We have good meetings and our share of the Spirit. We have just started with our new officers, and hope we may have another good term with them. One of our brothers, T. F. Turner, has received a good testimony of our faith, being given up for death by our best medical men, but we held a men's meeting, administering and prayer, and he has been blessed so he is again making up his mind for work. Our election resulted as follows: President, Bro. Frank Izatt; presiding priest, Bro. T. F. Turner; clerk, Sr. Sadie Boswell; treasurer, Bro. T. F. Turner; corresponding secretary, Bro. Leon Snow; janitor, Bro. Tom Weise. Our attendance is good.

We hold our meetings out of town. Brn. Southwick and Midgorden will be with us August 11 and 12 for the good of the work here, and we wish that all of our absent members and our friends might also be here to enjoy a good time. Our ladies give a supper tomorrow, August 1, for the good of the church, and expect a good turnout. How we would like to see Sr. Jeanette and the others of our list here to enjoy the evening with us; but if we cannot enjoy such here on earth, let us strive to do so in another and better world. With love to and prayer for all, we are with you in the work,

L. S.

MOUNTAIN GROVE, Mo., July 26.

Editors Herald:—The writer is at present at the home of Bro. and Sr. Schofield. It seems like old times to get back here and visit the Saints again. The Campbellites are holding a tent meeting here, and are having large turnouts. Many are asking when our tent will be here. I suppose we could get a good hearing yet, but the tent has become so damaged now that it is almost past fixing.

The work is not dead; but for the last four years the country and the branches with two exceptions have gone down; but I think with a change of district officers and four missionaries we ought to be able to give all the scattered Saints a call, and I trust there will be a general awaking all along the line. Bro. Thomas, our new district president, comes to us highly recommended as a faithful laborer. I trust all branch officers will consult with him as to their needs; and also all scattered Saints, please write me if you can secure openings. We have some good men in this field who are anxious to preach. Help them all you can. You will find Brn. Roach and Grey excellent workers, and than Bro. Walters there is no better preacher. I am billed for Grove Springs, July 27. My home address is 1862 Springfield avenue, Springfield, Missouri. I am still Bishop's agent; send your mites along.

H. SPARLING.

STANBERRY, Mo., July 31.

Editors Herald:—Having obeyed the angel's message, I thought perhaps some of my old acquaintances would like to hear from me. I am thankful that this message makes an individual consider the greatness and power of God, and that thousands are rejoicing in the precious rays of light revealed to them on life's rugged pathway.

I am now back in the Advent settlement where I used to take part in church work and where I listened to them expose what they called "Mormonism," but I am so glad that the truth, which is mighty in pulling down strongholds, overpowered me so that I had to give up my own ways and submit to the "gospel of Christ." I used to think there was nothing better than Adventism, but now since obeying the gospel I believe that I have found something that is eternal—something that brings life and happiness to mankind. My experience in this work so far is grand, for there seems to be an enlarging of the mind, enabling one to comprehend the great things of God. Though I am isolated I am receiving light. To God be all the praise!

I had the privilege of being in Lamoni for two months, where there is an excellent body of Saints, and where one has an opportunity of receiving light and instruction, both in the Sunday school and prayer meetings. Since returning home I haven't heard a gospel sermon preached, so today I thought that I would go and hear the Christian (not Campbellite, for it makes them mad to call them that) minister preach, and I didn't hear one word of gospel, though they claim to "speak where the Bible speaks, and where the Bible is silent they are silent."

This work is beyond the comprehension of man. It is more than a great work, and the more our enemies oppose it the brighter it will shine. I never have had yet what we *westerners* call a "set to" with any of these "devout worshipers," but I trust to be able to give a reason for the hope that I have.

I am glad that the "unlearned man" was instrumental in the hands of God in bringing forth the "sealed book" containing the "everlasting gospel"—the truth that should spring out of the ground. I am glad that Jerusalem is being inhabited without walls, and that the Jews are gathering home; that Lebanon has become a fruitful field—the result of the early and latter rains; and that Jacob's face no longer needs to wax pale,—showing clearly and intelligently that God remembers his ancient covenant people—Israel. Surely, "it is good to be a Saint in latter days." Hoping and praying for the rapid spread of the gospel and that we may all attain unto that perfection as revealed in the law, I am,

Your brother in the true gospel,

JAMES SCHOFIELD.

SIOUX CITY, Iowa, July 26.

Editors Herald:—We are in hopes that the Lord may so work with us that there may be an organization effected here before we leave that will bring the Saints together as a band, and that they may receive that spiritual food that is so needed everywhere. How are the different branches and the scattered members to receive this spiritual food; and what are we gaining to convert and baptize individuals into the church when we leave them starve? I known some one will say the law of God provides for caring for the flock, and it is the duty of the local officers of the church to keep them alive. I well know that is true; but how many of the local officers are doing this as the law provides? How often do we hear it said, I have not the time or I am not prepared. For example, I know of organized branches that have preaching services only when some visiting brother happens along and preaches for them. I know not a few cases of trouble that have existed for years which the local officers have failed to settle according to the law of God. I know when the missionaries have labored hard and long to plant the gospel and some have been baptized, and yet there is no one to look after them, and they are actually starving to death, spiritually, I mean. Please some one give us the remedy.

Again, how often do we hear it said, "Well, I wish Bro. so and so would come and preach for us, he is such a good man, and he is such a good preacher." These same parties are members of an organized branch, and have a band of officers who under their circumstances are doing the best they can, and are having regular meetings; yet it is a

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rare thing if at any time there is over half of the available members out to meeting, unless that good man or that great preacher comes along. When he comes he never says a word about the duties of our officers, nor does he tell the members anything about their duties towards their officers. Again, please give us the remedy.

Now do not think that I am faultfinding just to find fault, nor think that I cannot look on the bright side. I know there are many good and faithful local officers, and a great many good and faithful members; but we all need to be taught so we will know what and how to do.

To the Saints of the Little Sioux district I will say, that so far as I have received your calls for preaching I have tried to consider all of them, and will respond as fast as we can. Remember, at present there are but two of us, and as long as the tent runs that will keep the two busy, and I do not think the tent can reach more than one place after this, and it has been promised to the people of Pisgah after the meetings close here. We are expecting Brn. J. W. Wight and C. Derry to do tent work at Pisgah. Sr. Baker is with me. We are tenting. She is cooking for ye missionary and presiding at the organ, being assisted by Bro. Mintun's daughter, Ruth. All going well.

J. M. BAKER.

WAUKOMIS, Okla., August 1.

Editors Herald:—Bro. Aylor and the writer made a trip to Dewey county to assist building up the work in western Oklahoma. After staying over night with Bro. and Sr. Butler, near Kingfisher, June 30, we left that staunch man of God, seemingly in good health, expecting to return in a month and meet him again. But life is uncertain. Only six days later our beloved brother was called from this life of cares, to one more blissful to him. We went thirty miles west on the hack to Watonga. Here we stayed with Sr. Cochran and her large-hearted son Claud Russel, who provided a way for us to get twelve miles farther on our way, where we met Bro. Maloney at Bro. Cochran's, and then began our first experience riding on a freight wagon across these western prairies and over the sand hills. Our team was quite unlike those little mules that Bro. Kelley so vividly describes, and especially that one that would roll his eyes and "swell his muscles," etc.; for, notwithstanding the little Irishman used all the persuasive powers at his command, Jack stood at the foot of a hill, ears drooping, and seemingly unconscious of the fact that Sr. Maloney was patiently waiting, and been for about three years, for that load of lumber to make a floor in their house. Finally we unloaded part of our load, and a neighbor came along and helped us up the hill; but we had to leave part of that lumber, and about sundown of the second day we arrived at the settlement of the Saints in Dewey county.

On July 5 we began a series of meetings in an arbor, which we erected same day. We continued meetings every night through the week and held three services on Sunday, for three weeks. Saints were very much interested, and all coöperated with us to make the meetings a success. Eleven were baptized, one baby blessed, and several sick administered to. Bro. Aylor and the writer did most of the preaching and were ably assisted by Brn. Maloney, Crawley, Rhodes, Durfey, Vrooman, Pickering (branch president), and several other local brethren.

Our reunion begins at Hennessey, Oklahoma, on the R. I. railroad, August 3, and lasts ten days.

Your brother in the conflict, cheerful and hopeful, HUBERT CASE.

P. S.—If any of the *Herald* readers know where John H. Smith and Sarah Smith live, I wish they would let me know. The last I heard of them they were in Minnesota. I have their baptismal certificates, and would like to send them to them. My mission address is Okarche, O. T.

CORREL, Minn., July 30.

Editors Herald:—We in this vicinity are hungering and thirsting after righteousness and want to be filled, and there is no one to prepare the food for the repast. It appears as if some of the elders might make it a point to come here after the reunion in the Des Moines district, on the 31st of August, at Colfax, Iowa. It will not be far from there here. Many undoubtedly will attend conferences and reunions at farther distances where they have the gospel preached continually, and none here but myself know what it is to hear it.

Congregational church is open and ready for all denominations to preach the gospel. A Dowieite came in, but after the first night, when the house was crowded, he had no hearers. Where sound doctrine is preached good attention and interest will be manifested. I have done what I can to set them to thinking, but I am a poor stick to set a fire to blazing. I have only given texts of scripture to study out and present a few ideas which have been seemingly well received.

Bro. I. N. Roberts is in this mission but I do not know his address. I will help to pay expenses as far as I can.

Hoping to hear from some one, I am,

Yours in the love of Christ,

JAMES M. BLOOD.

OGDEN, Utah, July 30.

Editors Herald:—I left home for my field of labor on the 10th, intending to stop at Sacramento until the 16th, but the intense heat there caused me to push on. I got there on Wednesday and attended the weekly prayer meeting that evening, and by request took charge. Those present were mostly young married people, brothers and sisters, who all took part by prayer and testimony, speaking of the goodness of God to them in confirming their faith by strong evidences in proof of the work. They also stated their willingness to make any sacrifice necessary to assist in pushing the work to completion. I was forcibly impressed with the determinations of those young sisters who attested their willingness to sacrifice their worldly ambitions for pleasant homes and the companionship of husbands, and assume all of the responsibilities and cares of the family; accept of the ratio of help from the church which can be afforded, and be satisfied; while their husbands go and preach the gospel to a perishing world. I felt to say in my heart, Thank God for such noble aspirations in the young men and women of the church, for of this class,—young or old,—are they who will move the cause of Zion, and bring the reign of "peace on earth, good will to men."

On the 13th, at 12:25 p. m., the train left the depot for Ogden, and at 5:30 p. m. next day I found myself on ground trodden over many times when a boy. A peculiarly strange feeling took possession of me because of the remarkable change that had spread over the whole face of this country, where, forty-six years ago a few log and adobe houses composed the only habitations of the early settlers. Now, a modern city of fifteen to twenty thousand inhabitants, full of life, and busy with the affairs thereof, has grown up. A great railroad center, constantly extending its lines, and adding millions of dollars to the wealth of this intermountain city and country, now occupies an important and central plat of ground, near the center. Large business blocks, with modern schoolhouses, academies, high school, Catholic and other sectarian church buildings, also the Mormon tabernacle and several ward meetinghouses, help to adorn this city of broad streets and avenues and sidewalks, beautifully shaded by box elder, poplar, and other native trees.

Washington avenue, one hundred thirty-two feet wide, is the chief thoroughfare, connecting with all other streets and avenues of the city; also leads to all of the outside settlements, north and south. On this avenue, at No. 1509, is the commodious home of Bro. and Sr. Wells Chase and their family, consisting of himself and wife, their oldest daughter, Sr. N. D. Cooper and her son, also their youngest child, Geneveve, an excellent young sister in the church, and three grandchildren, Pauline, Edna, and Wells, the children of a deceased daughter of Bro. and Sr. Chase. Five other daughters, all members of the Reorganized Church, are married and have families and homes of their own, and five sons the same; but none of the latter have yet identified themselves with the church.

How peculiar it is that the gentler sex, as a rule, have more reverence for spiritual things than the male portion of humanity. Mary and her sister Martha were among the most devout and close friends of the Master. The large parlor of Bro. and Sr. Chase, at present, as in the past, has been the principal place for holding meetings and Sabbath school of our people; but a building has been purchased, torn down, and the lumber is now on the lot (donated by Bro. Chase), and a suitable building for a place of meeting will be erected before the winter sets in, when it is hoped and believed that a larger representation of outsiders and the membership will come to listen and take more active part in the church work and the investigation of gospel truths. At present, Sabbath school

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and branch meetings are held on alternate Sundays. Sr. N. D. Cooper is superintendent of the former, and also Bishop's agent for this mission, and a thoroughly active and interested worker in the church, while Elder James Toombs, is the president of the Ogden branch. Bro. and Sr. Chase have been the "power behind the throne" in keeping the work alive in this place. Their home has also been a home for the various missionaries sent here to labor. One room of their house is especially set apart for this purpose, and the writer is now in full possession of that room, with the privilege of going and returning (while in this city) as he pleases.

Since my arrival I have visited among members, relatives, and friends, and occupied as speaker the two last Sundays, and assisted in Sunday school. Am well suited with field of labor and hopeful for the accomplishment of good and final triumph of the truth. In bonds,

R. R. DANA.

DEER LODGE, Mont., July 31.

Editors Herald:—Since arriving in this field in April, have occupied as opportunity afforded, and with much pleasure, specially at my birthplace, among my own kin and early schoolmates in Gallatin valley. Most of them remembered me only as a boy, and I could discern a sympathetic interest, sprinkled with curiosity, in the excellent attention granted me, the times I spoke in their midst.

We had an excellent conference at Anaconda, in June. Met and dined with a niece of Apostle G. T. Griffiths, and in her album saw his photo when a young man, which I looked at with interest. The next conference will be in Bozeman, the 8th of September, when we hope to see a branch organized there, and a good attendance from all parts of the district.

We feel cheered at the prospect of having help sent up from the force working in Idaho or Utah. Montana has plenty of field not yet touched by our workers.

My visit in the home circle was very pleasant and enjoyable after so long time away. They thought I was much older and "worn looking," and I could return the compliment regarding some of them.

Myself, wife, and baby are now located in Deer Lodge for the winter, where there is a branch of forty-five, mostly living in the country parts. They have a nice little chapel, as approved in design as any I have seen. It needs paint, it is warping for want of oil. It has stood some four years with not even a prime coat. Everybody is busy, and weather unusually hot. Can preach only on Sundays during this harvest time. I will pull off my coat and go to painting tomorrow. Painters usually ask three dollars per day, and a small branch cannot afford it. We hope to see the building free from debt and dedicated at no distant day. Through the kindness of a sister, the paint is placed at our disposal. "A friend in need is a friend indeed."

Not far from here there are two large cities, the chief industry of which is mining and smelters: Butte, with fifty thousand people, and Anaconda with fourteen thousand, some twenty-five miles apart. The largest smelters in the world are here. They are notoriously wicked — especially Butte. They need the gospel very much, but their wants are not in harmony with their needs. The very atmosphere is vile, and vegetation dies for ten to fifteen miles around. We are glad Deer Lodge is some twenty-seven miles away; yet the poisonous smoke skirts our hills. On approaching these cities on the train one thinks of the traditional teaching and pictures of hell. The moral and spiritual atmosphere reminds one of Sodom and Gomorrah.

We have a small branch near Anaconda and the Utah people claim a large branch of sixty or seventy, with a bishop—organized as a "stake," I understand.

Deer Lodge is a place of twelve hundred population, and several colleges (sectarian), also waterworks and electric lights.

I am pleased to see one of our leading American elders lately speaking a word for a paper in Australia, which is better than if I spoke it; for that would be quite an expected thing. I like to see an apostle's interest world-wide,—not localized. They do need a mission paper in that far-off country. The *Saints' Herald* does not meet the demand, by reason of distance and local requirements. Hope all will help who can. "Go ye into all the world." GOMER WELLS.

HAMILTON, Scotland, July 23.

Editors Herald:—I reached my field of labor on Saturday morning, July 21, at eight a. m., and the brethren here, namely, Brn. Cairns and Miller, found me a room, which I shall make my home until such time as better arrangements can be made. Since receiving my official notification I have continued laboring in the Manchester district, preaching eighteen times in Burley, Hunslet, Bradford, Whortley. Had charge of one meeting. Administered once to the sick.

I gave notice to leave my employment on Monday, May 14, having received appointment on the 8th. Left my employment July 14, and arrived here as stated.

Sunday, July 22, I met with Bro. and Sr. Cairns, and Bro. Miller, in the former's house, where we had a meeting, the Saints testifying to the love of the church and pleasure that the church had appointed some one to labor here, and expressed their willingness to help all they could. In the afternoon we held an open air service in the center of the town, and also another in the evening, at the same place, at which we had a good hearing, and distributed a number of pamphlets. I have written today to a Mr. Black, of Edinburgh, who has expressed his belief in the work, and has purchased a good number of the works of the church, and desired to be baptized. I have informed him of my arrival and readiness to supply him with any information within my power. I purpose commencing today a house to house visitation, leaving literature for the people to peruse and shall continue as opportunities present themselves to occupy in the open air until we can meet with a suitable room.

The Utah Mormons are strong here. Indeed, they seem to be gaining prestige very rapidly in Britain. Quite a number of elders from Utah are proselyting both in England and Scotland, but take great care to avoid us as much as possible. In Bradford a fortnight ago I met a young man who had only been here six weeks from Utah. He did not appear very intelligent, being ignorant of the Book of Mormon denunciation of polygamy. He stated that the president of the European mission, Platte D. Lyman, testifies that his mother was a wife of Joseph Smith, but did not stay to confirm his allegation. Asking for your prayers in behalf of the work here, with best wishes, J. W. RUSHTON.

Care of Wm. Cairns, Bent View, Burnblea Street.

Mothers' Home Column.

EDITED BY FRANCES.

PREPARED READING FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

"We are living, we are dwelling
In a grand, an awful time;
In an age on ages telling,
To be living is sublime.

. . . . . .

"Will you play then, will you dally
With your music and your wine?
Up, it is Jehovah's rally!
God's own arm has need of thine."

. . . . . .

If there ever was a time since the coming forth of this latter-day work when the above stanzas would seem to be applicable, is not that time the present?* But one thought stands connected with this selection to which we wish to call your special attention, namely: "GOD'S OWN ARM HAS NEED OF THINE."

Have you thought of it, mothers? Have you fathers considered it? You are longing and praying for the redemption of Zion! Do you realize that it largely depends upon you to bring to pass this redemption? Why? Because God must and will have a people prepared to meet his Son before he permits him to return again to this earth. This declaration, that a people must be prepared to meet Christ before he can come to earth again, was made through the Prophet Joseph Smith in an early day of the church, and this preparation must begin in the home.

In every properly organized home, father and mother will be found working in harmony for the accomplishment of the desired end: the raising up of a pure family; sons and daughters who shall go forth from its shelter to contribute their full share towards the purification of the world. As the years roll by, the Father is permitting his spirit-children to enter into tabernacles of flesh. Pure, spotless, innocent babes they are, given into your care. You are the heaven-appointed

*We suggest that some member of each local be appointed by the president of the same, to prepare a paper, giving a brief summary of the leading events now making history among the nations of the earth. The appointment can be made by note from the president to the sister selected.—Ed.

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guardians of your children. In many ways you are seeking light and knowledge to guide you—seeking it because you feel your need of it. Are you seeking it as parents, or do you not feel your need of it here?

Looking forth upon the world today, we see so much of honor, nobleness, and truth; so much of genuine philanthropy, of loving self-sacrifice, that we cannot help questioning: is it really to be at Christ's coming as it was in the days of Sodom? And while the answer comes back to us, the Savior has spoken it, there are times when we cannot realize the fact. But these times are when we look only upon one side of life. They are when we see it at its best. It is a day of large enterprises, a day when many things are done upon a colossal scale; but in order to arrive at correct and just conclusions, it is necessary for us to remember that this scale applies not only to that which is good, but to that which is evil as well. The one seeks the light, the other avoids the light and works in darkness; hence we are more liable to be deceived in regard to the extent of its power, and this should lead us to greater watchfulness.

All which is best in life is bought with a price. You wish to aid in the establishment of Zion? Are you willing to pay the price? By this I mean, are you willing to cultivate within yourself everything which is pure, noble, and morally right, in order that you may transmit the same to your children? Willing to wage an earnest and unrelenting warfare against all which is evil, in order that they may not enter the race of life handicapped by the mistakes and sins of their parents?

In an address before the National Congress of Mothers, Prof. Elmer Gates, of Maryland, makes the following earnest appeal:—

"And now I would like to utter an appeal through you to all mothers: The incoming generation looks to you to be well born. It is seen to be a fearful responsibility to bring into the world a human being, when we realize that we have it in our power to direct for weal or for woe the intellective and emotive character and moral disposition of the child yet unborn and uncreated. Therefore it falls to the duty of parents to make adequate preparation for the creation of a child; the whole question of hereditary transmission and mind-building, and allied subjects, should be studied systematically and exhaustively in biological and psychological laboratories, the data carefully verified and the knowledge diffused in such shape that parents can apply it. . . . Let this be done, then will the next generation have less sorrow, war, crime, and disease, and the number of defectives will be less.

"I wish to reiterate that every conscious experience creates in some part of the brain a definite structure, that every evil emotion creates in you poisons, and that good emotions create nutritive products, and you can regulate these conditions at will. Those emotive and intellectual activities of your mind, which you have not systematically exercised so as to create structures in your brain before the creation of a child, will not be transmitted to that child; and what is transmitted will be arrested or augmented according to the kinds of products thrown into the blood by the mother's emotions. A mother knowing this dare not harbor in her heart any of the evil emotions, and knowing that happiness, serenity, and love, and all pleasurable emotions create nutritive products, do you think she will neglect to bring into her mind daily and systematically all of these conditions? She will go by herself an hour or more each day, in quiet and silence, and away from all distracting influence, and call up each one of these desirable emotional conditions to the fullest possible intensity and joyousness and worshipful adoration; and oh, mother, if it be your privilege to cultivate your good emotions one year before the creation of the child, excluding all wrong and selfish emotions; and if it be your further privilege to have created in your brain all kinds of intellectual structures from a study of the sciences, you will then have a fair chance to create a better child.

"Our country demands and your mother-love craves such a child, and I believe that in bringing about such a state of things we must look most to the influence of the mothers.

"A wife's love is something for which a man will strive; therefore, let the wife give her creative love only when a man is worthy of it, only when he has for some months at least, been leading a noble, courageous, unselfish life. O, do not create a child during the months of dark despondency and wrong-doing, if such come into your life, but wait until life is cheerful and morally clear! A wife can control this fountain of life; she can grant her privileges only for worthy motives and any man worthy of them will lead such a life as to deserve them.

"Produce great persons—great *persons* and all other things follow. To create great persons is the divine task of parentage—to give to the world greater and better men and women. America asks for such men and women, and in the words of the poet she says:—

> " 'Bring me men to match my mountains,
> Bring me men to match my plains,
> Men with empires in their purpose,
> Men with eras in their brains.
>
> " 'Bring me men to match my prairies,
> Men to match my inland seas,
> Men whose thoughts shall pave a highway
> Up to ampler destinies.'

"Oh, the great and glorious task of parentage! It seems to me that the most responsible position in which a man and woman can be placed is that of begetting and rearing a child. It requires the most preparation, the highest knowledge, the greatest self-control, the supremest patience, self-sacrifice, and love. It seems to me that the religion of the future will center closely around the conjugal life and the cradle, and that art and philosophy will be content to bring their fairest gifts to the hymeneal altar. The mother must not be enthroned merely in our love, but she must sit enthroned over the weal of the incoming generation; she has the making and training of the fathers and mothers of the future.

"I believe no possible training after the child is born can equal in importance what can be done before birth.

"Oh, mothers of America, my appeal is that you study the laws of life and mind, the laws of transmission of character, and learn enough about your own minds to enable you to eliminate all undesirable emotions and bring into activity the desirable ones! I believe that only by experimental study can we arrive at the knowledge of parentage we desire. . . .

"Let me repeat, that mind activities build brain structures, and according to the systematic character and emotive qualities of those activities will be the character of the structures which you will transmit to your child; and after the creation of the child the growth until birth will be promoted or hindered according as the mother throws into her blood the nutritive products of the good emotions, and keeps out of her blood the poisonous products of the evil emotions. According to your skill in doing this will you convey to your child the best and the noblest of all legacies—a capable and moral mind."

If America—Joseph's land—demands men and women to watch her spreading lakes, far stretching prairies and lofty mountains; men and women filled with lofty purpose, and brains enabling them to put those purposes into execution, answer me, What does the living God demand of his people? If such are the demands of this land choice above all other lands, what are the demands of the fullness of the gospel restored by the angel and sealed by the blood of many martyrs?

You mothers of Zion who are standing regarding this work, regarding the few, comparatively speaking, who are struggling along, laboring with all the energies of soul and body God is giving them to move it forward, can you feel, do you indeed feel that you are excusable in the sight of God for this position of apparent indifference? Let us again say to you that we need you—yes let us repeat it—*we need you*—and what is infinitely more to the purpose, God needs you, and the church needs you. You know the importance of this work, you do not oppose it; but that is not enough. We need the encouragement of your presence at our monthly meetings, and to receive there the benefit of your experiences and the inspiration which comes from the consciousness of your sympathy and support. We need—and you need—all the light which can be thrown upon these matters, whether it be furnished by science or drawn from your own experience.

And you fathers who will read this, yes you young men, (especially those of you called to the ministry,) who are not yet fathers, but hope to rear sons and daughters who will be pillars in the Church of God, do you not need to study these things and conform your lives strictly thereto? Do you need that I, with my gray hairs and the weight of years upon me, should bear witness to you that I know from my own experience there is truth—solemn and awful truth—in what the writer whom I have quoted has said; and that I know he does well when he includes the father, for while none of his lifeblood goes to feed the unborn babe, yet the concentrated essence imparted in the life germ will and has often out-weighed many of

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the noble emotions of the mother as well as much of environment after birth.

Fathers, the church needs your influence, and today she is calling loudly for the *influence of her ministry*, that her sons and daughters may be educated in regard to those things which pertain to the redemption of Zion and the ultimate salvation of the human race.

"To cure, is the voice of the past;
To prevent, the divine whisper of today."

Do you feel your weakness, struggling and overburdened mothers? As one whose feet have passed over the way (and many times stumbled therein), let me warn you against placing anything above the care of your children and for their sakes—if for no other—the care you owe yourself. Live plainer, dress plainer if need be, that you may feed your mind and clothe your soul, thus fitting yourself to be companions for your children, directing their minds, weaving about them as it were a subtle web of thoughts, stories, and songs, which shall enclose them in the world in which *you live*, and by its chords woven and interwoven, shield them from the evil influences of the world without.

You have no hours for retirement and leisure! I have been there. Been where the cares of life pressed heavily; and toil, incessant toil from early morn till late hours of the night was my portion. I did not see it then, but looking back, I do see clearly today that much of this toil might have been, should have been lessened. In the midst of it I found time to commit to memory many a little poem, many a story, which while my hands were busy with other things, I told my little ones, or recited to them as I put them to sleep at night. But ah, the heartache comes that I did not do more, far more of this! Do you not see, weary, busy mother, the double, yes treble purpose this is serving?

For instance: you are busy at your ironing; select and lay upon the far corner of your table a poem—one which your children can understand and enjoy—and while your hands move the iron rapidly, commit this poem to memory. Your labor has by this simple act been removed from the realm of drudgery; the time has seemingly been shortened, and if perchance you bear beneath your heart another throbbing life, that precious life is being fed and nourished by the very food you are preparing for those who are older. You need strength and help! Oh, thank God for the mercy seat, but especially thank him that prayer may go up from the heart when there is not time to bend the knee and fold the hands in supplication; and that you *may make* every trial, every hardship (with perhaps one exception) by the heroic cheerfulness with which we meet them, stepping stones for yourself and the children God has given you, to a higher, nobler life.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Minda Carsner, of Wagner, Oregon, desires your faith and prayers in behalf of her little grandson, Eddy Gee, who is suffering from spinal trouble. She is isolated from the Saints and needs your sympathy.

Elder P. Cadwell writes: "Will you kindly request the Prayer Union to remember Sister Eleanor S. Cadwell in their devotions that she may be restored to sight as one eye is blind and the other nearly so."

A lady of the Methodist faith (Mrs. Taylor) requests your prayers in behalf of an afflicted cousin. She claims her children were healed through your prayers a few years back. God's Spirit be with you. Your sister in the one faith, SOPHIE FERGUSON.

I would like the prayers of the Saints that I may be healed of cancer.

HATTIE E. FARR.

PROGRAM FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 141 Saints' Harp. Prayer. Scripture reading, Matthew 25: 14–30. Study of prepared reading in Home Column. Supplementary discussion, Is work in moderation good for children? if so, how shall we teach them to like it? Roll call. Business. Closing hymn 200. Dismissal prayer.

Offerings for Home Column fund, from the South Sea Islands, by the sisters: Of Tarona branch, $14.70; Niau, $11.20; Tikehau, $15 80; Anaa, $4 30; Manihi, $12 30; Avatoru, $8 60; Arutua, $2.00.

E. BURTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

DILIGENCE.

Read before the Des Moines District Sunday School Convention, June 8, 1900, by Mattie Hughes.

Every person who truly loves God has a desire to see his work progress, and every institution and organization which has for its object the elevation of man and the bettering of the human family prosper. And all true Christians have a desire (or should have) to bear some part in such work. But the question arises, how can I do this? What is required of me in the great work of evangelizing the world?

Let us not look too high nor too far away for a field in which to labor. Perhaps our work lies very near us, and is of such a nature that many would consider very insignificant. It might be well to first make a self-examination and ascertain if the place to begin is not in our own hearts and lives. Paul's admonition to Timothy was to *study* to show himself approved unto God, a workman that needeth not to be ashamed. Then if it was necessary for Timothy to *study* to prepare himself for the work before him, that he might stand approved before God, can we do the work required of us in an acceptable manner without study? How often do we hear the complaint from Sunday school superintendents, teachers, and scholars, "I have no time to study."

Who gave you physical strength and mental powers to labor from ten to fourteen hours per day for the things which perish? Can we not devote one little hour each day in preparing ourselves for that work which will bring not only to ourselves, but to many others, perhaps, those riches which time cannot destroy. In six hours of diligent study much may be accomplished. But let us not wait till all other duties of the day are done, and then when wearied in mind and body think to accomplish any very good results in the way of study. Let us give our very best thought to the Lord's work, and be assured that time thus spent will not be lost. It is written: "Cast thy bread upon the waters and thou shalt find it after many days." And the poet beautifully expresses it thus:—

Cast thy bread upon the water,
Waft it on with praying breath,

(O, how much may be accomplished by earnest prayer.)

You may think it lost forever,
But as sure as God is true,
In this world or in the other,
It will yet return to you.

One great hindrance to progress of the Sunday school work is incompetent teachers. As it requires close application to study to fit one for the position of teacher in our public schools and colleges, so also does it require study and *prayerful* study, to fit one to teach correctly the things of God. You must be a studious scholar before you can be a competent teacher.

BE PUNCTUAL.

Another hindrance to the Sunday school work is a lack of punctuality on the part of both officers and scholars. Why not be on time? Why not go about the Lord's work as diligently as we do about our own? If there was to be a prize given every Sunday to every member of the school who was present five minutes before the opening of the school, how many think you would be absent.

I once heard an elder say, "If you make an appointment to meet at a certain hour, and invite the Holy Spirit's presence, be assured he will be there at the appointed time; but if you are not there, he will very likely take his departure."

There is truth in this!

I believe we often grieve the Holy Spirit by our slothfulness.

The superintendent should set the example of punctuality, and open the school on time, if there be but *one* present besides himself, and also close on time. Should the superintendent chance to be late, let the assistant superintendent begin the work; and should both superintendent and assistant be late, let some one of the teachers open the school and proceed with the exercises. Do not think because your school is a small one that punctuality and order are of minor importance. If you come together late, and hurry through the first exercises, omit singing save it be a verse or two perhaps, omit responsive reading, hurry through the lesson and close without a review, who is benefited? How much of spiritual strength have you obtained? How much knowledge?

I *hope* there is no school represented here like the one described above; but if there should be, let us when we return from this convention begin anew, and try to make our

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school, however small, a model school. Do not spend time in discussing unimportant topics, and on the other hand do not overlook any important truth without trying to impress it upon the minds of your class.

Be patient, persevering, and prayerful. It is said that patience and perseverance conquer all things. Then if things do not move as we should like to see them, let us not become impatient or discouraged, but move quietly along in the line of our duty, faithfully performing our part, that we may stand approved before God. And remember that by prayer and persistent effort difficulties may be removed, obstacles surmounted, and weaknesses and imperfections overcome. Therefore, let us ask God's blessing upon our efforts, and then not forget to make the effort. We may by proper effort do a great deal toward answering our own prayers.

The Sunday school work is moving and we must be wide-awake and very studious, if we keep pace with it. Let us be colaborers in deed and in truth, helping one another in the work. None of us can stand alone; we all need all the help we can get from every possible source. It is written: "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."—Prov. 27: 17.

Then let us unite our forces, for in union there is strength, and in counsel there is safety. Let us not be content to remain away in the rear of this work, or deprive ourselves of the benefits of this unity and counsel by remaining outside of the General Sunday School Association. But let us hasten to place ourselves where we can aid by our counsel and influence in discovering the best ways and means of promoting this part of church work.

Some of the best talent in the church is engaged in the Sunday school work; but do not think because you are not talented there is nothing you can do. God will require an improvement of the one talent just the same as he does of the five or ten.

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked,
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms."

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened with High Hill branch, July 14; P. B. Seaton in the chair, assisted by T. C. Kelley, A. J. Myers clerk. Branch reports: Foundry Hill, 54; Haley's Creek, 41; Eagle Creek, 34; High Hill, 51. Ministry reporting: Elders J. H. Adair, C. L. Snow baptized 6, T. C. Kelley, P. B. Seaton, and S. Reed; Priests R. N. Warren, E. P. Cook, W. F. Haines; Teachers A. S. Snow and James Caldwell. Motion prevailed to hold a reunion in connection with conference, beginning in October. A committee on arrangements for the reunion was appointed. Motion prevailed that conference grant license to those who have been ordained to office in this district, and have not been furnished them. Clerk authorized to issue them. Volunteer speeches by T. C. Kelley and P. B. Seaton. Preaching by C. L. Snow, T. C. Kelley, and P. B. Seaton. Prayer meeting at four o'clock. Adjourned to meet at new church, near Swan, Kentucky, October 26.

Sunday School Associations.

CONVENTION NOTICES.

Program of convention of Independence district Sunday school association, Armstrong, Kansas City, Kansas, Friday, September 7, at 2:30 p. m. Opening exercises, singing and prayer; credentials. Routine business, including the reading of reports of officers, superintendents, and committees, school reports, short talks—an interchange of Sunday school experiences of three minutes limit. Evening, 7:30, after opening song and invocation and unfinished business, the following subjects will be presented: Library work in our district, as it is, as it should be; how to obtain means to get books; what books to begin with. Teachers' meetings, district conventions. The most important feature of primary work, and the mother's part in Sunday school work. Special musical numbers will be interspersed, and we hope all interested will come prepared to take notes and make the convention the best we have ever had in our district; and may the Spirit of the Master come with us.

ABBIE A. HORTON, Sec.

Pottawattamie district Sunday school convention will convene at Hazel Dell, Friday, August 24, at half past ten. Let all schools be prompt in reporting. Forenoon session at 10:30. Business and reports from district officers and local superintendents. Afternoon: Paper, "Benefits of a district organization," Sr. G. Underwood. "How to review the classes," Bro. L. G. Wood. Paper, "Parents' duty in Sunday school," Sr. J. R. Lapworth. Address, Bro. P. M. Hanson. Paper, "The Sunday school library," Sr. Julia Hansen. Opportunity will be given for discussion and criticism upon each subject, hence let all come prepared to review and impart knowledge. Evening session will be occupied partly by the children, after which an address will be given by superintendent, Elder D. R. Chambers, and perhaps others. Every one cordially invited.

JENNIE E. SCOTT, Sec.

New York district Sunday school convention will convene Monday morning, September 3, at ten a. m., at Broad River, Connecticut. All interested in the progress of the Sunday school work will please try and be present to discuss matters of importance pertaining to class work teaching, and in fact anything that will tend to benefit the work of this department.

A. E. STONE, Supt.
ESTELLA M. STONE, Sec.

Miscellaneous Department.

NOTICES.

HERALD PUBLISHING HOUSE.

The attention of those doing business with the Herald Publishing House is required in the observance of the following, as a means of help: When you send money, give the name and address of the sender. Sometimes we receive valuable letters containing no information or name whatever. We have now one envelope containing stamps and another a money order, waiting for a claimant. We state for the benefit of those who send us money, that for all money received we send receipts within two days; and any persons not receiving receipts within a reasonable time should make further inquiry at this office, which will receive prompt attention.

Persons desiring gilt names put on books, whether of individuals or branches, will be charged 15 cents per book. More than one, 12½ cents each.

All readers of church books, and especially the ministry, note the following: In "True Succession in Church Presidency," page 118, the quotation from *Journal of Discourses*, volume 2, page 89, should read pages 8 and 9.

JOHN SMITH, Manager.

July 11, 1900.

To Whom This May Concern:—By concurrence of the First Presidency, Elder J. M. Stubbart is hereby appointed to labor in the Galland's Grove district for the ensuing part of this conference year.

J. W. WIGHT,
Missionary in Charge.

LAMONI, August 6.

Will the following named brethren who have been enrolled in the Second Quorum of Elders please send their address and items to me. J. Briggs, James F. Curtis, Wilson H. Forbes, Peter Harris, James Huff, Oka J. Terry, and Romanan Wight. F. C. Warnky, secretary of Second Quorum of Elders, 2422 Wabash Avenue, Kansas City, Missouri.

Correspondence for parties attending New England reunion commencing August 4, should be addressed, Silver Lake, Plymouth county, Massachusetts, care of camp ground. Plympton is the name of railroad station, and not the post office address.

M. H. BOND.

A standing invitation to the ministry when passing through St. Joseph, Missouri. Please make it convenient to stop over Sunday with us. Drop us a card and we will announce the appointment. We have preaching at eleven a. m., and eight p. m., on Sundays; also eight p. m., on Friday at the Aspey mission. We have preaching in four places on Sundays, and can give you a hearty reception and good hearing.

ST. JOSEPH BRANCH OFFICERS.
Address, The Lewis Creamery, or G. W. Best, 820 N. 13th street.

REUNION NOTICES.

The reunion of Northern California district will convene at Bushrod park, Oakland, August 31. The location is a beautiful one, and can be reached by either the Telegraph avenue or Shattuck avenue street cars. The grounds, lights, and water will be furnished to us free of charge. The committee can furnish tents for camping at $1 50 and $2 00 for the time of the reunion. We expect to have a coöperative eating establishment, where meals can be had at a minimum cost. Two days will be devoted to district conference, and one day to Sunday school work. There will be a good representation of the general missionary force present, including the missionary in charge, Apostle Gomer T. Griffiths. We hope to have one of the First Presidency with us also. The Saints of the Central California district are most cordially invited to meet with us. Those desiring to rent tents, please write Elder R. Ferris, 630 Chestnut street, Oakland, the secretary of the reunion committee. Now, Saints, let us make the reunion the subject of our prayers and then come together in the spirit of love and unity, and we will have a time long to be remembered. By order of the committee.

F. B. BLAIR, Pres.
R. FERRIS, Sec.

The annual camp meeting of Pottawattamie and Fremont districts will be held in the neighborhood known as Dawsonburg, three miles south of Tabor, from August 24 to Sep-

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tember 3, inclusive. Able speakers will be present. A supply tent will be on the ground, where all will be furnished with eatables. Tents to rent will be furnished at cost to all orders that are in by August 20. Feed on the grounds for horses. All are invited to come and make the meetings a success. J. F. GREENE, Sec.

The annual reunion and semi-annual conference of Northern California district will be held at Bushrod Park, Oakland, beginning August 31, and continue ten days.

Wednesday and Thursday, September 5 and 6, have been set apart for conference. As the statistical reports of branches is an important feature of the business pertaining thereto, we caution all branch clerks to use the utmost care in preparing their reports, with the aim in view of obtaining correct results, thereby avoiding a great deal of unnecessary correspondence in correcting errors. E. S. CHASE, District Clerk.

PASTORAL.

To Whom it May Concern:—This is to notify the Saints and friends of Oklahoma, that with the concurrence of the Bishop, I have appointed Bro. W. R. Smith to labor in Oklahoma for the rest of the conference year; and do hereby recommend him to the care and hospitality of the Saints in said territory. H. O. SMITH,

In Charge of Southwestern Mission.

MANCHESTER, Texas, July 30.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

TWO DAYS' MEETINGS.

There will be a Sunday school picnic and two days' meeting at Gilmore, Isabella county, Michigan, August 25 and 26. Elder J. J. Cornish, field missionary, and C. E Irwin, superintendent of Sunday school association, will be in attendance, assisted by others who can make it convenient to attend. Come one, come all; bringing with you the Spirit of the Master, that we may have a time of rejoicing.

J. A. GRANT, Pres of Dist.

The two days' meeting advertised for Deanville, Lapeer county, Michigan, should read 18th and 19th of August, instead of 11th and 12th, as in your issue of August 1. Is to be held on 18th and 19th of August, at Five Lakes, Lapeer county, Michigan.

A. BARR.

There will be a two days' meeting at Glover, three miles north of Bently, Bay county, Michigan, September 15 and 16. J. A. Grant in charge, assisted by others of the ministry, who can make it convenient to attend. Everybody welcomed.

J. A. GRANT, Dist. Pres.

I forwarded a notice to you a few days ago, sent me from Bro. J. A. Grant, for a two days' meeting at Gilmore, Isabella county, Michigan. I have just received a card from Bro. Cornish asking to have it changed to second Saturday and Sunday in September. Will you please change the date from August 25 and 26, to second Saturday and Sunday in September.

R. B. CAMPBELL.

CONFERENCE NOTICES.

Pottawattamie district conference will meet in Hazel Dell church on Saturday morning, August 25, at ten o'clock, for business session. The Sunday session, by order of the presidency, will be held in Parrish's grove, if the weather is favorable. On August 1, the secretary sent out blank reports to all branch clerks, also to all the priesthood of the district. Anyone failing to receive these blanks will confer a favor by notifying him of that fact. It is earnestly requested that all will return these reports to his address, 102 Broadway, Council Bluffs, Iowa, on August 15, so that he may have time to prepare all business for the consideration of the conference when it convenes. Branch officers are requested to see that credentials for their delegates are sent in with their branch reports.

J. CHARLES JENSEN, Sec.

Independence district conference will convene at Armstrong, Kansas, September 8 and 9. Officers for the ensuing term will be elected and many other matters of importance will be attended to, and a full representation from every branch in the district is desired. Would like to have branch clerks mail their statistical reports and credentials so as to reach me by September 6 if possible. Would also like to have those holding the priesthood, who have been laboring in this district, send a report of their work to me at least three days before the convening of conference, so that I may be enabled to arrange reports systematically and thereby avoid unnecessary delays and confusion during conference sessions. Address: 2448 Chestnut avenue, Kansas City, Missouri.

D. ROBERT WINN, Sec.

Conference of Southern Wisconsin district, will convene at Buckwheat Ridge, Grant county, Wisconsin, September 8 and 9 (Meetings will begin on Friday evening the 7th.) The above place is eight miles east of Lancaster, and eight miles northwest of Platteville. Those who go by train from Janesville go to Platteville (on the 7th), and all west of Janesville go to Lancaster (on the 7th), and you will be met. All branch and official reports be sent to W. A. McDowell, Lancaster, Wisconsin, not later than September 7. W. A. MCDOWELL, Pres.

J. O. DUTTON, Sec.

Conference of Pittsburg district will convene in chapel of Fairview, West Virginia branch, beginning September 8, at ten a. m. Let all branch reports be sent to Edward E. Omohundro, 435 Sixth avenue, Pittsburg, Pennsylvania, not later than September 1. Reports from all officers of branches should be given in writing. State what you have been doing since last conference. Do not neglect to report. Branch reports should contain district number of members resident and scattered, that a true standing of numerical strength be obtained. Trains leave Wheeling for Easton, over B. & O. R. R. at 6:50 a. m. and five p. m. Friends from other branches than Wheeling, govern yourselves accordingly. If you desire to attend conference throughout, arrive in Wheeling on Friday, the 7th, so as to connect with B. and O. train. Teams will be at Easton depot, Friday evening, and Saturday a. m. and p. m. Preaching in chapel Friday evening.

E. E. OMOHUNDRO, Sec.

BORN.

HAWLEY.—To Mr. H. Carl and Ella A. Rich Hawley, of Denison, Iowa, July 26, 1900, a son, who has been named Llewellyn Carlton. The lad weighed seven pounds and has brought sunshine to the house of Hawley.

HUNT.—Lowell Charles Hunt, born April 20, 1900, at Deloit, Iowa, son of Elder C. J. and Sr. Etta Hunt. Blessed July 22, at Saints' chapel, by Brn. William McKim and C. J. Hunt.

HAGEN.—Thelma Hagen, daughter of Bro. Segar and Sr. Edna Hagen, was born April 20, 1900, at Deloit, Iowa. Blessed July 29, at Saints' chapel, by Brn. William McKim and B. F. Wicks, her grandfather and great-grandfather.

ANDERSON.—At New London, Iowa, February 13, 1900, to Mr. A. and Sr. Mary E. Anderson, a son, named Donald. Blessed by J. S. Roth and J. R. Evans, July 9.

MARRIED.

FRANKFORT — HINDS. — At Amber, Jones county, Iowa, July 26, 1900, Mr. Eugene Frankfort and Sr. Carrie Hinds. Ceremony by Elder J. S. Roth.

DIED.

CUMMINGS.—At the home of his grandparents, Bro. and Sr. Jordan, in Rosendale, Missouri, William Cecil Roy Cummings, son of Sr. Fanny Cummings and husband. Born October 21, 1899; blessed by Elder M. F. Gowell; died July 20, 1900. Funeral sermon at the house, by Elder Joseph C. Vaughn, assisted by Priest R. F. Hill. Interment in Guilford cemetery. May the Lord comfort the bereaved ones.

EWAN.—Near Lamoni, Iowa, July 25, 1900, Bertha O., daughter of Mr. and Mrs. Elmer Ewan, aged 9 years, 4 months, and 28 days. The oldest child and a good daughter, the loss is great. Services at the house by Elder H. A. Stebbins, and the burial at Kellerton.

VERNON.—Isaac A. Vernon was born in Withville, West Virginia, May 2, 1855; died at New Straitsville, Ohio, July 22, 1900; was married to Miss Cecilia Callahan, August 26, 1881. She, with ten children survive him, while one child preceded him to the better world. He was baptized September 25, 1893, by Elder H. R. Harder, and lived his religion until he was called away. The funeral arrangements were by the Junior Order of American Mechanics, and upon the coffin was deposited a small American flag by each brother of this patriotic order, and were very impressive. Services in the opera hall, by Elder A. B. Kirkendall, from the text, "I am the resurrection and the life." May God sustain the afflicted and bereaved family.

RUSSELL.—Sister Susan Russell was born April 17, 1816, at Strong, Franklin county, Maine; was baptized June 23, 1894. She was bedridden for the past three years, but was cheerful, and looked forward with patience to the time when her earthly trials would be ended; was a firm believer in the resurrection. Funeral held in the church at Lake View, Elder T. J. Martin preaching the sermon, assisted by Elder I. N. Roberts.

RIDER.—At Lamoni, Iowa, July 30, 1900, Bro. Thomas L. Rider, aged 72 years, 8 months, and 19 days. Born in Penobscot county, Maine, moved to New York, and to Nebraska in 1870. His first wife died in 1895. To them were born five children. Three daughters survive, namely Sr. Emma Seaworth, who came from Nebraska to nurse her father in his last illness, Sr. Melissa Woods, and Mrs. Anna Haney. In 1897 he married Sr. Harriet Stearns, who has for weeks past been confined to her bed. Bro. Rider was a hard working man, one, too, who intended to do right in all his dealings. He united with the church in 1879. Ordained a deacon in 1885. Funeral services in charge of Bro. F. M. Weld, Bro. H. A. Stebbins preached the sermon, and Bro. J. C. Clapp offered prayer.

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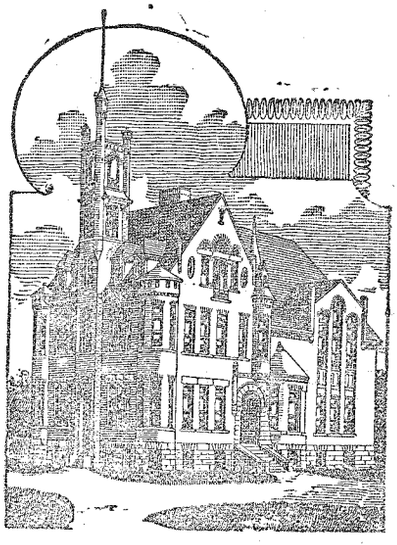

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AMERICAN CRITICISM AND THE DOCTRINE OF EVOLUTION.

Evolution the watchword of so much of our nineteenth-century philosophy, has not left untouched the sphere of letters. Having given us a new biology, a new geology, a new sociology, and a new psychology, it is quite natural that evolution should pave the way to a new criticism of literature. Mr. William Morton Payne, writing in *The International Monthly* (July), propounds the question: "Has it [evolution] shifted the emphasis from the deductive to the inductive aspect of literary study, thus making criticism essentially the natural history of literary productions, rather than the application of rigid standards to every work upon which judgment is to be passed?"

The question, thinks Mr Payne, could be more readily answered in Europe than in America. While with us the critical energy is strong, it is not yet a creative energy, nor is it concentrated into determined channels. The work of Professor Child in the study of English balladry, of Dr. Furness in the "Variorum" Shakespeare are instances of critical editions rather than independent critical movements; and the reason of this is, says Mr. Payne, that "there are few Americans who have pursued literary criticism with sufficient singleness of aim to achieve results of definite and commanding significance." It is the difference between the general practitioner and the specialized authority; it is the difference between a defective and an evenly balanced equipment. The writer continues:—

"Criticism, in the highest sense of the term, is a serious matter. It must rest upon the broad foundations of a generous culture, and must also exhibit that intuitive insight into the real relation of things which is the attribute of genius. In the first place, it must know the method of science and seize the full import of its message. Goethe was a better critic of art and literature because of his researches in optics and morphology, and Lowell, frankly confessing that he 'hated science,' confessed also, however unconsciously, to a weak point in his armor. Few of our critics have had the scientific discipline, and the lack of its salutary restraints is marked in the loose logical texture of their thought."

Impressionism is not criticism, and it is important, continues the writer, to realize that ethics and esthetics rest upon a bedrock of science, and herein many of our critics have failed. But, on the other hand, their intellectual equipment has been of the best; Emerson, Lowell, Lanier, Stedman, Professor Norton, Professor Matthews, and others are and have been experts in special fields, and thus "our criticism assuredly does not suffer from the provincial outlook, and the tendency of our education to separate, and even to bring into antagonism, the scientific discipline and the humanistic culture, may at least be counted upon to keep our horizon free, although perhaps at some cost to the stanchness of our scientific and philosophical moorings."

From a critical standpoint, America is too young to have had many characteristic phases. Only when considered in relation to England is a larger field and more significant one opened to investigation. Mr. Payne writes:—

"American literature before 'Thanatopsis' is so obviously a belated imitation of English models—and for the most part of arid and worthless models—that its examination reveals nothing more than persistency of type in a changed environment. 'Ought one to wonder,' asks Professor Tyler, 'if in the American literature of the seventeenth century he shall find the distinctive traits, good and bad, which during the same period characterized English literature? How could it be otherwise? Is it likely that an Englishman undergoes a literary revolution by sitting down to write in America instead of in England; or that he will write either much better or much worse only for having sailed across a thousand leagues of brine?' What is here said of our first century of detached life applies with equal force to our second, and it is not surprising that Professor Tyler's exhaustive history of our colonial literary period should be made up of a succession of studies of individual writers, chronologically arranged in the groups suggested by an elementary classification of their subject matter."

In our own age, continues the writer, there has been a revolution of the human spirit, produced by the evolutionary theory; it has transformed, it has circumscribed, it has settled disputed philosophic questions, it has been an onslaught upon the strongholds of irrationality. In the same spirit in which an Englishman exclaimed, "We are all socialists now," we may exclaim, "We are all evolutionists." Hence, says Mr. Payne, we may take *a priori* ground in declaring that American literary criticism must have been influenced by the doctrine of evolution. But, to apply an evolutionary treatment to literature, we must look into it a little more closely. Literary criticism has been divided into the general heads of subjective, depending more or less upon the individual, and objective, depending upon fixed principles; and we shall see that "fixed principles are more lasting than individual impressions, and the more completely the personal element is eliminated from criticism, the more enduring its influence will be." But, adds Mr. Payne, "what we find in practice . . . is that critics of one class hold the objective aim chiefly in view, while those of the other class, with frankly subjective intention, take the reader into their confidence and endeavor to persuade him into their own likings and dislikings by the claim of their manner rather than by the cogency of their reasoning." The late J. A. Symonds divided critical methods into types of the judge, the showman, and the natural historian, corresponding to the classic, romantic, and scientific. The critic as judge umpires; the critic as showman elucidates; but, wrote Mr. Simonds, the critic as natural historian is one who "must become the natural historian of art and literature, must study each object in relation to its antecedents and its consequents, must make himself acquainted with the conditions under which the artist grew, the habits of

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his race, the opinions of his age, his physical and psychological peculiarities. Only after having conscientiously pursued this method may he proceed to deliver judgments; and these will invariably be qualified by his sense of relativity in art and literature."

Herein lies the evolutionary principle, a method anticipated in part by Taine, who foresaw "the evolutionary philosophy as applied to literature before that philosophy had been developed by its acknowledged sponsors." The "individuality of the writer," Mr. Payne claims, is the psychological analog of the biological terms of "spontaneous variation." He writes: –

"The evolutionary critic of literature, for his part, closely follows the line of reasoning thus given him [by the biologist] for a model. He accepts the many spontaneous variations that arise in literature, discerns the fitness of some particular variation to survive, and proceeds to show how, by virtue of that superior fitness, it displaces its competitors in the struggle for existence, until in the end, either by reason of a changed environment of the emergence of a variation still more fit to meet the existing conditions, it becomes transformed into a new species, or disappears altogether. . . . One further principle needs to be mentioned before closing this examination of the essential aims and methods of an evolutionary criticism. In dealing with the history of any literature, it must be recognized that some writers express far more fully than others the inmost ideals of their nation. 'Writers of the center,' Matthew Arnold styles these faithful exponents of the genius and aspirations of their race. Such writers in English literature are Chaucer, Shakespeare, Gray, and Tennyson. Such writers Swift, Byron, and Carlyle are not. In French literature, M. Brunetiere makes much of the similar distinction between Bossuet, Pascal, Racine, on the one hand, and Rousseau, Lamartine, and Hugo, on the other. It thus becomes an important function of the evolutionary critic to emphasize what is racially or nationally typical in writers of the former class, and to trace the alien influences that have shaped the thought of writers of the latter class."—*Literary Digest, July 28, 1900.*

The September number of The Delineator touches upon the infinite pathos of the life of Charles Lamb. Clara E. Laughlin, of "The Interior," who is making fame for herself by this series, "The Stories of Authors' Love," brings the utmost delicacy to bear upon the subject of Charles Lamb and his Dream Children.

DR. G. L. COLE FINDS OLD RELICS.

Further traces of cliff dwellers, this time in the vicinity of Parajito cañon, New Mexico, have been found. The news comes in a letter received yesterday by the Rev. R D. Sheppard of Northwestern university from Dr. George L Cole, of Los Angeles, Cal., who was sent to that section by authorities of Northwestern.

While working in the cañon near the site of his first discovery Dr. Cole unearthed a temple of similar appearance to the one first found, but of a much more massive build.

Continuing his investigations Dr. Cole located several other buildings similar in size and appearance to the one which he found on July 20. Among the things which were found within the temples were ten polishing stones, fifteen stone axes, four stone hammers, seven mortars with pestles, stone knives of all sorts, stone drills, two mortars with pulleys, rasping stones, a perfect stone door, stone pipes, bone musical instruments, mostly flutes, and human bones.—*Chicago Record, August 9.*

COMMON DEFECTS OF VISION.

The three defects of eyesight which are most commonly encountered in otherwise healthy persons, and which can be more or less perfectly overcome by means of glasses are near-sightedness, far-sightedness, and astigmatism. These are all important, for, besides the discomfort and annoyance of imperfect sight, the involuntary effort which the sufferer makes to see better strains the eyes, and not only injures them, but also gives rise, through reflex action, to headaches and various nervous disturbances.

Near-sightedness, short-sightedness, or myopia, as it is variously called, is a condition of the eyeball – usually a lengthening—in consequence of which the rays of light are brought to a focus in front of the retina, and so the object is blurred.

This condition may exist from birth, but is usually the result of too much and too early use of the eyes, as in the case of students, engravers, women who do fine sewing, and so forth. Thus we may say that putting children to work at some of the kindergarten exercises, such as perforating and drawing, is in a double sense a short-sighted procedure.

Many near-sighted people refuse to wear glasses, preferring to deprive themselves of sight for everything beyond the nose rather than to injure their personal appearance, as they think. This is another short-sighted policy, for, besides losing much of the joy of existence which comes from seeing the beautiful things about and above us, such persons are very liable to suffer from inflammation of the eyes produced by constant strain.

A less common defect is long or far sightedness or hypermetropia. This is the opposite of myopia, the eyeball being flattened or shortened and the rays of light consequently not coming to a focus by the time they reach the retina.

In this case the eye often corrects the defect more or less successfully by making the crystalline lens more convex, but it does this at the expense of the sufferer's nervous force, and so we often find tired and congested eyes, headaches, indigestion, and even serious nervous affections. The effort to correct the vision is entirely involuntary and can be overcome only by the fitting of suitable convex glasses.

The third and most common defect is astigmatism. In this condition there is some irregularity of the surface of the eye or the lens, by means of which the image as it reaches the retina is distorted. Untreated astigmatism is a frequent cause of headache and other nervous disturbances. The only relief is the wearing of glasses, at least while reading, writing, or when near objects are looked at.—*Youth's Companion.*

TO THE DEAF

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

APPRECIATION OF ART IN AMERICA.

The first of a series of Art Articles by E. Valise, a conscientious critic on original lines relating to pictures, reproductions of which connoiseurs will be glad to preserve, appears in the August issue of "*The National Magazine.*" Many of the pictures which appear in this series have never before been reproduced in any magazine. Such as are more familiar are plates which cannot be too often repeated. Something interesting about every artist represented will be developed in every instance. Future subjects under contemplation for early insertion are: "Flight in Art," showing beautiful specimens of winged figures; "Music in Art," "Dancing in Art," "Laughter in Art," "Tears in Art," "Chess in Art," etc., etc., treated in a popular and not too technical way, proving that the editorial management is willing to undertake expensive forms of entertainment for readers of "*The National Magazine.*

MOOSWA OF THE BOUNDARIES.

The possibilities of the "animal story" are remarkably well shown by Mr. W. A. Fraser in his new tales, entitled Mooswa of the Boundaries. These are stories of Rod, the Boy, and the fur-bearing animals of the Northwest and the half-breed trappers who hunt them. Each of the tales teems with curious bits of wood-lore and little-known facts about the moose, beaver, bear, lynx, fox, and wolf.

Mr. Arthur Heming, who has illustrated the stories, is a sportsman and naturalist, as well as an artist.

The first of the Mooswa stories will appear in *The Saturday Evening Post* of September 1.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 15, 1900.

FROM THE EDITOR ABROAD.

The run from Detroit to Chicago over the Wabash road was made by the editor Tuesday, July 17, from 7:40 a. m. to 3:35 p. m., a hot, dusty ride for the most of the way, relieved by passing through a rain belt in the afternoon.

Brn. J. M. Terry and Frederick M. Pitt, son of Bro. F. G. Pitt, met the editor at the station and escorted him to the home of Bro. W. H. Deam, at 36 N. Paulina street, where he was to stay during his visit to the great city. The editor hunted up some cousins on the maternal side of his house during his stay, besides visiting some of the Saints, and attending the weekly prayer meeting, at their hall, 716 W. Van Buren street, where he was pleased to meet the earnest band so well known to the readers of the HERALD through the pen of Bro. John M. Terry, the hard laboring John M.

Whatever else the editor found in his visits to the places where the Saints are living and working, he noticed that the devotional exercises of the Chicago branch were quite markedly spiritual. There were a greater number of prayers offered during the session at which the editor met the Saints in the hall on Van Buren street, than at any other meeting of a similar character, at which he was present while on his trip east. They were fervent, spiritual prayers indicating strong desires for the better life, and a greater usefulness in the Lord's work. Brn. J. M. Terry and S. C. Good were in the stand and presided with due dignity and care.

At this meeting the editor met Bro. Simeon Townsend and a Sr. Steele, old time Saints.

Chicago is a very large city. To go from one home of a Saint to another often requires a walk or ride of several miles, and from one place of ministerial labor to the others is a long, long ride. However, on Sunday the 22d of July, under the kind care of Bro. F. M. Pitt, the editor visited the West Pullman branch, to which an appointment had been sent by Bro. Terry for the morning hour of 10:45.

The branch is in charge of Bro. Francis D. Earl an earnest and faithful worker, who presided at the services.

The editor here met a number of the former members of the Plano, Illinois, branch, with a number of the citizens of the little town where the years intervening between 1866 and 1881 were spent by the preacher in an endeavor to honor God and keep his garments unspotted from the vices of the world.

The editor confesses that for a little time he was overcome with the emotions which the sight of so many old time friends called up, and in spite of attempted strong control the tears did flow.

The reception was a flattering one. It was encouraging to longer continuance in the gospel economy and life, so far as strength and wisdom should be granted.

The reflection would come that members of the church and people outside of the church to whom the life and daily walk of the editor had been known for fifteen years in one town where he could always get an audience if it was known he was to occupy the pulpit, remembered him for his occupation's sake, and were pleased to once more greet him as a preacher, confidence unbroken, faith still unchanged. The editor praised God in his heart and gave thanks with his lips, and presented the words of life as best he could, and as he was led.

From West Pullman back to the city, where at evening time in the hall, Bro. Terry in charge, the editor again essayed to speak in defense of the Reorganized Church.

In this visit to the great city of the West the editor was much pleased to note the special activity of the younger element. Bro. F. M. Pitt is in his Sunday school work a specialist and a power, fertile in resources and of a pleasing address. Others, too, are coming to the front rapidly. We sincerely hoped while there that the Chicago branch had seen its darkest days.

We met Bro. George H. Graves, who said he was getting on nicely with his mission work.

Returning to Lamoni found that death had been busy with the aged ones, but a greeting home was cheerfully accorded to the wandering editor.

A visit to St. Joseph, Missouri, on business ordered by the April Conference occupied the time from the 27th to the 30th July, making for the editor ten successive Sundays away from home services, in ten different places, and speaking from once to twice each Sunday and of week nights occasionally between times.

ARE WE MORMONS?

The reading of the letter of Bro. Carl W. Lange, found elsewhere in this issue, suggests the inquiry, Are we Mormons?

The doctrines which the church teaches did not originate with Mormon, whoever he may have been, nor however good a man, he was not the one to whom we are directly in moral debt for the doctrines we teach.

The writings of the prophet Mormon cover about nineteen pages in the large type edition of the Book of Mormon, including the "Words of Mormon." His book is more a history of the troublous times immediately preceding his death than it is a digest of doctrines of faith.

Moroni, the last of the writers of the Book of Mormon, has eleven pages in the same book. The first six chapters are descriptive of church work, manner of baptism, formulas of words, etc. Chapter seven repeats the teaching of Moroni's father Mormon upon the subjects of faith, hope, and charity. Chapters eight and nine are epistles to Moroni written by Mormon upon the principle of baptism, the inutility of baptizing of children, the office work of the Spirit, and a lamentation for the evils that had fallen on the people and their depraved condition of heart. Chapter nine is a closing up of the whole book, and an exhortation to faith and constancy in Christ.

The First and Second Books of Nephi occupy ninety-eight pages of the large type edition, which, taken with the Book of Nephi, the son of Helaman, which has fifty-three pages, makes a whole of one hundred and fifty-three pages of history and doctrinal teaching.

Alma, justly considered by some as being the greatest teacher who wrote and whose writings are found in the Book of Mormon, has one hundred and fifty-five pages. It may be said of Alma that he was the writer on developmental issues par excellence.

The doctrine of Christ is given in Second Book of Nephi, and if we were to take on the name of a man as indicative of doctrine it would be more consistent to be called Nephites or

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Almaites than it would be to allow ourselves to be called Mormons.

Jesus stated, in the seventh of John's gospel, that his doctrine was not his, but was the Father's who sent him.

> My doctrine is not mine but his that sent me.—John 7: 17.

It would be quite out of character for us to call ourselves Godites as a distinctive name or familiar appellation. But we may submit to being called Christians, as this means followers of Christ.

To permit ourselves to be called Nephites might be construed an indorsement of that particular dogma for the practice of which they were condemned by the prophet Jacob as being more unrighteous than the Lamanites. To be called Lamanites and not remonstrate might be consenting to the curse put on them because of their wickedness.

Nephi, first and second, Mosiah, Alma, Mormon, and Moroni were all good men, and in their way able men; and one of them, Nephi, wrote thus:—

> Ye must take upon you the name of Christ, which is my name. . . . For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.—Book of Nephi, 12: 16, 17.

Arguing in this strain, if we adopt the name Mormons, as applying to us as a band of believers, then are we Mormon's church, or the church of Mormon, and by so doing we discredit Christ's name, thus repudiating his doctrine and dishonoring him by evading his name.

It is far safer for us to disgrace the name of Mormon, or in a sense to disrepect the Book of Mormon, than to show disrespect to the one through whose divine revelation the book has come to us. His teachings should be ours, his doctrines ours, his name our name. We should prefer to be known as believers in Christ first, then believers in whatever appertains to his work on the earth. We can well afford to disown the name of Mormon, or any other man; but the name of Jesus Christ we cannot afford to disregard, or disavow, or put another in his stead.

The president of the church did say at Detroit that he was not a Mormon, that we, meaning the church, are not Mormons. He so writes now. And does so having not one whit less faith and confidence in the Book of Mormon than those profess to have who care to be called Mormons and their faith Mormonism, rather than, Christianism, or Christianity.

Pres. Joseph Smith used the words, "This was the faith of the original church," in respect to the one wife system. The words, "This was the original Mormon belief" were the words of the reporter when making up his article from his notes after leaving Pres. Smith at the close of the interview.

Bro. Joseph has not at any time admitted the correctness of being called Mormons until 1852, or to any other time. He has never admitted that the title was a correct one, and does not so admit now. If at any time Bro. Joseph has used the word *Mormons* as applied to the Reorganized Church, or *Mormonism* as applied to the doctrines of the church, it has been done with the provisional statement that the terms were used as the world uses the terms and not as correctly applying to either members, the church, or the doctrines of the church.

The world calls the whole system "Mormonism." But is it? It was known and called by the early elders the Gospel of the Lord Jesus Christ, The Great work of the Latter Days. Later on the name has stood for a system that we fully believe Joseph and Hyrum Smith did not institute, and we are not under obligation to accept the appellation, because to do so is to partly admit that the world is right in classing us with the church in Utah, which is a grave mistake.

Bro. Lange is at liberty to accept the appellation of *Mormon* as applying to himself because of his belief in the Book of Mormon if he chooses; and the same privilege belongs to all others who may choose so to do; but for ourself, and the church for which we have the right to speak, we do not accept the name; notwithstanding we believe in the things which Mormon and the other writers of the Book of Mormon have written in that book.

THE SPIRIT OF VIOLENCE.

The killing of Humbert, king of Italy, by an assassin, the attempt to kill the Shah of Persia, by another, and threats made against the Czar of Russia and other crowned rulers, all point to the unsettled condition of human affairs, the presence and rule of evil in the hearts of many.

The slaughter of white men by the negro Charles in New Orleans, the disfranchisement of the negro in North Carolina, the killing of Goebel in Kentucky, which legal inquiry seems likely to prove was the result of political plotting, all go to show that our own land is not free from the taint of bloodguiltiness, in which men's lives are taken by unauthorized violence, a thing to be deplored and deprecated.

The President of the French Republic, President McKinley of the United States, and many other rulers of men, both those chosen and elevated to office by the voice of the people and those reigning by reason of the supposed divine right of kings, are threatened by "violent and bloody minded" men.

It does not matter whether these assassins in fact and would-be murderers act upon their own volition without accomplices, or accessories, or are but the chosen instruments to carry into execution the will of plotting schemers political, or otherwise, the principle is wrong, the acts condemnable and wicked.

The objects sought to be accomplished by such assassinations, and unlawful killings, cannot be reached by those plotting them or those carrying them into execution; for the reason that provisions are made in each government deprived of a ruler, for a succession to the throne or chair of office; and so soon as one king, or ruler is killed, the cry of the heralds who proclaim the news is, "The king is dead! Long live the king!" A change is wrought in the administrators, but none in the principles of the government, or the principles of administration. Nothing is gained to the assassin but a legal death if he be without aiders, or abettors; and death for the principal, and death or imprisonment for associates if the work is the result of associated conspirators. There are mourning and temporary delay in governmental affairs, after which the current of public events flows on as before. The government has lost a ruler, a citizen, executed a murderer, been put to some unnecessary expense, which is paid out of the treasury of the people in whose fancied interest the murder was done. The dead ruler is praised, the assassin is denounced and demonized.

What a mistake these misguided, warped-minded men are making. Legalized murder in open warfare, or for the protection of society, and the suppression and punishment of crime is bad enough, but assassination for selfish ends, to do the bidding of a secret order or society, or a political party scheming for ascendancy in power are inexcusably evil and should find no voice so vile as to defend them.

Intimidation by threats of violence to persons of rulers, or to society with a view to bring to pass economic, social, or political changes, are but the unlawful measures of over-zealous, misguided men, blinded by false estimates of what they deem to be existing wrongs, for which remedies are sought by them. They misunderstand the conditions and wrongfully conclude that by the putting certain leading men out of public life by death they will right those wrongs, or avenge those suffering from them. They mistake, for neither result follows. The wrongs still exist, the victims still suffer, and the act of murder done in misguided zeal to better the condition adds to the wrongs the additional burden of being partners to

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the crime. Men pity, but condemn as well.

The killing of King Humbert, the attempt upon the life of the Shah, the threats uttered against the Czar, the Prince of Wales, Presidents Loubet and McKinley may be the work of a band of associated anarchists, of native or of foreign birth, whose acts are intended to mean war on law and order in society; if so there can be but one end and that is swift and sure discovery and adequate punishment of the wrong-doers.

Whatever the moving case there is no palliating circumstance. Murder is reprehensible and not to be tolerated.

The wars in the Philippine Islands, South Africa, and the peculiar condition of things in China are sources of grave anxiety to all classes of American citizens, not only because of the shedding of blood and the cost of each and the loss to the commercial world through interruption of trade conditions, but because of the uncertainty as to what the end will be. Whether the United States will be able to keep out of any general war between the nations remains to be determined, but it must be the hope of all. As things appear at present writing the national horizons show red and lowering imports of war, the "abomination that maketh desolate."

The allied forces of Japan, England, Germany, France, Russia, and the United States of America, are on the march to Pekin, China; the ambassadors of these nations are beseiged in their various legations at Pekin, either by the forces of the Chinese government, or by insurrectionary hordes of religious fanatics bent upon driving the "foreign devils" out of the country or killing them with the intent to close China to all foreigners.

Whatever the cause for Chinese hatred towards foreigners, or who may have been in blame for the origin of this outbreak, the evidences in possession of the public are too fragmentary to permit a decision. But Christian missionaries and their converts are being killed, if reports be true, with but little prospect for better conditions, until the smouldering fires of international strife have broken into flame and the fires of war have been quenched in blood.

Russia, according to some traditional teaching one of the forces to be engaged in the battle of Armageddon, is fighting China in the north, Manchooria district, and driving the local Chinese forces before them. The southern provinces are being roused into insurrection. The Queen Dowager is unable, or unwilling to control affairs, and it would seem that there is no really fixed administrative government in existence, but that there is nearly a condition of anarchy prevailing. But so meager are the reports, and so unreliable the sources of information, little is known of the real situation. It is to be hoped that the climax is reached, and the news that the ministers of foreign powers will indeed be permitted to communicate with their respective governments, and the truth be that China has really not been in the fault for the insurrectionary movements and bloodshed that have already occurred.

And, although we may be looking for the occurrence of war, bloodshed, famine, pestilence, dread diseases, and "distress of nations," let us hope that out of it all when it does come the Lord may bring to pass good for Zion.

INTOLERANCE AT MANSFIELD, OHIO.

Three of the elders of John Alexander Dowie, general overseer of the Dowie Zionite movement at Chicago, lately visited Mansfield, Ohio, and procuring a hall proceeded to enlighten the citizens of that place. But, some intolerant spirits raised a cry about them and they were mobbed out of the city, being pretty roughly handled. They persisted, however, and sent notice that they would visit the place again and expected to be heard. Mr. Dowie notified the mayor of Mansfield of the matter and demanded police protection, and ordered his elders to renew their effort. This they did, or tried to do, but were prevented. Some three thousand of citizens waited at the station to watch the elders come in, determined to mob them again. The police boarded the train, and by blocking the passageway prevented the elders landing, and advised them to go home and stay there, or they would be severely handled. The elders determined to hold their ground, tried to get into the city by a return train, but the police again interfered and prevented their getting off in the city, when they returned to Chicago.

Mr. Dowie is incensed, and has called the mayor and officials hard names, called his elders cowards and *ordered* them to return to Mansfield, at all hazards, while he goes to Europe for six months.

This is the situation at present writing, August 7.

We have little sympathy for the Dowie movement, it having taken on the form of a huge monetary speculation on the part of John Alexander Dowie, but we have no word of commendation for the methods pursued by the Mansfield authorities to prevent Mr. Dowie's elders from preaching in that city. It is proscriptive intolerance on the part of the mob who assaulted the elders and threaten violence for them, if they return, this intolerance being winked at and fostered by weak kneed officials who do not dare to enforce the law.

Mr. Dowie and his people have the right to the use of their privilege of free speech. No one needs to hear them who does not want to, and none is compelled to believe who chooses not to. So, what have the citizens of Mansfield to fear? Dowie's elders should have the right to be heard in their own defense. But, so it goes. The citizens of Mansfield condemn the Boxers for the proscription and killing of Christians, Catholics, and Protestants in China by the Chinese, but mob men who are white men, believers in God, and that sickness is evil, who desire to preach their religion in Mansfield. Surely inconsistency could hardly do worse than this. Dowie should have the right to be heard if any want to hear.

CHINA.

We have received a copy of an atlas of China, published by Rand, McNally and Co., of Chicago, which is of interest at the present time, because of the concentration of the public attention on that country now because of the war which is being prosecuted there. The atlas not only contains some good maps and illustrations, but the maps and illustrations are accompanied by concise descriptive and historical reading matter, which to the majority of the people of the United States will be new and interesting.

According to this atlas, the Chinese Empire is divided into districts or dependencies, Manchooria, Mongolia, and Thibet. These dependencies are each inhabited by various races, so that the Chinese dynasty controls a people composed of many distinct types. We are inclined to think of the inhabitants of the celestial empire as more or less homogenous, but such seems not to be the case.

The atlas says:—

> The population of the entire country has been variously estimated, but cannot fall far short of 402,700,000, which with an area of somewhat over 4,000,000 square miles, gives an average of about 100 inhabitants to the square mile, in some provinces the proportion reaching 400 or 500.

Again it says:—

> It may be noted that the contemplative philosophy and spiritual exaltation of the religion expressed in Brahmanism and Buddhism have been the theme of admiration as well as of study among Christian scholars, many of the tenets embodied in the practical essence reflecting, together with much that to modern ideas is purely fanciful, a moral sublimity scarcely conceived by those unfamiliar with the sacred writings of the East. A striking instance of mysticism and ascetic meditation upon Buddha, combined with active exercise of priestly control, is found in the secluded monasteries (Lamaseries) of Thibet, where the devotees of Lamaism constitute a hierarchy of no little influence, even in affairs of ordinary importance; strengthened by imposing ceremonials and a studied

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display of power, to which the popular mind is readily susceptible.

The government is an absolute monarchy, the present dynasty being of Manchu or Tartar origin. This Manchu dynasty has flourished since 1644, the present ruler being the ninth in succession. The late "Boxer" movement is said to have for its object the overthrow of this dynasty and the expulsion from the country of the foreigners, who number in all about 12,000.

Of the system of government, the atlas says:—

The system is, briefly, a patriarchal despotism, in which the interests and welfare of the sovereign and his subjects are reciprocal, the emperor being theoretically the father of the people, whose happiness is his first care and whose preservation from harm is his paramount solicitude. This paternal principle is derived alike from the teachings of Confucius and those of the Mencian philosophy—the latter even asserting the rights of rebellion and penalty of death should the monarch prove recreant to his obligations as "a minister of God for good."

The religion of the country is a sort of ancestor worship, and is universal. The domestic life of the Chinese is noted for its filial piety and affection, the possession of children being accounted the chief blessing of life. The enforcement of the criminal code forms a marked contrast to the domestic relactions. The code sanctions horrible torture and final decapitation.

Korea once acknowledged the suzerainty of China, but by the late war between China and Japan, this dependency was made an independent government.

A TRUE PROPHECY.

Last September, while at the dedication of the church building built by the branch at Creola, Ohio, a prophecy was delivered that the influence of the meetings then being held should be productive of great good to the work of the church and the church should increase in numbers and in power.

Bro. A. B. Kirkendall, writing from Creola, to Bishop Kelley, under date of August 6, states:—

I inclose you appraisement of our church here. I do not know that it is necessary to send to you, but it will do no harm, and you can see how we are moving out. Bro. James Moler baptized two precious souls last evening. A teacher, formerly county school examiner, and his wife. Just an increase of one hundred per cent since September 10, '99. No froth in the increase; all solid body."

EXTRACTS FROM LETTERS.

Sr. Eliza Maxwell, writing from Central Lake, Mich., under date of July 31, says:—

We are isolated from other Saints. There are only three of us, and we have a nice little Sunday school. My three children and grandchildren and a few others make a nice little school. We take up a collection every Sunday, but it takes quite awhile to get enough to get our supplies.

Bro. J. W. Waldsmith, writes on August 9, from Nebraska City:—

Elder M. H. Forscutt and I were at Brownville last Saturday and Sunday. Held some very interesting meetings there. Had a fair turnout, and good attention.

Brother John Hinderliter, writes from Lancaster, Ill., under date of August 3:—

Nothing but man-made creeds here. It seems strange to me that none of our elders come here to preach the pure gospel. Lots of good people here, whom I believe would gladly hear the gospel.

EDITORIAL ITEMS.

Bro. H. A. Stebbins left last Wednesday for Atchison, Kansas, where he preached Thursday, leaving Friday for Minneapolis, Kansas, to attend a reunion.

F. A. Smith writes from Omaha, August 6, that he baptized four on the 5th.

President Smith was slightly "under the weather" the first of this week.

We note a "special edition" of the *Fremont County Journal*, published at Rexburg, Idaho. It is a "boom" edition, printed on book paper, and is illustrated by portraits and views. The *Journal* has been on the HERALD list for a number of years, and is, we believe, a journal published in the interests of the Utah Church. Their "special" is a good one.

Original Articles.

"THE HOUSE OF THE LORD."

"The House of the Lord" at Kirtland, known to us as "The Temple," being one of the salient points in the history of the church; and around which cluster the reminiscences of the labors, trials, and sorrows of that industrious, zealous little band of workers known to the world as the followers of Joseph Smith, is now commanding the respect and admiration of many people.

When its walls, sixty feet high, are examined and found so straight and true, its dimensions so proportionate, its stately appearance and local beauty so unquestionable, its design and architectural beauty so easy to the eye, so symmetrical in its order, so sublime in its character and general outline, that in many instances the viewers are led to express surprise and astonishment, even divine reverence; so that we take pleasure in stating the source of the structure to be the God of heaven, the instrument, the unlettered young man of twenty-seven years to be Joseph Smith, and that the design and object of its erection had been accomplished (in part at least); that the endowment promised to the humble followers of the Christ in days of old had been received from the same source within these walls; that the same signs that were promised to them, were also promised to these latter-day disciples; and the result was, they went everywhere preaching the word, and there were added to their numbers for the first fourteen years at the rate of about thirty-three per day, ten hundred per month, or about twelve thousand per year.

That this work of building the temple had been done by hand labor, was finished to completion in the short space of two years and eight months, or, from July twenty-three, eighteen hundred thirty-three to March eighteen hundred and thirty-six, architects who view it say, "There is no machinery now used that can do this work;" others say, "There is no building in Cleveland superior in architecture to this." So we are constrained to believe it to be one of the brightest evidences of divine favor and personal recognition to this generation; and we here feel to congratulate the bishopric and the church for the effort in recovering the title and placing in repair this worthy structure which now commends itself and the people who builded and repaired it to the thousands who visit it; yea, to the whole world, as the only house of worship built by divine command on this land, and the fame of this house has reached around the world.

But a few weeks since we received a letter from a gentleman in Calcutta, India, nearly opposite to us on the globe, wishing us to send him the Book of Mormon, and his superscription was a novel one. Here it is: "To the one in charge of the Smithite Mormon Temple, Kirtland Hills, Ohio, U. S. A." It took the letter thirty days to reach us.

Many people on leaving the house remark, "I am happily disappointed in what I have seen and heard today;" and some remark, "I have been here three or four times before, but everything seems fresh and new, and am more pleased with my visit than before;" and very many remarks showing an appreciative public.

Clergymen visit us often, and some, two and three times, and seem quite anxious to talk and draw out ideas suggested by the character of the house; even the Catholics, etc., would like to have us to say that our President and Prophet is infallible.

We are not a little surprised as well as amused to hear the following questions: "Have you any secret rooms about the house where you do not allow visitors?" "Do you allow strangers to attend your meetings?" "Does your Prophet wear robes?" "Do you kneel when you pray?" "Do you consider your prophet infallible?" etc., etc.

We find this to be an excellent place

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to advertise our work. In July we had two hundred and sixty-three Temple viewers, and we hardly ever let one go away without carrying some of our literary works; the Bishop has our thanks for the bundle of tracts just received. We keep many of the church books for sale, also photos of the Temple, cabinet size, by mail, twenty-seven cents. We have also Bro. Albert Haws' most excellent little work, "Sabbatarian Theories a Delusion," on sale at fifteen cents.

One thing we need in connection with this "House of the Lord," and that is a good hotel. I think it would add much to the interest and progress of the work. HENRY C. SMITH.

TEMPLE, Ohio, August 2, 1900.

"INTERPRETATION OF REVELATION 13"

I read in the *Herald* for June 14, 1899, an article entitled, "Interpretation of Revelation 13," in which the writer claims the following: "The first beast" is the church of Rome. "The deadly wound" was the imprisonment of the Pope by Charles V., emperor of the Roman empire in 1525, which caused "all the world to wonder." "The second beast" is the kingdom of England under Henry VIII., who espoused the cause of the Pope against Luther, and caused the people to worship the Catholic Church, and wrote a book on the subject, receiving for this the title of "Defender of the Faith," etc.

I do not purpose entering into a polemical correspondence re the interpretation of the chapter, any further than to state that "the facts of history" do not accord with the statements of the writer of the article referred to.

First. I would correct the mistake made in designating Charles V. as the emperor of "the Roman empire." The Roman empire had long ceased to exist, for after the death of Theodosius (395) the empire was divided into two parts, the eastern and the western empires, which was a fatal mistake and materially hastened its downfall. Successful invasions of the barbarians followed in rapid succession. Alaric in Italy, of the Alani, Suevi, Burgundians, Franks, and others in Africa, Spain, and Gaul, and of the Saxons in Great Britain. In 476 Romulus Augustulus laid down the insignia of the empire before Odoacer, king of the Heruli, who claimed the east sovereignty of Italy with the title of imperial regent; Rome, during this period being taken by Alaric, king of the west Goths, and by Genseric and the Vandals. The eastern, which had its capital at Byzantium (the modern Constantinople), lasted nearly a thousand years longer, until the taking of that city by the Turks in 1453.

The Charles referred to in this article was Charles V., emperor of Germany and king of Spain, the most powerful and illustrious potentate of this time, whose army did in 1527 (not 1525) storm the city of Rome and imprison Pope Clement VII., because of his intrigue with Francis I., of France, Henry VIII., of England, and the Italian princes, against him, and was kept prisoner until he would submit to the Emperor's demands. This was not an extraordinary event to cause wonder in the world, for since the year 590 when Gregory the Great ascended the papal throne and laid the foundation of papal Rome's future greatness as one of the world's greatest political powers, by his executive genius (doubtless acquired when he served Rome as prefect) there was more or less continual warfare with the papal authorities against kings, emperors, and nations, sometimes the fortune of war, or more often the diplomatic duplicity of the Pope, turned events in his favor and sometimes against him. The event of 1527 was one of the papacy's reverses, an omen presaging the near approach of the downfall of this pretentious hierarchy, which had long ruled the consciences of nations and individuals, and had trumpeted the thunders of excommunication against all who dare oppose any scheme propounded by its immaculate (?) pontiff.

At this period (1527) England was most emphatically Catholic. In 1521 some books had been surreptitiously imported into this country, written by Luther, the German reformer; they were publicly burned at St. Paul's. Assuming the writer of the article named be correct in his interpretation, we shall have a contradiction of accepted chronology and reversal of historical facts. For, as I read it the comment on verse 12 infers that prior to 1527 England was not Catholic, but "was caused to worship the Catholic Church" after the "second beast," Henry VIII., had taken lead of ecclesiastical affairs in England, just subsequent to the imprisonment of Pope Clement VII.

The facts, as recorded by the most authentic historians, relating to this period, are as follows, of course time and space necessitating a concentration.

When Henry ascended the throne, in 1509, all Britain owned the sway of the Roman pontiff, hence were essentially Catholics, believing and practicing all the tenets peculiar to the Catholic Church; the pope being recognized as the spiritual lord and ruler of all the worlds as vicegerent of Jesus Christ; and Henry, who, with all his faults, was well versed in the theology of the day, and was very zealous in the defense of the religion of his fathers, having discovered that heretical literature of Luther and Zwingli was percolating into England, rigidly set his hand against the innovation, and set the machinery of civil and ecclesiastical law in motion to root out the evil. He himself took up the literary cudgels and wrote a book supporting the claims of the pope and advocating the doctrines of Roman Catholicism. The disagreement between Henry and Rome was not caused by her theology, but because the pope could not, for politic reasons, see his way clear to divorce Henry from his legal wife, who was a virtuous woman, so that he might marry one of his mistresses, Anne Boleyn. Catharine of Aragon was sister to Charles V., and in 1527, just when an important embassy was leaving England to discuss the divorce, which had been negotiated for in 1526, the imperialist army stormed and sacked the city of Rome, Clement VII. being made the prisoner of Charles V., brother to the wife of the regal petitioner for divorce. This at once altered the complexion of the whole case. Clement, no longer a free agent, had to issue commands and decisions dictated by the emperor, and as might be expected, were opposed to sanctioning such an actrocious deed as illegitimatizing his own sister's marriage, and more especially when Henry had been in league with Clement and others against him.

On July 13, 1529, Clement, still under the domination of Charles, advoked the cause of Rome to be tried and decided in his own court. On hearing this, Henry, in his passion, struck down all authority of Rome, disrobed Cardinal Wolsey of all his honors, who died under the overwhelming disgrace; and in December of 1530, all the clergy were incriminated, and on the 16th of the following month, the terrified convocation of the southern province met to learn the terms of their pardon. After much discussion it was agreed that the convocation should pay the king £100,000, and submit to the following formula: "We acknowledge his majesty to be the singular protector only and supreme lord, and, so far as the law of Christ will allow, the supreme head of the English church and clergy." A few weeks later the convocation of York had to pay £18,000, and submit to the same formula. Thus was laid the foundation of the Episcopal Church of England in opposition (not indorsement) of the church of Rome; and slowly and cautiously the doctrinal, as well as ceremonial, worship was changed into its present form.

In 1535 the first alteration was made, by erasing the name of the pope from all the service books. In

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1536 Coverdale's translation of the Bible was permitted by the king to be circulated through the country; the "Ten Articles" were then drawn up; after which, there was published in 1537, by the king's authority, the book of religious instruction, known as the "Bishop's Book," which in turn was followed by the King's Book" in 1543; which in 1545 was supplemented by "The Primer," compiled by the king, and authorized by him and the church. With unnecessary cruelty and rapacity, Henry destroyed Catholic monasteries, robbed the churches of their tithes and revenues, slew and imprisoned many papal dignitaries and clergy in England; indeed, it is recorded that 70,000 perished by the law during his reign.

Henry died in 1547, and was succeeded by his son, Edward VI. Being but a boy of weak health, and lacking decision of character, his uncle, Duke of Somerset, made himself lord protector, and in reality governed the nation. The whole reign was one of misery for the people, because of the insatiable struggling and fighting among the nobility for wealth and position, and vacillation, and change for the church. To suit more radical Protestantism, one by one the old dogmas of Romish origin were being eliminated from the Episcopal liturgy, and the "Book of Common Prayer" was made to supersede the "King's Book." Orders were given for the destruction of images and stained glass in the church windows.

In July, 1547, the Book of Homilies was drawn up, still more radical in tone. But another change was at hand. Mary, who ascended the throne in 1553, was a staunch Catholic, and she swept away with ruthless hand all, almost all the labors of the English reformers; and once more Catholicism reared up its head supreme in the land, not because the people desired it, but tired and disconsolate because of the long continued turmoil of nobility, church and state fondly hoped for peace, now that Mary, the legitimate child and rightful heir, occupied the throne; but alas, they were doomed to disappointment, for the pusillanimous nobles, whose greed for gold and position caused them to stultify their noble qualities, played the sycophant; "principle," "honor," and "sincerity," being almost unknown qualities among them, veered their views and ideas to suit the queen, encouraged Mary once more to open the sluices of sorrow, and deluge the people with grief, by bitter persecution of those who retained their integrity and still maintained their Protestant principle. The bonfires of death were ignited, and while many were being burned to death, the lurid glow of the flames scintillated on the axe of the headsman, as it rose and fell to wreak the vengeance of Mary, the papacy's royal advocate. So many died by "violence, sword, and fire," who fell under the displeasure of the Anglo-Spanish queen, that she earned for herself the ghastly title of "bloody Mary."

But, still again there is a change in the tide of events; this time in favor of Protestantism; for on the broad bosom of its irresistible flood, the cause was borne to victory and permanency with the ascension of Elizabeth in 1558. The Book of Martyrology opens now at the page of Catholic devotees, who paid the penalty for the adherence to the cause of the pope, and by the strong will and passionate nature she inherited from her father, Henry VIII., Elizabeth grasped the questions of the age in her land and established the Episcopal Church upon a firm, immovable basis, and England continued amid many changes to be a Protestant nation, and still as such remains.

The Tractarian movement, with its undoubted Romish ritual tendency, is practically a modern development, which had its birth in 1833, and was aided by such as Busey and Newman, and though the Oxford movement (as this element is now called) has labored assiduously, secretly, and publicly to bring in the mediæval ritual of the church, they have failed, for the general public will not tolerate such degrading innovations which have, we trust, been forever erased from the ecclesiastical and civil law of the land. The severe agitation of the past year in the Episcopal Church gave evidence that Protestantism was not now comprehended in the Church of England, but all the different shades and factions of nonconformity was a power to reckon with of no mean dimension and force. The people have learned (at least to some extent) the value of liberty of conscience and the blessings accruing therefrom; have been and still are too pronounced and manifold for them to forget that their fathers have waded through fields of gore to liberate themselves and posterity from the chains of sacerdotal slavery and ignorant superstition, which served the place of religion in their experience, and have won for themselves the position and esteem that they have for generations occupied.

Therefore, I conclude that the interpretation of Revelation 13, as given by M. L. Sory, does not harmonize with the statements of facts, for Henry VIII. did not cause the people to worship the Catholic Church after the imprisonment of Pope Clement, but the restoration of liberty to the popes two years after was the very time of Henry's active opposition and intense hostility to Rome, and he made the people worship, not the Catholic Church, but a church of his own creation, of which he was the recognized head, and executed or imprisoned all who would not so do. The English Church does not in any way claim to be the imitator or an image of the Church of Rome, any more than the Lutherans, Wesleyans, Methodists, or other sects do. For in reality the English Church received all the life she possesses (?) that is, priestly authority, from the Church of Rome, and only recently there was much discussion between Catholics and Episcopalians, in which the pope himself participated, as to the validity of Anglician orders. The English Church, "as by law established" in the reign of Henry VIII., absolutely declared idolatrous and of Pagan origin the use of altar lights, candles, and all or nearly all the so-called miracles, were not believed in or accepted; and today they are not believers or teachers in or of supernatural manifestations, etc. In the reign of Edward VI. the doctrine of transubstantiation was erased from the liturgy, and any one conversant with the Prayer Book, containing the doctrines and rubrics of the church, know that their teaching is rigidly opposed to all the peculiar and unscriptural tenets of Roman Catholicism.

J. W. RUSHTON.

A THOUGHT ON THE SABBATH AND ITS OBSERVANCE.

In number 16, volume 47 of the *Saints' Herald*, Bro. Maddock writes on the subject of the sabbath day. He says he is an unlearned man and asks that he may receive light. Now while I am also an unlearned man, yet Bro. Paul tells us in his first epistle to the Corinthian saints,

> But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.—1: 27.

I take courage by this to write a few words, believing that what shall be revealed to me through the scriptures is directed by the power and will of God. Now it seems to me that in order to keep the sabbath as a day of rest as commanded, it is necessary that we understand perfectly the exact time of its beginning and its ending. God in the creation says that the evening and the morning were the division of time that constituted a day. In order to divide the twenty-four hours of our time into the evening and the morning, we commence at twelve o'clock, noon, and follow the declining rays of the sun until the sun is hidden from our view by the earth coming between it and us, and so continue until twelve o'clock midnight, and then from midnight it is called morning until twelve o'clock,

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noon. Thus we see that it was not called day and night as called by our sabbath keepers of the present day. So we see that they by commencing the sabbath at six o'clock in the evening, have been laboring six hours of the time they should have been resting. Others commence at sundown. In this case, a part of the year they would begin to rest a few minutes after four o'clock, and then again not until nearly eight o'clock in our latitude, and a still greater variation in other latitudes. Moses tells us:—

> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.—Genesis 2: 2.

Now does not this indicate that God labored on the seventh day, as we see that on that day he ended his work? Now if he finished his work on the sixth day, what did he have to do on the seventh that he might end his work on that day? We are not told that he did not do any work on the seventh day, but that he ended his work on that day and rested from all his works which he had made. He does not tell us that God rested throughout the entire seventh day, but that he blessed the seventh day and sanctified it, because that in it he had rested from all his work. He does not tell us the exact length and division of the seventh day as he has in the six days that God was employed in the creation of the generations of heaven. Now as it is given to me, God in the creation of the six days' work was dealing with heavenly or spiritual things. But after he had rested for a season from the labor of creating heavenly things, then he took up the task of producing earthly things, for Moses tells us that every plant and herb of the field was created before they were in the earth and before they grew. Thus it is shown that it was a spiritual rest that God had rested, but earthly work had not commenced yet, as we find in the 5th verse that God had not caused it to rain on the earth. So we see that the first work he did on earth was to cause it to rain and he did this by causing a mist to go up and water the whole face of the ground. Then he was ready to plant the seeds of plants and herbs of the fields.

After he had done this, we find there was need of having something more than the spiritual man to care for these plants and herbs, as the ground would need tilling in order to complete the work of the earthly formation. So God took of the dust of the ground and formed a machine wherein God's Spirit could operate and do this earthly labor, and that machine was called man, and he was to have dominion over all things that God had created and would cause to grow out of or upon the face of the whole earth. And when God had breathed into him a portion of his Spirit, or the breath of life, and he became a living soul, then we find that God showed forth his earthly work by planting a garden and placed man in it to care for it by tilling the ground. Then we find that God did not stop his work there, but went on and caused to grow out of the ground everything that was to be used for the comfort of man, and caused it to increase so that as man would multiply, they would not lack for anything, if they do their part which God had designed, which was the earthly labor of caring for the earthly things which God had given them. After supplying all kinds of vegetable matter for the benefit of man and beast and the fowls of the air, he still continues his work of formation of beasts and fowls (see verse 19), and also woman, whom he did not form out of the ground, but took a part of the man which he had formed out of the dust of the ground and formed her that they might be joined together as one, being the same flesh, and that she might be a more refined or purified being. For this reason she was given into the hands of man for protection from the baser things of the world, and to become a helpmeet for him in bringing forth the beings whereby they were to multiply and replenish the earth.

We are not told just how long God was employed in the completion of forming all the things which he had created, but I think it would be safe to conclude that it would have taken him as long to form them as it did to create them and speak them into existence by his power. Yet we have no account of his ever resting from the labor of the formation of things. Are we to conclude that God caused everything of the earthly formation to take on the complete form by his word as he spake them into existence at the creation and spoke all things into full form in a moment of time? or was he six literal days? or was he six thousand years or days of the Lord, and then ceased from his labor of formation? or is he still laboring and forming things out of the ground as we now behold them on every hand, every day and every year? In either case we find no account of his resting again. Neither do we find where he has ever said that man should observe a day of rest since he received his literal body and was placed in the garden and commanded that he should dress and keep it. We find no mention of a day of rest for man through the generations from Adam unto Moses. Neither do we find anything to show that man during this time ever observed a day of rest. But we find that the people wandered away from God and his holy law and refused to have God to govern them. So God appointed Moses to govern the children of Israel, and wrote for him a code of laws to keep them in subjection, and affixed such penalties as he saw fit, which laws were to serve as a schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come we are no more under a schoolmaster or law, thus showing that those laws were only intended to apply to Moses and the children of Israel. Among those laws the first rest or sabbath day was made for man, as we find in Mark 2: 27. The sabbath was made for man, and not man for the sabbath. Now the power of the law is not in the law itself, but in the penalty attached and the execution thereof. We find that this sabbath law, as well as others of the code, had the penalty of death affixed for the transgression of it. We find in Exodus 35: 2, 3 the penalty was death for doing work therein; no mention of necessary work, but the kindling of fires in their houses was forbidden. Now if this law and penalty were given for the observance of the people of the whole world, how many of the northern latitude could obey the commandment and survive the inclement winters? Thus we see that Christ came and fulfilled the law, and made us free from the law, thereby becoming our Savior, by us becoming obedient to the glory of the Christian economy as found in Colossians 2. We find in the 14th verse that as many as obeyed he forgave all their trespasses. Then we find that he blotted out the handwriting of the ordinances (which according to Webster means law) that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. This shows conclusively that the laws that were given to Moses were not to be binding on those that accept Christ as their law and Savior. But all that were under the law were to submit to the law (even Christ). Thus we find him observing the sabbath until he had fully established the new covenant and sealed it with his own blood, then he was freed from the power of the law, and so all were freed from the law that accepted the risen Savior. This we find recorded in Colossians 1: 20, 21.

Now we find in Mark 16 that Jesus, after he had risen from the dead, met with the eleven and upbraided them, not for the nonobservance of the ten commandments, but for their unbelief in his resurrection and for their not believing the report of those that told of his appearing to them. Here we also find him commanding them to go into all the world and preach the gospel to every creature, but not a word about the observance of the sabbath. But he says, "He that believeth and is baptized shall be saved." Thus we conclude that the sabbath was not a

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saving law to the people that would believe in the gospel of Christ. We find in John 20 that of all the times that Jesus met with his disciples to break bread or worship after his resurrection, he never observed the seventh-day sabbath. So we conclude that his commandment to observe the sabbath day and keep it holy was to the children of Israel under Moses. But the first day of the week seems to be the one chosen for the worship of the disciples of Christ. But at no time after his resurrection did Christ speak of a sabbath day.

We pass on now down the stream of time, and we find the Lord talking to his people through the prophet, Joseph the Seer, promising a blessing upon them insomuch that if they come up unto this land with an eye single to his glory, according to his commandments, one of the blessings promised is those who live shall inherit the earth, and those who die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansion of the Father. (D. C. 59: 1.) These are not the commandments he gave to the children of Israel under Moses when he brought them up out of the land of bondage, but they are the commandments and promises given through Joseph for the people that came up unto the land of Zion, who have obeyed the gospel. In them the Lord promises a rest, but not in this world. Also he appoints a day in paragraph 2 in these words:—

> And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High.

Here he calls it the Lord's holy day, not the seventh as was named to the Israelites. Thus we have another proof that the seventh day sabbath was not for Christ's people in these last days. Now it seems that the sabbath became a bone of contention, not only in the different churches, but among the Latter Day Saints, and inquiry was made unto the Holy Spirit, and in Doctrine and Covenants 119:5 the Spirit saith concerning the partaking of the sacrament on a certain day,

> For whether it be upon the first Lord's day of every month, or upon the Lord's day of every week.

And then again, paragraph 7:—

> And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected.

Thus we see that the Lord's teachings are the same in these last days as they were in the days when he was teaching among the scribes and Pharisees. I have written this with a desire that it may enlighten some one on this subject, and not only that, but that it might cause some one with a more susceptible brain than mine to give instructions on the subject. As we are all to come to perfection as Saints for the greater work of the ministry, for the edifying of the body or church of Christ, and become a unit in the faith and knowledge of the Son of God, we should labor to enlighten each other in love, that we may become one in thought and mind. While I believe that it is necessary for us to keep the Lord's day as a day of rest and worship, I cannot believe that the sabbath that was given the Israelites is binding on us at the present time.

WM. TAYLOR.

DRAIN, Oregon, May 10, 1900.

KING OF GLORY.

Good thoughts are a light to the mind, as the sun is a light to the earth; they are to be prized as treasures from the storehouse of God. The light from many good thoughts soon dies out, for the reason that the thoughts are not recorded. We can thank God for the inspired writers of the Scriptures, whose thoughts still shine as the stars in the heavens. Although they have entered into their glorious rest, yet their works do follow them, for their works are as works of gold, silver, and precious stones, that cannot suffer loss, for they are grounded on the rock, where no storm can beat them from off the eternal shore.

The carnal mind is at enmity with God. To be carnally minded is death; to be spiritually minded is life and peace. To have our mind on spiritual things is to be alive to the interests of God's work.

It is life eternal to know God and Jesus Christ whom thou has sent. O, mortal man, open wide the windows to thy soul and let the light from the King of Glory come in, and the day star will arise in thy heart!

Who is the King of Glory?

He is the Lord of Hosts, the Bishop of our souls, with power to save. He is the only mediator between God and us. He is our High Priest, who is not entered into a temple made with hands, but into heaven, to appear in the presence of God for us. He is plenteous in mercy, and long suffering towards us all, not willing that any should perish; but desirous that all might be partakers in a full salvation.

The glory of God is intelligence; or in other words, light and truth. It proceedeth forth from him, and fills the immensity of space. The earth, the heavens, the sun, the moon, and stars. (See Doctrine and Covenants, sections 85 and 90.) The light of the world is Jesus, King of Glory.

Jesus said,—

> He that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

Simeon said,—

> A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 32.

He is the only begotten of the Father, who is full of grace and truth. He is the root and offspring of David; the bright and morning star. He is Jesus our Savior, the Prince of Peace. He shall reign as King of kings and Lord of lords. He is the great chief Judge whom the heavens must receive until the restitution of all things spoken of by the mouths of all his holy prophets since the world began.

Then he will come with Zion from above to meet Zion of earth, who must be fair as the sun, clear as the moon, and glorious as an army with banners. His judgment shall sit, and he will judge, and reward every one according to their works. He is worthy! Worthy to be crowned King of kings and Lord of lords. Jesus our King of Glory; glory be to his name.

CHARLES E. CULVER.

CHICAGO, Illinois.

IGNORANCE OR MISREPRESENTATION—WHICH?

The *Sabbath Advocate*, of July 31, the official organ of the Church of God, has the following under the heading "Editorial Notes:"—

> There is talk of the Salt Lake Mormons and the Reorganized Mormons uniting. Why not? There is but little difference between them. Both parties believe in the Book of Mormon as a guide to the church, and both parties believe that Joe [this shows that he is prejudiced] Smith was a true prophet. Polygamy has been set aside by our lawmakers and can no longer be practiced. Hence we say again, Why not?

This editor seems like one who beateth the air, or like a drowning man grabbing at a straw. He starts out by saying there is some "talk," and before he gets through he arrives at definite conclusions by saying "there is but little difference between them." If I was an editor, and placed at the head of a church, and knew no better than that, I would let my pen remain silent. The Reorganized Church has never talked of uniting with the Salt Lake Mormons, and have repeatedly invited them to discuss the differences between the two churches. And, I want to remind you, Mr. Editor, that there is a vast difference between the Reorganized Church and the Salt Lake Mormons. You seem to think that because "polygamy has been set aside by our law-makers" that the Reorganized

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Church ought to say, "Come, let us unite!" How does he know that polygamy can no longer be practiced? It is practiced yet, according to the courts of the land, for they have fully established that fact, and arrests have been made, too; yet it "can no longer be practiced," says this editor. And it is a surprising fact that these would-be teachers of the law don't know it.

Polygamy is not the only issue between us. They believed that it was necessary, in case one should apostatize, to shed his blood to atone for his sins. They believed and taught that Adam was God, blood atonement, polygamy, that Brigham Young was a prophet of God. We differ from them on succession, and many other points of doctrine, and yet this editor says "there is but little difference between them." Why not this so-called Church of God unite with the Seventh-Day Adventist Church? Of course there has been some "talk" of it, and "there is but little difference between them." They came out from the Seventh-Day Adventists during what was called the "Iowa Rebellion," and organized it under the name "Church of God," and then read with great solemnity, "Unto the Church of God which is at Corinth." Not a word from God commanding them to organize such an institution. Are they honest enough to say with Alexander Campbell, "If the Lord should behold it [the church] he would doubtless weep at it"?

Now that I am identified with the true Church of Christ, organized by divine authority, I intend to defend it. May the truth prevail and the scales fall from this editor's eyes, enabling him to see the beauty of it is the the prayer of the writer,

JAMES SCHOFIELD.

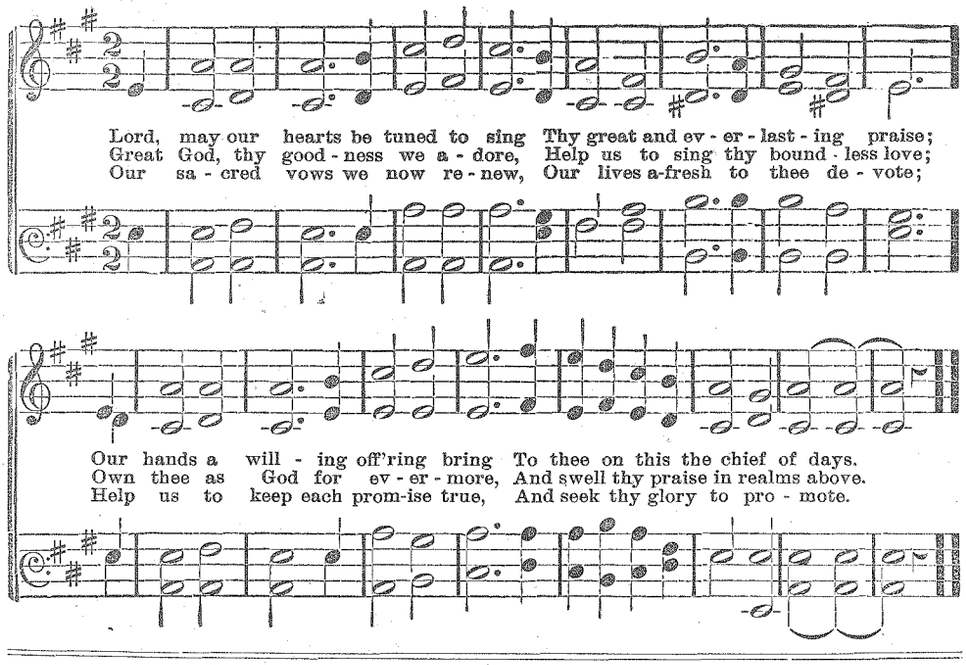
STANBERRY, Missouri.

Letter Department.

JOY, Ill., August 2.

Editors Herald:—I notice in the Editorial Items, last issue of *Herald*, that Sr. Alice Corson will write words if some one will write music. I have repeatedly offered my services, and believe I can write music for Sunday school use or for hymns; at least I will do my best, and the music committee can judge; but I would rather have the words written first because I believe that is the proper way. The committee on music sent me some words which I set to music about two years ago, but they gave me such short time to do it in that I did not have time to do my best. Accompanying this you will find a specimen of my work. The words are from Saints' Harp. It was sung in the M. E. Sunday school here, and every one thought it good. Respectfully yours,

W. M. KECK.



BOX 28, CLEVELAND, Ohio, August 5.

Editors Herald:—The Saints here are endeavoring to keep the ship afloat. Some are as they will be found when Christ comes—asleep on their oars. Others are wide awake and progressing on spiritual lines. Since district conference I have done the best I could in visiting other branches and dispensing the word of life, more especially on tithing. Last Saturday evening, after business cares were somewhat laid aside, I journeyed to Toledo, to ascertain why their names were not recorded on my tithing book. The trip paid both ways. Those I met with listened to the temporal law, asked questions, became satisfied, and were in the faith. I inquired of them how much better were they than the Pharisees, who had paid tithes and were not saved, and those who had obeyed the spiritual law and not obeyed the temporal law. How long will it be before the Saints awaken to the fact that the temporal law is an important factor in purchas.ng them an inheritance in the thousand years reign?

When I left Toledo I received tithing, with the statement that I should hear from them again, and that I had done good to them. It is a satisfaction, sometimes, to know one has done some good. I am not able to do much, but am a willing coworker.

We are fortunate or unfortunate to have six Utah elders in our city, making a house to house canvass, with literature and Joseph Smith's name attached to it. It's a glaring falsehood they lay the foundation of their work in, and how they expect to reap it in truth is a conundrum. We shall keep a close watch on them and inform their hearers, if they speak on the street corners, who they are.

We have a struggle to keep going. Our president of the branch followed in the line of the last one. The first one went to Canada, the last one to Kansas City. Some are awaiting to preach our funeral sermon, here in Cleveland, but I suggest they had better stay away, as we are quite alive yet. We can live until R. M. Elvin comes. We hear he is to come—the word echoes in our ear, When? However, we intend to keep our guns loaded and trained on the enemy. With good wishes and Zion's weal at heart, I remain, A coworker,

EBEN MILLER.

VIOLA, Wis., August 4.

Editors Herald:—A certain elder and missionary handed me a card with his name and faith printed upon the same, indorsing the Bible, Book of Mormon, and Doctrine and Covenants, winding up with, "I am a Saint, but not a Mormon." This idea of being looked upon as a Mormon seems to become a great bugbear to the members of the Reorganization who repudiate the name of that system called "Mormonism" for which Joseph and Hyrum and many other noble souls laid down their lives. Pres. Joseph Smith, in an interview at Detroit, stated that in the Doctrine and Covenants the declaration is made, "We believe that one man should have one wife, and one woman one husband. This was the original Mormon belief, and was accepted by all until August 29, 1852, when Brigham Young declared for polygamy." Here Joseph Smith acknowledged the correctness of being called Mormons until 1852; then why not any longer, even until 1900?

Does not the repudiation of the name cast a stigma upon the book and system as unfit for recognition, when at the same time the Book of Mormon and its importance to mankind is set forth more strongly than ever, but apparently without much success? And no wonder, when the people are under the impression that the Book of Mormon is the originator of the Utah abominations.

The question, "What's in a name?" is easily answered, as by the name you judge of the article represented by the same; therefore the successful introduction of the Book of Mormon depends upon the restoring upon that "pristine purity and import" of the "name" so highly honored of God, and preeminently due to the Book represented by

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the same; and the disrespect shown to the same is a disgrace and a device of the Devil, who, after instilling disgust for the name will do so for the book also.

I am now seventy-six years and six months old, and have been known as and called a Mormon for these last forty-six years; and I am willing to be called so as long as I indorse "Mormonism," for consistency is a jewel und worth living up to. I am confined to my bed. Yours respectfully,

C. W. LANGE.

COLFAX, Iowa, August 5.

Editors Herald:—I came to this place the 31st of July to look after some matters relative to our prospective reunion to be held here from August 31 to September 9, on the Epworth park grounds. To my surprise, the Methodist ministers of the Epworth League committee had found a clause in their law, where they hung out the sword against the "not Christian people," as they were pleased to call the Saints, which cut off our claim as per contract. Immediately upon learning the decision of this Methodist committee, I went post haste to their headquarters, as the Epworth League association was in session, to learn the real cause of the objection from their own lips, and it was this: We do not consider you people a fit class to allow on the grounds. I reasoned for possession according to contract, but they had spoken, and all reasoning seemed to intensify their stubbornness. I then gave up the contract, and we proceeded to issue some bills of public challenge, distributing about eight hundred in and around their camp. The bills are as follows:—

"PUBLIC CHALLENGE!

"The Des Moines district of the Reorganized Church of Jesus Christ of Latter Day Saints did, on the 23d day of June, 1900, enter into a written contract with the Iowa State Epworth League to have and occupy the Epworth Park at Colfax, Iowa, for a ten days' term of religious services. Said contract is signed by P. H. Cragan, on the part of said League, and by J. W. Morgan, on the part of said church. Now,

"Whereas, The above contract was objected to by members of said League, 'Ministers of the Methodist Church,' upon the grounds that the above Reorganized Church of Jesus Christ of Latter Day Saints is not considered by them a religious body sufficiently moral to be allowed on the grounds; and,

"Whereas, Rev. Day, a Methodist Minister, Member of said League Board, did state to the undersigned, J. W. Morgan, that our people are polygamists, and that the Book of Mormon teaches polygamy, and that our theology throughout is but manology; and notwithstanding that we had, in good faith in our contract, advertised our expected reunion to begin on August 31, 1900, and had made all necessary arrangements therefor, the Ministers of said League did, in possession of the above facts, positively refuse us peaceable entrance into and occupancy of the grounds on the above false charges, thereby compelling us to cancel said contract to avoid litigation, and maintain on the part of the Reorganized Church of Jesus Christ of Latter Day Saints their moral character and dignity. For this reason the committee of this church having the utmost confidence in the honesty and sincerity of the local committee with whom we contracted for said grounds and who are among the leading men of the city of Colfax, Iowa, do hereby exonerate them; now,

"Therefore, because of such erroneous and false charges we, the elders and committee of said district and church, do hereby challenge any minister or ministers of said League and church they represent to meet us at Colfax, Iowa, in an honorable public debate, each disputant to affirm his respective church to be in harmony with the Church of Christ set up by divine authority as found in the New Testament, in faith, doctrine, organization, and practice.

"W. C. NIRK,
"J. W. MORGAN.
Committee.

"COLFAX, Iowa, Aug. 4, 1900."

Now beloved Saints of the Des Moines district and others who may be interested in our reunion, let us now try harder than ever to make our meeting on August 31 to September 9 a grand success. The citizens of the town are on our side. One storekeeper said: "Well, I am a red hot Methodist, but I do not approve of any such work." The mayor and banker and other prominent men all protest and express their sympathy for us and their objection to such a course.

The majority of the people around here will be looking forward to our reunion with an intensified ambition to see for themselves what we are. This little eruption has aroused them. We have procured other grounds here, and a nicer shade and grass, but no buildings. So we desire to purchase our district tent large enough for an assembly tabernacle, so please send in your donations, quickly and liberally, to help the cause now assailed.

J. W. MORGAN, Treasurer.

FAIRBANKS, Iowa, August 7.

Editors Herald:—We pull up stakes here this morning, and will move from here to Cedar Rapids. We have not accomplished anything here to speak of. The people would not come to hear; but the warning cry has been sounded, and this people are left without excuse.

Elders C. E. Hand and O. H. Bailey will be with the tent at the Rapids. I must needs attend the Sunday school convention to be held at Clinton, August 18 and 19.

I will say to the missionary force of the district: Please be present at our conference to be held at Muscatine, September 8 and 9, and we will try to lay our plans for future work in the district. And further, I request the brethren that they leave such matters as oblation, consecration, and these side issues out of their discourses. Please preach the plain principles of gospel truth, and leave mooted questions alone. For an elder to go into a branch and stir up the minds of the Saints over the "gathering," "consecration," and the like, leaving nothing but confusion behind him, that will take the branch president weeks and months to settle, is wrong, and we hope will not be further indulged in by the brethren of the field in this district. Ever in the faith,

J. R. SUTTON.

WEBB CITY, Mo., July 28.

Editors Herald:—I have been a member, so far as joining the church can make one, for near four years. Have done nothing but try to learn the will of God, and perhaps have not tried as I should have done. Have been negligent; but for the last two weeks have been feeling like new life had been given me. I am praising and trusting our divine parent as I never have before. I realize I have not been as prayerful as I should, but with renewed hope I can do much more now.

I rejoice in this work sincerely since receiving the blessing on Sunday, the 22d inst., when I was administered to.

Secret prayer is the keynote to success in this good work. I know this is of God. I am striving to do all the good I can for my Master. I am very thankful I followed this glorious plan of salvation. I hope this year may be a greater harvest time than ever has been in the past.

Saints, let us try to live such pure lives that we may be able to overcome the great trials we will have to undergo in the near future.

Last Sunday, while Bro. Macrae was speaking to the Blendsville branch, he warned them to be faithful, that they might be prepared for the sorrowful time spoken of. The was with us, truly.

Children, don't get weary,
The work is going on;
Keep your lamps trimmed and burning,
For the work is almost done.

A sister in gospel bonds,

M. LULA BRA-SHEAR.

DUNSEITH, N. D., August 2.

Editors Herald:—Since I last wrote you I have been laboring with Bro. Sparling, and find him to be of a kind and generous disposition, and an able defender of the work. I joined him at Leeds, where he had been holding meetings every night for about three weeks. We continued one week more. We baptized three, and left others who, I think, will come in soon.

Taking Nahum's chariot for Bottineau, arriving there in the evening and finding none of the brethren there to meet us, we concluded not to be like Brn. Caffall and Swenson last fall, who started out and got lost, so we went to a hotel. After eating, I offered to pay for supper; but to my suprise the proprietor would not take a cent, and insisted we should stay all night, saying it would not cost us a penny. I feel to thank God for his goodness in opening up the way all along the line.

Next morning we walked out to Bro. Stowell's, where we held three services with good attendance. Leaving there, we came to Dunseith, and held one week's meetings. Poor interest. The people are mostly Catholic.

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Shaking the dust off our feet as a testimony, we wended our way up into what are called the Turtle Mountains. This is the country that was held as a reserve, but was thrown open for settlement on the third day of July last. The mountains are about forty miles in extent east and west and about fifteen miles north and south. Parts of the mountains are covered with thick timber, and there are dozens of beautiful lakes.

We held meetings for a week, with good interest and good congregations. Yesterday Bro. Sparling buried six honest souls under the liquid wave, and we feel that they will be a credit to the church. Bro. Sparling left for home yesterday, to take care of his crop. I intend to stay here for a while and do what I can. It is harvest time, and quite hard to hold meetings.

The Saints are all good and kind, and seem to want to do what they can for the advancement of the work.

Your brother in Christ,

GEO. W. THORBURN.

ADA, I. T., July 31.

Editors Herald:—Myself, husband, father, mother, and sister-in-law were baptized into this church five years ago, at the Shawnee branch, Red River county, Texas, and moved from there to Wilburton, I. T., where we lived two years. If any of the elders ever come to Ada, inquire for J. S. Reed. The people here need the gospel. All kinds of preaching except the gospel.

It is the first time I have been isolated from the Saints, and it is very lonesome; but by the help of God I will try to live my religion and let my light shine.

Your sister contending for the faith once delivered to the saints,

TANNIE REED.

IMOGENE, Iowa, August 8.

Editors Herald:—As soon as possible after General Conference we finished up our temporal affairs and made ready to enter into our "Father's business." For several weeks we labored at or near home, preaching in our home branch at Tabor, also at Bartlett, Thurman, and McPaul. June 14 we packed our grip and started forth into the harvest field, preaching at Hamburg, Riverton, and once at Shenandoah. Bro. Henry Kemp came to our help at Riverton, and we believe that good was done, one being baptized and others near the kingdom.

Last Friday we commenced meetings at the Keystone schoolhouse near this place, with fair audiences and good interest since. Brn. George Kemp and W. W. Gaylord drove eighteen miles from Tabor to lend a helping hand, which they did, to the comfort and satisfaction of all, Bro. Gaylord administering the sacrament and Bro. Kemp preaching once on Sunday. Meetings will be continued over next Sunday with an omission of two nights. We trust good may be done.

In entering upon the work to which we have been appointed we look forward with bright hopes for the future, knowing that the promises of the Spirit made to us at our baptism fourteen years ago, and at various times since, have begun to be fulfilled. There have been times when it seemed that those promises could not be fulfilled, but our faith in them has never wavered, and now that some of the obstructions have been removed we are willing to trust God still for the future, that others may be moved away, and that we will be able to accomplish the work we have undertaken.

Recognizing the fact that this is God's work, it is our desire to keep self in the background. If humility shall go with diligence, and faithfulness with our prayers, then God may be able to work through us to the accomplishment of his designs and the fulfillment of his promises. Not for worldly honor but for the salvation of souls and the glory of God do we wish to labor, and so long as we are worthy do we hope to so work.

Joy and peace have come to us in our administrations thus far, because of the Spirit's enlightening influence, which has sustained us while presenting the truth, and under its tutorship we hope to develop into an efficient worker for the Lord.

We feel to express here our appreciation of the fatherly counsel and brotherly cheer of our beloved missionary, Bro. Henry Kemp. His faithfulness is a worthy example for all to follow. May God sustain him through his remaining years as he has in the past. May God be with all his people.

In gospel bonds,

CHARLES FRY.

FORT WORTH, Texas, August 7.

Editors Herald:—Wife and I attended services at the Mormon tabernacle in Salt Lake City, Sunday, July 29, and while we enjoyed the singing, we did not take the same interest in the preaching services. The services occupied two hours, and three persons held forth during that time, two being missionaries just returned from their mission, and who related their experiences while out in the field, so that their preaching partook of the nature of a testimony meeting. The other speaker was John Henry Smith. While the preaching of the last-named gentleman might have been edifying to the members of that body, it certainly was not so to us, and we were not sorry when he finished. He did not seem to have much use for the Bible or any other church work, at least we did not hear him quote from them. The laity seemed to be devout and very sincere, but we cannot so think of the leaders.

Leaving Salt Lake Sunday evening, we traveled in company with one of Brigham Young's daughters, Susie Young Gates, and one of his granddaughters, a Miss Gates, as far as Provo, and spent the time canvassing our respective doctrines. Mrs. Gates strenuously upheld the doctrine of polygamy, but failed to impress us that it was a good or true doctrine; but she did make an impression on us in another direction, namely, too much controversy in our church papers. She said some one was sending her the *Autumn Leaves*, and she thought there was much truth in that magazine, and liked it very much, but was surprised to see, or rather read, of so much backbiting and controversy going on in its pages, and made the remark, "A house divided against itself cannot stand." Then she went on to tell how it was utterly impossible for such things to be allowed in their church papers, or magazines, drawing the comparison between the respective organizations.

Like Mrs. Gates, we think there is too much controversy allowed in our publications; and many a time I have held back a paper from going the rounds, circulating, for that very reason, not wishing outsiders to see there was any contention among us. While we do not believe it is wise to arbitrarily refuse the privilege of discussing any article or letter appearing in our publications, still it would not hurt to limit or curtail the desire to appear in print so much; the desire to make some one feel little and others big.

The writer met with the Saints at Salt Lake City, and was sorry to see so few out at services, as I cannot bring myself to think that the twenty-two that were at church comprise the total strength of our people in that city.

We admired Salt Lake City very much, and the many handsome buildings there. Very wide streets, too wide, when the question of paving them comes up.

We arrived safely at home last Friday, and would be pleased to see any of the ministry or Saints passing through our town.

Your brother,

J. E. NICOLL.

1317 Fifth avenue.

MILO, Iowa, August 8.

Editors Herald:—I have been trying to get acquainted with the needs of the field, so the labors of the missionaries can be placed where the greatest need exists.

In the latter part of June I had four nights discussion with Elders Hawkeswood and Mortensen, of the Utah church. They were carrying around a certificate copy of some parts of the *Nauvoo Expositor*, that was declared a nuisance by the city council and ordered destroyed, and heralding it abroad as an "official document." That it had the "Seal of the State of Iowa" upon it. The seal was a natorial seal to the effect that the paper thus exhibited was a true copy of what was in the *Expositor*. It was pronounced official, for it had a ten cent revenue stamp upon it. They also declared that Joseph Smith was a polygamist, and that they could give names of his wives and dates when they were married. I challenged them repeatedly to do so, but they did not. They evidently had met some of our elders upon that question before, and they didn't want the testimony of those women examined. I believe one of them said he had met H. N. Hansen and had been abused by him. I suppose Bro. Hansen told him some things he knows, and possibly told some things Brigham or some of the rest have said, and that would be abuse. The truth looks brighter the more it is contrasted with errors. I am thankful that there is no history of our past that makes us feel bad if the curtains are drawn aside and our past is brought to the light.

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The district conference held at Richland Creek branch was a pleasant, peaceable, and profitable one. All seemed to feel well, spiritually. The preaching all seemed to be of the practical kind, exhorting the Saints to a closer walk with God.

I have been with Bro. Kephart for nearly four weeks, preaching to the Saints and friends where he had opened the work. I have done most of the preaching, as he insisted that the people have heard him so much. Bro. K. has done a good work in opening new fields, and I believe that is his especial calling. I find noble Saints trying to let their light shine, all through the district; but in places there are some who are a hindrance to the work. We are sorry that it is so, for their own and for the work's sake.

It will be my aim to reach Eagle Grove about December first, and open up new work southwest of town, where I had a good hearing and a pressing invitation to return, last June. July 30 I preached the funeral sermon of Bro. Weldon, at Oskaloosa. He had been a helpless invalid for, I believe, about six years, and his good wife, who was loved for her own worth and highly spoken of by all the Saints, had broken down under the strain of constant care of husband and family and had been taken to the hospital for insane a few weeks before. It was, indeed, a sad family of bereft children that surrounded the bier. Text for the sermon was, "O death, where is thy sting." It seems that under such circumstances death would not have a bitter sting, but would be "swallowed up in victory."

Baptized one at Oskaloosa, Sr. Maggie Baxter. I am sure she will be an honor to the work if she is raised under the influence of Sr. Young, with whom she was then staying. She is an orphan fifteen years old. Sr. Young is one of God's noble women—a woman with a heart to sympathize with, and hands to help, the needy at all times, day or night. It is very wearing on the body, but she can truly say, "I have done my duty." Would to God there were many more like her, then it would not be so hard on anyone.

I hope to see Saints from all parts of the district at our reunion at Colfax, August 31 to September 8. Your brother in Christ,

D. M. RUDD.

SILVER LAKE, Mass., August 6.

Editors Herald:—The Massachusetts reunion opened here last Saturday. Twenty-five tents and a commissary, assembly tent on the ground. A number of persons are occupying houses. The attendance is not large; rather tame for a Massachusetts reunion. The grove is large and beautiful, lying along a delightful, fresh water lake. The fresh water is the only disappointing part. It detracts from the enthusiasm of bathing. Salt water is preferred, both for pleasure and health. There are no attractions but the grove and lake. The community knows but little of us, hence a chance for missionary efforts.

Of the missionary force, Brn. M. H. Bond, F. M. Sheehy, George Robley, U. W. Greene, Holmes J. Davison and wife, George Gates, George Smith, F. G. Pitt and wife, Richard Bullard (Calvin Rich) are present, together with the brave workers of the district, both brethren and sisters. Yesterday's services were good. Two were baptized. The Fisher boys, Bro. Busiel, etc, are in evidence. Saints are well and all goes finely.

WM. H. KELLEY.

SALT LAKE CITY, Utah, August 8.

Editors Herald:—Owing to sickness in my family I was unable to leave home for this field until June 1. I visited and preached some in Council Bluffs and Hazel Dell, Iowa, reaching this city June 12.

I was placed in charge of the work here, but, so far, have spent but little time in the city, excepting on Sundays. For several weeks I assisted Bro. Pender with tent down in Utah county. As a rule we had good attendance and a lively time generally. People seem more willing to investigate and reason upon the points of difference. Last week I went to Sandy and spoke several times to the Scandinavian people. In the city we have three preaching services on Sunday, two in English and one in Scandinavian.

During my absence of nine years from this field conditions, so far as I have been able to observe, have changed materially; but as yet they do not do like we have done to their elders—invite them to preach in our churches. Some of the bishops even refuse to read our notices.

I have it from good authority that polygamy among the old stock is in a flourishing condition; but there is but little danger of the younger generations perpetuating that crime. Not long ago I heard a young lady make the statement that she was raised in polygamy, that she "just hated it," that her father was a regular old fanatic religiously, and that if she ever married a man it would be with the understanding that he should have but one wife. A young man, born and raised under similar conditions, upon being asked to state candidly what he thought about polygamy, said that he did not need to give his opinion, but simply state that his mother upon her deathbed, called him and his sister to her side and made them promise that they would "never enter into it." Strange that a people claiming to believe in the Book of Mormon would allow the history contained in Jacob 2: 2, to be repeated among them.

On the 24th of last month some additions to the Brigham Young monument were made and unveiled, consisting of bronze figures of an Indian and pioneer. The crowd was not very large on this occasion, nor was the enthusiasm very great. George Q. Cannon, among others, made a little speech, praising B. Young in particular, for his wonderful feat in leading the people to this desert place. He iterated the silly statement, that nothing in history could compare with this wonderful work of B. Young. The one approaching the nearest unto it, he said, was Moses leading the Israelites out of Egypt; but even that was comparatively insignificant in many respects. Listening, I wondered if Cannon and others, who talk so foolishly, ever read carefully the account of Moses and the Israelites. Comparing the two events, one can hardly avoid the conclusion that George must be getting weak-minded.

A biographical sketch of Brigham Young and his wives has lately been published here, according to which he had in all twenty-six wives. Ten of those women had no children, six only one child each. I mention this for the reason that the socalled revelation on polygamy says, respecting the "muchly" married man: "They are given unto him to multiply and replenish the earth" (paragraph 63). Either those women were given to the wrong man, or else the lord who revealed this arrangement was unable to accomplish his purposes.

This strange report comes from a late conference held in Logan: "He [G. Q. Cannon] went into a detailed explanation of the failure of the church to elect a president of the Quorum of Apostles. He told of Brigham Young's claims and said they were submitted to the full quorum, the result being that while Brigham was known to have been ordained an apostle before Joseph F. Smith, there had been no public notice of it served upon the people, and hence Joseph F. was ranked above Young. The latter, he said, had agreed to abide by this decision.

"Two points in this speech strike me as being very peculiar, and can be explained only upon the hypothesis that a change of policy respecting succession in the presidency is imminent, for which leading men are now preparing the minds of the people. First, it is a well known fact that according to the precedent established by this institution, it is the right of the present B. Young to be president of the Twelve, and, when Mr. Snow dies, to become president of the church. And still they failed to elect him. Second, why should Joseph F. Smith be mentioned at all in connection with this affair, being that he is not now, and has not for many years been, a member of that quorum? He has acted as counselor to John Taylor, W. Woodruff, and L. Snow, the quorum of the twelve being full without him. It is said that the people do not want a second Brigham Young. But why not? If B. Y. number one was such a great man, why not have another, he being "a chip of the old block?" Are they going to go back on the only rule, on the strength of which alone Young, Taylor, Woodruff, and Snow, have been made presidents of their church? Have they decided to have a Smith next? And is that Smith going to be Joseph F.? We shall see. But why not take another step, and acknowledge the right of the literal descendents of the chosen seed to whom the promises were given. (Doctrine and Covenants 104: 18.)

Another encouraging feature of the situation here is that the people are taking more kindly to the Inspired Translation of the Scriptures, by Joseph Smith, it being quoted in their magazines, etc. We used to be told, when presenting that work, that it had been "perverted by the Josephites."

The Scandinavian population here seem to take hold of our work more readily than others, and I think that *Sandheden's Banner* should be started again. The paper would

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now be read by many who would not look at it before. The Scandinavian membership having increased in the church considerably since its suspension, I think the paper would be sustained and do good service in this and other states.

It is generally supposed that the Brighamites have done wonders in the Scandinavian countries in making converts, but their own statistics show that, notwithstanding they have had hundreds of missionaries over there right along, only 12,317 from Denmark, 2,312 from Norway, and 6,942 from Sweden have come to Utah the last fifty years. These figures were brought out in a speech during the Scandinavian jubilee held here in June in remembrance of what they term the introduction of the gospel in Scandinavia fifty years ago.

Bro. Albertson spoke for us last Sunday evening. Elders coming this way, please inform me in time, and stop and give us a sermon. Address me P. O. Box 168, or No. 118 Center street. Hopefully in the work,

PETER ANDERSON.

GRAYSVILLE, Ohio, August 6.

Editors Herald:—Some may be wondering what I am doing, or have been. On returning home from General Conference, I found Sr. Devore almost prostrated. She grew worse and worse until we called in a doctor, and she is still under his care. Thus I have been prevented from doing any missionary work in my field. Though she is slowly improving, we think it will be several weeks before she will have so rallied that I can leave her. We ask the prayers of the Saints in her behalf, In hope, as ever,

L. R. DEVORE.

CHEROKEE, Iowa, August 9.

Editors Herald:—At Mallard, one week ago today it was my privilege to lead four precious souls down to the waters of baptism; and there they entered into solemn covenant with God to serve him with all their heart, might, mind, and strength, and then in token of that covenant they submitted their entire beings for burial in the water, thereby signifying their entire consecration to God and his Christ. They were also confirmed in a meeting of the Saints at the house of Brother Truog, near Mallard, that they might receive the baptism of the Holy Ghost, which, undoubtedly, they will be able to enjoy, inasmuch as they seek unto God with all their hearts. It was indeed a pleasant sight to behold, an intelligent man and woman, with two intelligent daughters, grown to womanhood, thus bowing in obedience to the divine law, "Ye must be born again." "Born of water and of the Spirit." May God help them to keep their covenant to the end, then eternal life is theirs. I have no right to claim these converts as the fruits of my labors. Other ministers had broken the ground, planted the seed, and tended it. I had only watered it, but I felt it an honor to discharge that duty. Brethren Ford, Butterworth, Hunt, Whiting, and Baker and perhaps others had done the bulk of the work, and I am glad to let them know their labor had not been in vain.

I preached six sermons in the Saints' chapel at Mallard. I would have preached more, but the farmers were all busy in the harvest field, and I do not like to overtax the people. I visited among them, and sought to give encouragement to all. Audiences were not large. The Saints seem in earnest and very desirous to see the work spread. They have a good Sunday school, in which all, young and old, seem to take great interest. If the Saints remain true to their covenants with God, they will yet see a good ingathering of their children into the gospel fold, and they will come understandingly, and devotedly to the work.

Parents, do not let your anxiety overbalance your wisdom. Never make religion a bore to your children. Seek proper opportunities to present the claims of God and Christ upon them. Let your examples illustrate the truth, and your lives be continual, living, gospel sermons; and your prayer will not be uttered in vain. Then your children will call you blessed.

Religio friends will be glad to know that every Sabbath evening they have a Religio meeting; but as they gave way for preaching services. I did not witness their doings, but from the general expressions I judge they are interested, and I trust good will result. I was treated with great kindness by all the Saints, and I truly appreciate the same, and may, if God wills, visit them again, when it will be more convenient to hold meetings than now.

May God in his kindness bless them and give them grace to endure to the end, for, "He that endureth to the end, the same shall be saved." CHARLES DERRY.

Mothers' Home Column.

EDITED BY FRANCES.

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motions of a hidden fire
Which trembles in the breast.

. . . . . .

"Prayer is the simplest form of speech,
Which infant lips can try;
Prayer the sublimest strains which reach,
The Majesty on high.

. . . . . .

THE ORIGIN, OBJECT, AND DESIGN OF THE PRAYER UNION.

ITS HISTORY.

Dear Sister Walker:—To write upon this subject has long been upon my mind, and of late there have come urgent requests that I do so. Twenty years ago the writer left the Baptist Church and became identified with the Latter Day Saints. I had not previously had any association with the Saints, and that which struck my attention most when I came among them was what seemed to me a great lack of spiritual religion. I do not mean emotionalism, but a calm abiding *realization* of the divine presence—a realization that puts restraint upon frivolity and a watch upon our daily conversation and conduct; that rejoices in the service of the Lord's house, and the study of his word. It seemed to me there was almost an entire absence of these things among the sisterhood, and the young of both sexes, even among the priesthood to my discernment, it was not remarkably great for, how can a man be spiritual minded when that which is esteemed the better half of him is engrossed in worldliness and frivolity?

Sunday school in those days among the Saints was very crude, where any existed, and very difficult to maintain an interest in, with either the young or the old. While in the homes little or nothing seemed to be done towards spiritual instruction or moral training. There were exceptions of course in all of these respects, but exceptions are said to prove a rule. This state of things seemed strange, and disappointing to me, in a people who believed in a continuance of divine communication with men, and the association of angels. About five years later the Mothers' Home Column was started in the *Herald*, in the effort to awaken both the church and the home to the needs of the children. While this was largely blessed in its appointed work, it did not reach all the evil. Then came the call of the Spirit to the church to "Come up higher," and the question presented itself, What can be done to bring the sisters to a higher plane of thought and enjoyment in the Christian life? As the result of this thought, this question which was borne in upon the deepest consciousness of two of the sisters, myself being one and the editor of the Home Column being the other, came the desire to labor to this end. Accordingly being one in heart, and both feeling most keenly the need above referred to, we agreed to make this question one of private and special prayer, each at her own home, and as the result of much earnest prayer and consultation, a plan was formulated for the purpose of bringing the sisterhood everywhere into a closer union and more active coöperation in training and instructing their children and leading them to the fountain of living waters. This plan contemplated the study of the three standard books of the church in the form of memory verses, which it was intended the sisters should commit to memory, and in this way would be storing the mind with gems of divine truth, elevating their thoughts above the groveling level of every day gossip and drudgery, and cultivating their higher nature in obedience with the divine injunction to "Come up higher."

In accordance with and carrying out the above plans a list of subjects for prayer was written and published in leaflet form, to be distributed on application. This was done in order to save space in the Home Column by the necessity of constant republication.

The subjects for prayer and the plan of operation as then outlined met the approval of both Bro. Joseph Smith and his associate, Bro. W. W. Blair,—the latter affirming that he believed it to be an inspiration of the Holy Spirit.

The plan was that all sisters, young or old, but especially the mothers of families, should

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unite in reading the books, the lessons to be selected and published each week, and in prayer for the subjects named on the leaflets; for one hour in one day in each week. These subjects were divided into four parts, one for each Thursday in the month, and one extra when there should be a fifth Thursday; but each month should begin with the first and proceed through the month in the order in which they appeared, so that there should be a union of petition and study. They were as follows:—

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

"Second Thursday. Prayer for our families by name, and for the families of each other, and those of the ministry; for the youth of the church in general.

"Third Thursday. For missions and Sunday school work, and the church publications; also for the poor, sick, and afflicted.

"Fourth Thursday. For Zion, our country, its welfare and prosperity; and its speedy purification by the reception of the truth; that the scattered remnants be gathered in, and the kingdom of Christ be established.

"Fifth Thursday. The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace."

In addition to these subjects which each one uniting with us obligated herself to pray for, all special requests for prayer coming from the sick and afflicted, were to receive attention, and the passages of scripture designated as "memory verses" were to be committed to memory.

A REVIEW OF RESULTS.

In these it will be seen that it was sought to embody all that is nearest and dearest to the hearts and the faith of true Latter Day Saints. They were written twelve years ago; let those who have been in the church long enough compare those times with the status of the church at the present time and see how far those prayers have been answered. Has not righteousness, love, and zeal in the work increased wonderfully, among the sisterhood at least? And the consequent spread of the gospel has followed. The law of tithing was then but little understood or observed, though it had been a law of the church from the beginning. Now this is a systematic part of the work, and only now the Lord has anything like a "storehouse" in any place.

More care is now taken in the families of Saints in proper training of their children, and more responsibility realized. The youth of the church have been blessed by the establishment of the Religio, and in many other ways the church is showing its care for them which then it did not. Who then foresaw the present proportions and systematic order of the Sunday school, and its associations? Our poor have been provided with a home and care. Our hearts have been more sympathizingly united in bearing each other's burdens, and love for each other has resulted.

In these times of wars and rumors of wars, how have our prayers for our country been answered in her preservation, and as the dangers increase about her, how important that she bear a part in our petitions.

THE DESIGN.

Something of this will be understood from the preceding; but further we would note that there was no organization contemplated, each home and each family was to be as an altar to God. But many sisters found it inconvenient to keep the hour at home, being subject to interruptions, and such desired that they have the privilege to meet together, and that proposition was made in the Home Column, but met opposition from some few of the priesthood. The opinion of the heads of the church was asked, who decided that there was nothing in the law to prevent the sisters, or any other lay members from assembling for such purpose as set forth in these articles.

Acting on this decision, those sisters who found it most convenient to do so, met together and organized local unions, while others who so preferred, continued to observe the time alone in their own homes, with such of their families as were able to join them. A general organization was proposed, or suggested, in the Home Column, so that the sisters attending General Conference would be enabled to hold meetings, but no such organization was ever effected to my knowledge.

In conducting the local unions they were distinctly instructed that no question affecting branch governmental affairs should be discussed or brought before the Prayer Union in any way. The last clause of the first subject containing all that we need to pray for regarding such matters; "That God will continue to reveal his mind to his servants in the direction of the affairs of the church." Observe, we are not told to ask the Lord to reveal his mind to us, but to his servants who have direction over the affairs of the church.

As long as sisters in the church are recipients of the Holy Ghost, in common with the brethren, it will be their privilege to enjoy spiritual gifts which are likely to be manifest; but let wisdom be one of those gifts. If the Lord is pleased to reveal his mind to them, in the Prayer Union, let it be used for their own instruction and not as usurping authority, and it should be especially borne in mind that our meetings are for prayer and not for testimony.

Instruction in the settlement of branch matters should be given in the branch meetings alone, if the Lord is pleased to speak through a sister, for there the priesthood have opportunity to judge of the spirit that moves the speaker.

That which is given us in private, whether it be by answer to prayer, dreams, visions, or the word of prophecy, should be considered private instruction to the individual for their own guidance; it is not always the part of wisdom to relate; just so it may be in the Prayer Union. In any case nothing so given imparts authority to the one to whom given.

It is my opinion that if the Prayer Union is continued, it should confine itself to the subjects given, as they have been approved; and embrace everything which makes for righteousness, harmony, and peace; and the work outlined by them give full scope to all the energies that we have to spare. The permission and approval given by the heads of the church to the subjects of prayer for the objects named, should not be made to cover all the innovations that may be brought into the local unions. To my own knowledge there are organizations calling themselves Prayer Unions, which are wide apart as the poles from its object. This should not be, for it does harm to the union, and creates disorder while they act under the sanction given to the union.

In the bonds of the gospel,

ELEANOR.

Present address 1104 E. Allison street, Nevada, Missouri.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

CENTER JUNCTION, Iowa, Aug. 6.

Dear Saints and all readers of *Zion's Hope*, the thought comes to me that perhaps you do not know that Sr. Ella J. Green, the editor of the last page of *Hope*, is very sick. Pray for her that God in his infinite wisdom may raise her to health and strength again.

A sister in the same branch,

CORA E. WEIR.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE following list of books is furnished by a boy of thirteen years, and is the product of his own mind. He is almost a prodigy in the history line. It will be remembered that he had a "History of the United States" running in the *Hope* some time ago. We give his list as food for thought for the thoughtful.—ED.

"My list of books is given below. It may not be anything like the others, for mamma would not let me look at the lists published in the *Herald* until mine was made out. It was very hard to cut the books out until there were only twenty, and so I had to imagine that the others would be bought afterwards. The following are my choice:—

HISTORICAL.

1. History of The United States, by Ridpath.

2. Conquest of Mexico, by Prescott.

3. Young Folk's History of Greece, by Yonge, for intermediates and seniors.

4. Child's History of England, by Dickens, for intermediates.

5. American History Stories, by Mary L. Pratt, for children under 12.

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RELIGIOUS WORKS.

6. Talks to Children about Jesus, for primaries.

7. History of the Church, by H. C. Smith.

8. With the Church in an Early Day, by Frances.

STORIES AND FICTION.

9. Boys of '76, by Coffin.

10. Oliver Twist, by Dickens.

11. Under the Lilacs, by Louisa Alcott.

12. Little Men, by Louisa Alcott.

13. Eight Cousins, by Louisa Alcott.

NATURAL HISTORY.

14. Natural History, by Wood.

15. Stories Mother Nature Told Her Children, by Jane Andrews.

BIOGRAPHICAL.

16. Lives of The Presidents, by Russel and Conway.

17. Life of Franklin.

18. Life of Webster.

POETICAL.

19. Poems of Longfellow.

20. Poems of Whittier.

There are many others I would like to put in but have put in only those I knew well.

HEMAN H. SMITH.

SOME WAYS OF INTERESTING SUNDAY SCHOOL PUPILS.

In our Sunday school we have tried many ways to induce the pupils to study their lessons, but have not been as successful as we desire. The plan which has worked best is as follows: We have had badges printed with the words, "*Banner Class*," and if all the pupils in the class have studied their lesson, the teacher is accorded the privilege and pleasure to wear this banner during the last march and the remainder of the session. This seems to interest the pupils, as they take pride in having their teacher wearing a ribbon banner, as it advertises their class. (By the way, Miss Jennie Page, Tuscaloosa, Alabama, care of Brice Hospital, painted our banners, and we consider the work very nicely done. For Sunday school work she will paint six or more ribbon banners at ten cents apiece, when the ribbon is furnished. She cannot paint on satin ribbon, but desires a sleek surface, as watered ribbon or many other kinds that are furnished at the stores. The ribbon should be two inches wide, either white or cream, or light yellow, pink, or blue, and each banner should be one third of a yard in length. We consider this a good investment; and it will also help our invalid sister, as she is not possessed of much wealth and she enjoys painting. Please try this scheme, and see if you will not profit by it. In our Christian work let us reach out and help those who are suffering, and the Lord will reward us. "Cast thy bread upon the waters, and it will return after many days.")

Now let us return to our Sunday school. We think one of the principal reasons children grow tired of the Sunday school is that the work is not varied enough. Many of the older ones grow tired, also. Their instructors do not realize that they must have a change. They cannot be staid and dignified like old folks. Make just as much of the special days as possible, Easter, Children's Day, and Christmas. We considered our Children's Day entertainment a success this year from the compliments we received. We had an exercise for some of the primary pupils (some are too little and timid to speak) entitled, "A Few Nevers," as, "Never chew gum in Sunday school or church," and "Never whisper or rattle your pennies in Sunday school when some one is offering prayer." We also had an exercise entitled "Children's Day" for larger pupils, where each letter was represented by a verse in the Bible recited by that number of pupils. Two of our young men, each wearing a white ribbon bow, acted as ushers, and escorted the children in their march down the aisle and up to the platform. The children enjoy anything out of the ordinary, and it is remarkable how well they perform when on dress parade. What seemed to please most of all was the "Flower Drill" by eight girls, ranging in ages from ten to thirteen all dressed in white. Each girl carried six paper roses in each hand, made in the design of a dumbbell. Some were all red, some all pink, and others mixed red and pink. The girls went through a number of calisthenic exercises, and the effect was very pretty in the evening. We had the platform enlarged so there was plenty of room for marching. The girls marched with their partners, singly, diagonally across the platform and crossed each other, or rather passed in front. The ushers also escorted them on to the platform.

We also have marching in our Sunday school before and after class. We think the superintendent should not offer prayer half of the time, have some of the teachers, other officers, have different ones to review the lesson. Any one who could not make a short prayer under any circumstances, should never be asked to pray for the little folks. We believe if we would follow the example of our Master, we would not make the little children weary. We also have a birthday box to receive all the pennies for our Christmas offering.

Trusting that this paper contains some good thoughts, and asking God's blessing in our Sunday school work, I am

Yours in the best of causes,

ALICE C. SCHWARTZ.

REUNION WORK IN 1900.

The General Superintendent left his home August 7, en route for the reunion at Hennessey, Oklahoma. And after a long, hot, and dusty journey, reached the camp ground in time to hear the exercises of the "Religio." We found a nice, shady ground, on which were encamped about one hundred happy Saints. They were feasting on spiritual things from the stand and on worldly things from their "community table."

The afternoon session was devoted to Religio work, which was good and well received. We are glad to note the progress made in that line. The Sunday school work will open up at eight a. m. tomorrow, with a teachers' meeting in charge of the General Superintendent. Sunday school in the afternoon at four o'clock. A good representation was had and considerable interest manifest. Institute work and Sunday school each day till Sunday is the order arranged.

Conference Minutes.

NORTHEAST MISSOURI.

Conference convened at Higbee, June 16 and 17; Joseph A. Tanner president, George A. Tryon secretary. Reports were received from Higbee, Bevier, Salt River, and Pollock branches. Ministry reporting: Elders R. M. Elvin, J. A. Tanner, W. Summerfield, F. J. Chatburn, F. T. Mussel, J. T. Williams, R. R. Jones, Charles Perry, J. F. Petre, F. Palfrey, F. Evans; Priests D. L. Morgan, Robert Thrutchley, M. Surridge, William Kelso, William Chapman; Teachers H. W. Gipson, E. E. Petre. Bishop's agent's report: On hand last report $23 93; received to date $170 35; disbursements $102; on hand $92.28. Treasurer reported: On hand last report $23.72; receipts $7.15; expenditures $26 39; balance $4.48. The reports were audited and found correct. Chairman of tent committee reported, and as not enough money was received, committee was continued. Bills of expense of president $3.50, and secretary 85 cents, were allowed. Bro. Joseph A. Tanner was ordained a high priest, and William Chapman an elder. Election of officers resulted in the sustaining of Bro. J. A. Tanner as president: W. Summerfield vice president; George A. Tryon, secretary and treasurer. Bro. J. T. Williams was sustained as Bishop's agent. Adjourned to meet at Pollock, October 6 and 7.

SOUTH MISSOURI.

Conference of South Missouri district convened at the Saints' chapel, five miles east of Ava, July 7, which was fairly well attended by Saints from various parts of the district. They seemed to be very much interested in the day's proceedings, realizing that they had come for the purpose of transacting business to the honor and glory of God. The following officers were chosen: D. W. Thomas, district president; S. N. Gray, Jr., clerk; Charles E. Gray, treasurer. A decision was granted to change the name of Bruner branch to that of Johns Mills. A committee was appointed, consisting of Brn. H. Sparling, R. T. Walters, and D. W. Thomas, to arrange for the reunion to be held during the next district conference which will be at Springfield, Missouri, commencing October 5. The Sunday school convention held the 5th, was also enjoyed by all present, also the entertainment at night was very interesting and enjoyable.

Sunday School Associations.

CONVENTION NOTICES.

The Des Moines district Sunday schools have arranged to meet in convention at Colfax, Iowa, August, 31, the first day of the district reunion. Let those who are interested in this part of the Master's work be on the grounds Thursday evening preceding the convention. A great deal of special work has been planned along Sunday school lines to be accomplished during the reunion. Let each one discharge his personal responsibility and our schools will receive such impetus as never before known in the district. Among the questions to be discussed during the reunion are: "Is the Sunday school work as important to the church as the preaching of the word?" "The pupil's part in the Sunday school." "Would a good library increase the interest and attendance of the schools?" "Is it right to hold festivals, suppers, and sociables to raise money for Sunday school purposes?" There will be a literary and musical entertainment Friday evening, August 31. Let each one come prepared to as-

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sist and if possible notify the secretary in advance as to what part you will take so that the program may be partly arranged. The superintendents of schools will please see that secretaries properly fill out *in every particular* the blank reports sent them and return them to the secretary several days prior to the convention. H. A. McCoy, Perry, Iowa, superintendent; Bessy Richeson, State Center, Iowa, secretary.

[The following is, presumably, the program for Northeast Kansas convention, although it omits to say when and where the convention is to be held.—Ed]

Why this convention? by F. J. Pierce. How can the officers of a Sunday school create and maintain an interest in the school? Abraham Gurwell. What are the benefits of a district organization? Harry Thomas. Instrumental music, Minnie Warnock. What should be the character and qualifications of a Sunday school superintendent? Elmira Miller. Recitation, Nellie Williams. A few points on Sunday school work, Alice Sprague. Vocal duet, Srs. Miller and Munns. Why should the aged take an interest in Sunday school work? Mary Hopkins. Paper, Robert Warnock, he to choose subject. Vocal duet, Sisters Fannie and Helen Gurwell. We hope each will prepare to take the part assigned.

LILLIE MUNNS.

The Sunday school workers of Independence, Missouri, district will meet in convention September 7, at Armstrong, Kansas. First session on Friday at two p. m. Let every worker in the district make an extra effort to come. Let all who come, come with a determination to do good and get good, and we will have a profitable session. Will the officers of schools please see that all reports are sent on time. Send to Mrs. Abbie A. Horton, Independence, Missouri. Let us do all we can to help the work. Any information with reference to the needs of the work will be gladly received.

EVA M. BAILEY, Dist. Supt.

Miscellaneous Department.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

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NOTICES.

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JOHN SMITH,
Manager.

GROVE MEETING.

The annual grove meeting of New Marion branch will convene September 1, at the usual place of meeting in Ripley county. Let each branch in the district be fairly represented, and especially the ministry. A cordial invitation is extended to all. Those wishing to come by rail can be met at Holton, nearest railroad station. Come one; come all.

M. ANNA CAMERON, Sec.

REUNION TENTS.

For the annual reunion which will be held at Dow City, Iowa, commencing September 28 and continuing ten days, tents can be rented as follows: 10x12, $1 60; 12x14 $1 85, and 14x16, $2 10; 25 cents extra for setting up. When ordering tents, send money along. Tents must be paid for if ordered. Place your order as soon as possible. Address tent order to A. H. Rudd, Dow City, Iowa.

2t A. H. RUDD, Sec.

REUNION NOTICES.

In a meeting held by the reunion committee it was decided for Sr. Carrie Lewis to take charge of the singing, Bro. Charles J. Craven to assist. We kindly ask the choirs of the several branches to practice on the following numbers in the Saints' Hymnal:—

1, 116, 185, 28, 138, 200, 4, 117, 188, 144, 141, 205, 5, 119, 190, 53, 142, 207, 14, 120, 191, 60, 152, 208, 15, 133, 193, 64, 155, 211, 21, 134, 198, 69, 156, 213, 24, 135, 199, 72, 161, 216, 75, 164, 217, 80, 169, 218, 81, 171, 219, 84, 172, 123, 85, 174, 227, 86, 176, 228, 93, 177, 230, 96, 178, 249, 100, 180, 102, 181, 103, 184.

From Harmony and Harp: 165 words, 108 music; 470 words, 270 music; 538 words, 298 music. Thursday, September 6, will be special Sunday school day. We invite all the Sunday schools to prepare a short program. Come, superintendents, bring your schools. Remember the date, August 31 to September 11. Committee: T. T. Hinderks, Charles P. Faul, A. W. Head, B. J. Dice, Ben Hawley.

All who attend the reunion at Oakland, California, August 31 to September 9, inclusive, can procure rebate certificates of C. A. Parkin, 3010 Sixteenth street, San Francisco, California. Alexander, and perhaps Joseph Smith will be present, and it is expected there will be a large attendance.

C. A. PARKIN.

CONFERENCE NOTICES.

Conference of Eastern Iowa district will convene at Muscatine, Iowa, September 8 and 9, 1900. Branch clerks will please be very careful and send in full and correct reports *in time*. Send all reports and communications in care of C. G. Dykes, Muscatine, Iowa. J. R. SUTTON, Clerk.

Des Doines district conference will convene on Saturday, September 1, at nine a. m., at Colfax, Iowa, being the commencement of the second annual reunion of the Des Moines district. H. A. McCOY, Sec.

Semiannual conference of New York district will convene at Broad River, Connecticut, September 1 and 2. Business session at 7: 30 p. m. September 1. A full representation is desired, and those of the priesthood are requested to report actual labor performed. Reports should be in the secretary's hands by August 30. A. E. STONE, Pres.
S. GUILFOY, Sec.

Southern Nebraska will convene with Hebron branch, some four or five miles south or southeast of the town of Hebron, Sunday and Monday, September 9 and 10. Presidents and secretaries of branches will please take notice and have their reports ready, also a full report of the ministry is desired. Members will come prepared to act in the matter of the proposed change in district boundary line on the north. Come and act intelligently. By order of district president,

J. W. WALDSMITH.

Florida district will convene with Calhoun branch, October 6, 7, 1900. The attendance of Bro. T. C. Kelley is hoped for, and any other of the missionaries who can come. The branch officers are requested to report promptly, and a full attendance is requested. A week's meeting will probably be held after the conference. S. D. ALLEN, Pres.

Conference of Little Sioux district will convene at Moorhead, Iowa, September 1 and 2. Brethren holding the priesthood, we want to hear from all of you, what you have been doing, and what labor you will be able to do in the fall campaign for the Master. Send branch and official reports to Lenna Strand, secretary, Moorhead, Iowa.

GEORGE M. SCOTT, Pres.
LENNA STRAND, Sec.

BORN.

CATHER.—To Bro. W. C. and Sr. Mattie Cather, at St. Joseph, Missouri, July 7, 1900, a son, named Homer Ellis. Blessed July 27, by Bishops E. L. Kelley and E. A. Blakeslee, at the Saints' church.

DEWALD.—To Bro Milton and Sr. Lilly Dewald, a son, July 29, 1900, named Oren. Blessed August 6, 1900, by Elder C. E. Hand.

MARRIED.

ELLIS—WINDOWS.—At Lydney, England, July 28, 1900, Bro. Thomas, youngest son of Mr. Thomas Ellis, of English Bicknor, and Sr. Margaret Phylis Windows, only daughter of Mr. Maurice Windows, of Lydney, were united in marriage. The happy couple first presented themselves in the Church of England and honored the law of the land, and then returned to the Saints' church, Lydney, where Bro. A. N. Bishop performed the final ceremony according to the faith and practices of the church of the living God. We all wish the brother and sister a happy, prosperous, and useful life.

DIED.

PRYOR.—At Gladstone, Illinois, July 25, 1900, Elnore Pryor, aged 14 years, 10 months, and 20 days. Was baptized August 24, 1898. Funeral in charge of F. M. McDonald. "Blessed are the dead which die in the Lord." Surely she was one of those.

MCGALLIARD.—Isaac Everett McGalliard was born July 20, 1867; married to Sarah A. Price September 3, 1890; baptized January 16, 1894; died at his home three miles south of Fanning, Kansas, July 26, 1900, leaving a wife and an eight year old son to mourn. Thus has passed from us the fond and loving husband; the tender and devoted father; the noble and beloved brother; the earnest, steadfast Christian, and the honorable and upright citizen. A true steadfast worker in the cause of Christ, whose beacon light of love and compassion was cast athwart the tempestuous sea of faint and weary brothers and sisters, guiding them into the safe and secure harbor of the Lamb of God. Few were the days of his labor in the field of his Master, but abundant will be the harvest. Though death has intruded and consigned his gentle form to the cold earth, rudely sundering the cherished bonds of affection and leaving the hearthstone desolate; and Time may obliterate the impressions of friends and bury them deep beneath the rubbish of perplexing cares,—still the soul-cheering thought that his name is engraved in letters of gold in the imperishable Book of Life.

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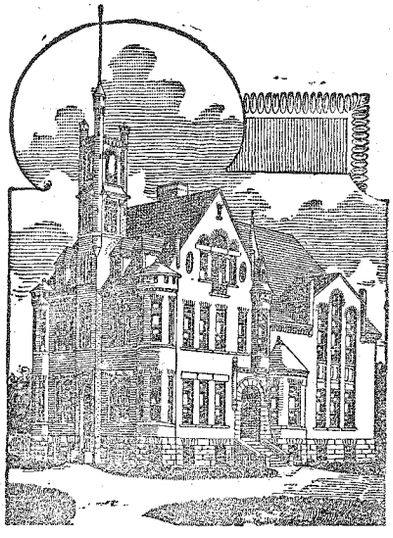

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THE SAINTS' HERALD.

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R.S. Salyards

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HOW DID JUDAS DIE?

Doubt as to whether Judas committed suicide is expressed in an article in the *American Journal of Theology*, edited by the divine faculty of the University of Chicago. St. Matthew says that after the betrayal of Jesus the traitor "went and hanged himself," but the writer of the article does not accept this statement as conclusive.

The man who casts this doubt on the Biblical account of the fate of the traitor is an authority on Biblical exegesis. He is J. Rendel Harris, a professor of Cambridge University, and well known to Biblical scholars as an authority in his particular branch of theology. He finds several reasons for discrediting the generally accepted story of the traitor's suicide. One of these is that in another part of the Bible, in the Acts, it is asserted that he bought a field with the pieces of silver, and then, "falling headlong, he burst asunder," which Professor Harris believes means that Judas died of dropsy. Another reason given by the scholar is that the suicide is not in keeping with Judas' character, and in this opinion he is supported by the opinion of many neurologists.

Taken as a whole the Cambridge authority thinks the story of Judas belongs largely to folklore. The means adopted by Judas to take his own life do not harmonize in the various books of the New Testament, and the attempts of men to harmonize them he regards as bordering on the ridiculous, especially in those "rationalizing" methods employed by Papias and Cosquin. The professor establishes the fact that the legendary death of Nadan, nephew of Ahikar, the Grand Vizier of Sennacherib of Assyria, was in accordance with St. Luke's story in the Acts of the death of Judas.

This similarity between the story of Judas and Nadan seems to have been the chief cause of leading to Professor Harris' investigation. This, he declares, leads to the "conference" that the one story has been the model for the other, or, at least, that the method adopted by the narrators of the two stories is a conventional one, in which case the latter series of legends becomes as unhistorical as the former.

MAY HAVE BEEN BORROWED.

"When, therefore, we say that Judas is a legendary imitation of the fictitious Nadan, we mean either that the first narrator of the horrible death of Judas actually imitated the story of the end of Nadan—a legend which may be shown to have been well known in New Testament times—or that he imitated the early story in an unconscious and indirect manner by using the same conventional method of getting rid of the villain of his tragedy. We can see, however, that there is so much parallelism between the two characters in question—the traitorous Nadan and Judas—that it is extremely probable that the question is a direct one. In any case, the value of the early Christian traditions with regard to the manner of death of the traitor is reduced almost to zero."

WHERE DOCTORS DIFFER.

Drawing conclusions in the final paragraph of his article, Professor Harris says:—

"It appears, then, that all matter of this kind is pseudo-historical and requires to be treated with extreme caution. The historical nucleus, if one exist, is for the most part microscopically small. Nor is it safe for the historian to make an idol out of either Josephus or St. Luke."

As between the New Testament versions and Professor Harris' opinions, Dr. Eugene S. Talbot, of Chicago, authority on degeneracy, accepts the story of the suicide as told in the Bible.

On the other hand, Dr. Oscar A. King, neurologist, considering Judas as a mere literary figure, speaks out of his experience with the criminal neurotic to say that if such a character as was Judas' commits suicide it is never from seeing the results of his plotting and conniving; that such types justify themselves, rather in all cases; that judged by the Bible story of the betrayal, Judas did hang himself, but because he had expected in the betrayal, that Christ in the last moment would have exercised his divine power to save himself and confound his enemies.

DID JUDAS BETRAY JESUS?

Nowhere does Professor Harris touch affirmatively or negatively upon the truth of the story of the betrayal. It may be that he takes all the rest for granted though he does not say so. Of the two stories of Judas' death, he says that after all the fantastic efforts at harmonizing them had failed, writers might have let the subject alone and waited.

"But," he writes, "a continuous stream of fallacious exegesis has flowed on, nor does there seem to be any prospect of its intermission."

Professor Harris thinks Matthew may have heard the story of Judas' bursting upon the ground and written it "hanged" in order to avoid the repulsiveness of the picture.

STORY OF NABAN.

Then, assuming that the account in the Acts is correct, he traces the story of Naban, nephew of the Grand Vizier Ahikar of the court of King Sennacherib in Assyria. Sennacherib, it appears, was worried at the growing age of Ahikar, and the fact that he had no son upon whom to impress his wisdom and statecraft. Accordingly the King told Ahikar to adopt Naban, son of Ahikar's sister, and rear him for a future Vizier.

Naban grew in wisdom and in viciousness in proportionate degree. One day he wrote treasonable papers, stamped them with the seal of the Grand Vizier, and caused his uncle to be deposed, imprisoned, and finally sentenced to be beheaded. It chanced that Ahikar had befriended the executioner on one occasion, and the man secreted Ahikar until occasion rose when the repentant king had need of Ahikar's counsel. The executioner confessed that the vizier was living; he was brought out of his retreat and saved the kingdom. Then, just when vengeance was to have been wreaked upon Naban, the seditious one "swelled up and burst asunder."

Professor Harris marks the unusual mode of death ascribed to the two men as pointing to the fictitiousness of both deaths. He makes no suggestions as to how Judas did die, but throws out every effort of later writers to show that Judas may have hanged himself, and burst, too.

RECONCILING THEORIES.

Among these "rationalizing" efforts to make harmony of the two stories, Professor Harris points out the theo-

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ries in general that the rope broke, letting the body fall, and that the rope was cut, letting it fall.

Especially Professor Harris singles out the theories of Theophylact and Papias for contravention.

Theophylact has assumed that Judas, in betraying Christ, had a sublime confidence in Christ's power and willingness to save himself from his enemies, and that when he saw preparations for putting Christ to death, disappointment was more the cause of suicide than remorse could have been.

LIKE HEROD'S DEATH.

Professor Harris goes further and brings in Josephus, not to bulwark Scripture, but his own reasoning. Josephus' story of the death of Herod the Great was that the man "swelled and burst." All these kindred stories of death by bursting the professor shows to have been of conventional form, and he refers to Cosquin's finding, which is that the story of the suicide was "canonical, but not historical."

Writing of M. Cosquin's harmonizing of the story, Professor Harris says:—

"If he wishes to say that this story is a romance with a moral intention he may obtain our assent at the expense of our faith in the documents, but to apply an apologetic method of this kind to the New Testament is to introduce a critical factor that is disturbing to something more than the decrees of the councils. Clearly, we shall have to interpret the New Testament, with allowance for possible folklore throughout. Nor is it even certain that all the cases that may turn up will show a moral intention as the kernel of the non-historical incident."

Between the lines at least Professor Harris has said that Judas did not commit suicide. He attempts no analysis of the traitor's character to disprove the story. He expresses no opinion of Theophylact's argument that Judas himself was disappointed in the submissiveness of Christ to his murderers. He argues only that because "swelling and bursting" was a common means of death ascribed to semi-mythical characters in history, the death of Judas by that improbable form is of folklore origin.

ST. MATTHEW'S VERSION.

According to St. Matthew the story of the scene in the temple after the betrayal reads:—

"When the morning was come all the chief priests and elders of the people took counsel of the people to put him to death.

"And when they had bound him they led him away and delivered him to Pontius Pilate, the Governor.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders.

"Saying, I have sinned in that I have betrayed innocent blood. And they said, 'What is that to us? See thou to that.'

"And he cast down the pieces of silver in the temple and departed and went and hanged himself."

AS TOLD BY PETER.

In the Acts of the Apostles Peter is made to tell of the death of the traitor:—

"And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty):

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

"For he was numbered with us and had obtained part of this ministry.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder.

"And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue Aceldama, that is to say, The field of blood."

REMORSE UNLIKELY.

As a neurologist, having experience of criminals in many types, Dr. Oscar A. King was asked as to the likelihood of the Judas of popular fancy killing himself from remorse.

"I should say that he would not," said the doctor, emphatically. "If a man can deliberately plot to sell the life of another for money, knowing that the life will be sacrificed, he is not likely to experience remorse. Almost without exception the criminal blames some one else for his acts or his condition.

"In my experience of neurotic types, where men have come to me blaming themselves for some wrongdoing, they have been, almost without exception, guiltless of any wrong.

"The question as to whether Judas committed suicide is a question sprung at the wrong end of the proposition. If Judas lived and followed Christ, finally to betray him as he is supposed to have betrayed him, the further Bible accounts as to his death should not be questioned."—*Chicago Tribune.*

Lucy M. Garnett, a writer well known in the *Cosmopolitan*, writes an interesting sketch of Salonica in the *Catholic World Magazine* for August. She calls it "A New Jerusalem" owing to the great number of Jews which have settled there. It is old Thessalonica, to whose people St. Paul wrote one of his Epistles.

THE MODERN JERUSALEM.

Bote aus Zion, a mission journal published in Jerusalem, gives an account of the modernizing of the ancient Jewish capital, which is of special interest in connection with the Zionist congress. During the present century the sleeping city has been thoroughly modernized, and it is since that time that Christians have been given the right to acquire property, for, until recently, even in official utterances Christians were designated as "dogs." Recently the city has prospered greatly, the population having increased from 23,000 in 1851 to about 60,000 in 1900. Pilgrims from all parts of the world go there and there has been a great revival of trade and business. Modern hotels followed the construction of the railroad from Jaffa, and during the last five years telephones, telegraphs, and other modern inventions have been installed in the City of David. Some of the more conservative people, not only Mohammedans but others with a Ruskinian longing for the discomforts of our ancestors and a despising of modern things, regard these changes as vandalism. Yet they are to be commended if only because they make the ancient city the Mecca of more pilgrims from all over the world.—*Chicago Tribune, August 20, 1900.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

SONG.

As a lark with broken wing,
Fluttering in the lowly grass,
Ne'er may soar, yet still may sing
To the dream-white clouds that pass,
Scorned of fate, and maimed by wrong,
Still to thee I lift my song.

As a star with faithful light,
Hidden by the glorious day,
Keeping still its lustre bright
Till the glory dies away,
If thy happiness should flee,
In the darkness turn to me.

—*Frank Leslie's Popular Monthly for August.*

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, AUG. 22, 1900.

HEALINGS. BY WHAT POWER?

So many queries arise concerning healings among the Saints and the power or powers through which the healings are had, that no one general answer seems to cover all cases.

For instance. It is held by some that healings are wrought by magnetic force; that some are more largely endowed by nature with the magnetic forces than others, and that these are healers. To us, as we understand the subject, mesmerism, personal magnetism, hypnotism, faith cure, and Christian Science, so-called, are all of one and the same origin, and are not parts of the "anointing with oil and laying on of hands" provided for in the scriptural injunctions.

"They shall lay hands on the sick and they shall recover."

This is a part of the Divine economy; and, so far as is known, there is no warrant in Holy Writ for tampering with any minor and merely human agency humanly directed and controlled, such as magnetic, mesmeric, and hypnotic undoubtedly are.

As to Christian Science, it is a conjointure of human faith and an apparent faith in God, proceeding in methods not laid down in Scripture, and apparently assumed to evade plain provisions of the word itself.

We know something of mesmerism, magnetism, both of the human body and of the mechanical, biology, or the science of the mind, hypnotism and health science, and are quite sure that none of these are in any wise related to the scriptural method commanded in Mark 16, and the statement of James 5.

Having had some acquaintance with the methods of those first named, long before engaging in the spiritual work of the church, we have for forty years now been able to contrast those methods with those last named and recognize the dissimilarity existing between them.

The results which follow anointing with oil and the laying on of hands, are not traceable to the arts of either mesmerism, magnetism, or hypnotism, or the exercise of human will, though human agencies are employed as a means to an end.

A brother writes us to state that some of the Saints go so far as to pay money to learn the lessons of healing, professing to endow inanimate articles, handkerchiefs, cloths, etc., with healing virtues to be sent to the ailing and the sick.

This has a sound of compliance with apostolic usage; and instances have occurred in the later history of the church in which articles have been blessed under priestly hands, sent to sick persons at a distance, to whom there was neither time nor opportunity for an administration by elders in person and good resulted therefrom.

The operation of mesmerism, magnetism, and hypnotism is largely that of human powers alone, while that of laying on of hands is of the spiritual, and its presence and employment under the control and direction of the Divine mind, exercised according to the divine knowledge of the subject and his surroundings and conditions.

Upon no other hypothesis than the above can we account for the fact that some are healed by administration, while others are not, under conditions which seem to be alike to human eyes, but may be widely different in the eyes of God.

Hypnotism, magnetism, mesmerism, are all exercised upon professed knowledge on the part of those who practice them. There is no claim to divine direction, no trust to divine wisdom; it is human power under human control, exercised at the direction of human wisdom. In the one case it is man's will, in the other it is the Divine will.

The Saint who pays money to learn the mode of operation in either of the three named influences, may obtain a species of knowledge of human possibilities, within human reach. But, as our experience has proved to us, no permanent or lasting good has come from such knowledge, it is to us of doubtful propriety to become learned in this direction. It is better to know of the things of God, so far as these have been revealed.

That Christian Science has done some wonderful things may be admitted, but that success follows the ministrations to the diseased in any extraordinary degree is very doubtful. That success does not always follow the administrations of those who believe and practice the laying on of hands may be admitted, also, for it is true. But, the failures are exceptions, while benefit and recoveries are the rule.

We are impressed that "the spirit" by which healings are accomplished in cases where magnetism, mesmerism, hypnotism, health science, and Christian Science methods are employed is practically one and the same, and is the "spirit of man which is in him," and is neither the Spirit of God nor the spirit of the Devil. We do not believe that all disease is of the Devil by instigation, or a direct interference with the powers that be to inflict annoyance, distress, pain, sickness, and death upon man. Much of the sickness among the Saints is due to departure from the rules of health and right living, for which the sufferers are alone to be blamed. We know of numbers who have succumbed to death because of violated laws, for whom no intervention was had through administration, for the reason that the causes which brought upon them the condition of sickness were continued by a persistent following in the course of conduct which created the conditions at the first. Healing given of God under such conditions would be in effect an indorsement of the evil producing cause.

Of course such conditions do not exist in all cases. Many women and some men are compelled to live in sickness-producing surroundings, and under conditions imposed upon them for which they have no means of alleviation. It is hard in such cases to be reconciled to the results which follow; but, where no responsibility can be fixed and a remedy applied to alleviate the conditions those who suffer to the limit of death "*die in the Lord.*" So states the word.

There is absolute safety in the method appointed in the word. There is spiritual danger to a greater or lesser degree in every other, no matter what its name, or however specious its promises.

Instances in which the Devil is responsible for the sicknesses of man are rare. None such may come, except for cause, or for trial of faith and integrity. If for cause it is when men open the avenues of their being to the incoming of adverse spirits and deliberately invite them to come in and possess their tabernacles. Such will pay dearly for their temerity, by loss of faith, by loss of control of themselves, by created mischief to others and by final loss in spiritual life here and hereafter. A man may possibly invite other spirit than his

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own to enter and occupy his body, in pursuit of knowledge, once; but should he do this the second time he does a foolish thing to his sorrow, to be manifest soon or late.

There are some who are constantly seeking for manifestations of promise for good concerning the sick when loved ones of their own or others are afflicted, and by reason of importunity besiege the Lord, for signs corroborative of their desires, and becoming impatient if their implorings and pleading do not meet with favorable replies. Such lay themselves liable to imposition from themselves in misleading and misunderstood or misapplied manifestations. Many of these, we believe the greater part of them, are the result of personal solicitude and enthusiasm—prophesying out of their desire rather than the voice of the Spirit. These prophecies are hurtful, because so many of them fail. Paul's instruction in 1 Corinthians 13, that, "Whether there be prophecies, they shall fail," is aptly applicable to these mistaken and misapplied prophecies. Faith, hope, charity, these are of the best. Faith and hope may abide; but charity is the best and the greatest, for it endureth forever—the love of God.

It is better that in the practice of administering to the sick the elders confine themselves to the anointing with oil and the laying on of hands, "praying over them," who ask for the ordinance, exercising all the faith needful so far as they can, and then just leave the matter with Him whose wisdom directs his own acts of power in earth or heaven. Do not seek to know what God may do, and let patience and faith have their perfect work. "If they live, they live unto the Lord; if they die, they die unto him." So, whether they live or die they are the Lord's. To seek by importunity at the throne to force a manifestation of promise from God is an evidence of little, or weak faith. To go about one's business after having kept the law by administration, and to trust the issue in the Lord's hands is evidence of strong faith and trust more effective and worthy of blessing than an importuning spirit would be; and we believe such is more acceptable with the Lord.

Several instances are known to us where persons have been sick and have been administered to, and in which prophecies have been made that the sick would live and recover, and instead of recovery death has occurred. We have been asked, Were such prophecies from the good Spirit? We could hardly say, yes. Well, then they were of the evil one! We think not. They have been the untutored declarations of weak, human nature struggling to lead, or force divine power and wisdom to accept and indorse the desires of the prophets. Let us take heed how we permit ourselves to be led into such lapses of personal spiritual failure. It is enough to suffer, to know that "whether there be prophecies, they shall fail," and to be compelled to endure sorrow and grief, and, therefore, let us keep our faith that it fail not.

B. H. ROBERTS, ON "DOCTRINE DEVELOPMENT IN NAUVOO."

During all the trying experiences of the church while in New York, Kirtland, Ohio, Missouri, little or no rest from troublesome enemies had been possible, but in Nauvoo there was a period of about two years of comparative peace enjoyed by the people, and this time the Prophet used marvelously well in the development of the doctrines of the church. Prior to this period we knew but little concerning the Holy Ghost; the mysteries of the Godhead: Salvation for the dead; the eternity of the marriage covenant, and plural marriage; the resurrection, and the final destiny of man and the earth upon which we live. These and many other advanced principles of the gospel were given to the world by the Prophet Joseph at about this time. . . .

It was here that the Prophet gave forth that elevating doctrine. "That God once was as man is, and man may become as God is." Among some of our people there is an impression to the effect that this did not emanate from Joseph Smith. "Let me correct this error, because," said the speaker, "the idea was first enunciated by him if it was not couched in the above language."

The speaker said many of the discourses and sayings of the Prophet which have come down to us were taken down in long-hand and consequently are only a synopsis of what he said on different occasions; and while we accept his sayings and discourses along with the other standard works of the church, as to the doctrine of the Church, we should say that we accept only "the well established sayings and discourses of the Prophet Joseph," and not every rumor that is said to have come from him.

Again, it should be remembered that the Prophet had a sense of humor, and that he was a man; and many times he manifested this side of his nature by speaking in a jocular strain. For instance, he was once asked the cause of the ebb and flow of the tide. He at once replied, "Why, the earth breathes, and in the expansion and contraction of the earth, causes the rise and fall of the tide." But misunderstanding arose because too many people think that a prophet is always speaking as such, and should never speak as a man, or be humorous, and hence took what he said on such occasions too seriously. In studying the manual this fact should be kept in view.

The foregoing extracts are from a discourse by Elder Brigham H. Roberts, before the Mutual Improvement Association, in Social Hall, Salt Lake City Stake, July 11, 1900, as given in *Deseret News* of the 12th.

It is news that prior to the socalled "period of peace" passed by the people at Nauvoo, but little was known "concerning the Holy Ghost," "the mysteries of the Godhead," and other doctrines.

The Lectures on Faith, priesthood, and other topics, elaborated and published presumably under the immediate supervision of the Prophet Joseph, Sidney Rigdon, and others, deal with the mysteries of the Godhead, the Holy Ghost, and a variety of other subjects connected with the instituting and establishing of the church in 1830, the gospel of salvation, and the promulgation of the doctrines and theories of organization and government of the church so organized.

Joseph Smith reached Commerce, afterward Nauvoo, in 1839. It was in September, 1842, that the letters on the baptism for the dead were written, and 1841 when the last revelation on church organization was given. When was this period of rest? The clouds of opposition began to rise in the Harrison campaign of 1840, and in 1842 the hunt against the Prophet began.

During the persecution in Missouri, the destruction of the press, the tarring and feathering of Bishop Partridge and layman Allen, at Independence, in 1833, the driving out from Jackson county, that year and the succeeding one, the subsequent troubles in Davess and Caldwell counties, and the arrest and imprisonment of Joseph and Hyrum Smith, their escape, and the expulsion from Missouri, the church was under a constant stream of instruction by revelation from God. Included in the revelations given during this period of storms, is the vision, one of the grandest ever given, and section 85, (88 Utah edition of 1876), in which the Comforter, the Holy Ghost, is made the especial topic of the Divine communication.

Just when Mr. Roberts would locate the beginning of the "period of peace" is not clear, but the revelation of January 19, 1841, is the last set revelation by date, given by Joseph Smith and published in the Book of Doctrine and Covenants in 1846, under John Taylor, and in 1852, in Liverpool, by S. W. Richards, for the church in Utah. This revelation of 1841 is not the last section in these last named editions, for the letters on baptisms for the dead, the articles on marriage, and laws and governments, and the martyrdom of Joseph and Hyrum Smith occur in the book after, but in point of date it is the last given and published.

There is nothing authentic from the sermons and writings of Joseph or Hyrum Smith known to the public, or accessible from which their connection with the doctrine "That God once was as man is, and man may become; as God is," "the mysteries of the Godhead; salvation for the dead; the eternity of the marriage covenant, and plural marriage, the resurrection, and the final destiny of man and the earth on which we live," as their putative authors, may be discovered as those dogmas have been held and taught by Mr. Roberts and the men of Utah

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whom Mr. Roberts represents. Mr. Roberts may therefore well say that we should, "accept only 'the well-established sayings and discourses of the prophet,' and not every rumor that is said to have come from him."

Mr. Roberts states that the idea that "God once was as man is, and man may become as God is, 'was first enunciated by the prophet' if it was not couched in the above language."

From what "well-authenticated sermon or discourse of Joseph Smith was this idea taken? The King Follet sermon? If so, what was the King Follet sermon? It was a *long hand* report of a sermon said to have taken two hours and a quarter in its delivery. It was not published until after Joseph Smith's death, was never revised by him, and may be read in fifteen minutes. By whom is this sermon authenticated? The dogma built on it is not well grounded in the "established sayings of the Prophet Joseph."

The promise that men may in some future time be where God and Christ are, is clearly given in the Scriptures. Some who are worthy shall "be caught up" to meet the Lord, "come with him," and so be "forever with the Lord." Other classes cannot come where God and Christ are "worlds without end."

The doctrine of eternal progression for God, if it involves the proposition that if man may become what God now is and God be removed from man as far as he now is, then where God is man may never come; which instead of being an "elevating doctrine," is a distracting and a disheartening doctrine, for as immeasurably distant as God now is from man, so will he be from man when man attains to what he now is. Man will not know him then better than he does now, hence he will not, cannot be with God.

It is proper for us to have the ambition to emulate Jesus, to become like him, a god if need so be, but in the absence of that, a man "in the fullness of the stature of a man in Christ Jesus," is open to us all.

If there is no hope to be where God and Christ are, that is, in the realm where Christ is to have the rule and reign over subjects made righteous through the gospel ministration in the continued and friendly relation of king and subject, with a personal interest in the government and a direct access to the throne, if this hope be eliminated from the Christian economy by this transcendental progression theory, then it would be as well that we stop where we are and cease striving for the prize of a rest and reign on the redeemed earth.

This dogma which Mr. Roberts styles an elevating doctrine, is neither "wholesome, nor very full of comfort." Nor is it based upon the well attested discourses, or sayings of the Prophet Joseph.

For the doctrine of baptism for the dead, or as Mr. Roberts puts it, the "Salvation of the dead," there is a better warrant, for Joseph Smith, the Seer, wrote two epistles on the subject dated respectively September 1 and 6, 1842.

In the first of these the Prophet wrote at the beginning of it thus:—

> Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this state, were again in pursuit of me; and inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice or right on their side in getting up of their prosecutions against me: and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient to leave the place for a short season, for my own safety and the safety of this people.—Doctrine and Covenants 109. (Utah edition 127)

The period could not have commenced then, or the Prophet mistook the revelation; for he gives the church to understand that the Lord had shown him the beginning again of persecutions against him.

It could not have been during the time from 1839 to 1842 that these doctrines referred to by Mr. Roberts were given to the church, as there is no mention of them in the covenants or the history, for the first written teaching of baptism for the dead began in 1842.

From the date of the revelation that his enemies were in pursuit of him till his death the Prophet had no peace. Beside this the date of the teaching that "cursed doctrine" "plural, or spiritual wifery," is given by Mr. Roberts and others of his fellows as 1843, a period when the Prophet was annoyed by prosecution after prosecution and was obliged to keep away from the public eye to avoid persecution. It was during this stormy period which finally ended at the tragedy in Carthage Jail and the expulsion of the church from the state that the thing which was called by the Lord as "abominable" was conceived, secretly taught and still more secretly practiced, if the tales of polygamists and defenders of the dogma are to be believed.

It was not until such alleged secret work had continued for over eight years after the death of Joseph and Hyrum Smith in Carthage jail that Pres. Brigham Young brought into the light of day the alleged *copy of an alleged revelation on celestial marriage* as a basis for Utah polygamy. And in an effort to account for the silence of the Prophet from the alleged date of the revelation, July 12, 1843, President Young asserted that Joseph Smith did not make it known earlier because his life would have been in danger, had he done so. Unfortunately for the integrity of this tale, told though it may have been by the leading polygamist in the church, Joseph Smith, nor his brother was neither a physical nor a moral coward. His life had been in danger from the hour that he stated that he had received an angelic message. His life was in danger, and was taken while yet no knowledge of plural marriage was had by those who slew him. If known to any, it was but to "very, very few of his most intimate friends," as we once heard Bishop A. O. Smoot state in the tabernacle at Provo. Did these secret friends kill the Prophet Joseph because they knew this awful secret?

Joseph Smith had not up to September, 1842, neglected or refused to declare the counsel of the Lord given to him by revelation, and the statement that he suddenly turned to be a moral coward and refused to put a revelation received from the Lord before the church *because his life would be in danger*, comes with extremely bad grace from a man who, if his word on the subject should be believed, kept the same thing secret, locked up in a desk with a patent lock on it, from which desk no whisper of its awful contents was ever heard, for eight years after Joseph and Hyrum Smith's death. How could Joseph Smith's life have been in danger from the publication of said alleged revelation, at any time from June 27, 1844, to August 29, 1852, a period eight years and two months? Was the life of Pres. Brigham Young in danger by reason of such publication when it was made? Was not Pres. Brigham Young a moral coward for over eight years? A worse coward than Joseph Smith, for Pres. Young had not the enemies to hate and persecute him that Joseph had. He was in the heyday of his rule in Utah long before 1852. His word had become law. His policies had shut men's mouths and tied men's hands. Many had become his partners in crime past concealment, and yet, he waited eight years before he appeared with an alleged copy of an alleged revelation, the original of which he alleged a "jealous woman" burned. The copy, if it was a copy of an original, was surrepticiously obtained. The "jealous woman" who Pres. Young declared burned the original always, and on every occasion when inquired of persistently denied having seen, heard, known of, or burned any such document. And now Elder Roberts comes to the front with a statement that it was a "period of peace" when this delectable, pernicious doctrine was given to the church.

We are thankful that we do not have to believe Mr. Roberts, either as to this alleged period of peace, or as to the dogmas said to have been evolved in it. There are no "well established sayings and discourses of the Prophet Joseph," challenging us to belief in

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this which the church in 1835, when the pathway of the believers was blazoned by revelation and the teaching of the Holy Ghost, solemnly declared to be a "crime."

We do not believe Mr. Roberts' statements, in regard to what he is pleased to call "advanced principles of the gospel." For there is not a line in the standard works of the church, nor the "well established sayings and discourses" of the Prophet Joseph Smith, that proves him to have taught them, as parts of the gospel, referring of course to the Adam God idea and plural marriage, named by Mr. Roberts.

SOME PERTINENT QUESTIONS.

It is a principle in nature that the accomplishment of any work depends upon the application of the rules governing. All things are governed by means of law. (See D. C. sec. 85.) Certain definite bounds and conditions being established, no one can reasonably expect to reach a desired end without first applying the principles governing the attainment of the object sought. And much as we might desire at times to avoid the effort requisite for the accomplishment of any desired result, we are always met with the stern decree that "whatsoever a man soweth, that shall he also reap." We believe this to be a just principle, although men often become discouraged when the difficulties confronting them are greater than they anticipated.

The wise laborer, however, will ascertain, so far as he can, the nature of the work he undertakes, the results to be reached, and if the end sought justifies the effort necessary, will persevere in reaching it. With reference to the plan of salvation, Latter Day Saints present such argument as this to the world. We are often led to wonder if we consider the import of such teaching when applied to our work after having identified ourselves with the body of Christ.

A careful reading of Doctrine and Covenants, sections 36 and 83, will present to us something of the sacred nature of the work in which we are engaged. Here we are told, in substance, that the city of Zion, the New Jerusalem, is to be built, and a people prepared to meet Enoch and his holy band, with Jesus Christ and his servants when he shall come to reign with his people on the earth. Believing that we are engaged in this work, as great as any ever committed to man, we think the following qustions are pertinent:—

To what extent can we mingle with the world, indorse their pleasures, and partake of their ways without endangering our success? Can we frequent resorts where the society is questionable, and the rude jest and profane word greet our ears, and retain the spirit of our work? Can we gossip, backbite, entertain jealousies, evil surmisings, etc., and progress as we should? Are we awake to the necessities of the hour? Do we know what it really means to be a Latter Day Saint? Can we continue to be light minded and frivolous, follow the ways and fashions of the world, its pride and vanity, and be ready to meet our Savior when he comes?

These questions and many others in regard to our manner of life and service to God must be answered by each individual separately, and by the church as a body. God has given us many plain instructions both in former and latter days in regard to holiness of life, which we think it will be well to study and heed. If we wish to be a light to the children of men, we must rise above them, that the character of our work may be seen and the world attracted by its beauty. The task before us is a great one, a glorious one, but one that will require unremitting energy, and complete devotion to the right.

Shall we not heed the repeated admonition of the Spirit to "come up higher," by laying aside all that might in any way hinder our progress, and making an earnest resolve to persevere in the right?

We earnestly pray that God may give his people strength to resist the evil, and choose the good, that they may not fail this time in accomplishing the redemption of Zion.

EXTRACTS FROM LETTERS.

Bro. R. C. Evans, writing from Toronto, Ontario, August 10, of the work in that city, said:—

We arrived in Toronto one week ago tonight. Found Bro. A. C. Barmore preaching in the tent. He is doing nicely here, and is well liked.

I found the people still in the house, ordered them out, and Monday morning at six o'clock the house was being torn down, and good lumber piled away and old stuff carted to old Bro. Hatty's to burn. Since then we have been at it from seven a. m to nine p. m.; all but Alma and the women who attend to the tent. Alma works in day time. All *free* labor but *one man*. We have furnace room dug out and foundation in, and start on walls today. The building will be 26 by 60, with a lean to 18 by 15 We paid four hundred and seventy dollars for the lot; that is paid for. We have raised two hundred more, and secured a loan of eight hundred, to build with. We will have no trouble paying out.

Sister Maggie McGregor wrote from Chilliwack, B. C., of late date: —

Dan has obtained the tent, and it is all paid for. It is a nice tent, 22x45, with 7 foot wall and round corners. He was preaching in Nanaimo when last heard from. We trust greater good will now be accomplished, though the spirit of money-making is very prevalent in this province.

F. A. Russell, under date of August 13, writes from Canton, Illinois:—

We begin tent work in Moline this week.

Bro. Wm. H. Kelley, of the Quorum of Twelve, in a note, under date of August 14, wrote thus cheeringly:—

The Massachusetts reunion and conference closed yesterday. Some have gone home; others remain, and meetings will be continued on the ground for a few evenings. The reunion gained in interest from the beginning to close. Rose to the height of an ideal Massachusetts reunion. Cheerful faces, peace, and unity prevailed everywhere; and I think there was not a case of sickness on the ground. We hear nothing but praise from the neighbors regarding the Saints. Not a single criticism; but greetings, "Glad I met you;" "Sorry you are going;" "We enjoyed the meetings;" "will be sorry when they close." Bro. Hilliard took up a good subscription yesterday in favor of the college. Though so far away, I think some of attending the big reunions in the West next month. Brn. F. G. Pitt and George W. Robley go to the Philadelphia district; Bro. F. M. Sheehy to Western New York; U. W. Greene to the New York district; Brn. Calvin Rich and Holmes J. Davison to Maine; Brn. G. H. Hilliard and W. W Blanchard to Maine; the latter to Nova Scotia in a few weeks; Brn. M. H. Bond and Bullard in the Massachusetts district. We are thus deployed out for the fall campaign.

Bro. D. W. Wight, on August 13, wrote from Perry, Idaho:—

Bro. Parker and I have a great interest here. It is new point.

EDITORIAL ITEMS.

By letter from Bro. Alexander H. Smith of August 8, we learn that Bro. Griffiths had called the reunion at Los Angeles off, for reasons supposed to be good to him; and that the branch would hold a ten days' meeting in the grove where reunion was to be held. Two days' meetings are to be held in the three southern branches.

Bro. Alexander called on Bro. E. Barrows and Rigdon. He also called on Patriarch John Smith and wife, but found them not at home. He called at the tabernacle and left word to Presidents Joseph F. and John Henry Smith, cousins, that he was in the city enroute to California.

The *Silver State*, published at Deer Lodge, Mont., in its issue for August 8, makes mention of the work and past history of Bro. G. R. Wells.

Bro. W. A. McDowell reports well of the work in Wisconsin and returns a good list of subscribers to Graceland College. Glad the Wisconsin Saints are alive to the interests of the educational work of the church.

Bro. J. W. Wight's report shows eighty-four baptisms in the last quarter, twenty-five of these in the old Fremont and Pottawattamie districts, by Bro. D. R. Chambers. Pretty good work in old districts. But why not? The better the truth is known the more it should be appreciated.

Prayers are requested for Bro. Edward La Moore, Princeton, Millelacs county, Minnesota. He is longsuffering, is isolated, and desires the sympathy of Saints.

We received some time ago some press clippings which indicate that

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our young brother, James Baggerly, is at work. He appeared in the West Superior *Evening Telegram* in a five column article in refutation of the claim that we were affiliated with the Utah church. In the same issue he also had notice of preaching services. The *Minneapolis Times* also noted Bro. Baggerly's work in West Superior.

Bro. Geo. H. Hilliard of the Bishopric reports the Saints' reunion in Massachusetts a success. Along with other encouraging work at the reunion a subscription of $310 for college was secured, part of which was from outside the church membership. The eastern Saints are far away from the place where our college is located and the best of schools and colleges at their doors as it were, and yet they readily lend a helping hand to the educational work of the church. This is in keeping with the progressive and wideawake spirit of the New Englander. We expected as much. Bro. Hilliard has appointments ahead as follows: Sunday, August 19, Boston; 26th, Dixfield, Maine; September 1 and 2, conference at Lamoine, Western Maine; September 8 and 9, Indian River, Eastern Maine district conference; Stonington, Deer Isle, Maine, September 16. After September 16 he will return to Massachusetts and Rhode Island, visiting Providence, Fall River, and other points as per future arrangements.

Elders F. A. Smith and Columbus Scott have been home from their missions some of late, visiting family and looking after business matters.

Bishop Kelley went Monday to Stewartsville and St. Joseph.

The extremely hot weather of late does not seem to hamper our local ministry much, as the usual number of appointments near Lamoni were filled Sunday.

Original Articles.

GOD'S METHODS AND UNCHANGEABILITY.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18:18.

He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.—Matt. 10:40.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—John 13:20.

The foregoing is the warrant which Christ gave unto his disciples when he was with them in the flesh, and sent them to preach his gospel, and Paul bears this testimony of him:—

Jesus Christ the same yesterday, and today, and forever.—Heb. 13:8.

This language represents the immutable character of Christ in the eternal past, in the present, and in the eternal future; hence it follows that whenever he has sent, or shall send a servant or servants, he stands at their back, and whatsoever they teach or do in harmony with his undeviating word, he recognizes by his divine seal and sanction; but if they deviate from his word and ordinances, he is not bound by their acts, and their works will be burned. (John 15:6; 1 Cor. 3:12, 15.) God's method of working, in the past, among men has been to call men by his own voice, or by the ministry of angels, or by his Holy Spirit, by vision or dreams, as in the instances of Moses, Samuel, Isaiah, Jeremiah, Ezekiel, and Daniel, and the other prophets and servants of God, to be his messengers and coworkers; sometimes he appeared to them in person, as to Abram, Moses on the mount, Jacob on the plains. But he always revealed himself unto them by some of these means, and made known unto them his will and purpose, for he always chose members of the human family to be his messengers to the nations, and he authorized them to act in his name, and to be instruments in his hand to bring about his eternal purposes on the earth. Bear in mind, God's ways are not as our ways (Isa. 55:8, 9); and Paul tells us in 1 Corinthians 1:26–29:

Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

The above truth cannot be too deeply engraven on the human mind, because it is so contrary to the ways of men (Isa. 55:8, 9), that in all ages of the world the masses have rejected the prophets of God, because, in their eyes, they were the least and most insignificant, instead of being great and mighty as men call greatness. As an example of God's working, Paul, speaking of Christ, says:—

For verily he took not on *him the nature of angels;* but he took on him the seed of Abraham.—Heb. 2:16.

He was born of a lowly virgin, who was espoused, or betrothed, to a carpenter, which fact led the Jews to brand him as a bastard, or one illegitimately brought into the world, as they do to this day. The disciples whom he chose to bear his message to the nations were humble and unlearned fishermen. Their Master was despised as a Nazarene, and the question, "Can any good thing come out of Nazareth?" was asked. But it was decreed that "he shall be called a Nazarene" (Matt. 2:23). Thus we see, God's ways are not as man's ways. And yet it is true, the mightiest men of the earth have been of the lowliest origin. But they were not selected by their fellows because of that origin, but God who "setteth up the basest or humblest of men" has called them to carry out his will among the kingdoms, and has endowed them with power to accomplish his purposes; so we see God's ways are equal both in affairs of earth and in spiritual things. But the ways of men are inconsistent and unequal, for while they are ready to honor and applaud the men who seemingly, have pushed themselves to the front by their own prowess and power, they reject and treat with contempt those who come in the name of the Lord, with his word upon their lips, and humbly seek to bless their fellow men, thus proving the words true:—

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15:19.

Now it is evident from Holy Writ that God's purpose in the creation of this earth, and placing man upon it, was to establish his kingdom here. To this bear all the prophets witness; but I would especially cite you to Psalms 2:8; 72:8; Daniel 2:44; 7:27; Matthew 6:9–12; Revelation 5:9, 10. This purpose was not to be accomplished in the morning of time, nor in the meridian of time, but in the fullness of times, when the earth shall have been "filled with the measure of man, according to his creation before the world was," when all the human family shall have had the privilege of choosing or rejecting God as their king. For this purpose the Spirit of God has been striving with men in all ages, to prepare them for the glory which shall be revealed, when the prayer which Christ taught his disciples to pray shall be answered: "Thy kingdom come. Thy will be done in earth, as it is in heaven." For this purpose prophets have been sent to call upon mankind to prepare; and Christ and his apostles preached the kingdom of God. The Apostle Paul said God had—

made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullnes of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.—Eph. 1:9, 10.

Isaiah tells of "a marvelous work and a wonder," and of a book coming forth; and—

The deaf [shall] hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off.—Isa. 29:18–20.

This prayer and these prophecies will all have been fulfilled when that

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"old serpent, which is the Devil, and Satan," is bound and cast into the bottomless pit for a thousand years (Rev. 20). But before all these things are fulfilled, Christ says:—

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

As an evidence that the churches have not been preaching the pure gospel of Christ, compare their creeds with the word of God, and then see the divisions among them; and the contention and overturning of nearly every creed in christendom. Paul and the other apostles foresaw the great apostasy. Paul declared:—

That day [the coming of Christ] shall not come, except there come a falling away first. —2 Thess. 2: 3.

Again,—

The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4: 3, 4.

Peter says:—

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—2 Peter 2: 1, 22.

God showed John upon the Isle of Patmos that the gospel should be restored:—

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

This is to be preparatory to Christ's second coming. (See Matt. 24: 14.) God told Malachi:—

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts.—Mal. 3: 1–5.

This prophecy could have no reference to Christ's first coming, for the following reasons: 1. The Lord did not then suddenly come to his temple. 2. All men could abide the day of his first advent; they could mock, deride, and persecute him. 3. He did not then come as a "refiner's fire," he did not "purify the sons of Levi, and purge them as gold and silver;" they were his greatest enemies. 4. They did not then "offer untc the Lord an offering in righteousness." With "wicked hands they crucified and slew him." 5. "The offering of Judah and Jerusalem" was not "pleasant unto the Lord, as in days of old." 6. He did not then come "to judgment." 7. He did not come then as a "swift witness against the sorcerer," etc. He came to "call sinners to repentance." Hence the messenger spoken of by Malachi as preparing the way before the Lord was to come just prior to Christ's second advent; when, as Paul says, when speaking of that advent, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Bear in mind the fact that Jesus mentions the preaching of the gospel in all the world for a witness, as one of the signs preceding his second coming; and also the further fact that John saw that in the hour of God's judgment an angel would bring "the everlasting gospel to preach unto them that dwell on the earth." This gospel is the means of preparation of mankind to receive the coming Lord—the only means whereby man can be saved. We have seen the Christ and the apostles foresaw that there would be a general apostasy from the true faith, hence the necessity for its restoration.

On the 23d day of December, one thousand eight hundred and five, there was born to Joseph and Lucy Smith, a son, whom they named after his father, Joseph. This son was born in the town of Sharon, Windsor county, Vermont. When this boy was about ten years old the family removed to Palmyra, Ontario (now Wayne) county, in the state of New York; they afterward moved into Manchester, in the same county of Ontario. When Joseph was about fifteen years old there was an unusual excitement on the subject of religion; his mind was greatly exercised thereby. His parents were of the Presbyterian faith. The youth was led to seek unto the Lord for light, because of the confusion of creeds and doctrines; and while thus exercised, his mind was directed to a passage of scripture in the epistle of James, the first chapter and fifth verse, which reads:—

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

To use his own words,—

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart.—Church History, vol. 1, p. 8.

He obeyed the injunction, feeling his great need of divine guidance. After humbling himself before the Lord, and while pouring out his soul in earnest prayer, he tells us that he saw "two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'"—Church History, vol. 1, p. 9.

Joseph inquired which of all the sects was right. He was answered that they were all wrong, and that he must join none of them, that all their creeds were an abomination in the sight of the Lord—that "the professors were all corrupt," and the personage said:—

They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.—Church History, vol. 1, p. 9.

Gentle reader, startle not at this declaration as coming from the divine lips, but look abroad and see the multitudinous divisions in the so-called Christian world, and ask yourself, Can they be of God? Is God the author of confusion? then read the God-dishonoring doctrines of Popery, Calvinism, etc., which have permeated the whole professedly Christian world, and against which there is a general revolt in nearly all of the churches. What does this remodeling of creeds mean which is going on throughout christendom? If their creeds were once divine, are they not so still? If they are corrupt now, were they not always corrupt? Does the truth of God change with the rolling seasons? Has God varied in his plan of salvation? Or did he fail to comprehend the true condition of humanity?

The only correct answer is, The sectarian creeds are not of God. "He is too wise to err, and too good to be unkind." He would not subject humanity to peace-destroying and strife-breeding creeds that have deluged the world with blood. He seeks to "gather together in one, all things in Christ, both which are in heaven, and which are on the earth." Division, confusion, and strife are from beneath. I know the professors of religion raise their hands in holy horror when told the creeds of the day are corrupt, but let us see what Alexander Campbell says of these matters:—

We are fully convinced that neither popery nor any of its protestant reformations is the Christian institution delivered to us in the Holy Scriptures. What is popery but the extreme of deflection and apostasy? What is prelacy but a reformed modification of popery? What is Congregationalism, but a reform of Presbyterianism? What is Wesleyan Methodism but a popular emendation of English episcopacy?—Campbell Baptism, Introduction, p. 16.

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Mr. Hopkins says:—

There is no reason to consider the anti-Christian spirit and practice confined to what is now called the Church of Rome. The Protestant churches have much of anti-Christ in them, and are far from being wholly reformed from corruption and wickedness.

Dr. Guthrie says:—

Three hundred years ago, our church with an open Bible on her banner, and this motto, Search the scriptures, on her scroll, marched out from the gates of Rome. Did she come clean out of Babylon?

Spurgeon says:—

The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be as riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe the very heart of England is honeycombed with a damnable infidelity, which dares to go into the pulpit and call itself christianity.

(The latter utterances are copied from "Great Controversy," p. 384, E. G. White.) In view of these statements, and many more which might be given from men whose names stand foremost among sectarian leaders, is it any wonder that the divine being should tell the earnest, anxious youth, seeking divine direction to "join none of them," that "all their creeds were an abomination in his sight;" that "those professors were all corrupt, they draw near me with their lips, but their hearts are far from me?" Why should the followers of Campbell raise their hands in holy horror because Joseph said the Lord declared this was the condition of things in professed christendom, when Alexander Campbell, as we have seen, testifies to its truth? If the church which Campbell founded stands for anything, it stands as a protest against all Christendom outside of its narrow boundaries, hence is an emphatic denial of the divinity of all creeds but its own. Was it any less a truth as it fell from the lips of the Savior, and recorded by Joseph Smith, than when uttered by Campbell and the other professed divines? The majority of the churches are testifying to its verity, by throwing aside their old creeds, or they are guilty of apostasy today in their departure from them. If they are false and corrupt now, they were always so. If they were true in the beginning, they are true today; but God's word is against them, because they are from beneath.

But to return to the testimony of the youthful seeker after wisdom. He tells us that upon another occasion while engaged in prayer a heavenly messenger appeared to him in his room, who called him by name and said:—

That he was a messenger sent from the presence of God to me, and . . . that God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues. — Church History, vol. 1, p. 12.

Reader, don't you think it would have been presumption for a boy of eighteen years of age, then only known to a very narrow circle, and considered of no standing in society, to have conceived the idea that his name was to be known among all nations? Would he be likely to have the audacity to declare that an angel of God told him so? especially if he was the base and thievish character that his enemies declared he was? If he was such a character, none would know it better than himself, and would he be likely to tell his neighbors that an angel of God had condescended to visit him? He would know that they knew his character, and consequently would treat him with the utmost contempt; and if his story was false, he would not have dared to tell it to those who knew him so well. But he told the story, and persisted in its truth to the day of his death. But if the statement originated in his own brain, and was not told him by an angel of God, how does it happen that it comes to pass? Can you point to any land where modern civilization has gone, where the name of Joseph Smith is not known? Can you point to any land where that name is not had both for good and evil? for good by those who have honestly and fairly investigated his prophetic claim, and rendered obedience unto the fullness of the gospel as taught by him; but for evil by the hireling clergy, and all who are too bigoted to honestly investigate his claim? And be it remembered that against this man, and the church, under God, founded by him, the professedly pious and the avowedly impious—the minister in sacerdotal robes, and every grade of filth and debauchery that is found among men, all unite together to brand this man, Joseph Smith, as an impostor, a false prophet, a thief, a whoremonger, and guilty of every crime their unhallowed tongues can give utterance to.

How is it, gentle reader? Can you find a better answer than that given by the Savior?

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15: 19.

Again:—

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—James 4: 4.

The world is and always has been corrupt; therefore, if Joseph had been the corrupt person that the professedly pious and avowedly impious proclaim him to be, they would love him and applaud his name to the skies. But as God hath chosen him out of the world, therefore the world hates him as it did the Master and his servants in every age.

This boy testifies that the messenger declared that "great judgments were coming upon the earth in this generation, with great desolations by famine, sword, and pestilence;" thus harmonizing with the cry of the angel seen by John in Revelation 14: 6.

Reader, was the statement true? Look around, and read the terrible panorama of events as they pass before your astonished vision, and fill the hearts of men and nations with fear, because of those things that are coming on the earth; then compare them with Christ's predictions, as found in Matthew, Mark, and Luke concerning the signs that should precede and presage the coming of the once crucified but now risen Redeemer; when as Paul says:—

When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thess. 1: 7, 8.

It was an easy matter for anyone to say that this was the generation in which Christ said these things should come to pass; but it required more than human power, wisdom, and cunning to bring these terrible events about—to place signs in the sun, moon, and stars which Jesus foretold, and which this youthful seer declared were now at hand, and which scientists of every civilized land have been and are recording as almost everyday events, but which were not visible in such degree as they have been since this youth declared the heavenly message. Mark the terrible famines, the devastating pestilences, the desolating wars, the numberless destructive earthquakes, the devouring fires, the dread cyclones, the vivid lightnings, the dreadful commotions among the nations, as well as the disruptive elements that are dividing the churches and tearing the time-honored creeds to fragments and hurling them away as filthy rags, then ask yourself if anything less than the inspiration of the Holy Ghost could have enabled him to foresee and foretell so clearly what would be the state of the world in this generation; and remember, that Christ says:—

When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21: 31.

While you are reading, throw away prejudice, judge as you would be judged, and be assured, "whatsoever measure you mete unto others shall be measured to you again." Then take the doctrine that he declared was delivered unto him from heaven, compare it with the teachings of him who "spake as never man spake;" and if you find in it that which is contrary to Holy Writ, you are at liberty to reject it; but so surely as it agrees with

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God's unchangeable word, just so surely you will be condemned if you reject it. Do not measure it by the unequal creeds of men, nor by your own traditions; measure it by the unerring word of God.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8:20.

This is the divine rule by which all must be tried.

None have fairly examined the doctrine taught by Joseph Smith without being impressed with its perfect harmony with all that God has revealed to man, and with the teaching of Christ and his apostles; and many have declared they could accept it, but they cannot believe Joseph Smith was a prophet. That was the case in nearly every age of the world. The generations among whom prophets appeared could acknowledge the divinity of the mission of the prophets *whom their fathers slew*, but when prophets appeared in *their day* they rejected and persecuted them, as their fathers had done before them, even to the immaculate Son of God, and he said, "The servant is not greater than his lord; if they have persecuted me, they will persecute you also." Every generation that has rejected the prophets whom God has sent has, and must, bear the terrible consequences of that rejection.

Joseph Smith never claimed to be anything greater than a humble messenger of Christ. He never demanded that the world should believe in him as the means of salvation to man. He presented Jesus the Christ, as that prophet foretold by Moses: "The Holy One of Israel." Book of Mormon, large edition, pages 15, 45, 64; that "There is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved," page 84, and a thousand other statements bearing similar testimony that Jesus, the Christ, is the only Savior of men. But this same Jesus has declared, as written at the beginning of this article, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

Kind reader, if you reject those whom Christ sends, can you receive Christ? Is it not implied in the above language that if we do not receive the servant we cannot receive the Master, and we consequently reject God the Father? "But he was an insignificant *boy!*" Do you not remember how it was written, 'Out of the mouth of babes and sucklings thou hast perfected praise?" What was the little despised dreamer whom his brethren hated and sold into Egypt? The little Samuel whom God called to be his prophet, empowered to anoint kings? What of the shepherd lad whom God called from the sheepcote to be his prophet king? And of Jeremiah whom God ordained to be a prophet unto the nations, who said, Ah! Lord God, I cannot speak; for I am a child? Littleness of fame, humbleness of birth, and insignificance of standing in society are no barriers in the eyes of the Omniscient God against being called into his service, nor are they any excuse for rejecting those whom God has chosen. "But he has a bad name!" Who gave him a bad name? Did you ever hear his friends speak evil of him? Did you ever know a disinterested person who knew him, and knew his life, and hence a really competent witness, speak evil of him? I have known many who professed great piety, and professed to be well acquainted with him, slander his character, claiming to know that their charges were authenticated facts; and when they came to be closely questioned they had never seen the man, had not even been in the neighborhood where had lived, but they had heard some pious (?) minister tell what some dear old pious (?) sister stated she had heard some one else declare, who had gone to school with him.

If time and space would permit we could give hundreds of contradictory stories that are told of him, but they have no foundation whatever. One of the latest was published in the New York *Tribune*, said to be "told by an old woman," "who once lived in the vicinity where 'Joe' Smith first started on his religious campaign." "At that time," she said, "he was zealous and devout, attending all the protracted meetings for miles around in the winter, and the camp meetings in the summer, and yet his wife and six children were left for days and weeks in a cabin on the edge of the wood, frequently without food or fuel, when neighbors would come to the rescue." It would be a great pity to spoil this pious old lady's story when it is just as true as hundreds of other stories told about him by both press and pulpit.

But the facts are Joseph Smith was between fourteen and fifteen years old when in answer to prayer he received his first vision, and by this time he had ceased attending revival meetings.

On the eighteenth of January, eighteen hundred twenty-seven, he was married to Miss Emma Hale, he being then twenty-two years old. In that same year he "fairly began his campaign," receiving and translating the Book of Mormon.

Reader, was he not rather young to be the father of six children? Besides he was only just married! And he was not quite thirty-nine years old when he was cruelly murdered; and only five children had been born to him then. The dear "old lady" must have had a strong, imaginative mind! But what minds they must have who gulp down and take pleasure in peddling the ridiculous story! "O my soul, come not thou into their secret; unto their assembly; be not thou united, for in their anger they slew a prophet of the Most High!"

In conclusion we challenge the world to compare the revelations received by him and given to the world, with the stupendous events that have taken place during the last seventy-five years; namely, The lifting the Gentile yoke from the neck of the Jews, who were sorely oppressed by all nations, the preparation of the land of Palestine for the return of God's ancient covenant people, by the return of the "former and latter rain," which had been withheld for many centuries, and the commencement of the return of the Jews to their own land, which the Book of Mormon declares shall take place in the generation in which that book should be brought forth. Then the terrible condition of the nations of the earth from wars and rumors of wars; pestilences, famines, earthquakes; signs in the sun, moon, and stars, presaging terrible events; "blood, fire, and smoke," the abounding of iniquity in high and low places, and "the love of many waxing cold," as evidenced by the universal loss of confidence both in men and nations. These events filling the hearts of men with fear, as declared by the Savior (Luke 21). Then compare the order of the church which under God he founded, with the church of the New Testament; the doctrine and ordinances thereof; the promises declared by him to be the rightful heritage of the sons and daughters of God in this as in days of old, and then ask the hundreds of thousands of men and women, who have received his teaching, if those promises have been fulfilled in proportion to their faith in and faithfulness to God. And I hear one vast shout from the dead and the living Saints, declaring that God has honored his word through the Palmyra Seer, as he did in all ages through the prophets, and that as many as have received this *man despised, devil hated, but God honored prophet*, have in their own hearts the realization that they have received both God and Christ. Thus it will be found that God's warrant to his servants is no idle word, that it remains unchanged, and that "no weapon formed against them shall prosper;" and though he was permitted to be slain as Christ and his apostles and prophets were slain in their day, yet his work, like theirs, remains, and cannot be thrown down, for it is sealed and ratified by both the Father and the Son, both in the heavens and on the earth.

Then, kind reader, be careful how

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you treat the mission and message of this latter-day prophet. If you reject him, you reject the Christ who sent him, and thus you reject both the Father and Son. Heed not the idle stories told from press and pulpit and echoed in the slums and brothels, but investigate for yourself, seeking wisdom of God, who will not turn you away. CHAS. DERRY.

July 25, 1900.

Letter Department.

ONO, Wis., August 9.

Editors Herald:—So far this year I have not contributed to your columns; but because silent it does not necessarily follow that I have been idle.

As soon as practicable after returning from conference I went to our capital city, Madison, where I joined Bro. W. P. Robinson, who had preceded me a few days. We continued in the city until May 27. On the 21st I preached a funeral sermon which I believe did much towards removing prejudice from the minds of some.

On the 25th four were baptized and we closed there with a good interest. The following week we returned home to attend district conference, June 2 and 3; and a few days later, in company with Bro. Peter Muceus as a traveling associate for the summer, took our way northward to Twin Lakes, Chippewa county, to attend the Northern Wisconsin district conference.

Our old soldier brother, George Clark, was in waiting for us at Chetek, and after supplying the wants of the inner man at the table de hote, stowed us away in his carriage, and we were soon enroute for branch headquarters at Twin Lakes, which was reached in due time, and we soon discovered we were not the only ones interested in the proceedings there. Other arrivals were soon announced; and visiting Saints to the number of forty or more, coming by team across the country a distance of from sixty-five to seventy-five miles, showed their love for gospel truth and communion of Saints. And if we are competent to judge in this matter, we believe that before the good-byes were said and the journey homeward begun, each one could have said they had been amply repaid for the efforts made, and additional strength had been gained and renewed determinations made to press on in the struggles and conflicts of life, looking forward with joyous hope to the meeting time where no partings will be.

Ye missionaries remained in Chippewa county until the last of the month, and then to meet a previous appointment we shipped ourselves to Durand, Pepin county, and from thence to Porcupine, the scene of former day missionary labor, where in years gone by, in company with Bro. H. P. Curtis, we raised our voices in defense of gospel truth and for the first time the sound of the restored gospel was heard in their valleys. It is needless to say we found a warm welcome, and perhaps it would be difficult to say which felt the greater benefit, the visited or the visitor.

After spending a few pleasant days and preaching a few sermons there, we moved sixteen miles further north, to Ono, where a week's grove meeting had been provided for. There, again, we found old time friends. The grove meetings were not all we had hoped for. Outside attendance was not as large as it might have been, but we can only hope for the best and leave the work in the Master's hands. Three were baptized, all young people, and our prayer is that their faith and example may be one worthy of the name they have taken upon them.

From Ono we went to Lost Creek and put in a few days there, and from there to Brasington, where we hoped to gather sheaves, but only found thorns and thistles; hence our stay there was necessarily short, preaching but twice, and at the close of the last service walking out of the town by night to find shelter in a friendly haymow until the morning light revealed the road to Ono. And last Thursday morning, August 3, leaving Bro. Muceus to fill appointments here, I boarded the train for Minneapolis, to visit Saints and friends there, and hoping, yet little expecting, to find some of the missionary force in the city. In this case, however, our hopes were happily realized, for no sooner had I found the Saints than I learned that Brn. E. A. Stedman and Eli Hayer were there conducting a tent campaign in the city. When we began to inquire where we would be likely to find them we learned that the much used and much abused name of Smith was quite common in the city and that we would find one at Bro. Jack Smith's, and one at Bro. Jay Smith's, which we take as evidence that the Smiths are a hospitable people, and during our stay in the city we proved it to be true.

Well, to cut the story short, we soon found Bro. Stedman under the shade of a tree, trying to endure life and a temperature up in the nineties. Later on, Bro. Hayer's genial countenance smiled upon us.

We found the brethren busy, happy, and hopeful in the work and on the alert to improve every opportunity to further the interest of gospel work. We presume it was to carry out this principle that they pressed the writer into service and nearly compelled him to occupy a greater portion of the time while there. Well, that's all right, boys, but just come over on the east side of the big river, and we will "git aven wid yees."

However, we had a very pleasant time and are glad we went; and if we did no good our prayer is that we may have done no harm.

Tomorrow we expect to go again to Porcupine and hold a two weeks' series there, and then bid the Northern Wisconsin Saints what we expect will be a last good-bye in this world, unless we may meet some of them in the land of Zion. We expect to move on towards the southern part of the state and to attend the Southern district conference which convenes at Buckwheat Ridge church, September 8; and from there go to home and loved ones.

So far as we are able to judge, we can say the work is onward. Not so fast, perhaps, as some would like to see it move; but we think the growth if slow is sure, and a healthy one, which to our mind is to be preferred to a more rapid and yet uncertain gain.

Ever praying for Zion, and desirous of doing what I can for the interest and advancement of the truth, I am,

Your brother in bonds,

CHAS. H. BURR.

DIAMOND, Parke county, Indiana.

Editors Herald:—I was baptized at Bevier, Missouri, by Bro. R. M. Elvin, on June 19, 1899, and since then I have been trying to walk in the right and narrow way, but have met with many obstacles and temptations, some of them very hard to overcome.

Owing to the work getting slack in Bevier, I went to Keb, Iowa, a place I thought among strangers, but was greatly pleased when I learned there were a few Saints there. I had a few hard trials where I stopped; but I wasn't ashamed to own that I was a Latter Day Saint.

Work getting slack again, I returned to Missouri where I stayed a few months and then came to Indiana to see relatives, where I am now.

I am not sorry that I became a member of this church. I'm proud of it. Am sorry that I did not join sooner, for I firmly believe it is the only true Church of Jesus Christ, for I've never before received so many blessings.

There are no Saints within miles of me that I know of. I miss the church meetings very much, especially the Religio, and I have none of the church books or papers to read. I ask an interest in each of your prayers, that I may hold out faithful and improve.

If any of the missionaries or elders, or any of the Saints, will call on me, I shall be very pleased to give them a warm reception.

Your brother in Christ,

JOHN L. JONE

BEEVILLE, Texas, August 11.

In Faith to the Latter Day Church. Dear Church:—I now say that which, poorly said as it is, I certainly hope may benefit some one. In 1893 I had two children in very bad health, and had different physicians with them, but it seemed that all had done but little good. I had at that time a dear friend, a member of your church. She would often say: "Why don't you send your children's names up to our church? Don't you believe that the prayers of our church, united with yours, would be a great help?" I would say, "Yes, I certainly believe in the prayers of all Christians." Yet procrastination too often gives trouble; I went on until my baby boy had a very bad place on his limb. The physician, after treating it for some time, said that if it was not better in a few days the child would have to be put under the influence of chloroform, the limb split to the bone, and the bone scraped. Oh, how could he stand this? The physician said many disheartening things.

The next day I sent the names of my two children to your church, asking that they pray for them. The physician did nothing more for them, but they mended from that

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day until they were well. The oldest one is eleven years old now, and is one of the largest, finest boys for his age that I ever saw. The youngest appeared to be in perfect health for three years, since which time he has been sickly part of the time.

I truly believe that the dear God blessed them through your prayers, united with ours. I now, just I have often before, deep down in my heart, bid every Christian of your church Godspeed. May we meet you all in heaven.

Now I bring to you the name of my cousin, Sammie Norfleet, asking your most sincere prayers that God may spare him, a well Christian man. Seems he is needed so badly. Now will you please remember me and my two little boys, and pray that I may keep and raise them to be good, Christian men.

I wish you all Godspeed, that we may all meet around the great white throne, where there will be no strangers, is the prayer of

Your Methodist friend,

MRS. L. E. TAYLOR.

WEYERHAUSER, Wis., Aug. 10.

Editors Herald:—We are still at work, and are trying to keep the banner of King Immanuel afloat, so it may not be trampled under foot by the cunning craftiness of men. Bro. A. L. Whiteaker and the writer came to Chetek about a month ago. We held several meetings at the Reed branch, at Tillinghast; also a few meetings at the Rice schoolhouse, about fifteen miles from the central part of the Reed branch, where the work had been newly opened up the year before. As a result of our labors, Bro. Whiteaker baptized three, all heads of families.

We are now in the great logging regions of northern Wisconsin. Last week we took a fifteen mile ride on the running gears of a wagon, with Bro. Hewett, to Weyerhauser, little lumbering town, where we secured the use of the M. E. Church. It is a new place, and the people seem interested. We are preaching each evening to fair audiences. Just what the results will be we cannot tell, but here and there we find some of the "lost sheep," that are willing to obey the gospel.

So the good work rolls on. We hope to open up many other new places.

In the faith of Christ,

J. B. WILDERMUTH.

LADD, Illinois, August 13.

Editors Herald:—I come again to tell of the blessings we are receiving in our little corner. At a special meeting on last Friday evening it was our intention to transact business for the branch; but there seemed to be too much of the spirit of worship among us, so we turned it into a prayer meeting, arranging at the close for a council to be held on Sunday morning.

Brn. Southwick and Henley were with us, and we determined to make the best of it. Bro. Henley made a few remarks, but was overpowered by the spirit of tongues and prophecy, and spoke to Bro. Turner who had been so signally blessed, as I wrote in a former letter. Afterwards the interpretation was given, and Bro. Turner was told that he had been healed, and that inasmuch as he would be faithful he would be blessed.

Then Bro. Southwick made some remarks that were very interesting. As he finished, Bro. Henley was again filled with the spirit of prophecy. This time he spoke to Sr. Snow, warning her to humble herself, for the Lord had a great work for her to do. Then he turned to Bro. Snow telling him that if he would humble himself his tongue would be loosened, for the Lord had a special work for him that no other could do.

Bro. Southwick said in his remarks that he felt that this would be a meeting never to be forgotten, and I believe that all agree with him, for there never has been such a display of the Spirit here before. I am sorry that our brothers and sisters who are absent were not here to enjoy this time with us, but we hope that they have the same where they are. We never hear from them, but they have our prayers, and we trust that we are not forgotten by them.

On the next Saturday evening Bro. Southwick addressed the friends at the church. On Sunday forenoon we held our council, and had a lively time. We all had a good time at the prayer meeting in the afternoon. One child was blessed in tongues by Bro. Henley. In the evening Bro. Henley spoke to us from the text, "What shall I do?" His talk was grand. We wish we might keep him and Bro. Southwick with us always, but it will not do to be selfish.

LEON SNOW.

DELOIT, Iowa, August 14.

Editors Herald:—Eight weeks ago last Saturday I was called home to find my wife prostrate, sick of typhoid fever. This was on Saturday. On Monday my youngest son went to a neighbor's to help shell corn and accidentally caught his fingers in the gearing, cutting all the fingers off his right hand.

My wife has regained her health, and the boy's hand is about healed, so I have resumed my work. Came to Deloit last Saturday, and met with the Saints yesterday, and will continue here a short time, and then proceed elsewhere in the district.

My troubles have seemed very grievous; but I suppose others have their share, and the Lord has said that he will have a tried people, so I will try and not complain. Am in hopes to so live and labor that when Christ comes I will be worthy to sit down to the great marriage supper.

Your brother,

R. WIGHT.

CLEAR WATER, Neb., August 13.

Editors Herald:—Last night closed our district conference. Elders Caffall and Prettyman of the conference appointees were with us. The business, although somewhat tedious in part, was transacted without friction, and with a decidedly brotherly feeling. The Sunday morning prayer meeting was a peaceful, enjoyable session. The morning preaching hour was occupied by Bro. C. W. Prettyman. Then followed Sunday school service. Then a basket dinner and all-round visit, interspersed with the songs of Zion. At three p. m. Elder James Caffall addressed the house full of Saints and friends in an effort characteristic of the man, in which he sought to show the utility of the Book of Mormon as another witness to the divinity of Christ. At night the writer sought to present the financial system of the church.

All the Sunday sessions, except the 9:30 prayer and testimony service, were well attended; and the general verdict was that the conference was a success.

I would not be fair not to mention the fact that on the 10th, at 1:30 p. m., the district Sunday school convention met in business session, and at night an entertainment consisting of music, songs, recitations, and papers, occupied a house nicely filled with attentive listeners, all of which gave evidence that the Sunday school arm of the church is still active, and bids fair to be more so.

In gospel bonds, your brother,

LEVI GAMET.

MINNEAPOLIS, Minn., August 11.

Editors Herald:—Since May 2, I have been associated with Bro. E. A. Stedman most of the time here, in tent work, except that I was at Pipestone for two or three weeks in July. Cannot say any great advancement is being made, but am quite safe in saying we think good has been done all along the line. A better understanding is being had by those who have attended our meetings, and the difference has been seen between us and those of the Utah faith. Bro. Stedman has from time to time discussed that point, and made it clear, to all thinking minds at least.

Five have obeyed the Master's voice and taken upon them his name. We hope his Spirit may guide them along the pathway of life, so the great reward may be secured, even eternal life. Some of the Advent faith are attending our meetings now, and express themselves favorable; but the Sabbath is still in the way. We trust all may be made clear to them. Bro. S. will speak on that subject tomorrow evening. I hope that God's Spirit may guide the speaker in his effort.

In tent meetings we cannot tell how many are listening. Outside the tent, often as well as at the houses, can be seen people who are listening, and who have a desire to know what we are telling the people, but seem to be timid in coming to the tent. We hope sufficient may be heard that it may be a witness unto them of the restored gospel in this day of confusion. The pleasure of this world seems to prevail here, the most of any place we have been.

We were made happy last week by a visit from Bro. C. H. Burr, of Wisconsin, who stayed over Sunday with us, and spoke three times, to the satisfaction of all. We were all sorry to see him leave us. Come again, Bro. Burr; we need aid and encouragement.

The Perham reunion was a great feast to me. I met many of the noble Saints of that part of Minnesota whom I had never met before. All seemed to come to do their part, and therefore made it enjoyable, indeed. Bro. A. H. Smith gave us some good instructions I trust we shall never forget. He truly is a

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faithful servant of the Lord. The meetings there were spiritual and strengthening to all and all felt well.

At present the rain is hindering our tent meetings some, but we feel hopeful. To all the Saints in Southern Minnesota I wish to say that we will reach them as soon as possible, and when we can do work among farmers. Trust our faith and prayers may be united that good may be done. May we realize the statement of the Master more fully day by day, "He that endureth to the end, the same shall be saved." Christ evidently knew the weakness of man and the possibility of forgetting his duties and obligation to his Maker. I desire to continue in good. Lest I worry you shall close.

Hoping and praying for the establishment of truth among men,

Yours for truth,

ELI HAYER.

LYDNEY, England, July 30.

Editors Herald:—I take pleasure in adding a few lines more to your interesting columns, more especially to reply to kindness exhibited by some your side the blue waters in sending tracts and *Ensigns*. First two years' numbers of *Ensigns* and a large packet of *Hopes* arrived in answer to our recent appeal. On label attached was the name, Mary Lewis, Saints' Home. I presume that is the kind sister who sent them. Yet again we received five dollars' worth of tracts which were paid for by Sr. Martha Woods, widow of late Elder Stephen Woods. They are the best assortment we have ever had, and while *Ensigns* and *Hopes* have good articles, yet to my mind tracts on first principles and Epitomes, etc., are much the best. We convey to Sr. Woods our heartfelt gratitude and all the good wishes one Saint can have for another. Our prayer to Israel's God is that he will bless the silent messages of salvation, and may the seed thus sown germinate and produce an abundant harvest. May his blessings also be enjoyed by the sender, and if it be his divine will to give her length of days, may her latter days be the brightest of all. If, on the other hand, the time is short (as sooner or later all of us will go to meet our beloved ones in the great beyond), may the end be peaceful, even a sweet transmission.

A few weeks ago your writer visited Llannelly in South Wales. The words of the Savior repeated themselves to me again and again: "When the Son of man cometh, shall he find faith on the earth?" There is a little branch in that place of about seven members, and one of them, the president, lives about six miles out. Sr. Treherne has passed her seventieth milestone in life's journey and is quite bright and active, and as firm as the rocks of Gibraltar. She has been in the church over fifty years; believes like some others that we ought to obey God rather than man, and consequently she never accepted any Brighamism nor any other ism contrary to the truth as written. All this sister's family are brought up in the faith of the Nazarene and are endowed with fortitude of character. Sr. Elizabeth A. Lloyd performs a portion of the deacon's work (don't think she has been ordained) in the way of opening church doors, etc., as they have a fine place of worship in the place, and there is room for a good work to be done there. Let Him who has promised to remember the islands of the sea be heard and in his own due time. My prayer is that at least two of the leading quorum will be delegated here, for the field is white to the harvest and the laborers are few.

Bro. A. N. Bishop is doing a good work in this mission. He distributed all our literature in Lydney and Aylburton from house to house, and has been successful as an exponent of God's truth in the open air. In the various places where he has lifted up the ensign, hundreds have stood and heard the angel's message, and it now rests with those of the local ministry to heed the commandment, "Be without blame in word and deed," remembering God has said by the Psalmist, My people shall be willing in the day of my power, and the word he has spoken will surely prevail. As Latter Day Saints we are all fond of singing the little hymn asking God to speed the right. Unto all, myself not omitted, I give another few lines of poetry, and pray that the Lord of the harvest will give us grace as our day shall be, and qualify us for the work he has designed for us to accomplish, giving to each one the necessary grit and integrity, and teach us to number our days that we may apply our hearts unto wisdom, that our wisdom may be of the Lord and our strength be of the Spirit, that our ministrations may be approved and as ministers all may win souls unto Christ. God help us all not to be harsh in judgment but to be merciful in this and not make a man an offender for a word, but to cultivate that gift of charity which will enable us as members of one family to seek each other's interest and welfare. May his peace be over all.

Sound the battle cry!
See! the foe is nigh;
Raise the standard high
For the Lord;
Gird your armor on,
Stand firm every one;
Rest your cause upon
His holy word.

Oh! thou God of all,
Hear us when we call;
Help us one and all
By thy grace;
When the battle's done,
And the vict'ry won,
May we wear the crown
Before thy face.

Still yours in the one faith,

HENRY ELLIS.

LAMONT, Iowa, August 8.

Editors Herald:—We are still in the one faith, and are trying to live a Christlike life. We are the only ones here who bear the name Saints, so we have much to combat to keep the narrow way, yet we are striving to live humble. Elder Sutton preached thirteen discourses in Strawberry Point in June last. Elder Hilliard preached one. It was time well put in. Left a good feeling in the town with some. Baptized four noble souls. They feel joyous in the restored gospel.

I helped to pull up tent stakes and hauled tent to Lamont, and set stakes. Brn. Sutton and Sheldon went to work preaching. Had a fair turnout each night. Bro. Sheldon was called home by telegram, his wife being very sick. O. H. Bailey took his place with Bro. Sutton and they preached about two weeks. Left a good feeling, and some near the kingdom. Two or three are to be baptized this fall, when they can return to preach.

I helped to pull up stakes again at this place and move to Fairbanks. The interest there was good, but the turnout was not so good. I was with them part of the time. Bro. Hand joined them there, where they preached about two weeks, when they went to Cedar Rapids, Iowa. After Bro. Sutton shipped the tent he came to my place and we went to Strawberry Point to see some of the Saints he had baptized. He had a holy conversation with them and they greatly rejoiced. My love is in the work.

W. B. WESTON.

AUGUSTA, Ind., Aug. 20.

Editors Herald:—I came here yesterday from our conference and began work. I feel lonesome after having been in such a good conference. It was one long to be remembered by the writer, because of the many good instructions given the Saints and all present by the worthy colaborers, Lake and Smith. Truly the right men in the right place and at the right time and the right things done. When I see with what grave firmness, serene calmness and humility of heart and zeal Bro. Lake moves, it only reminds me of the "Lake" of Galilee, when Jesus said, "Peace be still." As the sea thus obeyed the voice of the Lord, so also Bro. Lake moved in his work. He was calm and submissive unto the voice and command of God. Oh! how I wish we had more such Smiths and Lakes in the work. We have seen lakes surging to and fro with here and there a white cap rolling and bubbling up and bursting as its mad waves with its foam heaved and rolled on, but not so with J. H. Lake. Our conference passed off quietly. Bro. M. R. Scott, Jr., was elected district president, because Bro. Luff had released him from his Colorado and New Mexico mission. J. T. Scott was sustained as clerk of the district, and Bro. D. Hurbaugh Bishop's agent. We hope and trust that all the Saints will assist all those brethren in their work, as they will need "coöperation." Do not forget to send your tithes and offerings to Bro. Hurbaugh. He will do all he can for this department of the work, as well as these other brethren; but as members we must do our duties. We cannot afford to set down and let some one else do all the work, for the Bible teaches us we will be rewarded for what we do, and not for what some one else does. We cannot say, Let this brother do so and so. If they do the work and we do not they will get the reward and we not. Let each of us do all we can, so we can all receive a reward. This is a glorious work we are engaged in; no time for idleness. "Let the watchman in the tower keep his post with sleepless eyes." We have the devil to meet on all

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hands. As I was receiving change for two dollars yesterday from the book agent on the train, he counted out to me five quarters and fifteen nickles. I saw it was correct, so he put the money into my hand. I put it in my pocket loose. He said I'd better put it in my pocket book; but I did not do this, so he walked out. I took the money from my pocket to put it into my pocket book; but on counting it saw he had slipped seventy-five cents back, leaving me only $1 25. When he came through the coach again I stopped him, and told him to tell the conductor to come in. He wanted to know what I wanted with the conductor, and I said I had some important business with him. He went forward into the next coach, then returned with the two dollars, saying that the conductor had gone out on the engine. He said if I did not care he would give me the two dollars and take the change back. I took the two dollars and handed him the $1.25, telling him he had stolen the seventy-five cents. He had been trying to sell me some books, so I handed him the books, they being the sermons of Moody, Spurgeon, and Talmage. I told him to take them and to get away, and to say no more to me. When the conductor came in I told him and the brakesman what he had done, so they stopped him from selling any more of the books and papers, and assured me they would put him off at night. So the rough was caught, and I got my money. I give this, as it will help others to be on the lookout, for this trick was done so quickly that one could hardly see how it was done. I was watching him closely.

Be careful how you take change from such fellows. Let them count out the money, then you pick it up. If they pour it into your hand it is so easy for them to hold back some of it.

Ever watching "now" and praying for the advancement of the cause of Christ, I remain,

Your humble servant,

G. JENKINS.

EAGLE CORNERS, Wis., August 15.

Editors Herald:—I am sure there are lots of Saints in the world who will be glad to know that old Bro. "E. M." is still laboring in the vineyard of the Lord. I believe I have the honor of being the only one left of the charter members of the Reorganization who is actively engaged in the ministry—out in the front on the "picket line." This is my eighth summer in gospel tent work. I am hale and healthy, and enjoy my work real well, and so far as I know will be able for eight more years of this kind of work. I always feel well when I am busy in the Master's work.

The gospel work here in Crawford and Richland counties was never so encouraging as at the present time. We are having our tent filled each evening with interested, intelligent people, who seem to be seeking more gospel light. There is quite a large church building in this village; but no pastor—no meetings, till we reared our gospel tent in their midst. Brn. Peterson and Pender I know will be pleased to hear that their pioneer gospel work of ten or twelve years ago, here among the hills and valleys of Wisconsin was not in vain. The boy preachers have many friends here; among them I might mention Mr. Garner. We have baptized eight, all adults, since we set up our tent, the 20th of last June; and the best of all, we have left a splendid impression and interest wherever we have been, and many are very near the kingdom of God, and will no doubt come into the fold of Christ if the work begun is followed up properly.

Elder Sawley is a very pleasant as well as an able and useful associate and worker in tent work. We regret very much that Sr. W. (my wife) was compelled to leave the tent work and return to her home in Plano, Illinois, a few days ago because of rheumatism contracted by living on the damp ground in the tent for six summers. Well, she stuck to her post faithfully, as long as it was wisdom for her to do so. The people here have decided to hold their Sunday school in our tent while we remain here, although they have a good church building right here in town.

May the Lord bless his people and prosper his work in the land, is the prayer of

Your colaborer in the gospel,

ELI M. WILDERMUTH.

ROCKVILLE, Mo., August 14.

Editors Herald:—Perhaps some would like to know how our reunion came off in Clinton district. The Saints went into camp at the Nine Wonders park, on the 3d inst., and broke camp on the 13th. There were about two hundred in the camp. We were all pleased to see Bro. I. N. White come among us on the morning of the 11th. The meeting was, to the mind of the writer, a grand success. Bro. J. A. Gunsolley gave us some valuable instructions in Sunday school and Religio work. The principal speakers were Apostle I. N. White, Elders J. A. Gunsolley, R. T. Walters, T. R. White, G. W. Beebe, Sen., A. Lloyd, William H. Lowe, and J. N. Stephenson.

There were nine who yielded obedience to the angel's message.

All went away feeling greatly benefited, and with a greater determination to press forward in this grand and glorious work of the Master.

May God bless all the Saints assembled in reunion as he has us.

Your brother in Christ.

A. C. SILVERS.

SHABBONA, Mich., August 14.

Editors Herald:—Our two days' meetings held at Grant and this place are over. They were fairly well attended, and we were much blessed by the good Spirit of the Master, especially so at this place. I am to attend the next one at Five Lakes, to be held next Saturday and Sunday. The following Saturday, Riley Center, and on the first Saturday and Sunday, one in Minden. After attending those and helping what I can, I am to return in time to attend the one to be held in the Northern district, at Gilmore, September 8 and 9.

Many have been and are attending these two days' meetings, both members and non members. Much good is being done, and prejudice is fast giving away. Four were baptized here yesterday by Bro. Wm. Davis. So the work moves on.

Brn. Davis and F. C. Smith go with the tent to Ubly. Others are working elsewhere to good advantage. New places are being opened up, and the work is widening. Our faith is being better understood; and as a consequence prejudice is falling, and the cause advanced. In the true faith,

J. J. CORNISH.

HEBER CITY, Utah, August 15.

Editors Herald:—For nearly two weeks Bro. W. S. Pender and the writer have been occupying in the tent set up in the courthouse yard in this city, known as the "gem of the Wasatch." Population is about two thousand. Interest has been splendid. From one hundred to three hundred have gathered in and about the tent each night.

As usual, the opportunity to ask questions and talk has been used by the Mormon elders, to our advantage, and to the interest of many as indicated by the usual remarks, "It is better then a theater," etc. One young lady, who undoubtedly will be with us ere long, says she has fun enough each night to last her two days.

Our meetings were largely advertised at the stake conference, 12th and 13th inst. Apostles Lyman and Smoot endeavored to establish their work by testifying that the apostles were continually led by inspiration, and they alone had authority to select and ordain a president; that there was no rejection, etc. Apostle Lyman said they (the church here), only, were doing the important work required for the dead, and that his "father had taken one of the many wives of Joseph Smith, and had raised up a beautiful family to him, by her," and that Brigham Young and Heber C. Kimball had in like manner proven faithful to the prophet Joseph, in that they had taken of his wives and raised families.

However, they and stake president, Abraham Hatch, especially the latter, dealt very courteously with the Josephite matter, and told the people to go and hear, President Hatch suggesting that we were within one of being right, and if one couldn't be a Mormon he had better be a Josephite. Monday night the acme of interest was reached, when, according to prearranged plans and announcement in their conference, Elder Cummings, of Salt Lake City, took up the question of rejection with Bro. Pender, and in two half hour speeches each, the evidences pro and con were presented to perhaps three hundred or many more listeners, as the tent seemed to be quite as full outside as in. Bro. Pender scored some good points that will no doubt be remembered by many. Reading from Doctrine and Covenants section 42:7, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith," etc., he made the application in Brigham Young, who, having taken many women, had denied the faith, and substituted for it "Adam-God," "blood

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atonement," Christ not begotten by the Holy Ghost, etc., these being evidences of a rejection.

Having agreed on ten minutes added talk each, Elder Cummins closed by an examination of the Spencer interview with Joseph Smith, as reported by them. We had, on a previous evening, denied the truthfulness of their statements, and so simply dismissed them with the promise to examine that instrument for just what it was worth the next night, but, we were greeted with about a dozen hearers. They apparently thought this the opportunity they had been looking for to honorably (?) discharge themselves from services against the enemy, and turn their backs upon them.

Well, we don't feel that our efforts have been in vain here; but as our bait seems to have been taken, in harmony with a dream of Bro. Pender's, we will likely try another pool to fish in. Charleston people five miles south, have tendered us their chapel, and we will begin there Friday night. We expect to return to the Idaho district after the reunion at Pleasant Grove, in September, and desire to visit the scattered Saints in Idaho as largely as practicable after the fall conference. Will be pleased to hear from any one desiring ministerial labor.

S. D. CONDIT.

Home address, Logan, Utah.

CANTON, Ill., August 15.

Editors Herald:—As the waves of the great deep toss to and fro, so the mind travels from one thing to another, and in its extensive travels there are things that transpire that the mind cannot quite comprehend. Just a few days ago, we, as a branch, with the loved ones, were made to mourn because of the departure of our dear sister, Winifred Grim. Though she was just in the budding time of life, God, in his infinite mercy and love, saw fit to take unto himself this dear one. We know not the reason; but we feel and realize that we mourn not as those without a hope. The thought that has greatly been impressed upon my mind is this: Although we are young (and because of this the thought may enter the mind that we have many years yet to live), yet how quickly can our young lives fade away, just as the rose withers and fades from the heat of the noonday sun. It behooves young as well as old, to prepare for this departure, for we know not how soon it will come to each of us.

While some of us have not filled out many pages in our great book of life, and as each day is a page, no doubt we can each see much room for improvement. When thinking of the perilous times that we are living in, we cannot thank our heavenly Father enough for the wonderful kindness that he bestows upon us. While we are needy creatures yet we rejoice that we have a Father who will hearken unto the cries of his children. There are trying times that come, when seemingly life is almost crushed. When such times come, let us at least "try" to turn the eye heavenward, and say:—

Be thou near us, blessed Savior,
Still at morn and eve the same;
Give us faith that cannot waver,
Kindle in us heaven's own flame.

What a grand reunion it will be when all the redeemed of earth will be gathered home.

As for myself, I want to press onward and upward, and never grow weary in well-doing. How sweet are these words to us as Saints:—

The straight and narrow way we've found,
Then let us travel on;
Till we in the celestial world,
Shall meet where Christ has gone.

Your sister in the true gospel,

IDA L. JONES.

SIOUX CITY, Iowa, August 17.

Editors Herald:—Inclosed find notice of the books of the church placed in the public library of this city, which notice was published also in the *Tribune* and *Times*, both dailies. The books were received with thanks by the librarian, and cheerfully accorded a place on the shelves of the library. Here is the notice:—

CHURCH OF LATTER DAY SAINTS.

Sioux City, August 11.—To the Editor: Through the kindness of the bishop and president of the board of publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and the librarian of the Sioux City public library, I have been privileged to place at the disposal of the reading public of Sioux City six volumes, representing the faith, doctrine, polity and history of the church organized in 1830 by Joseph Smith and others, and showing the doctrinal and historical claims made that the Reorganized Church of Jesus Christ of Latter Day Saints is the legal successor to such church. These volumes have been listed in the public library by name and number as follows: "The Inspired Translation of the Bible," 220-Bs; "The Book of Mormon," 298.07-B; "The Book of Doctrine and Covenants," 298 07-S; "The True Succession in the Presidency of the Church," 298.01-S; volumes 1 and 2 of "The History of the Church of Jesus Christ. Organized in These Latter Days," 298 09-S.

I, as a general representative of said church, kindly urge all who are for any reason interested in becoming acquainted with the works and history of this church to call at the library and secure these books to read.

Yours respectfully,

J. F. MINTUN.

—*Sioux City Journal, August 12.*

The papers here have accorded us the privilege of publishing notices daily of our meetings, and also articles representing our faith and the special distinction between us and the Brighamites, who style themselves Latter Day Saints.

The tent meetings at Sergeant Bluffs previous to our coming here were not fraught with any apparent good, unless it was to allay some prejudice, and convince some few that we represented a theory that could be defended. 'Tis true the few Saints living near received beneficial instruction, and, it is to be hoped, spiritual development. The attendance here has been small, about an average of thirty; but the best of attention is paid and some little interest is manifest on the part of a few. Some three or four are to be baptized on Sunday, the weather permitting, and we have good reason to hope that others will follow soon.

The condition of the Saints in this city represent the result of not being fed the bread of life, neither in word nor through the ordinance of the Lord's Supper. Once there was an organization here, now in a latent state; some moved away, others became offended at what they saw in their brethren or sisters or were led astray by the social conditions, and their experience has been a trying one; and the habits contracted and subjection to conditions existing are hard and somewhat unpleasant to correct; but we have hopes that with the instructions given, and our associations with them, that spiritual strength will be given so they may unite their efforts, and overcome all conditions displeasing to the heavenly Father, and by partaking of the emblems of the body and blood of the Christ may become a means of good to others in leading them to see what the gospel has done and will do for God's creatures. But they need a located pastor who can give all his time to the work in this city and in this vicinity. It has never been my lot to minister where so many praying, and seemingly honest, earnest people live, who are members of no church, and most of them advocate against all church organizations, claiming they are all of human origin. These same people believe in the spiritual gifts, especially healing, and claim they enjoy this gift. I cannot but believe that God has a few in this city of about forty thousand inhabitants, but on the account of social conditions, and previously contracted habits, it will take time to turn their attention to us, as the people, whom God has raised up to offer an asylum to the tried and struggling one's on life's ocean who have neither compass nor rudder to direct.

We continue here something more than a week, when the conventions and conference of the Little Sioux district occur at Moorhead, to which place we will go.

Ever hopeful of final triumph,

J. F. MINTUN.

Original Poetry.

PRAYER.

How often in the mountain
Christ spent a night in prayer;
Struggling with unseen troubles
Till strength came to him there.

How oft in early morning,
Before the break of day,
That busy burdened Son of Man
Would take an hour to pray.

Could we but see the mountains
Of troubles roll away,
When mortals follow Jesus
And take an hour to pray,

We'd often go in secret,
And tell our toil and care;
And come away encouraged
From that sweet hour of prayer.

MAGGIE MACGREGOR.

CHILLIWACK, B. C.

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Mothers' Home Column.

EDITED BY FRANCES.

"Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, and tramples upon temptations."

PLAINT OF THE PINE.

I found a pine that shot its solemn bole
  Twice fifty feet against the summer sky,
From out a sunless gorge. And sad of soul
  It seemed, until I sought to question why;
Whereat the tree moaned darkly, made this strange reply:—

"I am troubled betimes, I am sad in my sleep,
Foreboding the day I shall stagger and leap
And tremble through tempests o'er seas that are deep.

"They will fashion me forth for a ship, they will make
My stature and girth but a mock, they will break
My branches and rend me for merchanting's sake.

"Eternal unease shall be portioned to me,
A creature firm rooted and fair so to be,—
Eternal unease on the shifting, loud sea.

"For each to his nature; and mine is to grow
Tall, somber, and stedfast, and gravely a-row
With brothers as grave, while the centuries go.

"I am troubled betimes, I am sorely oppressed,
As I ponder and dream on my mother-earth's breast,
With a fear of the ocean, that knoweth not rest."—*Sel.*

ARE there not many of us, dear Saints, who may take home to our hearts the lesson intended to be conveyed in this poem? Do we not climb the hills so far removed from us, that but for our own anxiety our feet would never have touched its base, and may we not truthfully say that at least, one half the petty anxieties and cares of life we go forth to meet, when had we but abided in our tents they had never come to us.

This is not as it should be. It is not seeking for neither is it claiming as a part of our divine inheritance, that peace which the Savior left as his richest and best legacy to his disciples, and the "eternal unease" of the restless, moaning pine of the forest, becomes our self-sought portion. In view of truths like these—truths which come under our observation almost every day of our lives—is there not much in the following to command a careful reading and prayerful application?

When you work, work with all your might, says the *Christian Herald;* but when the measure of one's duty is done, then thoroughly relax. There is as much virtue in refreshing soul and body by yielding up all responsibility and care, as there is in the courageous meeting of active obligations. When we have done our best, says a thoughtful writer, and worked to the limit of our capabilities, then we should rest upon the laws of life, and with the faith of a little child, feel assured the Father is all good, and what is, or must be, is best. If we faithfully do our duty, and repose in peace upon the will of the Father for results, we may have the freedom from anxiety that gives each moment of rest thorough relaxation and pleasure. It is the useless worry that ages, and robs mature life of its beauty and power. Fretting and worrying never turned a wheel or brought sustaining help in any crisis. We are but children in the arms of an infinite Father, and rebellion breaks our powers upon the wheel of the law but does not change the turning of the wheel. In harmony with the law we are carried onward and upward. Resistance is our own destruction. That we cannot make or break is not our care. When our daily duty is done to the best of our cheerful ability, we must rest in heart and brain, in soul and body, and feel the wisdom that produced the marvel of life has a crown for its brave fulfillment. Thus petty trials are forgotten, and great ones dignified.

THE NIGHT EXPRESS.

Out through the hills of midnight,
  Hurtling and thundering on,
The night express from the outer world
  Speeds for the open dawn.

Out of the past and gloom-wrack,
  Out of the dim and yore,
Freighted as train or caravan
  Was never freighted before;

Built when the Sphinx's query
  Was new on the lips of peace;
Hurled through the aching and hollow years,
  Till time shall have release;

Stealing and swift as a shadow,
  Sinuous, urging, and blind,
Unpent as a joy or the flight of a bird,
  With oblivion behind;

Down to the morrow country,
  Into the unknown land!
And the Driver grips the throttle-bar,
  Our lives are in his hand.

The sleeping hills awake;
  A tremor, a dread, a roar;
The terror is flying, is come, is past;
  The hills can sleep once more.

A moment the silence throbs,
  The dark has a pulse of fire;
And then the wonder of time is gone,
  A wraith and a desire.

Demonish, toiling, grim,
  In the ruddy furnace flare,
While the Driver fingers the throttle-bar,
  Who stands at his elbow there?

Can it be, this thing like a shred
  Of the firmament torn away,
Is a boarded train that death and his crew
  Consorted to waylay?

His wreckers, grinning and lean,
  Are lurking at every curve;
But the Driver plays with the throttle-bar;
  He has the iron nerve.

We are traveling safe and warm;
  With our little baggage of cares;
Why tease the peril that yet would come
  Unbidden and unawares?

The lonely are lonely still,
  And the friend has another friend;
Only the idle heart inquires
  The distance to the end.

We pant up the climbing grade,
  And coast on the tangent mile,
While the Driver toys with the throttle-bar,
  And gathers the track in his smile.

The dreamer weary of dreams,
  The lover by love released,
Stricken and whole, and eager and sad,
  Beauty and waif and priest.

All these adventure forth,
  Strangers though side by side,
With the tramp of time in the roaring wheels,
  And the haste in the shadow stride.

The star that races the hill
  Shows yet the night is deep,
But the Driver humors the throttle-bar:
  So, you and I may sleep.

For he of the sleepless hand
  Will drive till the night is done—
Will watch till morning springs from the sea,
  And the rails grow gold in the sun.

Then he will slow to a stop
  The tread of the driving-rod,
When the night express rolls into the dawn;
  For the Driver's name is God.

BLISS CARMAN.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

My mother (Mrs. M. Spauswick of Omaha) desires me to ask you to request the prayers of the Sisters' Prayer Union in her behalf, and also the prayers of the church in general, believing that "the prayers of the faithful availeth much." She has been suffering for years and has tried many remedies, all of which have failed. She is now far advanced in years, and does not expect to live much longer, but she desires the prayers of the Saints in her behalf, that her pain of body may be lessened and that the few remaining days of her life may be spent in peace.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

AS WAS mentioned last week, the general superintendent attended the reunion of the Saints near Hennessey, Oklahoma, which closed Sunday, August 12. The program as then given was carried out, and much of good was accomplished.

Our brethren and sisters there are scattered over a large area, and this is a great obstacle in the way of their work. But, notwithstanding this, they manifest such a zeal for,

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and interest in, and a determination to do, the work needed to be done, as we do not find in all sections of the country. We heartily commend their zeal and pray for their success.

There were more than one hundred persons encamped on the grounds all of whom had come for the good of the meeting rather than for an "outing," as is often the case with some. At our opening session of Sunday school work, we earnestly requested all to come, and stated that we would be glad to see 100 per cent of the entire camp at our meetings. At the close of our first session thereafter, Bro. Maloney arose and stated that we had the desired 100 per cent. And so we had. This is the first time that we ever saw every person in camp out at any service in an experience of fifteen years with reunions. At one other session our attention was called to the fact that we again had our 100 per cent out. This is indicative of an interest that will lead to much good.

One session was devoted to the "Religio" work, and a good program rendered. We are pleased to see the work of our sister society finding favor in the new fields.

The time of the Sunday school work was spent upon subjects that were of especial interest to the workers there. Many expressed themselves as having a deep-seated love for the work, and renewed their determinations to do something to build up the work. The meetings were of a very spiritual turn throughout, well attended and enjoyed. Those acquainted with the reunion pronounce it the best yet held in the territory. Truly, Oklahoma is a fertile and promising field.

On the Monday afternoon following we arrived at the camp of the northwest Kansas Saints located near Minneapolis, Kansas, and opened up work the next day. The camp is not large, but it does not require a great number to make a profitable meeting.

The general order here will be institute work and Sunday school each day till Saturday. Interest in the work is good, and the work well appreciated.

THE following is an extract from a letter of Bro. Joseph F. Burton to Bro. Hubert Case. It will be remembered that Bro. Case and wife were once missionaries in those islands, and that Bro. Burton has very recently returned therefrom.

We give place for it here, as it is the immediate result of the Sunday school work as established by Bro. M. H. Forscutt and Sisters Ella Devore, Alice Case, and Emma Burton, into whose especial care the work has been intrusted in turn. They will think of these things with a great deal of satisfaction and thankfulness to God. Until very recently the work of our missionaries has been seriously interfered with. They have been forbidden to preach in public or even to post public notices of their meetings. And in many other ways have exerted an injurious influence against our work. But now the conditions are changed, and we are truly grateful for what God has done for us. We may plant and "God will give the increase."

Speaking of the work in the Society Islands, Bro. Burton says:—

"Metuaore tells me that inside of two weeks after we left, the governor removed eleven Catholics from the governor's offices in the Tuamotus [group of atolls] and put in eleven of our brethren. That was a great thing for our work. He and all the officials and people generally in Papeete were captured during conference by the "matutus" and "himenes" [religious dialogues and hymns]. Mayor Cardella, while listening to the childrens' classes, kept murmuring, "wonderful," "astonishing," "beautiful," and the tears coursed down his cheeks at what he saw and heard. It was like a revelation to all Papeete. They did not believe the natives capable of such intelligent exercises.

"Lawyer Bouet, the governor's legal counselor and president of the great council said to me: 'Mr. Burton, your enemies can never again persecute your people. These exercises have opened their eyes. The whole city is amazed at the intelligence of these people, and at the pure sentiments taught in all their *matutus* and *himenes*.'"

"The governor sent for me and complimented me very highly for the stand I took in favor of the natives and against the robbery of the traders, and also in my church work. And told me that although some of the enemies of the foreigners among the French officials might persecute some, yet he would immediately redress any wrong our church might receive from such persons.

"It needs a strong, firm, elderly, fatherly man to take care of that mission, and I hope that God will bring to the front such a man and make him known to the presidency."

Conference Minutes.

VICTORIA.

Conference held at Hastings, N. S. W., April 14 and 15. President, Bro. McIntosh; assisted by Bro. Butterworth. Statistical reports: Hastings 79; gain by baptism 5. Queensferry (too late for conference) 44; no change. Geelong; no report. Bishop's agent's report: Balance due church last report £2. 9s. 6d.; receipts since last report £26. 7s.; expenses since last report £13; balance due church to date £15. 16s. 6d. Priesthood reports from Brn. Butterworth, McIntosh, J. H. N. Jones, Mackie and Woolley. Moved that reports be received and adopted. Bro. Butterworth reported progress re church building at Geelong. Moved that Bro. Butterworth be continued as committee till further light be received. Moved that a fast be held for first two meals on Sunday. Moved that one or more missionaries be appointed from Victoria. Moved that Bro. Butterworth forward above motion to proper quarters. Bro. McIntosh was sustained as district president, and Bro. Read as district secretary. Letter from Sr. Wood requesting prayers of conference, received. Next conference to meet at Queensferry, last Saturday and Sunday in August. Moved that Bro. McIntosh's motion that a member of Victorian ministry be ordained to office of high priest stand over till next conference.

About the time people make as much fuss over their religion as they do over their politics the millennium will be along.—*The Saturday Evening Post.*

Sunday School Associations.

CONVENTION NOTICES.

Decatur Sunday school and Religio associations will meet in convention at Evergreen chapel, six miles southwest of Lamoni, Friday, Saturday, and Sunday, September 7–9. Program will be sent to each school later. A large, enthusiastic gathering and a profitable time are anticipated.

F. E. COCHRAN,
J. P. ANDERSON,
Superintendents.

Editors Herald:—Please state in *Herald* that James W. Burns sent the program signed Lillie Munns and forgot to send the explanation. Sr. Lillie Munns arranged it and asked me to send to you. The program is for the Northeastern Kansas district convention to be held at Fanning, Kansas.

JAMES W. BURNS.

Program for Sunday school and Religio associations to be held at Moorhead, Iowa, August 31, and September 1.

10: 30 a. m.—Opening exercises. Address by district president of Religio. Song. Regular session of Religio—last lesson for August.

Two p. m.—Opening exercises. Address by and report of district superintendent. Reports of other district officials. Reports of Sunday schools. Reports of superintendents. Reports of Religios. Business of convention. Question box.

7: 30 p. m.—Opening exercises. Normal work. I. How to interest parents in Sunday school work? 1. Why they should be interested. 2. Benefits by their interest. 3 How to gain their coöperation and 4. How to retain their coöperation; in charge of S. B. Kibler. II. What is a convention and its work? in charge of J. F. Mintun.

September 1, eight a. m. I. Use of class books illustrated; by district secretary. II. Practical teacher's meeting. Lesson for September 2; in charge of district superintendent. III. Program committee of Religio. 1. Their work. 2. How best accomplished. (a) Duty of assigning parts. (b) How to adapt lesson to children from eight to sixteen years of age. In charge of Sarah J. Hoffman.

J. F. MINTUN,
Dist. Supt. S. S. Ass'n,
J. M. BAKER,
Dist. Pres. Religio Ass'n.

We have received word from our general Sunday school superintendent, Bro. T. A. Hougas, that he will be with us during our reunion, August 31 to September 11; also several of the leading elders of the church will be here. The Religio will be represented by one of the head officers; so come, bring your families; that they may get the benefit of the instruction from these representative men. Remember, tents are offered as follows: 9½x12, 3½ feet wall, $1.45; 12x14, 3½ feet wall, $1.65. Straw free; plenty of wood on the ground. There will be a boarding tent on the ground, where you can get your meals. The grove is only a quarter mile from the city limits of Stewartsville. Don't forget to bring your Quarterlies, Autumn Leaves, Bibles, song books, etc., as you will need them. Order your tents from the secretary. Feed for horses on the ground, pasture close to the grove. All these things will be as cheap as at your homes. So come, and pray that the reunion may be a success spiritually.

CHARLES P. FAUL, Sec.

Nations as well as individuals have a perfect right to do good unto others, but they make a great mistake when they try to beat it into them.—*The Saturday Evening Post.*

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Miscellaneous Department.

PASTORAL.

To Whom it May Concern:—Whereas, after frequent solicitation, by the members of Shelton branch, Nebraska, to be detached from Central Nebraska district, desiring annexation with, or to Southern Nebraska district, the brethren of Central Nebraska district, in conference assembled, on the 11th day of August, 1900, did unanimously agree to submit the matter to the missionary in charge. I, therefore, decide to grant the request of the above branch, by which grant they are detached from Central Nebraska district, referring the matter to Southern Nebraska district, for their action. Further, with this grant Buffalo and so much of Hall counties as has been a part of Central Nebraska district is ceded to Southern Nebraska district. All of which, as I suppose, will be ratified, or set to one side, as per action of General Conference, 1901.

JAMES CAFFALL

To the Officers and Members of Southern District of California, Greeting;—I herewith give notice that Bro. T. W. Chatburn, of the seventy, has been appointed in sub charge by me of the above-named district. Please refer all matters requiring the attention of the missionary to said brother. His address is Santa Ana, California.

G. T. GRIFFITHS.
Missionary in Charge.

This is to inform the Saints and ministry of Arkansas and Louisiana that I have appointed Bro. W. S Macrae as missionary in charge of Arkansas and western Louisiana, and I hereby commend him to you as a minister for Christ worthy of your esteem and confidence, and trust that you will by your faith, prayers, means, and deeds sustain him in all righteousness in the performance of a duty that is at the best arduous, and without the sustaining influence of Saints doubly so. I trust that no jealousy or enmity may be shown in consequence of the appointment, but that all desire for place or precedence may be swallowed up in our great love for the work, and time, which tests all things, will I believe, show the wisdom of the appointment.

Bro. Macrae's address is Blendsville, Missouri, where all communications will reach him, and all letters in regard to the needs of the work in the field named should be sent to him.

I have only received reports of two of the conference appointees for Arkansas—Brn. Erwin and Jackson; Brn. Baldwin and Ward having failed to report on June 30. All reports hereafter will be sent to Bro. Macrae. The two brethren last named will please make full report from March 1 to October 31, to Bro. Macrae.

We also failed to get reports from Brn. L. L. Wight, A. J. Moore, S. R Hay, and C. E. Belkham. Let these brethren take notice that a report is expected, though they have done nothing. Bro. E. A. Erwin has received appointment for northeast Texas and is recommended to the Saints and friends of that mission.

HYRUM O. SMITH,
Missionary in charge of Southwestern mission.

CONFERENCE NOTICES.

Quarterly conference of the Little Sioux district will meet at Moorhead, Iowa, September 1, at 10: 45. All branch clerks are requested, by resolution of last conference, to bring or send branch records to district conference. Sunday school and Zion's Religio Literary Society convention meet at same place Friday, August 31, at 10: 30. Secretaries, be prompt in sending your reports, so we may receive them in time for convention.

G. M. Scott, President; J. F. Mintun, superintendent; J. M. Baker, president of Religio; Lenna Strand, clerk.

Central California conference will meet October 5, at 10: 30, in Tulare City. Will branch presidents and secretaries see that reports are forwarded; the ministry are also notified that all reports are to be presented in writing. We expect Pres. Alexander H. Smith, G. T. Griffiths, and others of General Conference appointment to be present. Let us all pray for the presence of the Spirit which directs aright, so that the work may be advanced, and peace be spread to all.

J. B. CARMICHAEL, Sec.

Conference of Idaho district will be held at Malad City, beginning September 22, at ten a. m. We trust reports may be had from all who hold the priesthood throughout Idaho, as to the part they are taking or desire to take in the gospel work; also from scattered members who are not able to attend, as to conditions and opportunities for labor being done in their localities. A good missionary force is expected, some of whom will continue in the district. We trust openings will be made for them.

S. D. CONDIT, Dist. Pres.

NOTICES.

HERALD PUBLISHING HOUSE

The new catalogue will be ready for delivery by September 1, and all persons doing business with the Publishing House are requested to note carefully the changes in prices and otherwise, all books will be sold by number, and persons sending orders will find what the title of the book is, but order from the office by number only. This done to lessen mistakes if possible, and to make it easier for those who do business with the office.

Commencing with this week a portion of the catalogue will be printed on the *Herald* cover, and continued until a copy of the whole has been printed, and persons may by preserving it have in their possession a copy, or if desired, one will be sent from the office.

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JOHN SMITH,
Manager.

DIED.

CHESLING —Ralph Dewey, aged one year, eleven months, and twelve days; the only child of Mr. and Mrs. Chesling, of Eagle Grove, Iowa, died on August 1, 1900. Funeral service at Head Grove church, in charge of Bro. V. W. Gunsolley.

BELL —Barbara Lee was born in the state of New York, March 9, 1829: was married to Thomas Bell, with whom she emigrated to Illinois in 1867, where she has since lived. Her husband preceded her in death nine years. Her residence since coming to Illinois was in and about Wilmington. Twenty-five years of her life was spent in the Reorganization, leading a faithful and consistent life. Five of the nine children remain to mourn the loss of mother; all of whom were present at the funeral, which was at the home of Bro. L. W. Kahler, Wilmington, Illinois, July 31, 1900; sermon by Elder J. M. Terry. A large attendance attested the high esteem held for the deceased. Peace to her ashes.

KELLOGG.—Edward Kellogg died July 29, 1900, aged 49 years. Has been a member of the Reorganized Church about five years. Was baptized by Bro. Parsons. This notice was sent from Norwalk, Connecticut.

WELLS —Near Woodruff, Idaho, July 28, 1900, Erastus N. Wells. He was born in Pennsylvania, February 18, 1835, and emigrated to the west in 1850 Though not a member of the church, he had been a believer for years, and had already requested baptism. His death came suddenly, circumstances in the meantime having prevented a compliance with his request. Funeral sermon by Elder D. W. Wight.

TANNEHILL —Lavina, infant daughter of Bro. Clark and Sr. Anna Tannehill, born May 17, died July 12, 1900. Blessed by Elders Joseph Emmett and M. B. Williams. Buried at Blairstown, Missouri. Bro. and Sr. Tannehill are members of the Second Kansas City branch. All that could be, was done, and the parents and friends unite in saying, "Lord, thy will be done," and live in the hope of meeting the little one in a purified body, when she comes with the Redeemer in power and great glory.

YANCEY.—At the home of her daughter, Sr. Annie Milgate, [no town given,] May 12, 1900, Sr. Mary R. Yancey. She was the mother of ten children, seven of whom are living. She was born in New York, September 21, 1812; baptized in New York, in 1835, by Benjamin Winchester. Thrice married. All of her husbands preceded her to the grave. She knew old Joseph and nearly all of the leading men of the church in those days. She was a true-hearted woman, and a faithful Saint until the hour of departure. She was beloved by all who knew her. Funeral sermon by Bro. George Daley. Our loss was her gain, for her spirit rests in the paradise of God.

GRIM —Another spirit has entered into the rest prepared for the righteous. Sr. Winifred Grim, after a lingering illness of several months, passed away at the home of her parents, in Canton, Illinois, on the 7th of August, 1900. She was born near the same place, August 14, 1878. On the 4th of September, 1899, she made her covenant with God, being baptized by Elder F. A. Russell, and confirmed by Elder J. S. Patterson. The same night she bore a beautiful testimony regarding the truth; and from that day till she was summoned home, her faith ever grew stronger. Many are the blessings she received confirming her hope, even to the end. Her kindly acts and ministrations, her highly developed sense of right, and the pure motives which had ever guided her, beamed with exceeding brilliance when touched by the Spirit of her Maker, all of which witness that her page of life, though short, was well written. On Friday, August 10, a large number of relatives and friends assembled at her former home to pay the last loving tribute. The beautiful floral emblems attested the esteem in which she was held by all. Funeral services conducted by Elder J. S. Patterson, assisted by F. A. Russell.

"Still let her mild rebukings stand
Between us and the wrong,
And her dear mem'ry serve to make
Our faith in goodness strong."

MORGAN.—Bro. John W. Morgan was born August 21, 1854, in Wales; baptized in 1867, at Mineral Ridge, Ohio; married September 21, 1880, to Miss Sarah Ann Lewis, to this happy union four children were born. On February 22, 1900, he was hurt in the mines, by a large rock falling on him. Since that time he has been a great sufferer, but bearing the burden with much Christian patience and fortitude; and on August 6, 1900, he passed to rest until the resurrection morn. He was a faithful, consistent brother, true to the faith, and always ready to assist in any possible way. He leaves a wife and three children. Funeral services at the church, conducted by Elder J. A. Tanner.

STONE. — Waldo Reynolds, son of Bro. Ralph and Sr. Maud Stone, was born at Henderson, Iowa, April 15, 1900; died April 23, 1900, and laid to rest in Henderson cemetery. Blessed the day of his death by D. Hougas.

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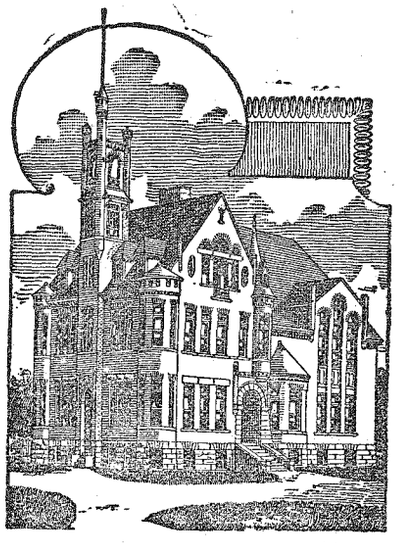

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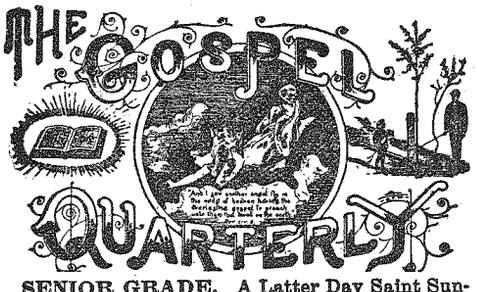

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THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

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THE SAINTS' HERALD.

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

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P.S. Salyards

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ARE WOMEN DEGENERATING?

BY LADY JEUNE.

The tendency of life today has been to elevate the professions in which women embarked, and the most sweeping change has characterized the conduct and life of women in some of the less intellectual professions. The standard of morality for women on the stage, in music, in artistic life, has risen enormously. We welcome as our friends and companions the actresses of today, and the Queens of Song in England are some of the most enchanting and delightful of England's daughters. In every class the cosmopolitan spirit of English society has spread, while many women, who thirty years ago, either from indolence or indifference, were never seen except in their professional capacity, are now the ornaments and centers of some of the most exclusive and agreeable circles.

It is the seriousness and earnestness of women's work that has placed them in this position, and has elevated their profession, whatever it may be, into a definite calling. No one objects to any profession a woman adopts, provided she does so meaning to attain the highest perfection, and that her ambition is to excel in what is an honorable and decent way of earning her livelihood. There are many struggling ballet girls and circus dancers whose lives are examples of courage and endurance, but who have been forced to earn their living in that way because circumstances were against their being able to do so in any other, and who have conquered the natural horror that all women have of being obliged to appear in public in the dress they must necessarily wear. There is many a girl on the stage whose cheeks burn with shame, and whose whole soul revolts against what she considers to be a lowering and degrading position, but which she pursues because she is likely obliged to be the partial, if not the sole, bread-winner of a dependent family; and the cry of the hungry brothers and sisters, or the pale face of the anxious mother, urges her on in a calling which she would give much to abandon, but which she can only renounce at too great a sacrifice for others.

Gibbon points out that one of the signs of the decline and fall of the Roman empire was the adoption by women of the pursuits and occupations of men, and their desire and alacrity to show themselves in public as actors in the shows and amusements of that pleasure-loving and licentious age. One of the most impressive and interesting portions of his history is that in which he describes the amusements and occupations of the highborn Roman women, and the connection he drew between their conduct and the fall of the greatest empire of the world. He tells us how they rode, drove, fought, and fenced with men; how they entered the arena and took their part in the games and pageants of their day, and how, with the disappearance of the modesty and reserve which are natural characteristics of women, they lost whatever influence of an elevating or purifying nature they possessed. We do not want to draw a parallel between that era and our own, but there are signs, and significant ones, that women are in a great measure divesting themselves of the dignity and reserve of their predecessors.

There are, however, indications that there are women who, not from necessity but from choice, wish to enter the lists, and that they are crowding into professions which hitherto no woman has chosen except from the pressure of competition in those from which she found herself shut out. Some time ago there were paragraphs in many papers announcing that at certain music halls in London a large number of women in society (well born, we imagine, and comfortably off) had applied to be engaged as ladies of the corps de ballet. The story went further on to say that the unfortunate managers, distracted by this sudden invasion of beauty and fashion, had asked for time to consider the position before accepting the services of these ladies. There was no question of their being obliged to take this step from necessity or want, because most of them asked for no salary, or, at best, only a pittance, to make some show of excuse, we imagine, for their request. We also hear that the applicants were all fair and divinely tall, some of them being over six feet. The cause of their desire to appear was the occasion of a new ballet which, it is said, was to give them an unusual opportunity of displaying their charms. It is not yet known what the managers' decision is, and the ladies are still waiting, and let us hope they will ever wait in an agonized uncertainty. One cannot but treat the story as a myth, and yet it is so currently reported and believed (and it has never been contradicted) that one has a melancholy feeling it may be true, though the idea is so repugnant as to be disgusting. Can it be doubted that genuine talent stands a poorer chance of recognition today, when nearly all that is necessary is that the performers or actors on any stage or in any capacity of life should be possessed of a name, or be in some way known to the public?

We cannot imagine either that the foolish eccentricities of a few empty-headed girls are to destroy the reputation of the women we know and respect, or that their stupid escapade meets with any feeling of sympathy among their sisters. In these days of sensationalism, of searching for new excitements and interests, a few may have been led away, but that English women have altered in the essentially great qualities they have always possessed we refuse to believe.—*Chicago Tribune.*

It is stated that of a thousand volumes of travel which Dr. Edward Leigh Pell examined in the preparation of his latest book, "The Bright Side of Humanity," scarcely two hundred dwelt at any length upon the virtues of the people whom they profess to describe, while most of them faithfully mirrored all the vices in sight. "The Bright Side of Humanity," is the first serious attempt that has been made to present the distinguishing noble traits of all races. It will be published by the B. F. Johnson Publishing Company, Richmond, Virginia, and will be ready September 15.

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INTERNATIONAL ZIONIST CONGRESSES.

By Leon Zolotkoff, Delegate to Three Zionist Congresses.

"There was an opening and there was a closing—the fourth congress."

If there ever shall arise a Jewish historian to describe to future generations the almost miraculous movements gone through by Israel resurrected in its attempts to rise out of the chaos of dispersion he will, in all probability, paraphrase a Biblical verse in the manner indicated; for everything relating to creation of order out of chaos would suggest itself to his mind by the association of ideas. The annual Zionist congresses, the fourth of which adjourned last week at London, England, subject to the call by the Executive committee, will have to be considered by that historian as being of such paramount significance to Israel's regeneration as were the newly born days in the first week of the world's creation.

Zionism represents the national idea of Judaism, the fervent longing of the Jews to become united once more into a nation, inhabiting the land that, according to the scriptures, had been promised them by God. That longing was for many centuries the keynote to their prayers and of their songs; it was their only thought and dream. As the process of disorganization of the Jewish people progressed that longing lost much of its intensity and its practical significance, but perpetuated itself in the Jewish prayer book.

The marvels of intercommunication of the nineteenth century which conquered space and brought the continents nearer to each other, and the bitter hatred which characterized the attitude of the world toward the Jew during the second half of the nineteenth century, brought the painful consciousness to the Jewish masses that the majority of their people is still without a home.

What was more natural for the Jewish masses under the circumstances than to make another attempt toward the realization of their ancient dream? History repeats itself and heredity is a potent factor in directing human thought and energy. At first only a few pioneers proceeded to Palestine, under the most trying difficulties, and as "farm hands" entered there into competition with the native fellahs, whose needs in life are exceedingly limited. Others followed suit. Several agricultural and vinocultural colonies have been established; schools and libraries opened; an attempt to revive the language of the prophets proved to be a success and the younger generation of Rishon-le-Zion, f. i., is now expressing modern thought and joys and sorrows of life in the language of Isaiah. Models of civilized agriculturists, they outdo the wild Beduins in all the sports of the free life of the desert. A type of a Jew has thus been produced who never experienced the demoralizing feeling of humiliation and homelessness, and who combines in his nature Maccabean daring with modern culture. The idea of creating a home for the Jewish homeless masses had naturally suggested itself to the mind of many a philanthropist, but it waited for the champion who would utilize the national feeling of the people for that purpose and give it expression and form.

That champion appeared in the person of Dr. Theodor Herzl, whose name will indelibly be associated with the great Zionist movement.

When Dr. Herzl called the fourth Zionist congress to order last Monday at the Queen's Hall, at London, he placed Zionism in a position more critical than any it has occupied, even since he first introduced it in its present form. It was putting Zionism to a severe test. London is a place unfit for dreamers, and were Zionism not equipped to appeal to the verdict of the world instead of to the judgment of the Jews only it could not have survived the fourth congress.

Dr. Herzl pointed to Zionism as an important factor in the new Asiatic problem, and London understood him well; he spoke of a "legally secured home" for homeless Jews in Palestine, under the suzerainty of the Sultan, and London was impressed with the earnestness of the assertion. It thus becomes evident that Zionism has now taken its place among the definite political agitations of contemporary history; it has become a movement which not alone the Jewish people but the world must take account of.—*Chicago Tribune, August 19, 1900.*

GIRL FINDS ANCIENT IDOLS IN TEXAS.

Images of the gods of the prehistoric inhabitants of the valleys of the Colorado and Rio Grande rivers have been unearthed recently near Marble Falls, Texas, by Miss Alma Ney, an enthusiastic young explorer and archæologist of St. Louis. Traces of the existence of at least three different types of men at three different epochs in the world's history have been found there by her, and the sacred images are believed to have belonged to the latest, or about the time of the Aztecs.

That these three different types of men existed is shown by the radically different types of abodes that have been unearthed in the explorations. There are some which are entirely subterranean, in ramifying burrows like enlarged rabbit warrens. Others which were probably the homes of people of Aztec or Toltec blood were built of sun-dried brick or roughly dressed stone, and were fairly substantial houses. The third, which are to be found in the greatest numbers—in endless number wherever in the State there is trace of an early watercourse or pond—were built over excavations perhaps three feet deep.

While making her explorations Miss Ney discovered what is believed to have been the palace of a king and which consisted of a mound nearly forty feet high. On top of it were oak trees at least 400 years old. In the mound were many broken dishes, and a number of small images believed to have been gods. They are ugly, repulsive in appearance, and rudely carved from stone.

Close at hand was another mound nearly 100 feet high, believed to be a temple. In the top of it was found a room that contained a big sacrificial slab of granite seven feet long by four wide lying across an altar four feet high. Near at hand lay an image of a god, hooknosed and with enormous ears. A figure representing the sun was carved on the forehead. Beside this lay a sacrificial knife of pure bronze, and there were stone bowls on the floor supposed to have been used for catching blood. In another building was a solid gold head, believed by Miss Ney to have been intended to represent Montezuma.

All about these settlements the streams are rich in gold and the hills are full of goldbearing quartz. Miss Ney believes that somewhere there must be a vast accumulation of gold made and hidden away by these prehistoric peoples. She has searched for this, but so far has found only here and there rich golden ornaments or valuable statues of the precious metal. She has found a negro woman, blind now, who lived for fifty years a captive among the Comanches, and this old woman tells wonderful tales of the gold that is hidden where the Comanches can find it. Miss Ney believes the tale and will continue a search for it.—*Chicago Tribune, August 19, 1900.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

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A. Haws, 205½ Polk street, San Francisco, Cal.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 29, 1900.

DIVORCE.

There are so many queries arising in every quarter where the HERALD is taken in reference to the "law" of divorcement that a little upon the subject may be pardoned, notwithstanding the much already written upon it.

There is in the Scripture but one justifiable cause for divorce given, fornication or adultery. No one need be in doubt in regard to this.

Under the Mosaic code, under which it is stated polygamy flourished and was provided for, there may have been several causes for divorce. In Deuteronomy 24:1-4 it is provided thus:—

> When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

She could then be married to another; and if the second husband hate her and divorce her, or he die, the first husband could not again marry her.

One of the schools which existed before the Savior's time, held that a man could not be lawfully divorced from his wife unless she should have been guilty of infamy, or a crime against virtue. But another school taught that any reason which the husband might deem sufficient warranted the giving of such divorce.

1. If she were not agreeable to him. 2. If he found any uncleanness in her, *i. e.* anything disagreeable to him. 3. Or if he found a woman whom he liked better.

It would seem that under the law and in the practice of polygamy wives were subject to divorcement upon the mere whim of the husband, a very inconsiderate and unwholesome arrangement, one totally inadequate to the keeping the state free from immorality.

Both Matthew and Mark give the saying of the Savior against divorce except for the one cause.

In order to keep within the lines of just and honorable dealing it is necessary to put such a rendition on the statement as will free it from cruelty and injustice to the innocent of wrong doing.

It is evident that under the law a divorced woman could marry again, the only restriction being against her first husband. Now, if a woman guilty of wrong doing is made to be free to marry again, by what rule of right is a divorced woman, put away for no act of wrong doing on her part made an adulteress and prohibited from marrying again? Yet this is the usual attitude taken by extremists from the Savior's words, Matthew 19, Mark 10. It is to us a very improper rendition and full of opportunities for mischief.

The position of woman under such a rendition of the law, that any failure to please a husband, either from natural defect or from disability the result of environment and education, would be sufficient cause for a bill of divorce written by the husband, is a travesty upon the marriage relation, and could not fail to result in a decline of value of woman as a wife and companion. It is clear that no such estimate was put on marriage by Jesus, for he distinctly affirmed that "in the beginning it was not so." And further that,—

> For the hardness of your hearts Moses suffered you to put away your wives.—Matt. 19.

These considerations fully establish the sacred nature of the marriage relation as shown by the Bible.

This is fully corroborated by the revelations to the church. "Marriage is ordained of God unto man." The church indorsed this in 1835, when it enacted that "All legal contracts of marriage entered into before persons are baptized into this church should be held sacred and fulfilled." The terms of this sacredness are "keeping yourselves wholly for each other and from all others, so long as you both shall live."

To the truly wedded, the law of divorce means nothing. To them there is neither desire for its intervention for them, nor fear of its consequences. They appreciate the sacredness of the bond which they have entered into and cherish neither intention nor desire to lessen the term of its continuance. Neither will by word or act render the keeping of the bond irksome for the other. Each will strive to enrich the life of the other in the dearest of all fellowships, and the name husband or wife will convey to either the tenderest, truest, most faithful and sacred emotions of which the human heart is capable. Anything which in itself or its results is calculated to hurt, disturb the peace and happiness, or annoy a companion will be studiously avoided by both husband and wife. It is a part, a vital part, of the covenant, based upon the true meaning of "keeping yourselves for each other and from all others, so long as you both shall live," "observing the legal relations of this covenant."

From such consideration as this, it is easy to draw the conclusion that when persons have entered into the marriage relation, if either husband or wife does that which annoys, disturbs, distresses, or destroys the peace and pleasantness of the mutual home, or that which puts a companion in hazard of health, bodily comfort, and produces injury to person or life; such person is guilty of a violation of his or her part of the contract; and if the offense is persisted in it is a direct breaking of the bond, which not only destroys the peace of the offender, but prevents the one offended from keeping the bond on his or her part.

All of the foregoing may be done and yet the one offending be not guilty of the one designated crime, adultery. But, when a long continued course of such conduct, finally drives the tortured one from home to seek among strangers what is denied him or her at home, is not the putting away as complete in spirit as it is possible for it to be in fact? Is not the offender guilty in the truest sense of such a putting away as should make the bond void as to the one put away? In such a case the offender should be the one punished and not the offended. The one thus putting away, whether husband or wife, should be adjudged as guilty as of the crime of adultery, which should make the other free.

Such course of conduct makes it impossible for the innocent one to keep the covenant, however desirous such one may be.

Jesus said, in Matthew 19, "whosoever shall put away his wife, except it be for fornication, and marrieth another, commiteth adultery;" and Mark adds the words "against her," referring to the husband. Mark, also, makes the same statement to apply to a woman who puts away her husband.

We do not believe that Jesus intended to make persons innocent of offense in the rupture of the married bond to be criminals or to impose unjust disabilities upon them. Hence when either husband or wife makes the keeping of the bond according to its holy institution impossible, then

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the innocent one should be held to be free.

There are probably very few married couples living in such conditions that one is entirely innocent, the other alone guilty. There are doubtless some instances, but they are very rare. The conditions of which we have written apply only to these rare cases; so that what we have written cannot be properly construed as giving license to any to misunderstand the law, or yet to misconstrue the conduct of a companion and seek to justify them in misapplying these thoughts and conclusions.

The Catholic Church rules make no allowance for divorce, and it is not an easy matter for Catholics to be rid of a companion, no matter how badly said companion may behave, if the one act is not committed. Yet many doubtless are divorced by the courts for causes statutory but not recognized by the church.

The Book of Covenants has a provision by which those guilty of the major offense may be forgiven for the first offense. If the offense is repeated then the church may not forgive. An injured husband, or wife, may condone the crime of crimes against himself or herself, both in the law of the church and the law of the land. Both laws permit and provide that the offended one is justified in seeking to be free. So that such absolute rendition as some give to the word, as it stands in Matthew and Mark, must be ready to concede that there is some latitude for an injured husband or wife.

The church is also warned not to receive those who have left their companions for the sake of adultery, themselves being offenders. But, the conditions are so varied, the complications so different, and in many cases so complex, that there is no single rule of law that will fit each and every case. For this reason the church has been obliged to leave the decision of cause to the courts of the land; and unless there is grave reason to question the validity of the inquiry in any given case, it is to be assumed that divorce is granted for cause. More especially is this the case where persons have been divorced before hearing the gospel and being baptized into the church.

MISTAKE IN LARGE TYPE EDITION OF THE NEW TESTAMENT.

Bro. A. J. Keck writes:—

In our family reading we just discovered that in Romans 9: 8 the Large Type edition of the New Testament has it: "These are the children of God," while the small type edition has it: "These are not the children of God." Please note in *Herald* which is correct.

The large type edition is at fault, and the error is one of proof reading. It should read, "These are not the children of God." We are glad that Bro. Keck has called our attention to this, as we do not believe that it has been noticed before. Those who have this edition of the Inspired Version in their possession will do well to note this error, and make the correction.

QUESTIONS AND ANSWERS.

We dislike to answer questions like the following, for the reason that we think our people with the works of the church in hands and the Good Spirit to lead them should gather sufficient idea of how to proceed without a set direction.

If a brother feels in his heart he has done wrong and wishes to confess the same, how should he be treated by the church?

He should be treated as one who, having done wrong, desires to make the wrong right, and shoud be permitted to do so.

How does he stand in the church when there is no charge preferred against him?

He stands as one in good fellowship.

How should he be treated?

In a kind and brotherly manner, by officers and members.

Is there any special place of meeting, or any special meeting when this brother should make his confession and be forgiven?

No. Unless by his request a meeting has been appointed for his being heard. It is usual in some branches for confession to be made in any prayer and testimony meeting, or at the regular business meeting of the branch. Either will do, with the understanding that if it is done in a prayer meeting, and controversy or discussion occurs over it, the matter should be at once deferred to the next business meeting, or a meeting specially called to consider it.

Should it be at any meeting of the church, or must it be on sacrament Sunday only?

See answer to No. 4.

How do you understand Matthew 5: 23–25 and Doctrine and Covenants, page 217, pars. 8, 9; and page 149, par. 2, in regard to this brother?

Thus. If a man knows that a brother has just cause of complaint for injury done such brother he should make every exertion to settle the matter, make the wrong right before he partakes of the sacrament as if all was well between himself and his injured brother. (There are no citations on the pages named, in our Doctrine and Covenants referring to the query. Ed.)

How can he make himself right?

By making proper apology, restitution, or reparation for injury done, in a proper place and time, to the brother injured, and to the church if it is a public offense.

Can a brother or sister be tried for neglect of duty to the church when he or she has not been visited by any of its officers first?

Either brother or sister must first be visited and labored with by proper officers before being tried for any offense.

In a case of this kind (neglect of duty) would it be considered personal or public?

It would be owing to what the duty imposed was. If it was a personal or private duty it would be considered personal. If a public duty, public.

A thousand questions might be asked along these lines, and still some loophole be left for another, before the subject of personal duty to private and public persons and society be wholly covered. But it seems to us that if a man really wanted to make a wrong done by him right he could easily find the way.

First. Seek the person injured with an honest intention to make proper reconciliation.

Second. Approach such injured person in such a way as to give him to understand that you want to make the wrong right.

Third. State the matter fairly. Don't whine and excuse yourself, or justify the wrong; but frankly acknowledge it and ask pardon.

Fourth. If the injury requires compensation in money, or goods, make it just as frankly and fully, and you have gained your brother.

Fifth. If he refuses to hear you, or to be reconciled, after you have done all, go your way, let him alone, and go about your business the same as if you had not offended, or as if reconciliation had been made.

Sixth. If you want to make a public confession, do so with an understanding with the officer in charge of branch and let that suffice.

Is it a position of the church that a commandment of the Lord is authority? Was the commission given unto the apostles by Jesus himself when he said unto them, Go ye into all the world and preach the gospel? Was this authority?

There can be no question that the commandment of God to his servants and people is authority to do what is commanded.

The commission given the apostles, as stated in Mark 16 and Matthew 28, was their authority for the work they subsequently did in the gospel mission. We have never heard this disputed.

If there should be trouble between two of the church members, and the one offended goes to the offending party seeking adjustment, according to the law, and by the second visit is not able to effect an adjustment, will a written apology from the offending party, be in harmony with the law, sent by some official member to the offended and the way to seek forgiveness? When the two parties live in the same branch at time apology is sent.

We believe that in such a case as stated above a written apology would be proper, and if proper, legal. Especially so as no specific manner of procedure is clearly defined in the

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law. The main point is this: Is the effort to seek a reconciliation an earnest and honest one? If it is, then any effort which the one seeking to become reconciled and to apologize may make in kindness should be considered as proper and open to him. Written apologies should be accepted if made in proper time and in proper language. They are better than verbal ones in this, that they do not vary from first statement, and are always susceptible to the one interpretation, and cannot be denied.

Does the word *counsel*, in section 160, of Book of Rules, mean that a non member of the church can appear as counsel, in and before an elders court? Do you know of any ruling of this kind?

There has been no ruling upon the point referred to. It would turn somewhat upon the nature of the case. But as the Rules of Order could be made binding on church members only it should not be considered as provided for in our Book of Rules where it is made permissible for the accused to appear "by counsel, or by some other member of the church."

It is probable that such a course as appearing by counsel who is not a member should be left to the discretion of the court of elders to which the request should be made. Should such counsel be permitted by the court, it must be with the direct understanding that such counsel should be subject to the rules and orders of the court and the church.

Is it the duty of branch officers to attend elders' court while members of the branch are being tried?

No, unless they are members of the court, counsel, or witnesses in the case.

Has the teacher of a branch the authority to prefer charges against a member without the knowledge of the branch officers?

Yes. But in case he does so it is a personal matter and not a branch affair. It is better that he should act with the knowledge and direction of the branch, or its officers.

Is it right that a lay member, new at that, should be called upon by an elder to close a meeting?

Yes. If the presiding officer be so led to do.

PUBLIC BEAUTY CLUBS.

We publish below what is certainly unique in design, a movement looking to the villages and hamlets where people live to be beautiful to the public eye, as well as mere places where people live, or stay, as the case may be. It is well to conserve the beautiful and the useful, and where both may be accomplished at the same time it is certainly wise to do it.

A National Convention is hereby called to meet in the city of Springfield, Ohio, Wednesday and Thursday, October 10 and 11, 1900, for the purpose of organizing a national league of village improvement associations and other societies which devote their energies wholly or in part to the promotion of public beauty. The first session will be held on Wednesday morning, October 10, at ten o'clock.

Every village improvement association in the United States, and every other society working to promote outdoor art, will be entitled to two delegates in this convention. All persons who are interested in the success of the wider movement for public beauty are cordially invited and respectfully urged to attend this convention, in the deliberations of which they will be cheerfully accorded the privilege of participating.

Further announcements as to program and other particulars will be made at a later date.
THE SPRINGFIELD IMPROVEMENT LEAGUE,
Springfield, Ohio, by Clifton M. Nichols, Secretary.

What is the meaning of the movement for public beauty? Wherein lies the reason for its phenomenally rapid growth? What does its progress promise in the development of the higher interests of humanity?

A study of these inquiries, with a view to their answer in a comprehensive manner, must inevitably disclose the existence of a deeper significance to the public beauty propaganda than would be suggested to the casual observer.

The public beauty movement covers the latest developments of progressive thought as applied to the practical needs of mankind. Its widespread growth means that men and women are at last taking advantage of Nature's assistance in the solution of life's problems. It means that humanity is to be redeemed, in the widest, best sense of the word, through environment.

In the evolutionary processes of time, it was once the case that integrity and morality were regarded as possible only when one's surroundings were of the most austere character. The human heart was considered to be utterly depraved. Man was taught that inward grace was coincident with outward environment in which there entered no degree of beauty or attractiveness.

A less repulsive and more reasonable philosophy now rules the thought of the world. It has come to be generally recognized that in every heart there is a spark of good, however hidden it may be by depraved habits or unfortunate circumstances. At this time there is almost universal acknowledgment of the power of environment to develop the good in every man and woman.

The public beauty movement is the natural result of the progress in thought which has so completely changed our philosophy. In scores of ways the every-day life of the period evidences the disposition to develop humanity through its environment. Thinking reformers no longer waste their efforts on repressive legal measures as a means of changing the tendencies of mankind. The aim now is to overcome the evil desires by the inherent good of the human heart, strengthened and developed by surroundings of a salutary character.

A MARKED copy of the Okarche, Oklahoma, *Times* for August 17 has reached our desk. It contains this kindly notice:—

Elders Hubert Case and W. M. Aylor, of Moorhead, Iowa, and Independence, Missouri, respectively, have erected their tabernacle near the schoolhouse and will preach every evening beginning at 8:15 o'clock. These gentlemen are sent out as representatives of the Latter Day Saints' Church whose publishing house, college, and home for the poor are located at Lamoni, Iowa, and are in no way connected with the sect in the west bearing this name. (See Encyclopedia Britannica, vol. 16, page 828.)

Following this, the epitome of our faith and doctrine is printed in full, the whole occupying one and one half columns on the first page of the *Times*. This reflects enterprise on the part of the brethren and fairness on the part of the editors of the *Times*.

EXTRACTS FROM LETTERS.

Bro. A. H. Smith, San Bernardino, Cal., writes August 17:—

The reunion was declared off by Bro. G. T. Griffiths, but the Los Angeles branch concluded to have a protracted meeting anyhow, so they announced it and went ahead with it, and we have been holding meetings just the same as at a reunion, and have been having good meetings with good attendance. I left this morning, Friday, to open a two days' meeting here, beginning tonight, but left Bro. Griffiths and Williams to carry the meetings over Sunday at Sycamore grove. There was a general disappointment when it became known that you were not coming, but of course it did not last long for I made it so interesting for them that they did not miss you very much. Of course the reporters were very much put out because they did not get to interview Joseph Smith the Prophet.

Next week I go to Garden Grove to hold a two days' meeting down there, and on the 29th we go to Oakland to the reunion there. Bro. Burton is here. He feels very much like going back to the islands. I presume he has written to you about it. He represents those people in a different light than anyone I have heard speak of them. Not even Bro. T. W. Smith gave so good an account of them. I was very much pleased with his account.

The work is in fairly good condition in California. I called upon A. B. Wise today, and he did not know me till I spoke to him a time or two, then he knew my voice. He inquired about you, and seemed very glad to see me.

Bro. J. M. Stubbart, under date of August 23, writes from Harlan, Iowa:—

I arrived in my field of labor August 18. Since then I have been laboring at this place. On the 21st I baptized five. Will start tomorrow for Audubon; a new place; no Saints, I think, in the county. Expect to help run the district tent there.

Bro. J. F. Mintun, from Sioux City, August 22:—

Four baptized Sunday. Others much interested.

EDITORIAL ITEMS.

President Joseph Smith left last Thursday for Tabor to attend the reunion there. He expected to be gone about ten days or so.

The Herald Office will be represented at the Independence reunion by the business manager, Bro. John Smith.

Brn. Hubert Case and William Aylor were in Okarche, Oklahoma, lately, as we see by the *Okarche Times* of the 17th inst. After speaking of the brethren the *Times* gives about a one and one half column synopsis of our belief.

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Original Articles.

WILL THE GATHERING TAKE PLACE WITHOUT FURTHER REVELATIONS FROM GOD?

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter *until* it shall be otherwise given of me.—D. C. 117: 11.

As the church increases in numbers, and advances in spirituality, we can expect a gradual fulfillment of the promises made by our Lord. Among the most interesting to the people of God we find this:—

And truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—D. C. 36: 12.

The Saints are expecting the coming of our Savior in glory; but the above gives us to understand that we need not expect this glorious event till after the Saints are gathered to a place which the Lord shall prepare. When the Saints are gathered, and the events spoken of by the prophets are taking place, they will know that the time is drawing near, and shall "be looking forth for the time of" his "coming." And as we are not in a gathered condition at the present time, and have no authority to appoint "stakes," or places of gathering, nor will any be appointed till the Lord speaks from heaven and "commands that they be established," all the rights we have in the matter is to "gather into the regions round about," and this is to be done by "the counsel of the elders" of the "church." At least one of the commandments here referred to is found in section 58: 12, and reads as follows:—

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

This informs us when the "counsel of the elders" is to be had—"at the conferences." The bishopric may be included with the elders, but we doubt that it refers to them only. The work of the "bishop" is definitely pointed out in this verse, which was to make known "the privileges of the land," while the counsel of "the elders" "at the conferences" was to prevent the Saints from gathering in "haste." While this referred to the gathering before the Saints were driven from Jackson county, yet it throws light on the way the elders are to counsel and "guide in this matter until it shall be otherwise given of" the Lord.

We may be very anxious for the gathering to take place, and as a result of this anxiety, formulate theories as to the way to bring about this condition; but we need not expect any change in procedure "until it shall be otherwise given of" the Lord. The instructions here promised will be given as soon as we, as a church, are prepared for an advanced step in this direction. So let us be patient and faithfully perform the duties required of us in the present condition. There are many statements in the Doctrine and Covenants which, to me, convey the thought that we must wait till further instructions are given by the Lord before the gathering will take place, so let us notice a few.

Zion shall be redeemed, although she is chastened for a little season.—97: 4.

The promise of Zion's redemption is cheering, but it will not take place till after she has been "chastened for a little season." When will this "little season" be passed? Has it passed? How can man tell unless God reveals it? One may say, "I am satisfied it has passed, and we can now proceed to gather and carry out the provisions of the law which shall obtain when Zion is redeemed." But we have one through which such information is to come. When he presents us with a revelation of such vast importance, it will be examined and adopted as the law directs. It can be readily seen that it was useless to endeavor to "redeem Zion" while she was under the chastening hand of the Almighty; and as she was to be in that condition for "a little season," when did that time expire? The same thought is expressed in the following:—

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will: go ye straightway: and do all things whatsoever I have commanded you. . . . And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.—Doc. and Cov. 98: 8.

This is a part of the parable that the Lord said he should "show" unto his people, that they might know his "will concerning the redemption of Zion." (See Doc. and Cov. 98: 6-8.)

The servant desired to know when this redemption was to take place, and the time when they were to proceed to move into the land lost to the enemy, and the lord said, "When I will." Is it his will now? If so, who knows it? There is one important feature of this servant's work—he did what "his lord commanded him." They were instructed in the same revelation—

to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you.—98: 9, 10.

We desire to call attention to the fact, that "these things" are to be done in their time, be not in haste." There is a "time" when it will be opportune for this work to be done; but if we proceed before this time, we will be "in haste." Some have concluded that we as a church are neglecting our duties in regard to the gathering; but are we sure that if we should proceed now, we would not be hasty in the matter? If it should be shown that the time has come for this work to be done, then every exertion within our power should be made.

And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.—98: 10.

As this land is to be "purchased for money, in the region round about the land" which the Lord has "appointed to be the land of Zion," it may be necessary to learn how far this "region round about" extends from Independence, Missouri. The president of the church has repeatedly informed us that if we were within one day's travel, by the best means afforded, to Independence, we were in the "region round about." One can leave Detroit, Michigan, and arrive in Kansas City, Missouri, in about twenty-two hours. Less than one day. You can calculate the boundaries in other directions.

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—98: 10.

This was given shortly after the Lord permitted "the affliction to come upon them wherewith they have been afflicted in consequence of their transgressions" (98: 1), whereby they had been "cast out of the land of their inheritance." They did not fail at first, because there was not a sufficiency to carry on the work; nor did they fail to redeem Zion because of their inability for lack of means, but because of "their transgressions." They failed to "redeem Zion," by not being "willing to hearken" to the voice of the Lord. And as a result of being in that condition, the Lord would not permit them to remain in Zion.

For, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.—D. C. 83: 8.

The church was not in a condition to "establish Zion no more to be thrown down," then, and the all important question comes at the present: Are we prepared now? Are we suffi-

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ciently willing to hearken to the voice of the Lord at the present time? If we are, I believe the Lord is sufficiently near that he can tell us of the fact. Then we will be not only worthy to make a success in the undertaking, but will have the proper desire to do the work. "Be not in haste." Again:—

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.—D. C. 102: 3.

The "transgression" of his "people" made it necessary for the elders to "wait for a little season for the redemption of Zion;" and this "little season" was allowed that they themselves might "be prepared." This work was of such a character that it could be accomplished in a certain way only, and the elders must "have experience, and know more perfectly, concerning their duty" than they knew at that time. "And this cannot be brought to pass until mine elders are endowed with power from on high." Have they had the necessary "experience" to give us the required knowledge of our "duty" that is demanded, before Zion can be redeemed? Who but the Lord himself can tell? The elders of the Reorganized Church have never received such an endowment as is spoken of in Church History, volume 1, page 475, to my knowledge. "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom;" and as the articles which have appeared in the *Herald* and *Ensign* on this subject, and the speeches made by several of the elders have differed so widely, that one is forced to the conclusion that the necessary "experience" and "endowment" have not been enjoyed by us as a church; and if this is the case, then, it is "expedient" in the Lord that his "elders should wait for a little season for the redemption of Zion."

This harmonizes with what was given in 1894:—

Therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given today; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation.—D. and C. 122: 6.

Turning to section forty-two we find:—

Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built. . . . And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here [Kirtland] and in the New Jerusalem—D. and C. 42: 18.

It was afterwards revealed that "the city New Jerusalem" was to—

be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri.—D. and C. 83: 1.

But the revelation known as section forty-two, in the Doctrine and Covenants, does not authorize the Saints to proceed to build up Zion or "the city New Jerusalem;" but they were informed that they would "receive" instructions by revelations from time to time, such as should be "sufficient to establish" the Saints, "both here and in the New Jerusalem." They could not have proceeded and "built up Zion," or "the New Jerusalem" without further revelations than the one in section forty-two. It gave them to understand that they must have additional instructions, pointing out the location, the time for commencing of the temple, and the nature of its construction. "Therefore, the law given to the church in section forty-two . . . is as if it were given today." Again,

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

This should settle the question in our minds as to whether the Lord requires us to "consecrate" all our property or not. The plain statement is, "thou wilt remember the poor, and consecrate OF thy properties," instead of consecrating all thy property. The first statement shows that a portion is required, but not all. This portion, that those who love the Lord will consecrate for the poor and the needy, is understood to be the tenth. This is not a temporary law, one to be observed for a few years and then discarded, for we are told:—

And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a *standing* law unto them *forever*, for my holy priesthood, saith the Lord.

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.—D. C. 106: 1, 2.

As we shall pay one tenth of all our "interest annually; and this shall be a standing law unto them forever;" and if we "shall not" "observe this law," we will not be permitted to remain, I see no place this side of "forever" for abandoning the law of tithing.

There were certain laws to govern in the gathered state, and certain commandments to be observed, and we are instructed to—

Let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption.—D. C. 102: 10.

We should be careful not to confound the laws and commandments which are to be observed and enforced after Zion is redeemed, with those that should prevail in her scattered condition. The Lord said in 1834 that "my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." And one of the things that they had failed to learn to obey is expressed in the words, "and do not impart of their substance as becometh saints." (D. C. 102: 2.)

The great need at the present time is for us as Saints to "learn to be obedient to the things which" are required of us, and develop in such a way that we will be qualified to assist in carrying on this great work.

And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—D. C. 11: 4.

When we as a people have those traits prominently manifested in our characters, we will be prepared to live in Zion, or her stakes, which the Lord in his own time will "command that they be established." This will necessitate additional revelation.

W. E. PEAK.

GALIEN, Mich., August 6, 1900.

HONORABLE WARFARE.

There can be no higher or nobler calling for any man than to be called to represent the work of God in the world. His mission is to not only stand as an exponent of the purest and noblest of principles, but to furnish the world, as did his Master, an example in his own life of the practical application of his own teaching. The principle underlying his calling is that which underlies the whole work of redemption, and that which moved the great mind of Deity to make the provision he did for the race of mankind—"good will to men."

Whoever looks at the life of a representative of Christ on earth, has a right to expect something of a reproduction of the Christ character; to find his actions prompted by the same spirit; his mode of warfare to be honorable in every sense, and above deception or anything that resembles trickery for the accomplishment of his purposes. Can he then as a representative of the truth, striving to have men and women acknowledge the truth and live in harmony with it, consistently act out an untruth himself in an effort to bring his mission

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to the attention of the people? To appear to be what he is not for the purpose of deceiving people for the time into the belief that he is an opposer of the latter-day work is to tell an untruth by action as plainly as if it had been told in words. What is the difference in the principle of telling an untruth and acting one? Is it honorable warfare?

We go to other churches sometimes and hear the minister refer to us or speak in a way that we infer means our church, and we are ready to resent the attack at once and carry the war into South Africa; yet we many times mention denominations by name and hold up their creeds to ridicule as though the success of our work depended on the tearing down of theirs. Would it not be better to preach the gospel in the affirmative and let other denominations alone; to build our spiritual house up along side of theirs and show it to be so much superior and more attractive that they would want to move into it? Sometimes the missionaries from the Utah church go into cities and hold meetings on the street, and manifesting a zeal that might be worthy of a better cause, by an earnest effort in singing and instrumental music, succeed in gathering a little crowd of listeners. They perhaps talk mostly on the first principles, closing with their testimony to the truthfulness of their preaching and to the mission of Joseph the Seer, making no reference to the Reorganization or the work being done by it. At the close, when they have dismissed, some elder of the Reorganization seizes upon the opportunity and gets up before the crowd which they gathered by their effort and attacks them and in telling the difference between them and the Reorganization proceeds with a wholesale denunciation of Brighamism and its kindred evils. Is it honorable warfare? If we want to preach on the street, would it not be better to select a convenient corner and go about it in an orderly way, and get our own crowd? And if we cannot get a crowd ourselves, let us not disturb their meetings. The sympathy of people is quite invariably turned toward the one attacked, especially when the attack is unprovoked.

It is well that we make the differences between us and the Brighamites known wherever we can; but we need not do it in a manner that is questionable nor in a spirit that is vindictive.

It seems to me the success of our work depends upon our living and acting in harmony with the spirit of our calling, which means love to God and love to our fellowmen—recognizing the Fatherhood of God and the brotherhood of man.

J. B. ROUSH.

WRAY, Colo., Aug. 17.

OFFICERS OF THE CHURCH AND THEIR DUTIES.

BY WALTER T. GOULD, AGED 14 YEARS.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.—D. C. 104:44.

The names of most of the officers of the church may be found in the fourth chapter of Ephesians, eleventh and twelfth verses, where it reads thus:—

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Apostles' duties:—

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.—D. C. 17:8.

The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.—D. C. 104:11.

It is the duty of the twelve, also, to ordain and set in order all the other officers of the church.—D. C. 104:30.

It is the duty of the twelve, in all large branches, to ordain evangelical ministers, as they shall be designated unto them by revelation.—D. C. 104:17.

The twelve "hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." (D. C. 107:40.)

Elder's duty: William Nicholsons defines an elder as "being an eminent saint or patriarchal believer."

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelation of God. (Doctrine and Covenants 17:9.) They are also commanded to pray for, and lay their hands on the sick; then if the sick die, they die unto God; but if they live they live unto God. The elders are also to "baptize, confirm, ordain, administer the bread and wine, teach, and exhort."

Blessing of children:—

Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—D. C. 17:19.

Two or more elders may constitute a court to try transgressors.

Administer in spiritual things: The high priest and elder are to administer in spiritual things. D. C. 104:7.)

To enforce the law:—

Hearken, O ye elders of my church whom I have called: . . . and I will be your ruler when I come; and, behold, I come quickly; and ye shall see that my law is kept.—D. C. 41:1, 2.

Elders belong to the Melchisedec priesthood. It is called the Melchisedec priesthood "because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec or the Melchisedec priesthood." (D. C. 104:1,)

Priest's duty:—

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of all meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.—D. C. 17:10.

That he [the priest] may preside is shown by the fact that Israel mourned when there were no "teaching priests;" by the fact that "priests" were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament, even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.—*Saints' Herald*, vol. 36, p. 452.

Lesser priests may travel:—

And, behold, the high priest should travel, and also the elders, and also the lesser priests; but the teachers and deacons should be appointed to watch over the church, to be standing ministers unto the church.—D. C. 83:22.

It is called the lesser priesthood "because it is an appendage to the greater, or the Melchisedec priesthood, and has power in administering outward ordinances." (D. C. 104:8.) Priests belong to the Aaronic priesthood.

The power and authority of the lesser, or Aaronic priesthood, is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.—D. C. 104:10.

It "is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations." (D. C. 104:8.)

Teacher's duty:—

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking, and see that the church meet together

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often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.—D. C. 17:11.

They are standing ministers.

The fact that the teacher is given authority . . . to take the lead of meetings; the fact that paragraph 22, section 83, Doctrine and Covenants, provides that teachers should be appointed to watch over the church, to be "standing ministers to the church;" the fact that King Mosiah granted Alma authority to "establish churches," and to "ordain" teachers over them; the fact that Nephi did "consecrate" "teachers over the land" of the people; the fact that God "gave teachers" to the church; the fact that God hath "set" teachers in the church, and the fact that there were "teachers" in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up." "His duties differ slightly from the duties of a deacon, and are still so closely allied to them that he may require the deacon as an assistant."—Saints' Herald, vol. 36, p. 402.

Deacon's duties:—

The teacher . . . is to be assisted always, in all his duties in the church, by the deacons if occasion requires; but neither teachers nor deacons have autority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come to Christ.—D. C. 17:11.

Deacons . . . should be appointed to watch over the church to be standing ministers unto the church.—D. C. 83:22.

AN INQUIRY ANSWERED.

Some months ago I received a copy of the Buffalo *Evening News*, containing a very misleading article on the "resurrection," contributed by some one from Chippewa, who only gave the initials of his name. The paper was sent to me by a person, still unknown to me, and opposite the article in question I found, "Please answer." Accordingly I wrote out a reply and sent it in for publication. Not being a subscriber to said paper, and knowing of none in the regions where I reside, I had no means of ascertaining whether my production was honored by the Buffalo editors till I received the following letter:—

SALAMANCA, N. Y., March 23, 1900.

Dear Brother:—I saw an article in the Buffalo *Evening News*, on the spirit nature, from your pen, and as the views you hold are in accord with the scriptures of truth, I would like to correspond with you relative to other Bible topics. I send you some copies of our paper, the *Restitution*, hoping you will look them over and let me know if you indorse the doctrines advocated in them.

Hoping to hear from you soon, I remain,
Yours in love,

Box 323. J. B. LENT.

To the above, I answered as follows:—

SELKIRK, Ont., July 26, 1900.

Mr. J. B. LENT, Salamanca, N. Y.;

My Dear Sir:—After the lapse of several months, the time has seemingly arrived when I can answer your letter of inquiry. Soon after its receipt, I believe, I acknowledged it by postal card, asking you to watch the *News* on my behalf, and to send me any copies that might contain an attack upon my article, as published therein. I also promised to answer your letter at length in the future. But having been so long about it, you have no doubt ere this concluded yourself forgotten. Happily, however, I can assure you that such is not the case, and that I am anxious to render you any possible aid to a better understanding of the scriptures, and to impart unto you any truths of which you may not already be in possession.

Together with your letter you sent us two or three copies of *The Restitution*, a paper published in the interest of the "Church of God," which leads me to believe that you are a member of that society. You ask me to let you know whether I can "indorse the doctrines advocated in them." To this I might say that I am somewhat acquainted with the *Restitution*, and have a limited acquaintance with the society it represents. I believe that it contains many precious truths, some of which are rarely found in the religious journals of the present day. But I cannot indorse everything it teaches; and allow me to say that I believe it omits to teach some true principles of equal importance with the true ones it does teach.

To merely teach no error will not constitute any society the church of God. By this statement I desire to be understood that a society is not necessarily the church of God simply because it upholds for the belief of mankind nothing but scriptural principles. Every church has both its affirmative and negative teachings. To make myself clear allow me to illustrate by referring to one or two of the popular churches. Take the Baptist Church; it believes in baptism by immersion, but it does not believe in the washing of feet. I should then classify baptism with its affirmative teachings, and washing of feet with its negative teachings, for the former it affirms should be practiced, and the latter is not necessary.

As to whether either baptism or washing of feet is necessary now, I consider it quite inappropriate here to advance any position, as that is not my purpose in introducing them. But if it be true that washing of feet is obligatory on Christian people of the present day, then the Baptist Church is wrong and Godless, no matter how correct they may be in regard to baptism.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.—2 John 9 v.

Then there are churches that are wrong in their affirmative teachings. Take for instance the Mohammedans, and the Mormons of Salt Lake; they teach the principle of polygamy, and affirm that it is right and pleasing in the sight of God for a man to have more wives than one. Inasmuch, therefore, as this affirmation is incorrect, the churches are incorrect who make it. And no matter how correct they may be in all their other teachings, the incorrectness of this one principle proves most conclusively that neither of them is the Church of Christ. Because if one principle of error be upheld, and the society be recognized who upholds it, how many more principles of error may be incorporated before such society be worthy of rejection; and will some one please tell us where the limitation is to be placed. If the Lord is willing to condone any error, it would be important to know how much he is willing to condone.

On the other hand, if a church claiming recognition from God omits one essential principle of truth, how many more true principles may be omitted before we are justified in believing that God is not pleased with that church—that it is not his. Where would we place the limitation again, unless we repudiate all error and the churches who teach error? Why should error be accepted or sanctioned? Where and when, if ever?

The churches cannot all be right. It is easily conceivable how they can all be wrong; but how they can all be right, and differ from one another as they do, is something that has not yet been explained. There is nothing more absurd than to claim that several principles may all be right, when they are all antagonistic to one another. Baptism cannot be both a saving ordinance and not a saving ordinance at the same time; neither can sprinkling be both right and wrong. The doctrine of election or foreordination is either right or wrong, but not both.

All churches believe they are right; that their doctrines are perfect, and that doctrines which are conflicting with theirs are wrong. Hence, each church as a *church*, holds that all other churches are wrong. They cannot do otherwise, because there are no two churches alike, and no church but what differs in some respect from all others. This makes the matter of ascertaining which is the right church a very important one indeed, one which affects the salvation of all people now living.

With the remarks already made, I think, sir, that some progress has been made as well, in relation to the

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methods by which individuals are to obtain this most incalculable satisfaction. One method is, by proving that a church contains unscriptural principles. Another is, to prove that one or more scriptural principles or ordinances are omitted.

Now you will be likely to inquire: If a church teaches no error, and leaves out no essential truth, is it the church of God then, and am I safe in becoming a member of the same? My answer is, *not necessarily*. This will involve another method still, and one which I fear I shall not be able to explain in this first letter to you. If I come to treat this, it will doubtless be more interesting than anything I have hereunto written; and if you will only be kind enough to acknowledge receipt of this (if only by postal card), I shall have much pleasure in continuing the subject and in sending to you the grand sequel I have led up to.

ALVIN KNISLEY.

THE ROCK.

As we examine the words of Christ to find their real meaning, there are four considerations to be especially borne in mind.

First. The poetic eastern style common to the Hebrew prophets, and their bold and symbolic figures of speech; and that Jesus' style is exactly the same, in fact could not be any other, for the same Spirit spake through them and inspired their minds. "I am the door." "I am that bread of life." "I am the vine." "My sheep hear my voice." If we would understand Christ's language we must not overlook the characteristics of the figurative language he so largely used; for it is written, "he spake to the multitude in parables, and without a parable he spake not unto them." But to his disciples he explained himself.

We must not regard Christ's teachings as those of a dry scholastic, or a metaphysical moralist, but as those of a profound poet, and a grand Master in the realm of things spiritual.

Secondly. We must remember that we have but fragmentary reports of a very small portion of Christ's teachings. He was engaged in active missionary work about three years, yet all the various words of his teachings found in the New Testament would not occupy more than five hours to read. Only a small portion of what he said has been transmitted to us; for the Evangelist declares, "There are also many other things which Jesus did, which if they should be every one written, I suppose that the world itself could not contain them." The ark wherein was kept the scroll of the law could not contain them.

Thirdly. Jesus adopted and applied to himself and kingdom the common Jewish phraseology concerning the Messiah and the events that were expected to attend his advent and reign. But he did not use these phrases in the perverted sense held by the Jews in their corrupt opinions and earthly hopes. He used them in the sense which accorded with his messianic mission and the messianic dispensation.

Fourthly. Every investigator of the scriptures should observe this fundamental rule of interpretation; namely, that the student of a book, especially an ancient, obscure, and fragmentary book, should imbue himself as thoroughly as he can with a knowledge of the spirit, of the opinions, events, circumstances, and influences of the time when the book was written, and of the persons who wrote it. Only in this way can we distinguish between what the speaker or writer *really* meant, and what his reporters and hearers *thought* he meant. It is certain that the Savior was often misunderstood, and sometimes not understood at all. Even the apostles frequently failed to appreciate his spirit and aims. "How is it that ye do not understand that I spake it not to you concerning bread, but that ye should beware of the leaven of the Pharisees and Sadducees." Jesus uttered in old established phrases new and profound spiritual thoughts. The apostles educated in and full of the dogmas, prejudices, and hopes of their age and land, would naturally misapprehend his meaning to some extent.

In the days of Jesus the Jews were looking for an earthly sovereign to appear, who would rise up in the line of David, and by the power of Jehovah deliver his people, punish their enemies, subdue all the earth, and rule and reign a greater than Solomon in magnificence, and than Nebuchadnezzar in power. By the terms, "kingdom of God," "kingdom of heaven," they understood the personal reign of the Messiah in Jerusalem, and evidently the apostles cherished these ideas and expressed them in the terms common to their countrymen. But Jesus employed this and kindred language in a purer and deeper sense. At one particular time the Master wishing to know if the twelve really understood the full import of his claim that he was indeed the Son of God, asked them the question, "Whom say ye that I am?" for he had all through his ministry professed himself to be the Son of God, and the redeemer of the world. Others had appeared before him, claiming to be the Christ. But a short time before, one had appeared who called himself, "Bar co Chebah," the son of the star—meaning the star that was to arise out of Jacob. He and many of his followers perished miserably, so also had many other false Christs. Jesus proclaimed himself "the way, the truth, and the life," the "Son of Man," and when called upon by the high priest, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God? Jesus said unto him, Thou hast said." Again, "Art thou the Christ, the Son of the Blessed? And Jesus said, I am."

Some of these were spoken after the question had been asked of the disciples, but doubtless the Master had instructed them concerning himself and mission before that time. All through his missionary life he proclaimed himself to be the Son of God, but very few believed him. Many thought he might be one of the old prophets risen from the dead; perhaps Elias, perhaps Jeremiah, or it might be—John the immersor, but all regarded him as a great thaumaturgist.

Some accused him of being an ambassador of Satan, and of casting out devils by the power of Beelzebub—their prince; but they never believed or thought him to be that which he declared he was, the Son of God. Hence the question to the twelve, "Whom say ye that I am?" Not you Matthew, not you John, nor you James, but all of you, whom do you believe me to be? For many months ye have been with me, and have heard me declare myself to be the Son of God and redeemer of mankind. What say ye? Do you believe me to be that which I say I am, or an impostor? Then up spake Peter, saying, "Thou art the Christ, the Son of the living God." No impostor are you, but indeed that which you represent yourself to be, and the answer comes, "Blessed art thou, Simon, son of Jonas, —for flesh and blood hath not made it known unto thee but my Father which is in heaven, and upon this rock," this fact, this truth, that I am in every deed, what I say I am, "I will build my church, and the gates of hell shall not prevail against it." Nevertheless, Peter nor the other disciples, could never have known the truth, had it not been revealed to them by the Father. Neither can any know it unless they receive it in the same way, as it is written, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself," for none can know that Jesus is the Christ, but through the testimony of the Holy Ghost. Evidently then the church is founded upon the truth that Jesus is indeed that which he proclaimed himself to be, the Son of God and Savior of men; and just as evidently this great truth can only be known by revelation, for "the testimony of Jesus is the spirit of prophecy." This being the case, that

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none "can say that Jesus is the Lord but by the Holy Ghost," we can see at a glance that without revelation the church cannot endure; nevertheless do not imagine that this testimony, this revelation by the Holy Spirit, must come in a wonderful or miraculous way by audible voice and wonderful sights, as with Paul for instance. In his case it was a necessity, for he was an unbeliever in, and persecutor of Jesus the Christ. No, far from it; it comes silent as the falling dew;

Not spake in words, nor blazed on scroll,
But borne and graven on the soul,

is the glorious confirmation from God to the truth of the gospel of Christ. Grander than the midday sun is the sublime enlightenment. Greater than words can tell, is the inexpressible, unutterable, unsurpassable feeling of the testimony of the Spirit, and the eye while dimmed with tears of gladness sparkles with the light of the life to come and glory to God in the highest, peace on earth and good will to all men. *Jesus lives and I know it,* is the happy heart and soulful cry of our whole being.

"We know what we know," and none can deprive us of that knowledge; we cannot deprive ourselves. This glorious testimony is also a pledge from the heavenly Father that the purchased possession will most certainly be redeemed, and an assurance that "Though worms destroy this body, yet in the flesh shall I see God, and my eyes shall behold him."

It is also the signing or ratification by our heavenly Father of the covenant between you and him at baptism, and which you alone can break, that you will receive back through Christ, that which you lost through Adam, a body endowed with perpetual endurance of life, in which you will dwell forever. The church then is founded upon the Rock of Truth, the grand fact that Jesus is indeed the Christ, the Son of God, and is *sustained by revelation,* for "without revelation the people—church—perish."

J. J. STAFFORD, M. D.

LAMONI, July 21, 1900.

Letter Department.

"NAUVOO THE BEAUTIFUL."

VINCENNES, Iowa, Aug. 17.

Editors Herald:—Embracing the opportunity to gratify a desire of years, in company with Bro. J. S. Snively as guide, I crossed the Father of Waters by ferry from Montrose, and spent an afternoon in visiting this historic place. From the wharf eastward a half mile or less, and we are in the street (Main) upon which stands many of the historic buildings constructed a half century and more agone. We turn westward and make our first stop at the Mansion House (the name as a hotel). To view the inside and take a peep at the "secret closet" meant the lessening of individual exchequer to the tune of ten cents. A belligerent risability made itself apparent in our guide, and more especially so after an uncalled for exhibition of volubility from the female side of the house far more expressive and emphatic than polite. Desirous of approbation as a peacemaker, we jocularly interfered, and the rising storm abated. Our guide opposed the principle instead of the amount; but his ready exhibition in favor of principle convinced me that a defender was at hand while in his company. We did not go in. Our credulity was not sufficient to be taken in by secret closets! The harness thrown in the hallway; the poverty-stricken mules in the dooryard; the trees in the lot to the eastward broken and gnawed; the high weeds in the back lot; the unkempt and indolent looking household—the entire *exterior,* in fact, all betokened the need of a change of tenants.

We next wended our way to the graves of the martyrs, and found them overgrown with straggling lilac bushes, and upon the very spot pointed out as Hyrum's grave lay a sow giving nourishment to her litter! We are not, or try not to be superstitious; but the sight was so repulsive to the soul that it haunts us still. The old house is tenanted, but Oh! such tenants! A cow lay peacefully by the house, the inner gates stood ajar—half broken from their hinges, all betokening not carelessness alone, but indolence. The lot in which the graves are found was covered with the locust, and all showed the want of care.

Superstition has wrought its destructive influence in all ages, but we should not go so far to the other extreme as to become palpably careless in our negligence. Mentally we problemized. A membership of 40,000 at one cent each, and we have $400. Enough, Mr. Editor, to place a good iron fence around the lot, and put it in repair. For the sake of the memory of the men who laid their lives upon the altar of what to them was the truth of God, if for nothing else, we should see to it that this matter is taken in hand. For their sons to lead in the movement would be to place them in an embarrassing position. I believe if the bishopric would take hold of it, the accomplishment would be assured.

Our visit to the Nauvoo House convinced me that in its design and the evident intent of its final accomplishment there was an inspiration worthy of so great a cause. Its keystone fittings, and the wear of stone and brick through all these years, cannot fail to convince one of the honest workmanship in its construction.

From here we visited the still well-preserved residences of the more "noted" ones of the time, and could not but remark the aristocratic "distinction," even in construction, which unfortunately *was* and *is,* but should never be found among the people of God.

We tramped on up the hill; saw the graceful sweep of the majestic river around the beautiful curve; stood on the now barren but once consecrated spot where the "temple" was reared—unfortunately never to its final completion. We traversed the streets of the modern town, and while there is no apparent reason why it should be so, yet the tourist cannot fail to note its listlessness. Where vintage and other cultivation do not exist, tall weeds are found in vast profusion. Why, the broad river with its rippled bosom and dotted here and there with cute little islands, is a very inspiration in itself to incite to energy, as it gracefully curves around what must once have been a location of beauty for the "weary traveler," and yet there is a languid air even bordering to indolence. The mighty stretch of water afront the Nauvoo House is dotted here and there with the boats of fishermen, and the entire picture of today seems but the fateful consequence of a failure to listen to the voice of God and the "servants" whom he had appointed to "lead" his "people."

J. W. WIGHT.

TORONTO, Ont., Aug. 14.

Editors Herald:—Since coming to this mission, and especially to this city, I have been very busy, preaching thirty sermons a month, besides performing other gospel work. However, local officers have administered in the baptisms which I have attended.

Our tent meetings have been well attended on the average; but recently there has been a decrease in the attendance of Saints, because the brethren work in the evenings on the new church now being erected. I work on it also, most of the day, but lay off in the evening on account of the preaching.

Bro. Evans is here, and is a busy man. He is chairman of the building committee, and works on the church as well as attends to all work that comes up in his line. He mixes talk with his work, and says in his humorous way something to or about everybody on deck. The man who gets the worst of it enjoys what is said, knowing it came from R. C. He seems to be a privileged character. He can say with impunity what would call forth bitter resentment if said by some. There is more in who says a thing, and how it is said, than in the thing itself. Joking, for instance, is a good thing in the hands of those who are adapted to it, but if a person is not a natural joker the sooner he finds it out the better.

When I undertake to joke, there is too much gravity and truth about what I say to be well taken. It sometimes gives offense. What one is best adapted to he is usually practiced in and can do it well. When he gets out of his usual line he soon betrays it by his awkwardness. For this reason I shall not insist upon any man doing things as I do. If he "sticks to his own bush" he can command greater confidence and gain more prestige.

I notice in your last week's issue a reference to the representation the *Evening News* of this city has given us. Sensible fair-minded people will not give credence to it, and besides the *News* is not considered a reliable paper. However, people will sometimes believe things about Latter Day Saints which they would not accept if told about anything or anybody else. Like the church of Christ in ancient times, we are everywhere spoken against (Acts 28: 22); not, however, by everybody, for some have too much regard for the truth. In evidence of this, I inclose a clipping from the Toronto *World* of July

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30, which breathes a very different spirit from that of the *News*.

Some of the Canadian Saints say I remind them of Bro. John Shields, and others of Bro. Fred Gregory. To these two brethren I shall put the question, Is this complimentary?

Everything is going well here. Praying that God's blessings may rest upon his children, I am,

Yours in hope's brilliant clasp,

ALMA C. BARMORE.

TEMPLE, Ohio, July 2.

Editors Herald:—Yesterday was a good day here. There was held a Sunday school, a prayer meeting, and two preaching services. A goodly number of outsiders, together with the Saints, were in attendance at the preachings, and a spirit of cheerfulness and interest was manifest by those present.

Temple visiting is active and interesting. Some thirty persons were shown through yesterday. Bro. Henry C. Smith has his part of the work well in hand, and is finding out what some others are slow to see, that Kirtland is of importance to the cause, that there is an opportunity to do effective work not found elsewhere with people who come to you.

A week ago yesterday I tarried over at Wheeling, West Virginia, with Bro. O. J. Tary, the president of the branch. Sunday's meetings were good, including those of the Sabbath school. Their numbers have increased of late, and I think I was never present in a prayer meeting before of the same size numerically, where so many real young Saints took such an active part. Things seemed to be going well with the Saints.

Bro. Joseph F. McDowell was present, and discoursed effectively on Sunday morning. Thanks to Bro. and Sr. Tary for kindnesses, with others of the Saints, including the pleasant farewell send off by Srs. Brewster, Betty, Clyde, and Bro. J. Frank on Monday morning. We spent an hour pleasantly together just before the train started for Blakes Mills.

At noon, I met Brn. A. H. Parsons and Holmes J. Davison at the last named place. We counseled over the propriety of purchasing a tent with which to do missionary work in the district. Decided to purchase provided the other committeeman was in harmony with the movement, and the Pittsburg district would sell their tent as proposed. It was a roasting hot day. We dined together at the liberal table of Bro. Warner. Late at night I arrived in Cleveland, and stayed over night with Bro. and Sr. Smith, No. 180 Clenton street, where field laborers always find a welcome. The following day I visited committeeman, E. Miller, who concurred in the move to purchase the tent. Brn. A. H. Parsons and J. F. McDowell, representing the respective districts, were appointed to perfect the deal; but finally the Pittsburg district refused to sell. It now being late in the season the tent business was abandoned for the year.

While at Creola, Ohio, Bro. O. B. Thomas and the writer, along with Bro. Aaron Kirkendall, held several services in the church. The Saints are doing fairly well. Quite a change has taken place since the church was dedicated there last fall. The Methodists have erected a church building just across the street in the rear of ours, and of nearly the same size and pattern now nearing completion.

A tent meeting was going on, of the exciting "halleluiah" kind. "Come to Jesus." "All who want to be saved rise up." "There are but two steps into the kingdom, faith and repentance." "Come on friends." "If I can only get you through dog days, you will be safe," etc. Judging from the present temper of things, they will accomplish but little there. The conflict is on, however, between light and darkness. Bro. Kirkendall and associates are keeping the work alive, of whom Sr. Kirkendall is an animating factor. Bro. O. B. Thomas was introduced into the mission here, and was well received. Filled the bill as a preacher.

While in this section, by appointment, I met Bro. James Moler, V. M. and J. L. Goodrich, with officers of the Byer branch to adjust some matters pending, that bade fair to become injurious to the work. The brethren came together in a good spirit, however, and after two or three hours of investigation the matter was explained and settled, to the satisfaction of all present, and they went away in a good spirit. I spent the "glorious Fourth" in Cleveland, Ohio, with brethren, by the lake side.

July 11, I was in Brooklyn, New York, and in the evening united in marriage Bro. William White and Sr. Ellen Squire, at the residence of the bride's father, Bro. Joseph Squire, No. 247 McDougal street. Over fifty guests sat down to a bounteous repast. The bride and groom looked their best, and their many friends gave them a pleasant send off on the matrimonial road in the way of gifts and cheering words.

The 14th, I joined the Brooklyn Sunday school in a picnic in the park. It was a perfect day, the surroundings ideal, food supply good, and young and old joined in the merriment until near sundown. Bro. U. W. Greene arrived in his field of labor. All went well, except for sore muscles a few days following.

The next day, Sunday, Bro. Greene, Elder George Potts, and the writer led the meetings at the Saints' hall, and an excellent feeling prevailed during the entire day. Bro. Greene's discourse was well delivered.

Capt. Geo. Potts and family, together with Sisters Anna Bon and Ethel Tison, were ready for an outing among the high copjes in Pennsylvania, one hundred and fifty miles to the westward, and urged that the writer join the party for a week at least. Not feeling well physically, and hot weather being on, the invitation was accepted. So that evening, the 17th, found us at Equinunk, Pa., on a high hill, with Mr. Hankins, the farmer, where cool breezes swept through the leafy trees. Entertainment was enjoyable, and napping in hammocks, football, lawn tennis, promenades, bathing, etc, were the order. It was haying time, and the golden-rod decorated the hills in profusion; hence at the end of the week a cold and a touch of hay fever and grippe. I returned to the city, worse for wear. Cough! cough! sneeze! which has hung on, unrelenting, up to the present, though modified in intensity.

Sunday, the 29th, I was in Philadelphia, at the home of Bro. John Zimermann. Two days before, Bro. Stone, having run his race, at a good old age was laid away in the cemetery, Bro. F. G. Pitt officiating at the funeral.

The Sunday services were good, including that of the Sabbath school, although the attendance was not large. The weather was very warm. Bro. Pitt preached a good discourse at evening. There are staunch supporters of the work here, and signs of success. The Saints are supported by the truth, which nerves them for the conflict, while they are confronted by an overwhelming opposing force. Their progress must necessarily be slow, but, we trust, sure. An animating interest was manifest at the Religio meeting held at the house of Bro. J. Zimermann on the evening of the 31st.

Friday, August 3, in company with Bro. F. G. Pitt and wife, Bro. U. W. Greene, I arrived on the reunion grounds at Silver Lake, Massachusetts. The reunion was a success. The Massachusetts saints usually arise to meet the demands of an occasion, and they did this time. Bro. F. G. Pitt was put in charge of the singing department, and it was a splendid success. We grew in favor with the people as the reunion held on.

The evening of the 14th, Bro. G. H. Hilliard and the writer met with the Saints at their business meeting in Plymouth, Massachusetts, Bro. Nehemiah Nickerson in charge. By vote of branch Bro. M. P. Hansen was ordained a priest under the hands of Geo. H. Hilliard, and N. Nickerson, and W. H. Kelley. A hopeful feeling seems to be animating the Saints here, and there are signs of success. We were made comfortable at the pleasant home of Bro. Nickerson, and cheered by his friendly and devoted family.

Yesterday I came to Boston, from the reunion, in company with Sr. Florence Fisher, and at evening, along with Bro. Pitt, took charge of the Saints' prayer meeting.

A desired activity and earnestness was manifest in the meeting. After which in company with others, I returned to Bro. E. H. Fisher's to receive kind care, and where I conclude this communication, August 16. Begun July 2, pigeonholed to date.

WM. H. KELLEY.

CINCINNATI, Iowa, August 19.

Editors Herald:—Your weekly visits are appreciated. You are our most constant preacher, as there is no branch of the church here, the nearest branch being Centerville, and it is nine miles away. I make the trip every Sunday when the weather is fine. The Saints at Centerville have rented a hall in town and commenced to hold Sunday school and social meetings and preaching every Sunday. The officers are working hard to bring about a renewed activity, and the prospects are bright for the future progress of the branch.

This town is growing fast. The gospel

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should be planted here and I should like to see a branch organized here.

I will say to those brethren who are located at mining camps and wish to change location, that this is a good location for a miner who likes the low coal field, as this coal is not mined with powder. There is good schooling for children, which prepares them for college if they desire. I have been here since last October, and have done better than I have done for years before. Any desiring more information will write me at this place, and I will assist them to get work.

The prospects for crops here are good. The Lord has poured out his blessings on the earth, and the people are reaping the benefits; but how few return thanks to the God of heaven for the same.

"'Tis a glorious thing to be in the light." How glorious will be the morning when Christ will come to earth again. May we all be ready to receive a home in Zion for keeping the whole law, is my desire and prayer.

J. R. ALLEN.

BARNARD REUNION.

BEDISON, MO., Aug. 20.

Editors Herald:—As this, our first reunion in Nodaway district, has come and gone, we thought a few lines from this part of the field would not be amiss. Of course we all feel that this meeting was grandly successful; and, as the question of reunions seems to be an experiment with some, we feel to give our reasons why this one was a blessing to us all.

Nearly all of the Saints in the district were in attendance, and they were all built up and made stronger in the cause of Christ. Every one seemed filled with joy and reverential delight. One old sister went around to say good-bye, telling all that these were the best and happiest days she had spent since she came from far over the waters many years ago. And so it seemed with every one.

But this is not all. While it may be conceded that reunions are for the Saints chiefly, this one was undoubtedly a "missionary reunion." The way the people came for miles and miles around was surprising. Our crowds ranged from four to six hundred, generally; and the best people from the surrounding towns and country were represented, some coming a distance of thirty miles to attend. With one exception the ministers of Barnard called in their regular services so that they, as well as their people, might attend on the closing day, August 12. In our walks among the crowd we heard some remarks which form a good index to the effect of the meetings on those who are on the outside. Here they are. "There seems to be quite a difference between so-called Mormonism and Latter-day Saintism." "These people are so kind and friendly; they know you wherever they see you, and can *speak* to you, too."

Only one, a very promising young sister, was baptized; but there were several who were thinking seriously, and we hope they will choose the right. We think the amount of prejudice removed from misinformed minds was the best work of all. It will aid our two noble missionaries in opening new places in the district, and make every Saint in the district proud of the good cause that has brought such pleasant things to all who have stood by the post of duty.

The preaching was mostly done by Bishop E. L. Kelley, and Elders M. T. Short, D. C. White, J. A. Davis, Henry Kemp, C. P. Welsh, H. N. Snively, and H. N. Hansen. All committees did their work well, and when the finance committee went around there was enough and to spare. The Saints and others did their part in this respect.

At the close another committee was appointed to locate time and place and make all necessary arrangments for a reunion next year. So we are now looking forward to the time when this our first meeting shall be exceeded by a better one. And while we do so we want to labor, watch, and pray and try to water the good seed that has been sown.

Dear Saints of Nodaway district, may God bless you and give you the power to carry into effect every good resolution that has been formed there. That you may win the crown, is the wish of your brother in the good cause,

E. S. FANNON.

HOWARD, S. D., Aug. 21.

Editors Herald:—We are alive and on duty. Have been laboring together with Bro. Caffal for some time, until the last two weeks, when he left me to fight the battle alone. Hope, however, he will be back again. Have considered it quite a treat and privilege to be permitted to labor with one of our chief pioneers, one who has stood the scorns and frowns of an opposing foe for so many years, and is so well qualified to cope with existing conditions and give timely advice to the younger and rising ministerial force, which I know is at least appreciated by one.

Our work has been rather of an up hill character. There are many things to discourage, which only those who are actively engaged in the work can possibly know. I thought sometimes prior to entering the field that my imagination was far reaching enough to penetrate the yet unexplored fields of difficulties and trials that lies before the missionary; but I soon found that in order to receive a full realization thereof one must be an active participant. No imagination, no matter how far-reaching, can possibly present a true picture. Realizing the importance of the message we bring and the responsibility attached to the acceptance or rejection thereof, one is naturally made to feel very sad when confronted with such indifference and carelessness as is manifested on every hand, regarding the vital question of life, that by which the salvation of our immortal souls is at stake. Many times we have traveled twenty miles and over to invite people to come out to service, and have distributed tracts, and then only two or three and sometimes half a dozen would come. Such things are discouraging. But while we meet with such conditions there is another side to the picture which we must not lose sight of, and that is the brighter side. The Lord has raised up kind friends to us everywhere we have gone, and may God abundantly bless them for it! He will do so. That is encouraging, and stimulates us to renew our energies.

One week ago, while holding service about twenty-five miles southeast of here, a family invited me to be sure to call on them. Not long since I made an opening in a small town west of here, and after service the hotel proprietor and his wife came to me and invited me to come and stop with them, which invitation I accepted later.

A few days ago, while stopping in Madison a couple of hours, I availed myself of the opportunity of calling on Mr. and Mrs. Hubbell. Mrs. H. is a cousin of Sr. R. S. Salyards, of Lamoni, and was very much pleased to have me call on them, and extended an invitation to me to come and stop there if I ever came there to preach. So you see, dear readers, that the Lord is opening the way all along the line. We have not lacked for friends nor places to preach in, but we are short of congregations to talk to. The Saints and friends of Howard, likewise, have done all in their power to make it pleasant for us, for which we feel grateful.

In this country people are very busy in the summer time, as farming and dairying are carried on on a large scale, and it is very hard to get any one out during the week evenings, hence our work is largely hindered for that reason. The only seemingly consolation we have is that we feel no compunction of conscience for not having done the best we could according to our circumstances and limited ability.

In gospel bonds yours,

S. K. SORENSEN.

ATLANTIC, Iowa, August 17.

Editors Herald:—Am now in Cass county, near Atlantic. Came here the 9th, and made my stopping place with Bro. G. H. Wells. So far as I know there are but one or two families of Saints in the whole county. Bro. Wells and I at once essayed to make an opening in Atlantic, but hall rent was too high. The park, where several of the churches hold union meetings every Sunday evening, would be an excellent place to hold services, but the commissioners when we asked for its use said "no." I do not know whether they refused because the name of our church grated on their ears or because they were determined to have our church the same as the one that has advocated what the Lord says is abomination before him.

We then went to Marne, a small town not far from Atlantic. Here we found as in Atlantic, hall rent very high. Before we left town we called on Rev. Voorhees, the M. E. minister. He was not in touch with the idea of us using his church. Said he would not like for a Baptist or Latter Day Saint to preach immersion from the pulpit and then himself preach sprinkling. Thought when people could not see alike they ought to "agree to disagree."

"You people believe in probation after death, do you not?" he asked.

I answered: "What becomes of those people who have died having never heard the gospel?"

"Oh, oh, they are in the Lord's hands."

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"That is the kind of probation we believe in," I replied.

We then called on one of Marne's well-known citizens. Found that he has, like many others around here, been sickened and disgusted by the religions of men, creeds which men claim sparkle with divinity, but which instead are fading with mortality. He has a hall well seated, and told us we could have it without a cent of expense. The day following, when we stepped in, he told us his wife was opposed to the meetings being held in the hall, said his wife was a member of one of the churches that closed their doors against us, and that would explain the barring out. He felt very sorry that this opposition was shown, and did for us all that he could, for which he is to be commended.

People here know nothing of our faith. Some are so superstitious that to touch our tracts would be awful; while others believe in going in and out and finding pasture. When I saw by the actions of the ministers that they wanted us to move on, I firmly made up my mind to stay. I concluded I would preach on the streets to the people before I would move on. Having been shut out from Atlantic and Marne, we went over all the country telling the people that the "Latter Day Saints" not the "Brighamites" would hold meetings over in the house of Bro. Wells. Two meetings were held here and but few attended.

All the while my eyes were turned toward Marne, and finally decided if Marne would not hold us in her parlor we would hold meetings on her doorstep, so moved out and soon got the permission of a schoolhouse near the edge of town. Notices of the meetings were put up in the town, tracts were distributed here and there, and this, together with the people hearing of the churches closing their doors against us, caused the people to ask, "Who are these persons who have come to turn the world upside down?"

Considerable interest is awakened, and the attendance is growing stronger. One very intelligent young lady has said, if her father does not forbid, she will be baptized when our ministry again calls around. Others are very favorable. They invite us to their homes and say our doctrine is from the Bible.

Yesterday a Dunkard minister invited me to his home, and I soon learned that our church is an apostate church because we follow a wrong mode of baptism.

"All the teachings of Christ," he said, "teach men to go forward. Nothing in the whole Bible teaches that men should go backward; everything teaches a forward action, not a backward one."

He said, we baptized with a backward action, and, consequently, are wrong. When I called his attention to the fact that when they baptized with a forward action, face foremost, the first thing they did when coming from the burial to "walk in newness of life" was to come forth with a backward action, and then start with a forward action toward the Christian life, silence reigned.

"But you are most awfully out of harmony in your church, because you haven't feet washing! Didn't Christ wash his disciples' feet, and say, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet?"

When I reminded him that in that day it was the *apostles* who practiced feet washing, not Dunkards, and that now it is the Dunkards and not their apostles, I could only wonder in silence, What next?

Some of the neighbors here were advised by the minister at Marne not to attend our meetings; "for," said he, "you might influence others to attend." No wonder there are so many sickened and disgusted. No wonder so many non-church members and semi-Christians. "Babylon is fallen" will soon be a thing of the past. We can already hear her walls creaking and see her tottering to her fall of death. Will any Saints be found amidst her ruins? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Bro. Wells has taken an interest in setting up the work here, in distributing tracts, and in trying to live an exemplary life that is not too often done by the Saints. God has blessed what he put his hand to.

I am encouraged. God has not forgotten me. Am saying to the Saints, the infants of "Zion," "Thy God reigneth!" To the world I say that God has spoken from on high, and that men are everywhere called upon to throw away their soiled clothes and put on the garments of Christ. In doing this God has stood divinely near. His promises to me have been verified, and surely the God of the Saints is to be adored.

Why not begin now in making our souls pure, so that Zion may be our habitation? Who will enter Zion? The vain, the sensual, the passionate, the worldly? Or will the humble, the meek, the self-denied? Those who adopt the maxims of the world? or those who live by the principles of the gospel? 'Tis good to be engaged in a work in which the still small voice says, "Go on, the work it is divine."

Hoping to endure and be saved,

P. M. HANSON.

Camp Grounds near

SHERWIN JUNCTION, Kan., August 20.

Editors Herald:—The Spring River district reunion began on Friday, August 10. By the energetic supervision and labor of the committee on arrangements, Brn. Taylor, Richards, and McCall, the pleasant grove of tall oaks and hickory was made in readiness to receive all who were willing to come. The large pavilion was reared in a convenient location, and although it covers a large area it would not accommodate all the attendants at all times. The services were in charge of Bro. E. A. Davis, our district president. The arrangement of the services was such as is usually followed at reunions. After the arrival of Bro. J. A. Gunsolley, on Tuesday morning, from eight to nine o'clock, we held a Sunday school session, and repeated the same program on Wednesday, Thursday, and Sunday mornings.

Thursday afternoon was occupied by the Sunday school workers. Brn. E. A. Davis, M. S. Frick, and J. A. Gunsolley occupying most of the allotted time in talks calculated to instill interest and arouse action in this line of work among members of the church. Sessions of institute work was taken up at the conclusion of the afternoon preaching services, Bro. J. A. Gunsolley taking charge. His services and instructions in teaching and general management of Sunday school and Religio work were gladly received and highly praised by teachers and members generally.

Friday afternoon was taken up by Z. R.-L. S. A program was introduced consisting of numerous subjects which related to the Religio work, and were profitably discussed by Sisters Mollie Davis, Rebecca Bradley, and Sherwin, Brn. M. B. Love, F. C. Warnky, E. E. Davis, A. M. Baker, J. C. Severine, E. A. Davis, and M. S. Frick. A new feature of the Religio work—"the Home Study department"—was explained by Bro. Gunsolley. At the conclusion of this service the baptism of William Sherwin and Maud Thomas occurred, Bro. F. C. Warnky officiating. The presiding and the preaching was done by the following of the priesthood: Brn. E. A. Davis, T. S. Hayton, F. C. Keck, F. C. Warnky, J. M. Richards, W. H. Pruit, J. A. Gunsolley, W. S. Taylor, S. D. Love, M. A. Love, A. M. Baker, E. E Bradley, Noah Karahoo (Lamanite elder), E. W. DePue, John Thomas, W. B. Hillan, H. Thurman, J. W. Thorp, J. T. Davis, J. C. Severine, W. E. Hayden, J. T. Riley, M. S. Frick, W. S. Macrae, J. Briggs.

The preaching throughout the entire ten days was stamped with latter-day thoroughness. Brn. Keck and W. S. Macrae arrived on Monday, the 13th, from the Oklahoma reunion, Bro. Macrae leaving for home on Thursday on account of sickness of wife and child, Bro. Keck going home Friday. On Thursday Brn. J. T. Riley and W. E. Hayden, from Indian Territory, and S. W. Simmons, of Arkansas, arrived. The latter was sick on arrival; he was relieved by administration but did not feel well enough at any time to fill his appointments. On Sunday, the 19th, he returned home.

The Saints were immeasurable built up through the inspiring character of the prayer and testimony meetings. The word of the Lord being confirmed to his people by speaking in tongues, singing in tongues, interpretation of tongues, prophecy and revelation; the melting influence being present in great dower. At one session at least I believe that every one of the large audience was shedding tears. Many persons present exclaimed that they never before saw such evidences of the divinity of this latter-day work.

We were warned against the results of the ineffective discipline in homes of his people; that he was pleased with our good desires, but was grieved that our actions were not more in harmony with our desires—that on the rising generation depends a great work and upon the present fathers and mothers rests this great responsibility. Another confirmed this in speaking by the power of the Spirit that parents should see to preparing their children, for it would be the children of this generation that would have to meet the great and trying events just preceding the coming of the Savior. Another declared that the children of this generation would be those who would be tried as by fire.

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These were indeed joyful sessions and the outpouring of the Spirit of God at the different meetings was like showers in a very drouthy season. The sermons preached were highly instructive, and never more enjoyed. The weather was all that could be desired throughout. It is too dry for the farmers' best interest—roads are very dusty.

The attendance was good, about forty families camping on the ground. Some of our Lamanite brethren from Indian Territory were present, and to our Lamanite Bro. Karahoo was delivered a great promise through prophecy.

I will not forget to mention that the sisters did not fail to remember the prayer union on Thursday afternoon, when they had a good spiritual feast. Sunday evening, the 19th, closed one of the best reunions ever held in the southwest. A resolution was passed that we ask next district conference to take into consideration the time and place of a reunion next fall. On Sunday, at one p. m., ten more were baptized. By a vote of the congregation this Sunday p. m., the district president, E. A. Davis, was requested to preach the closing sermon. The whole community for miles around came out.

Truly yours,

A BROTHER.

WESTON, Iowa, August 20.

Editors Herald:—I see in letter from D. M. Rudd, in *Herald* for August 15, that elders of the Utah church have complained of being abused by me. I wish to say that I do not believe in abusing anyone, but wish to treat others as I would like to be treated in return. I did meet Elder Mortensen a little over one year ago at a two-days' meeting held at Boomer, Pottawattamie county, Iowa, in charge of Bro. D. R. Chambers and myself. Learning that Mortensen and his then associate, Elder Rasmussen, had been at work among the scattered Saints and those friendly to the Reorganization, I improved the opportunity to show up the difference between Utahism and the true church, quoting largely from their own works. But desiring to be fair with the strangers, they were given a chance to speak for themselves, which they did. They both expressed themselves then as thankful for kind treatment, and it seems strange that Mortensen should now regard it as abuse. If it was abuse, I hope their people will abuse our elders now laboring in Utah the same way. Should I be permitted at any time to labor among that people again, I shall be thankful for that kind of abuse every day.

Elders Otteson and Hansen, also representatives from Utah, were in this neighborhood lately. They did no preaching with the exception of making short speeches at our Sunday night meeting, being invited to do so by Bro. Christensen, the presiding elder. I wonder if they will also complain of treatment received. They told me that Brn. Baker and Mintun had refused to meet them in discussion in Sioux City. Otteson also said that he remembers well a couple of years ago when I was trying to obtain a house in Provo for Bro. J. W. Wight to speak in, that the authorities had said, in their report regarding the matter, that they had refused on the grounds that they did not consider it proper to open their houses to men who had been cut off from the church for crime. How is that, Bro. Wight?

I hope that our ministry as well as the laity will continue to treat the representatives of that church, as well as all others, both with kindness and all the liberality consistent. We can afford to be liberal, yet need not compromise truth with error.

I think, with Bro. Anderson, that *Sandheden's Banner* should be started again. I was sorry that it was discontinued, and believe it was a mistake; but I am anxious to help revive that work again, and believe that it can be done. One brother told me recently that he was willing to give ten dollars a year to keep it going. Will the Scandinavian Saints unite once more to have a small paper in their native language? It is one of the opportunities wherein we can help the work onward. Your brother,

H. N. HANSEN.

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84 Wyndham Crescent, CANTON,
Cardiff, Wales, August 1.

Editors Herald:—For the first time I write you. We are still moving onward in Cardiff. I inclose for publication, if you think worthy, a paper prepared by Walter T. Gould, a scholar of fourteen years, and read before our Mutual Improvement Class. There are other papers I would send to follow, if worthy. Brother Pitt will see his work was not all in vain. I have great hopes of seeing some of the Cardiff Sunday school scholars come out good defenders of the faith restored in these last days. I am pleased to say there is at present a good spirit among our young. We have not a very large school, but some bright, intelligent scholars, who, I think, are a credit to our church. Sister Lilly Bishop teaches the primary class. She is very faithful in her duties, and is a model Saint. I wish we had many more such noble-hearted, self-sacrificing workers. To be always present in all winds and weathers, takes a little grit and manifests a spirit of something more than human. I teach the intermediate. May our Father in heaven bless all such is my prayer.

I feel proud of this work, and hope to be able to overcome, although we have our share of difficulties and troubles. The Saints in Cardiff are passing through some trials. For some I fear, lest the evil one will overcome. As an elder in Israel I desire to do my duty and prove worthy of the trust committed to my care. Yours respectfully,

THOMAS GOULD.

Original Poetry.

THE SAINTS' JUBILEE.

How blest are the dead who have died in the Lord,
For they rest from their labors and are free, and are free.
They have fallen asleep in the Master's arms,
There to rest till the great jubilee, jubilee,
They'll awake at the great jubilee, jubilee;
They have fallen asleep in the Master's arms,
There to rest till the great jubilee.

When the times are fulfilled and the trumpet shall sound,
They'll come forth from the earth and the sea, earth and sea,
For to meet their dear Lord as he comes in the clouds,
At the dawn of the great jubilee, jubilee,
They'll awake at the great jubilee, jubilee;
They have fallen asleep in the Master's arms,
There to rest till the great jubilee.

Then the earth will be blest, and will bloom as a rose,
And from sin, pain, and sorrow 'twill be free, 'twill be free,
For the Bridegroom will come, and will take home the bride,
At the dawn of the great jubilee, jubilee.
They will meet at the great jubilee, jubilee,
For the bride shall prepare and the Bridegroom shall come,
At the dawn of the great jubilee.

Lord, hasten the time when the truth will be spread
O'er the face of the earth as a sea, as a sea;
When the church of our Lord will be gathered in one,
Called home for the great jubilee, jubilee,
Gathered home for the great jubilee, jubilee,
When the saints from all lands shall be brought to their home,
There to rest through the great jubilee.

JAMES J. STAFFORD.

Mothers' Home Column.

EDITED BY FRANCES.

Home is the sweetest spot on earth,
Though far our feet may roam,
All thoughts come back to home at last,
All paths, they lead to home.
The little cot is dearer far
Than castle old and grand,
And who forgets, with seas between,
The touch of mother's hand.

HAMBURG, Iowa, June 4.

Sisters of the Home Column:—While reading the excellent article of Sister May Horten, and the request of the editor that the sisters should help to sustain the Home Column, the thoughts came forcibly to my mind, Am I one of the number failing to let my light shine, or will I be held accountable for folding my talent away in a napkin, because but one has been given. If not folded away, will it become lost in the cares and toils of everyday life? It is the tendency of the age for the mother to become a mere household drudge in her endeavor to educate her children, and before she is aware of it, her boys and girls have outgrown her mentally, and she has in a manner become a stranger to them. Would it not be much better to interest the girls in all the household duties, and thereby have them better

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prepared to fill the place of home makers when this duty falls upon them? In this way the mother's cares will be lightened, and she will have more time to read and study and keep pace with the times, and be better prepared to be a companion to those of her own household.

With this close companionship with her children she has a better chance to know them and to guard their footsteps from the snares of the enemy, and the pitfalls that beset their pathway. Then, again, we see the mother devoting the greater part of her time to the never-ending demands of fashion, for her children must appear just as well or a little better dressed than their associates. "Let your adorning be not that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible." (1 Peter 3; 3, 4, I. T.) Here we are admonished to adorn the hidden man of the heart, in that which is not corruptible. When we spend the whole of our time on this outward adorning, it is like trimming a taper that will shine but for a short time and then go out forever, while the adorning of the hidden man which is the intelligent part of our being is like preparing a light that will shine brighter and brighter until the perfect day.

How then can the mother who devotes the whole of her time to the perishable things of this world, when called upon to deliver up the jewels that have been intrusted to her care, say to the Master, Take them, I have done the best I could to polish and adorn them; or can they expect the plaudit of well done good and faithful one.

SARAH MORTIMORE.

HE DOETH ALL THINGS WELL.

Cheer up, poor suffering heart,
The allwise God knows best;
The body in the ground is laid,
The spirit is at rest.

Cheer up, poor suffering heart,
While we journey here below,
We all must bear the heavy cross—
The Father wills it so.

Be cheerful, precious one,
A brighter day will dawn;
We'll meet our loved ones gone before,
On the resurrection morn.

June 10, 1900. J. H.

SAN ANTONIO, Texas, August 8.

Dear Sisters of the Prayer Union:—I write to tell you how much dear old Grandma Kuykendall has been relieved. Although her eye has not been opened, she says to tell you all that her mind and body is better every way than it has been for a long time, and she is still hopeful that she will be permitted to see in God's own due time. Please continue to pray for her, and also her aged companion, who is very feeble and suffers a great deal with bodily pain. Pray that he may have more peace and rest of mind, as he told me this morning that this was the most he had to contend with now. He has a great desire to help build up the work here, and he has been working to that end; but it seems that the enemy has crept in for his share, and claims a big portion at that. Surely there must be a good work to be done here, or we wouldn't have so much to contend against.

By the timely aid of Bro. A. J. Moore we have secured a lot on which to build a church, which is very much needed. We are expecting Bro. Moore to visit us next month, and will certainly welcome him, as he is the only one that has given us any encouragement in regard to building a church. Let us have your faith and prayers, that we may come out victorious on the Lord's side.

Your sister in the strife,
JULIA V. NEAL.

SISTERS' UNION AID SOCIETY.

AN ACROSTIC.

S isters' Union Aid Society are we,
I n faith and works of charity we hope to agree;
S triving to do all the good that we can,
T o bring the gospel to lost and fallen man.
E ven though our mites may be ever so small,
R emember many threads help to make the ball.
S ome may bring a quarter, a nickel, or a dime;
U ntil the dollar is reached, a little at a time.
N ow we make a quilt, and the price for which we sell,
I n the treasury helps our small fund to swell.
O h! the widow and the orphan and the worthy poor,
N e'er shall suffer if we can help them with our store.
A nd the elder who goes forth the gospel to preach,
I n hopes with the truth many honest souls to reach,
D oes not have time to labor for his daily bread,
S o he must be supplied with books, clothed, and fed.
O h! the glorious gospel revealed in these latter days,
C ertainly we can thank him in prayer and songs of praise.
I nteresting and profitable will our meetings gain,
E very time we meet, a blessing we'll obtain.
T hen he will surely bless the labors of our hands,
Y e are my handmaids, if we do what he commands.

MRS. D. E. WOOD.

SANDY, Utah.

IDAHO, July 24.

Dear Sisters of the Home Column:—I feel that I would like to say a few words. Your letters are a comfort to me, and also the letters from the brethren. The little verse or sentence that always heads the Home Column is a treasure in itself; don't you all think so? Some time since there appeared a good little letter from a sister Julia Ross. I had been feeling discouraged, and when I read her letter it did me so much good. O how good I felt that night when I called my family together for prayer! When we are impressed by the Spirit to write, I believe we should make the effort, no matter how simple the words may be, as no doubt there will be a message in it that will do somebody a great deal of good.

Dear brothers and sisters, will you all join me in prayer, that if it be God's will my husband may be led, through the influence of the Spirit, to pay tithing; also that my family may all unite with the church. Ever praying for the spread of the truth, I remain,

A SISTER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Special prayers of the church and Prayer Union are asked for Sr. Ella J. Green, editor of "The Fold," in the *Hope*. She has been near death's door, and is yet very low, and needs the faith and prayers of God's people.

Sister M. Watts asks an interest in your faith and prayers, that if it is God's will that he may restore her to health.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

REUNION WORK OF 1900.

The General Superintendent arrived at the camp grounds of the Northwest Kansas Saints near Minneapolis, Kansas, Monday, August 20. We found there, in a cozy little spot on the Solomon river, a small band of Saints, who, as one family, were there for the worship of God and the upbuilding of the work and for mutual benefit. We say a "small band" because local hindrances had prevented many from coming and the attendance was not as large as usual. But being comparatively few in numbers does not often discourage Latter Day Saints. Some may have felt disappointed that there were not a multitude there; but whatever there may have been of disappointment in this way was fully retrieved by the blessings enjoyed in the course of the meetings.

The Sunday school work was opened up Tuesday afternoon by a formal organization followed by institute work. The reunion committee, realizing the necessity for the Sunday school and "Religio" work, very kindly proffered us the whole of the afternoon sessions therefor, and gave all of Friday for the district convention and other Sunday school work. This enabled us to present the work in a way and in sufficient quanity to be of lasting benefit to the workers of that district. And the way they stowed away the "good things" in mind and with notebook and pencil, showed that they expected to make use of them in their future work. And may they be enabled so to do.

The work of the "special day" was introduced with a Sunday school prayer and testimony meeting. The fervent prayers and

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encouraging testimonies and songs of praise made it a profitable and enjoyable season. The eleven o'clock hour was devoted to a lecture by the General Superintendent on the "duties of parents to their children," and "what shall we read, and what shall we provide for our families to read?"

The business of the district convention was transacted as quickly as could be done consistently, and the remainder of the afternoon was devoted to the reading and discussing of papers prepared for the occasion. The night session was devoted to work partaking as much of the "Religio" nature as of the Sunday school. After the session had been closed, they were again called to order, and a short address was made by the General Superintendent in interest of the "Religio" work. Questions and answers followed.

Upon the whole, the work was very satisfactory to the Saints and, we trust, pleasing to God.

Saturday morning we clasped hands and parted from the dear Saints whose associations we had enjoyed so much, and hastened to other fields of labor. Thus ended our second visit to the Saints of this district. May the good Father of all be to you a father and his Spirit attend your every effort for good.

THE following is a paper by Bro. W. H. Mannering, a missionary in the Northwest Kansas district. Being a missionary he speaks from his own standpoint of view, and gives us a few clear cut, and, we believe, correct views upon "what the missionary can do for the Sunday school." We sincerely hope that every missionary will read it and reflect carefully upon each point. It is replete with good thoughts.

WHAT THE MISSIONARY CAN DO FOR THE SUNDAY SCHOOL.

Everybody having a degree of influence, the conduct of the missionary toward the Sunday school work cannot be without effect. His very presence at the services is encouraging to the members; and by getting his lessons he can enter the spirit of the work and become a useful factor. When invited, he can often give instruction on some part of the lesson to my good advantage.

By reason of his calling, the missionary is esteemed a worthy leader in divine things, and his example of prepared lessons and prompt attendance, when possible, cannot but be followed, by parents and children with good results or gaining their confidence through entertaining the younger students at other than Sunday school hours, they will take increased interest in the lessons he recommends to them.

He can advise the indifferent parent on his duty to the Sunday school with more than usual effect. In his correspondence to Saints on church work he can do good by mentioning what should be their attitude toward the Sunday school cause.

When he acknowledges the student's superiority to his own on the answering of questions, the effect is uplifting. He can help much by rendering all possible aid in Sunday school conventions and entertainments.

In many places where there is no Sunday school, he can induce Saints to organize one by teaching them the importance of the work. Among scattered members he can benefit the cause by introducing the study of the *Quarterly*.

Conference Minutes.

EASTERN COLORADO.

District conference convened at Wray, August 18; E. F. Shupe in the chair, assisted by Joseph Luff, A. E. Tabor secretary. Ministry reporting: Elders E. F. Shupe, J. B. Roush, C. R. Duncan, J. F. Curtis, E D. Bullard baptized 4, J. W. Kent, and James Kemp. Priests: A. B. Hanson, F. D. Bullard, R. E. Crawford, and G Keller; and Teacher, A. E. Tabor. Branch reports: Denver 159, Highland 22, Mt. View 11, Eustis, Nebraska, 61, Rocky Mountain 39, Cedar 23, Laird 48. Branches not reporting: Cottonwood 71, Fairview 26. Total membership of district, including disorganized branches, 488. Receipts of tent committee $149.80; expenses for tent and furnishings $110 65; operating expenses $37.81. J. B. Roush was elected president, and A. E. Tabor secretary, for the ensuing six months. Next conference to convene at Denver, the third Saturday in February, 1901.

Miscellaneous Department.

GRACELAND COLLEGE NOTICE.

Graceland College will open on the 11th of September. Current expenses will have to be met. Bro. R. M. Elvin has been requested and authorized by the trustees to visit the different branches and solicit subscriptions to help pay the running expenses which will be at the lowest calculation three hundred and fifty dollars per month. We cannot afford to borrow any more money to run the college. We have about forty yearly twenty-five dollar subscribers for this purpose. We need sixty more. Will the Saints and friends of the college come to the rescue? Trusting that the Saints will receive Bro. Elvin in a practical, friendly spirit, that this branch of the work may be a grand success, yours for the triumph of every church institution,

WM. ANDERSON,
President Board of Trustees.

BISHOP'S NOTICE.

To the Saints of Galland's Grove, Iowa, District, Greeting:—Every member of the church ought to feel glad and give praise to God for the substantial growth the Reorganization is making, and never decline to accept added responsibilities when they are assured the Lord wants their service. Our cause will bless mankind, so let us be persevering in our work, then victory will come to us by and by.

This district is large, comprising the counties of Osceola, Cherokee, Crawford, Audubon, Sac, Clay, Emmet, Pocahontas, Greene, Webster, O'Brien, Ida, Shelby, Carroll, Buena Vista, Dickinson, Palo Alto, Calhoun, Guthrie, Humboldt, and Kossuth. I have chosen Elders David Brewster, of Harlan, and James O. Sheldon, of Cherokee, as counselors, who have been duly ordained, and now recommend them to the esteem of the Saints.

By a careful study of the Book of Doctrine and Covenants all may become acquainted with the duties of the bishopric of a district, also the duties and responsibilities of the Saints. Let us "have faith in God" and awake to our privileges,—keep the gospel law in all things,—not forgetting to pay into the Lord's treasury the tithes and offerings which belong to him. Do not put off till to-morrow what you can safely do today. If you can pay something today, *don't* wait, but send it along. We have about one thousand Saints in this district and we want every name upon our books before this year closes. "Is my name written there?" Where? In that new set of books the bishop of the district has opened up? We think it should be, for we are assured that the Lord is pleased with the "doer of the word."

The bishop of the district and his counselors will receive and receipt for tithes and offerings wherever they may be; but as the district is large, and for the convenience of Saints in branches I have appointed (they having been recommended by their respective branches) the following solicitors or agents who will receive and receipt for tithes and offerings and report to me at stated times:—

Salem, James H. Bullard. Union, Charles L. Carmichael. Harlan, David Brewster. Coalville, John Jordison. Benan, Orman Salisbury. Dow City, A. H. Rudd. Pilot Rock, James O. Sheldon. Galland's Grove, John Pett and Thomas F. Jones. The Deloit and Auburn branches may remit their tithing as before until agents are recommended and appointed.

With profit we can take counsel from the following: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men and of business and of work labor together with God for the accomplishment of the work intrusted to all."—D. C. sec. 119: 8.

Also, the bishop "should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud."—D. C. sec. 83: 23.

Ever praying and laboring that good may continue to come to the Master's cause, I am, your servant and co-worker,

CHARLES J. HUNT,
Bishop for Galland's Grove District.
DELOIT, Iowa, August 23, 1900.

NEW ENGLAND REUNION.

The reunion of Massachusetts district and New England Saints was held at Silver Lake, Massachusetts, August 4 to 14, the meetings continuing, however, until the 16th, when lease of tents and heavy rains closed services, but with a large and increasing attendance of strangers up to the very last; and so far as this feature goes, it was by far the most successful of any reunion held in this country. The weather was fine, preaching excellent, and well received by Saints and strangers. Many friends made for us and the cause, and a large amount of prejudice allayed and misunderstanding corrected. The place was beautiful, centrally located for Saints in district, and the general verdict must be that of satisfaction and success.

Pres. W. H. Kelley, R. Bullard, and M. H. Bond were chosen as presiding officers. Brn. Kelley, Sheehy, and Bond as committee on press report. Bro. F. G. Pitt as chorister and leader of singing forces needs especial mention as a factor in the success of our meetings. The singing was excellent, fully enjoyed by Saints, and spectators and strangers delighted. Sr. Ashton's work at the organ needs no praise. Altogether the music was a success, of which we all felt proud, and grateful for as well.

Bro. G. H. Hilliard's arrival upon the grounds the Thursday following the opening of reunion was a welcome surprise, and his forceful and timely work as a preacher and

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adviser was enjoyed and appreciated. Bro. W. H. Kelley, though not feeling well, gave us characteristic sermons and timely service. Other ministers present occupied the preacher's place during reunion. Brn. U. W. Greene, F. M. Sheehy, G. W. Robley, H. J. Davison, F. G. Pitt, R. Bullard, M. H. Bond of missionary force, and George Smith of local workers. The burden of tent service, looking after wearisome details of commissary work, providing shelter and accommodation for Saint and stranger, falling almost altogether upon the shoulders of the committee, brethren Bullard, Busiel, and Simpson: not to forget Bro. Myron Fisher's good service in the work of the commissary department.

The number of baptisms are not recorded, four or five I believe, but the work of seed sowing, and of getting the latter-day work before strangers has never been equalled. The Spirit's presence and aid in preaching, the excellent social service proved again for us the divine recognition of effort to become "workers together with God" in the spread of the glorious latter-day evangel. The order of service was: Prayer and testimony meeting nine a. m.; preaching 10:45 a. m., and 7:30 p. m. The afternoons were largely occupied by a session of children's Book of Mormon exercises, Sunday school and Religio work, respectively—all good and profitable sessions. Some took advantage of the time and opportunity to visit historic Plymouth, eight miles away. Bathing, boating, and pleasant social intercourse filled all the time, and forced the hours past us so rapidly that ere we were aware almost, the time for separation had come. Back to our homes, or away and out to the missionary field, or wherever called, or to whatever task—pleasing or painful the Master may assign, lies the work for the coming year or until another reunion. May his divine power and grace preserve us unto a good and faithful service. M. H. BOND.

BISHOP'S AGENT'S NOTICE.

To the Saints in Montana:—Please take notice that Bozeman is my permanent address. In sending money, be sure and address me at the above-named place. I am thankful for the support I have thus far received as Bishop's agent. Praying that the Lord will abundantly reward all for their efforts, trusting that the Saints will not slacken their efforts, but send in your mites.

GOMER REESE.

The Saints and friends of Minnesota are hereby notified that we are needing money very much. Send tithes and offerings to F. D. Omans, Bishop's agent, box 337, Perham, Minnesota.

TWO DAYS' MEETINGS.

There will be a two days' meeting held in the Wilder schoolhouse, five miles east of Evansville, Rock county, Wisconsin, September 29 and 30. Meetings will begin Friday evening. On Saturday evening the Religio will hold a literary entertainment. Brn. Heman C. Smith and H. A. Stebbins are expected to be present.

W. A. MCDOWELL, Dist. Pres.

REUNION NOTICES.

The General Reunion will convene at Dow City, Iowa, September 28, and will continue for ten days, if the Lord is willing. President Joseph Smith and a goodly number of able ministers are expected to be with us to conduct the services. An invitation is extended to the missionaries and local ministers and Saints everywhere, but especially to those of the Galland's Grove and Little Sioux districts, to come and take part with us We want you to come to worship God and receive and enjoy the influence and power of the Holy Spirit, as God shall be willing to bestow it upon his people. The grounds are in good condition, and we think there will be room for all who may come. An effort is being made to secure reduced rates over the lines of "The Western Passenger Association." If the effort proves successful we will give notice of the same as soon as possible.

In behalf of the reunion committee,

J. M. BAKER.
C. E. BUTTERWORTH.

REUNION TENTS.

For the annual reunion which will be held at Dow City, Iowa, commencing September 28 and continuing ten days, tents can be rented as follows: 10x12, $1.60; 12x14, $1.85, and 14x16, $2.10; 25 cents extra for setting up. When ordering tents, send money along. Tents must be paid for if ordered. Place your order as soon as possible. Address tent order to A. H. Rudd, Dow City, Iowa.

2t A. H. RUDD, Sec.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

NOTICES.

HERALD PUBLISHING HOUSE.

The new catalogue will be ready for delivery by September 1, and all persons doing business with the Publishing House are requested to note carefully the changes in prices and otherwise, all books will be sold by number, and persons sending orders will find what the title of the book is, but order from the office by number only. This done to lessen mistakes if possible, and to make it easier for those who do business with the office.

The Herald Publishing Department will be represented at the Independence, Mo., Stewartsville, Mo., and Dow City, Iowa, reunions by an authorized agent, who will have books for sale, and will give his personal attention to the business of this department.

JOHN SMITH,
Manager.

Any brethren in authority in the church within boundary of Pittsburg, Pennsylvania, district, without branch associations, please report if you are doing anything for the cause in your localities, and the prospect for missionary effort. District boundary extends eastward in Pennsylvania to the line of seventy-seventh meridian: from south line to north line of the state; and westward to western line except Erie, Mercer, Crawford, and Lawrence counties. Jefferson and Belmont, Ohio, and Marshall and Ohio counties in West Virginia. Do not neglect this. Let us know where you are, etc. Send statement to J. F. McDowell, No. 4729 Jacob street, Wheeling, West Virginia, not later than September 4. Conference meets September 8. J. F. MCDOWELL.

CONFERENCE NOTICES.

CHANGE OF TIME.

Montana district conference will be held the 27th, 28th of October instead of September 7 and 8. Montana Saints, please note the change. GOMER REESE, Dist. Pres.

BORN.

ORTLEB.—To Bro. and Sr. William Ortleb, at Burlington, Iowa, June 22, 1900, a daughter; named Melva Johanna. Blessed August 19, by J. S. Roth.

DIED.

WEBSTER.—At Toledo, Ohio, June 28, 1900, Mrs. Mary E. Webster, aged 80 years, 3 months, and 12 days. Mother Webster was born in eastern New York, March 16, 1820. She united with the Methodist Church when quite young. She first heard the restored gospel about four years ago and obeyed it, and was baptized by Elder John Davis at Orting, Washington.

WELDON.—At the hospital for the insane, Mt. Pleasant, Iowa, August 8, 1900, Sr. Sarah Ann Weldon, of Oskaloosa, Iowa, wife of Bro. Alexander Weldon, aged 42 years, 1 month, and 16 days. The circumstances surrounding her death are sad and pathetic in the extreme. Being a devoted wife and a loving and unselfish mother, she sacrificed her life for her invalid husband and dependent children. Being unable to longer bear the strain of mind and body, her physical and mental strength gave way some time ago, which finally resulted in her removal to the hospital, where her poor tired spirit took its departure a little over one week after the death of her husband. The cloud which settled over her mind we cannot but believe was a cloud of mercy to her, sent by the merciful hand of our heavenly Father, relieving her mind of the terrible strain which she endured so many years. She was faithful and steadfast in her belief in the gospel, and was a consistent member of the church; was baptized in 1898 by Bro. W. H. Kephart. Interment in hospital cemetery for the time being.

FOX.—At Providence, Rhode Island, July 11, 1900, Elizabeth Kate, daughter of Adam and Sister Kate Fox. She was born in Chicago, Illinois, November 17, 1876. Though not a member of the church, Sr. Kitty was a good girl, and was moving toward a union with us; she called for the administration of elders, and the Spirit's presence in power was to us a confirmation of the gospel hope to those who are doing the best they can under the circumstances. Her mother and brother Edwin are sadly stricken at this loss. The room was filled with floral tributes of esteem and affection from the church and from friends, and a large attendance at funeral services, which were conducted by Elders M. H. Bond and U. W. Greene.

JOHNSON.—Sister Sallie Johnson, wife of Thomas Johnson, was born in Yazoo county, Mississippi, May 14, 1880; at death was 20 years, 2 months, and 16 days old. She united with the church about seven years ago, was firm in the faith, and never doubted the latter-day work. She retired at night as well as common, but her husband was awakened in the morning by her struggling for breath and in a few moments she was dead. She was the mother of four children. A husband and three children, father and mother, brothers and sisters mourn their loss.

A French naturalist quoted by *Popular Science News* asserts that, "if the world should become birdless, man would not inhabit it after nine years' time, in spite of all the sprays and poisons that would be manufactured for the destruction of insects. The bugs and slugs would simply eat up all the orchards and crops in that time."

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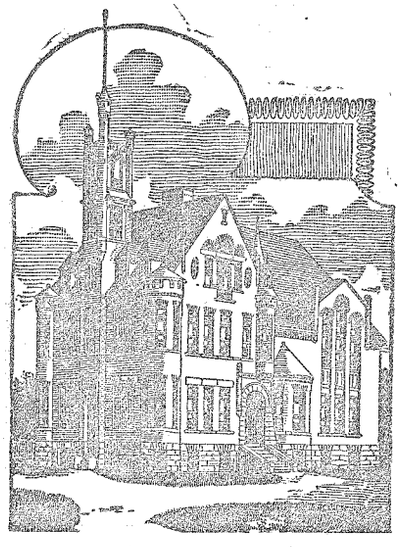

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St. Louis Exposition, St. Louis, Missouri, September 17 to October 20. One fare and third for the round trip, dates of sale September 16, 18, 20, 25, 27, and October 2, 4, 9, 11, 16, and 18. Returning good five days from date of sale.

Corn Carnival, Atchison, Kansas, September 20, 1900. One fare for the round trip. Dates of sale September 19 and 20. Good returning September 21.

St. Louis Fair, St. Louis, Missouri, October 1 to 6, 1900. Selling dates September 30 to October 5. Good returning October 8. One fare for the round trip.

Fall Festivities, Kansas City, Missouri, October 1 to 6, 1900. Tickets on sale September 29 to October 6. Good returning October 8. One fare for the round trip.

THE HOLY SCRIPTURES. Inspired translation, by Joseph Smith.

78.	Cloth	$1 00
79.	Sheep, library binding	1 25
80.	Imitation morocco, gilt edges	1 75
81.	Morocco, gilt edges	2 25
82.	Flexible binding, gilt edges	3 75

NEW TESTAMENTS. Inspired Translation.

173.	Cloth, limp	35
83.	Cloth sides, leather back	50

NEW TESTAMENTS. Inspired Translation. Large type edition.

84.	Cloth	65
85.	Cloth, leather backs and corners	1 00
86.	Seal grain russia	1 25
87.	Seal grain russia, gilt edges	1 50

BOOK OF MORMON.

88.	Cloth	65
89.	Morocco grain russia	1 00
90.	Imitation morocco, gilt edges	1 25
91.	Morocco, gilt edges, flexible	2 00

BOOK OF MORMON. Large type edition.

92.	Cloth, leather backs and corners	1 50
93.	Seal grain russia, gilt edges	2 00
109.	Flexible, gilt edges	4 00

JOSEPH THE SEER.

129.	Paper	25

MANUAL OF THE PRIESTHOOD. By Elder C. Derry.

145.	Cloth, limp	25

GOSPEL TENT AND MISSION HYMNS, WITH EPITOME OF THE FAITH.

146.	Paper, per dozen	25

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THE SAINTS' HERALD.

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

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RSSalyards

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CAUSES OF ANARCHY IN ITALY.

By Camilo de Volini.

The bloody anarchistic exploits of the last ten years, such as the assassination of Canovas del Castillo by Angiolillo, of President Carnot by Caserio, the attempt of Acciarito to kill King Humbert, the riots of Sicily, of Apulia, of Milan, of Tuscany, of Carrara, and Raggio Emilia, all in Italy; the assassination of the Empress of Austria by Lucchini, and the recent murder of King Humbert, one might believe that Italy is the country where anarchist principles are more widespread and diffused, and where anarchists are more numerous than in any other country in proportion, and that Italy is the soil most adapted to the development of such idea.

While one must agree that Italy has followers of the anarchistic doctrines, it should not be believed that it has more in proportion than other countries. It is a matter of fact that while the anarchists of other countries are in the majority more doctrinary, the Italian anarchists are most violent followers of the propaganda by deeds, and Malatesta and his frends have been those who proposed it and carried it at the anarchist congress held at Capolago, Switzerland, in 1893.

If one tries to find out the causes of the propagation of the anarchical ideas in Italy, and especially in relation to the extreme means that have been accepted and enacted, he must take into consideration the ardent temperament of the Italian people, which becomes enthusiastic and passionate in what it undertakes, and therefore the Italian when affiliated to anarchy is ready to make for it the sacrifice of his own life. The Italian people have been educated in conspiracies by the same unfortunate political conditions in which they found themselves since the middle ages. Since then their great statesman, Macchiavelli, taught the people the famous maxim that the end justifies the means, which saying, though dangerous to morality, proved efficacious in the political conditions of Italy in those times.

All the Italian patriots since Macchiavelli have accepted this doctrine, and when Joseph Mazzini took upon himself to educate the people of Italy to revolution for the redemption of the country, his password was *pensiero ed azione* (thought and action). Mazzini understood liberty as the equilibrium of rights with duties; rights without duties lead to tyranny; duties without rights lead to servitude. Unfortunately in the society in which he lived he found of the terms of liberty only the second which he used to the advantage of his great idea, and taught the Italian people that the highest of duties was civil sacrifice. Civil sacrifice led him to conspire, and to this purpose he founded the Society of *Le Giovane Italia* (Young Italy). The Italian people having become impassioned with the Mazzinian idea gave to the cause of freedom of the country a long list of glorious civil martyrs.

The purpose of the Italian *independente* having been accomplished, the social problem confronted the Italian people, and when anarchistic ideas commenced to make their way into the minds of the workingmen, the Italian people had not yet forgotten the education of conspiracy, and with the same passion which they had secretly plotted against tyrants, today, blinded by an extreme idea, the Anarchists plot and conspire secretly against those whom they believe responsible for the present social order.

The fact that the spreading of anarchistic doctrines in Italy is not due to the misery and lack of instruction is clearly shown by the fact that they ferment almost exclusively in the wealthiest centers of the peninsula.

One must also add that Italy being a state of recent formation and having to meet great difficulties in order to consolidate the new government against the Clericals and the Republicans, the Anarchists have concentrated their efforts on Italy, believing its government the easiest to upturn.

The excessive zeal of the authority of the kingdom in suppressing the printed anarchistic propaganda must also be taken into consideration. The persecution forced the Anarchists to resort to the clandestine propaganda which become more and more violent and was never refuted.

Thus the reader will form an opinion of the cause which has led anarchy to sprout so unfortunately in some regions in Italy. Finally, if the public spirit of the great majority of Italians, who are for order, had undertaken to discuss and refute the absurd anarchical theories, most certainly those theories would have lost the fascination by which they hold the masses.—*Chicago Tribune, August 19, 1900.*

"THE SKIN."

There's a skin without and a skin within,
A covering skin and a lining skin;
But the skin within is the skin without,
Doubled inwards and carried completely throughout.

The palate, the nostrils, the windpipe, and throat,
Are all of them lined with this inner coat,
Which through every part is made to extend—
Lungs, liver, and bowels, from end to end.

The outside skin is a marvelous plan
For exuding the dregs from the flesh of man;
While the inner extracts from the food and the air
What is needed the waste in his flesh to repair.

While it goes well with the outside skin,
You may feel pretty sure all's right within;
For if anything puts the inner skin out
Of order, it troubles the skin without.

The doctor, you know, examines your tongue
To see if your stomach or bowels are wrong;
If he feels that your hand is hot and dry,
He is able to tell you the reason why.

Too much brandy, whisky, or gin,
Is apt to disorder the skin within;
While if dirty or dry, the skin without
Refuses to let the sweat come out.

Good people all: have a care of your skin,
Both that without and that within;
To the first you'll give plenty of water and soap,
To the last little else beside water, I hope.

But always be very particular where
You get your water, your food, and your air;
For if these be tainted, or rendered impure,
It will have its effect on your blood—be sure.

The food which will ever for you be the best,
Is that you like most and can soonest digest;
All unripe fruit and decaying flesh
Beware of, and fish that is not very fresh.

Your water transparent and pure as you think it,
Had better be filtered and boiled ere you drink it,
Unless you know surely that nothing unsound
Can have got to it over or under the ground.

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But of all things the most I would have ye beware
Of breathing the poison of once-breathed air
When in bed, whether out or at home you may be
Always open your windows and let it go free.

With clothing and exercise keep yourself warm,
And change your clothes quickly if drenched in a storm,
For a cold caught by chilling the outside skin,
Flies at once to the delicate lining within.

All you who thus kindly take care of your skin,
And attend to its wants without and within,
Need never of cholera have any fears,
And your skin may last you a hundred years.
—*Sir Alfred Power.*

DIVINITIES IN INDIAN ART.

So benign was his religious system that each department of the animal kingdom was provided with a little divinity to look after its affairs. Thus the Spirit of the Great Swan looked after all swans, the Spirit of the Great Turtle controlled all turtledom, and so on through the list, every kind of an animal having its own protecting spirit to guard its interests and punish its enemies. These divinities—who were under the control of the Great Spirit—felt a great interest in the human race, and any one of them might become the protecting genius of any particular man.

To find what one of these spirits was thus concerned in him, the youth in all the tribes went apart to fast and pray. He chose some secluded spot and constructed for himself a bower, or place of concealment, by tying together the tops of a few saplings and covering them with green boughs. Here he sat in meditation, fasting for two days—sometimes for a longer period—and from time to time calling on the Great Spirit. When his fast was done, he stepped forth from the bower. If the first animal that appeared to him was a rabbit, then he knew that the Spirit of the Great Rabbit had sent this representative of his kingdom, so that the youth might understand that this particular spirit would be his presiding genius through life. If possible, the youth secured the rabbit that had brought this message and preserved its skin, and this he kept near at hand while he lived. At times, some other characteristic part of the animal was preserved, as the rabbit's foot. And this may have been the origin of our superstition concerning the pedal extremity of that creature, the southern negros deriving the belief from the Cherokees. Henceforth, the rabbit would be to this youth a sacred animal, and he must neither harm it nor partake of its flesh. In after years, when on the war-path, the youth and his companions would not set out guards at night, except under conditions of extreme peril. Such precautions would be superfluous and irreverent; for the youth commended himself to the Spirit of the Great Rabbit, while the others appealed to their tutelary divinities, and all reposed in the ample security of ghostly guardians.—*Charles H. Bartlett, in the Chautauquan for September.*

SUGGESTIONS FOR AMERICAN PARENTS.

The attitude of American parents and children toward each other always surprises a Chinaman, and impresses him unfavorably. His whole nature is imbued with filial ideas so radically different from those current here that it is almost impossible for him to appreciate the American point of view. The Chinese parent expects implicit obedience on the part of his child, and he is not disappointed in his expectations. American children are sometimes obedient, but not always. The Chinese parent governs by authority, the American by affection. The Chinese parent says solemnly to his child: "It is your duty to obey me. All the authority of law and custom demand it. You must!" The American parent says: "I shall be displeased if you don't obey me, and you shan't have any more sugar plums." Both systems have their advantages and disadvantages. The American way allows more personal freedom, and is consistent with the spirit of the American Constitution; but I sincerely believe that the Chinese method makes children more obedient and respectful. Respect to elders is one of the cardinal virtues inculcated by our great sage Confucius. In our eyes, it is a sin to disobey one's parents; a breach of duty not to support them in old age.—*Hon. Wu Ting-fang in Frank Leslie's for September.*

China may now be included in that class of problems popularly known as "burning questions," and the September *Forum* contains two articles thereon that are as timely as they are interesting. Prof. Paul S. Reinsch considers the question from the point of view of "China against the World." He examines the rise and progress of the present Boxer Movement, surveys its course down to the present time, gives details concerning the three political parties in China, deprecating any possible division of that ancient Empire by the Powers. Supplementing this article is one by Mr. D. W. Stevens, the present Counsel to the Japanese Legation at Washington. Mr. Stevens has had wide experience in both Chinese and Japanese politics, and from his position he is entitled to speak with authority on the question of "Japan's Attitude toward China." He ridicules the idea of the "Yellow Peril" which has been so harped upon by a certain portion of both the English and American Press; shows that the very genius of Japan's policy and progress is unalterably opposed to any union with China; cites the unselfish attitude of Japan at the end of the late Chino-Japanese War as a guarantee that Japan has no feeling regarding China that differs in any degree from the feeling of the United States herself toward that ancient Empire, and declares that Japan's best interests do not lie in the direction of territorial aggrandizement in China, but that the truest exposition of her policy is to be found in those portions of her late treaty with China that provide for commercial expansion.

KING HUMBERT AND VERDI.

He was a man without any literary tastes, who seldom or never read any books, and took absolutely no part in the intellectual movement of modern Italy. Neither had he any taste for the drama. It was said of him that he never entered the theater in his life; but this is an exaggeration, for upon ceremonial occasions he has entered the royal box. One of these rare visits was made recently when the production of Signor Verdi's "Falstaff" was made the occasion of a national demonstration. The King was present in the royal box, and the performance from the beginning was an immense success. When the second act was over, the King said: "There is now no doubt as to the success of the piece; let us send for Signor Verdi" (an act of homage which was usually paid to the successful author only at the end of the play). Verdi was duly sent for, and when he appeared in the royal box the unprecedented honor of a summons before the close of the performance was enthusiastically applauded as testifying to the honor in which the King held the composer. The approval which signalized the summons to the royal box was considerably abated when the curtain rose for the third act and it was discovered that the King had left the theater. He had anticipated the call to the author simply in order to escape from a performance which bored him.—*American Monthly Review of Reviews for September.*

KNOWLEDGE of the Bible will refine, enlarge, and elevate the vocabulary of any one, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay, and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant, and George Eliot are all helpful to those who would be good, bright, varied, and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work. —*September Ladies' Home Journal.*

AN IMPORTANT RAILROAD EXTENSION.

Announcement has been made that the Burlington's new line between Alliance, Neb., and Brush, Colo., will be formally opened to general traffic September 15. The new branch is 149.69 miles long, and is laid with 85-pound steel rails. It will make a short route between Denver and the rich mining districts of South Dakota and Montana.

The new line connects with the system's Guernsey extension at Northport, Neb., and practically opens up a new transcontinental railway between Colorado and points in Montana, Washington, and the North Pacific Coast. Under existing conditions the Burlington's traffic between Denver and the Black Hills must be handled by way of Lincoln. The new cut-off will reduce the present distance 673 miles. A passenger will be able to leave Deadwood in the morning and reach Denver the same night.

The new line will be of marked importance to the lumber and shingle interests of the Puget Sound district, as it will open up a new market. This trade is now to a great extent shut off from the Colorado markets because of the long haul.

ABOUT NEBRASKA.

Nebraska has no bonded debt.

The last bonds outstanding were redeemed and canceled June 2, 1900.

During the past twenty years the wealth of Nebraska has increased 155 per cent.

Statistics show that in Nebraska only 31 people out of 1,000 cannot read or write. This is the best showing made by any state.

Eighty per cent of Nebraska farmers own their own farms.

In Nebraska originated Arbor Day. In a single year Nebraskans planted 66,937,494 forest trees.

In the whole United States, 722 out of every million inhabitants are convicts. In Nebraska alone the ratio is only 369 in every million.

In 1898 1,100,000 sheep were fattened for market in Nebraska.

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

ADDRESSES.

U. W. Greene, 230 Pulaski street, Brooklyn, New York.

Isaac P. Baggerly, No. 901 South Flores Street, San Antonio, Texas.

F. G. Pitt, 805 East Allegheny avenue, Philadelphia, Pennsylvania.

W. E. Peak, Galien, Michigan.

M. H. Bond, No. 103 Chapin avenue, Providence, R. I.

A. Haws, 205½ Polk street, San Francisco, Cal.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, SEPTEMBER 5, 1900. NO. 36.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 5, 1900.

PRESIDENT SMITH AT WASHINGTON PARK.

President Smith, after attending the Tabor reunion, went to Independence, where he was in attendance at the reunion held in Washington park. He preached there on the 30th ult., and the papers of Kansas City and St. Joseph gave him a fairly good representation as he explained the differences between us and the Utah people. The St. Joseph *Gazette-Herald* quotes him as follows:—

"In the Doctrine and Covenants of Joseph Smith, published in 1835, and published again and again after that, plural marriage is forbidden," said President Smith. "The covenants are unmistakable. No one of us at that time ever thought of plural marriage until Joseph Smith, founder of the church, died. Then, a few years later, that branch of the church which had gone to Utah proclaimed its belief, through revelation, in plural marriage. The Doctrine and Covenants were published in Utah with that section eliminated which forbade plural marriage. The section forbidding plural marriage is contained in every edition until the Utah church published its own edition.

"We Latter Day Saints are heart and soul opposed to plural marriage. We believe that bigamy forms no part of the teachings of our church. My father has been dead fifty-six years. I have consistently followed my father's teachings.

"I am here the representative of the Reorganized Church of Jesus Christ of Latter Day Saints. I am also here as the son of my father. I am trying to follow out the doctrines of my church and to rescue my father's name from obloquy. My father was not a law breaker, neither was he a polygamist. It is for me to say this, that the American people may not injure the church and do my father a wrong."

WHAT OF POLYGAMY?

There may be some who object to seeing so much in the HERALD about polygamy, cohabitation, and other things of a like nature, discussion of which is brought into our columns because of our opposition to the church in Utah. To discuss polygamy and its concomitant subjects is not pleasant to us, for to us it is an abomination, and we would be glad if it would never again be necessary to bring the subject into the columns of our church organ.

One of the chief objects of the HERALD is to keep our ministers informed on matters of which they have a knowledge,—things that will help them in the battle for the gospel's sake. The elders from the valley of salt are active, and it very often happens that our elders come in contact with them, and are obliged to stand in defense of the truth as we see it, and to do so our men must be posted as much as possible in what the church in Utah is really doing. The Utah elders advance all kinds of specious arguments, and often claim that the only difference between them and the Reorganized Church is the doctrine of polygamy. Then they say that as the doctrine of polygamy has been abolished or eradicated from their church there is really no difference now. Such statements must be met by our men. The Utah people have repeatedly refused to meet our men in discussion, so it is sometimes difficult for our elders to offset some of the things presented by the Utah representatives unless they are in possession of the real facts in the case.

We have before stated that we did not believe that the doctrine of polygamy has been abandoned by the church in Utah. Continually do we see things in their papers which ground us more firmly in the belief that they still continue to hold that abominable doctrine to be God-given. One of the latest that has come to our notice is the following from the *Vernal* [Utah] *Express*, of August 18. It is from a two column report of the conference held there, and is a synopsis of a speech delivered by Apostle M. F. Cowley before the Mutual Improvement Association:—

Apostle M. F. Cowley said that the first step in the Mutual Improvement is obtaining the companionship of the Holy Spirit. Gave wholesome instruction regarding the forming of connubial ties among the young people, and other things pertaining thereto. Described the condition of people at the resurrection and pointed out the path in which Saints should walk. He gave the origin of secret organizations and their power and defects, showing that the gospel of Christ embraced all that was necessary for sustenance and mutual protection, counseling the Saints not to join them. He discoursed at some length upon spiritualism, giving its origin and some of its mediums and their workings, referring to instances that had come under his notice of professed communion with spirits beyond the grave and said that he wished the Latter Day Saints to write it down and remember, that those who indulged in that practice would dwindle away both physically and spiritually. The law of plural marriage is God given and as eternal as any law ever given by the Father, and that any person who disbelieved it or sought to hide behind the government restriction or the manifesto, or were afraid to advocate its principles were not Latter Day Saints.

It is the last sentence to which we wish to call special attention. It is unequivocal. It comes from a man who is certainly representative.

Similar statements or statements having equal significance have been made by other missionaries from Utah, so that we are firm in our belief that the people of that church as a rule still believe polygamy or the law of plural marriage to be a principle of great importance to them, that they will, by its operation be "exalted beyond the angels."

We present the above so that our men will have matter at hand so that when the elders from Utah say polygamy is a dead issue, it can be shown that they are trying to deceive.

GRACELAND COLLEGE OUR SCHOOL?

Graceland College opens September 10. President Harkness has been at work in the interests of the institution this summer, and it is to be hoped that the attendance will be better than it was last year. There seems to be a better feeling throughout the church in regard to the college this year than ever before, and it should be better supported by the church members in the way of sending their children here to school rather than sending them off to other colleges.

The curriculum offered by Graceland is as good as can be desired, and as far as it takes the pupil the work will be as good as in any school, so that our members need have no hesitancy in sending their young men and women to Graceland for an education. In fact, the attendance having not been very large, it gives the student a much better chance than if he was where the classes were larger. In the small classes the student comes in closer touch with the instructor, receives a greater amount of his personal attention, and the results are beneficial to the student in the way of more rapid and thorough work. The instructor is enabled to better understand the needs of the student, can locate mental difficulties better, and knows better what remedy to apply. In the small schools the advantage is undoubtedly in favor of the student.

The work that has been done in Graceland so far in its course has been fully up to standard, and will compare favorably with that done in any schools in the land. While it is in its work nonsectarian, it is essentially a

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Latter Day Saint school in that it is supported by the Saints, and as such it must look principally to the membership for its support in the way of attendance. It was founded for the purpose, principally, of affording the young of our church a place where they can acquire an education as good as any, and yet be under such influences as will not be detrimental to their development as Saints or good church members. Graceland fills the bill nicely, and as it has been founded by the people of our church and so far supported by them, it surely behooves us to see that it has a chance to fill its mission. It is not a Lamoni institution, it is a church institution. Its interests should be of personal interest to every member who is active in the development of the church and its work, and we trust that the management this year will have no reason to complain of not being supported in its efforts, both in the way of financial aid and in attendance. Let us second its every effort! We can well afford to, for Graceland is our school, and its success will be our pride—its failure our disgrace.

BISHOP C. J. HUNT'S BOOKLET.

The Board of Publication has put another booklet on the market. It is by Bishop C. J. Hunt, and is entitled, "The Opinions of Sixty-five Leading Ministers and Bible Commentators on Isaiah 29: 11–24, and Ezekiel 37: 15–20." In this little work of fifty-six pages Bro. Hunt has collated some matter which will be of much interest to our ministry and laity. It is now ready for distribution, and will be mailed to anyone for the small price of ten cents.

Bishop Hunt has presented the matter in a fair and unbiased way, and follows the wise plan of allowing the reader to draw his own conclusions, largely.

It is evident from what is presented in the little volume that there is a great diversity of opinion among the ministers of this country on these two important portions of scripture and after the opinions have all been presented, Bro. Hunt presents a few remarks calling the attention of the reader to certain things and points of especial interest, and leaves the matter with the reader and the various ministers whose opinions have been given.

To secure the opinions of the various ministers, Bro. Hunt addressed a set of questions to each minister whose opinion he desired, and the little book contains these answers. The questions he asked are as follows:—

On Isaiah:—

1. What or where is the "book that is sealed"? (Isaiah 29: 11–24.)
2. Who was the "learned man," if any, to whom the "words of a book" should be delivered? (Verse 11.)
3. Who, or what "unlearned man," if any, received the book? (Verse 12.)
4. What "marvelous work and a wonder" is referred to in verses 13 to 16, which "book" and "work" seems should precede the fertility of "Lebanon" (Palestine)? (Verse 17.)
5. Is the book of verses 12 and 18 the same book?
6. Are they who "erred in spirit" to come to an "understanding" and "learn doctrine" out of the sealed book? (Verses 11–24.)

On Ezekiel:—

What is meant by the "stick of Judah" and the "stick of Ephraim, or Joseph?" (Ezek. 37: 15–20.) Does the first refer to the Bible, and the second to a record?

After giving the answers to these questions as given by the ministers and commentators, Bro. Hunt says:—

It has been with a degree of satisfaction that we have sought for, secured, and compiled the foregoing replies to the questions named, together with extracts from many leading Bible commentators. In the varied and multiplied answers it will be observed that the Israelitish prophet was inspired of God when he wrote, "The wisdom of their wise [worldly wise] men shall perish [fail to understand the true and literal meaning of this chapter], and the understanding of their prudent men shall be hid." (Isaiah 29: 14.) We have, then, proven it to be true beyond the possibility of a doubt.

Then follows a discussion of the Book of Mormon and its history, and the last two pages contain an epitome of our faith or "what we believe."

The work will be valuable in the hands of the ministry, and Bro. Hunt is to be commended for his zeal and enterprise. The spirit manifested by Bro. Hunt is also commendable, when in a letter to the editors he said, as he submitted the manuscript:—

I am *glad* to be able to put them [the opinions] on record.

Bro. Hunt gets nothing for his labor. He gives that to the good of the cause, and offers to *buy* a large part of the edition. The Board appreciates his zeal, and is offering the booklet at a very low figure.

THE *Daily Iowa Capital*, in its issue for August 31, has the following to say of the assistant editor's visit to the State Library:—

The grandson of Joseph Smith, who has been spending state fair week in Des Moines, was a caller at the state library this week. His wife was with him, and the two enjoyed a chat with State Librarian Brigham over the books of the day and some of those of a past day. The grandson of the famous Mormon is Frederick M. Smith, of Lamoni, Iowa. He is an anti-polygamist Mormon, and entertains broad, liberal views. He and his father are associated in editing some of the Mormon periodicals which are issued from the headquarters of the colony at Lamoni, and Frederick is the editor of the "Lamoni Chronicle." He and his wife are well educated and conversant upon themes of the day.

EXTRACTS FROM LETTERS.

Bro. C. J. Hunt, of Deloit, Iowa, wrote August 23:—

At this writing I am doing gospel work in the north part of the state.

Bro. W. A. Goodwin, Condon, Oregon, wrote the 23d ult.:—

Five baptized here on the 12th.

Bro. J. W. Adams, Moline, Illinois, August 28:—

We are here with tent. Are having good attendance, and interest is growing.

Bro. Thomas G. Whipple, writing from Greenville, Conn., August 25, says:—

We would be glad to have the elders call upon us. I have a nice horse and buggy that can be used for gospel work. Bro. Bullard, cannot you and Bro. Bond or Robley come down this fall? I am alive in the work, and while everything does not go to suit me, yet I am striving to live up to that law which will give us the right to dwell in the presence of our Savior.

Business Manager Smith, under date of the 28th ult., writes from Independence, Mo.:—

The meetings here are fairly well attended. Today is very warm. Yesterday forenoon we had a thunder shower. The preachers are having good liberty.

Bro. E. A. Erwin, under date of August 28, writes from Manchester, Texas, in a happy vein, rejoicing over the good times had at the Northern Texas and Choctaw district, held at Manchester on July 28. He speaks in commendation of the officers of the district and the mission. He says:—

The preaching at the conference was done by Brn. H. O. Smith, J. D. Erwin, Ellis Short, J. Cole Moxon, and D. D. Babcock. The Lord blessed them in their efforts. About five hundred were in attendance, and about one hundred Saints camped on the grounds. We feel that good was done. Since conference I have held two meetings, both in new places, and had good audiences. Quite a number are interested, and some are ready for baptism. The outlook for the gospel in this country is good. Laborers are greatly needed, and we are glad to see a number of our good men stepping out with their Bibles in hand.

Bro. J. B. Roush, writing from Wray, Colo., August 30, says:—

Our tent meetings have been in progress here since the 18th inst. Fairly good attendance and some interest manifested. Think considerable good is being done. A much better feeling is obtaining among the people here in regard to our faith. Bro. Luff was with us a few days, and gave a couple of sermons, which will be long remembered by the Saints and friends of this place.

EDITORIAL ITEMS.

Bro. H. A. Stebbins returned on the 28th from his trip into Kansas. His objective point there was the reunion at Minneapolis. He reports that he was gone twenty days and preached seventeen sermons, besides doing other ministerial work. Besides Minneapolis he visited other points in Kansas and Missouri.

Bishop Kelley returned last Thursday from the Independence reunion, and left Sunday for the Stewartsville reunion.

The Herald Office has in press a Danish tract by Bro. Peter Anderson which will be of great interest and use to our Scandinavian brethren, as it treats of the leadership of Brigham

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Young in a conclusive and emphatic way. It is entitled: "Brighamismen Aflorët; eller Brigham Young som Leder og Profet." We expect to have it ready soon.

Business Manager Smith was in attendance at the Independence reunion representing the Herald Office.

Elder F. A. Smith left home last Friday to attend a two days' meeting in the Des Moines district. He went in response to a call from Bro. J. W. Wight, who is also there.

Bro. N. C. Enge, late of Liberty, Washington, accompanied by his fourteen-year-old son, Axel T., arrived in Lamoni, Sunday, the 26th ult., remaining until evening, the 30th, when father and son left for the Atlantic coast. The two expected to be joined at Boston by Bro. M. P. Hansen, of Plymouth, Massachusetts, and the trio would embark on the steamer Ivernia the 8th inst. for Arendal, Norway. At last General Conference Brn. Enge and Hansen were appointed to the Scandinavian mission, where they now go to prosecute gospel work. We understand that both brethren have been in correspondence with friends of our work in Scandinavia, and that some are waiting admission into the fold of the Good Shepherd. Bro. Enge hoped to be at his father's home on the birthday of the latter (the 27th September) and then and there preach his first sermon in Norway. We bid these brethren Godspeed, and hope to hear of their labors resulting in great good.

It is the season of reunions. For some time the "miscellaneous" columns of the HERALD and *Ensign* have contained numerous reunion notices. Over all the land are they being held, from the east to the west. We do not believe the Latter Day Saints have ever held so many as are being held this year. It almost looks as though every district is trying to hold one. It is well, too, for encouraging reports are coming from all held so far. The Saints are naturally gregarious. They love to gather and tell of the good things they enjoy and of the blessings of the Master. These reunions truly reunite. Old friends meet again to exchange friendly greetings, and new friendships are formed. Then, too, others see the peace and joy of the Saints, listen to the "good news," and are desirous of being one of the "household of faith." Let the work of the reunions grow apace, but not too rapidly.

Dr. J. H. Hansen preached to the Saints in Lamoni last Sunday morning, on the subject of "healing." He holds peculiar views on this subject, and he presented them in a forceful way. It was his farewell sermon, as he will move his family to Roswell, New Mexico. The HERALD wishes him well in his new sphere of action.

Original Articles.

MORE LIGHT, PLEASE.

I most earnestly desire to call the attention of all the readers of the *Herald*, and especially the ministry, to the Word of Wisdom, and particularly to the part which says "strong drinks are not for the belly, but for the washing of your bodies."

"Strong drinks;" what are strong drinks? We want light, and that badly. Has the church collectively, or the Presidency, ever defined what is meant by the term "strong drink"? Some say it means alcoholic drinks, while others contend (and they have a right to, in my opinion, unless it is defined) that strong tea, coffee, cocoa, ginger beer, etc., is meant as much as alcoholic drink; while others go farther still and claim that this Word of Wisdom is strictly essential to spiritual salvation. This, of course, has caused a lot of contention, and this is unseemly and unprofitable to one and all alike. What shall we do, then?

The first thing required is to have the term "strong drink," as contained in the revelation, defined. If this has been done, I do not know it; and therefore I say, until it is defined, any drink, whether alcoholic or not, is included, if it be strong in any sense. I do not consider it wise to silence a man because he will have a glass or so of strong drink, or alcoholic drink if you please, for his supper or dinner, as the case may be. These men, in some cases, are men who will labor diligently and faithfully in all branches of the work, and how great is their loss, and how trifling their offense.

Again, in America, where fruit is so plentiful and cheap, it is an easy matter to do without these drinks, when you can sit under your own vine and pick grapes until you are satisfied, and where you can obtain peaches, melons, oranges, figs, apples, pears, and all kinds of choice fruits very cheap, if you do not grow them yourselves. To keep the Word of Wisdom under these conditions, is easy. But how different in this country! Here these fruits are so dear that people who work for their living cannot afford to buy them, and scarcely if ever get any. Imagine a man working from ten to twelve hours per day in a tin mill, or chemical works, or on a railway, and coming home to find a repast spread before him consisting of bread and cheese, or butter, or jam, with no fruit whatever. Can these men exist and follow their occupation on such food, with the addition of a little milk and water, or water alone to drink with it? Does the Lord expect it? Could they but obtain plenty of nice fruit they could work hard and obey the Word of Wisdom with ease and a cheerful heart; but this is denied them, and what can they do? They are told it must be obeyed, otherwise it is amen to their spiritual salvation.

If this is so, why did not Joseph teach it as such, and why do not the presiding elders of the church enforce it today?

I understand the Word of Wisdom was given for a temporal salvation, and not made an essential of spiritual salvation. I read faith in God, repentance, baptism, for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the gifts of the gospel as seen in first Corinthians 12th, and Ephesians 4th, for the perfection of the Saints (nothing said of the Word of Wisdom); the fruits of the Spirit, as seen in Galatians 5: 22, 23, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the essentials of spiritual salvation.

On the other hand, if man will obey the Word of Wisdom, he shall be saved temporally; that is, I understand the Lord will save him from disease, and pain, and affliction, etc., if he will not obey it he must suffer, and it is left for the Lord to do with him as seemeth good unto him, there being no promise.

But some will urge that if he obeyed the word he would find hidden treasures of knowledge. I admit this, for God has spoken it; and if he does not obey it, he will not find this treasure. But this fact does not prove that he will lose his salvation in God's spiritual kingdom. God hath said "Inasmuch as any man drinketh wine or strong drink among you, behold, it is not good," etc. I personally believe this, for this reason: There never was a drunkard who was not once a moderate drinker. To be drunk is to sin, and drunkards have no part in God's kingdom. Others say if a man drink alcoholic drinks, even in moderation, the Spirit of God will gradually leave that man, until it is gone forever; for, say they, the Spirit cannot dwell in an unholy temple. This last assertion I admit, but Christ said it was that which proceedeth forth and cometh out of the man which defileth, and not that which went in. How are we to destroy this plain statement?

Still for a man to go to a public place for drink, or to put a pipe into his mouth to smoke, is a bad example. I believe these actions are unfruitful, unprofitable, and cannot assist in any way to forward the work of God. Therefore I say, Saints, until such time as the presidency or the quorums of the church, or the General Conference shall define what is really strong drink, or until such law that governs this Eastern District of Wales be rescinded, honor the law, avoid these things, and much contention and

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strife will cease, and we shall have unity and love in our midst, which will lead us to perfection, without which we cannot inherit the kingdom of heaven.

If we will give heed to the counsel of God we shall be wiser and better laborers, and shall in this life obtain a greater knowledge of all things pertaining to his church and kingdom; but I cannot be so bold as to say, if you do not these things you will lose your spiritual salvation; but one thing is certain, you will lose your temporal salvation and thus suffer with the world.

I pen this with one object in view, that is, to get more light, in order that we may come to a proper and correct understanding of all things the Lord has spoken. May he bless us for his name's sake. Your brother in Christ, J. E. HOLFORD.

LYDNEY, England.

[WE had never supposed that it was needful that the officers of the church should define the term "strong drink" as it is used in the Word of Wisdom. "Wine is a mocker, strong drink is raging." "Give strong drink to him that is ready to perish."

In these expressions it is understood that neither wine, nor any other mild drink is meant; but that drink that would intoxicate, is.

Until the church chooses to designate what particular liquors may be classed as strong drink, it should be understood that the "strong drink" referred to in the Word of Wisdom, is that which intoxicates—all intoxicating liquors, of whatever name.—JOSEPH SMITH.

DON'TS FOR CHURCH GOERS.

DON'T

Wear to church clothes conspicuous for either oldness or newness of style.

Be punctually half an hour late, especially if your shoes have the "wealthy squeak."

Forget your hymn book, collection, fan, etc., then send the children home for it after you are seated.

Push past the usher to another seat, but take the one he assigns you.

Wet thumb in mouth to turn leaves in hymn book or Bible.

Wait until second or third line of each stanza before joining in singing.

Try to always lead in singing, etc.; we cannot all be "bell sheep."

Whisper, giggle, eat candy, etc., or turn around to see who is coming in.

Take the sacramental bread in gloved hand.

Pass the wine cup to the one next you, but back to the priest or elder who is passing it.

Work so late Saturday night you cannot stay awake during the services. "The Lord giveth his beloved sleep," (at the proper time.)

Let the dog follow you.

Let the children form a stampede for drinks, if there is water in or near the church.

Put on gloves, adjust clothing, etc., but make your toilet at home.

Open your watch and shut with a snap half a dozen times during the sermon.

Show lack of interest and attention.

Look around, but IN, if the elder mentions faults and shortcomings during his discourse.

Gather up hymn books and other property, or put on wraps and overcoats during the benedictory prayer.

Forget to tell the elder you liked his sermon if it pleased you. Truth is no flattery.

Be boisterous and talk loudly as soon as benediction is pronounced. "The place whereon thou standest is holy ground."

LA CANADIENNE.

CREDIBILITY OF TESTIMONY.

Testimony, like all other essential means, has for its basis certain fixed principles by the correct use of which the truth or falsity of the ends desired may be easily ascertained. If a man employs the relative principles in working out a problem in geometry the proper results will inevitably be reached.

No one should dispute the right of anyone to closely scrutinize the testimony offered to support alleged theory or fact, let that come from whatever source it may; but such scrutiny should be done in the light of coherent principles with a consideration of circumstances surrounding similar testimony.

In admitting the credibility of the first cause, or the basic principles of one's testimony, it virtually carries with it the acknowledgment of the thing testified to, providing such testimony is in harmony with the nature of the case, and the prescribed methods employed. When these conditions all obtain, the verity of the testimony cannot be successfully disproved.

Credibility of testimony depends upon the existing facts behind such testimony, and the method of calling them into requisition. If, by a philosophical examination, based upon a true premise, carried to its legitimate conclusion, we determine a statement absurd and in conflict with the fixed and immutable laws governing the cause and conditions, we need go no further in our investigation, but are justified in rejecting it at once. For instance, if a philosopher and a friend were looking upon a bursting volcano, and the friend should remark that the cause of the belching of the volcano was the attractive force of gravitation, the philosopher would very likely smile, because he had studied and proved that the principles of gravity acted to the opposite.

Principle and prejudice are opposed; nevertheless, there are thousands who will disregard principle and install prejudice as the main factor in reaching conclusions. Please keep this in mind, for we wish to apply it to our religious students who acknowledge the cause but deny the effects if anyone should be bold enough to lay claim to them.

This would be an excellent rule to test the statements of Joseph Smith. If the facts from which he claimed to received his revelation do not exist, or by some philosophical deduction the premise is proven false, no further argument is necessary to justify anyone in declaring his testimony a base fabrication; but, to the contrary, his testimony has been rejected by the very ones who unreservedly acknowledge the existence of the fixed and unalterable laws governing the cause from which he claimed to have received his revelation.

What would you think of a professor of mathematics who, while admitting the correctness of the rules, would ridicule a student who, by applying the admitted rules, reached the desired result? That is just what the Christian professors are doing today, while admitting the infallibility of the rules laid down in the word of God for obtaining correct answers to faith, prayer to an unchangable God, which presupposes an answer; and if some poor, hungry, thirsty soul, desiring to hear from God upon questions too deep and perplexing for the human mind to fathom, humbly and earnestly applies the rules that he might receive a correct answer, they are the very first ones to hold him up to the blaze of ridicule. The philosopher above mentioned rejects the statement of his friend because not in harmony with natural laws; but the religious philosophers (?) rejects the statement of Joseph Smith because not in harmony with their peculiar prejudice and conflicting dogmas.

If Mr. Smith had given his revelation to a people who never heard of God, knew nothing of the nature or laws of such a being, for them to reject, persecute, and ridicule him would not appear so strange; but coming from a people who tacitly believe in the Bible, which reveals to us a being unchangeable, infinite in love, truth, and goodness, and sending petitions to him daily, seems more than passing strange. When the Dutch traveler told the king of Siam that in his country water froze so solid that an elephant could walk across it, it does not seem strange that he replied in these words: "I have always thought you to be a man of truth, but now I perceive you lie." This was contrary

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to all his experience, and he knew absolutely nothing of the laws of heat, in the icebound regions of the north; but had he been a philosopher, understanding the laws affecting such unheard of change, he would have accepted the traveler's testimony upon the principle, whether he had ever seen ice or not.

If those modern teachers had honestly examined the principle and conditions obtaining when Mr. Smith made his remarkable announcement to the world, and had not condescended to ridicule the bare statement, and had found it out of harmony with all precedent, and had rejected it, it would have been more in keeping with their calling, instead of turning Pharisee and persecute, simply because not in harmony with their preconceived notions.

We shall now examine some of the conditions obtaining when Mr. Smith asked and received his wonderful revelation, and associate them with the immutable nature of God. 1. He was an unlearned boy, and greatly in need of Divine wisdom. 2. Failing to receive it from the wisdom of the world, he sought God, the eternal embodiment of all wisdom. 3. He took up his Bible and read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." 4. He believed God meant just what he said, and would hear him. (I here ask the religious professors, if there is anything wrong with that. They will be compelled to say no; for outside of the Catholic Church they all admonish their flocks to become acquainted with the Bible. The only difference between the Protestant and Catholic is that the one will not allow their people to read the Bible at all, and the other advises to read it but not believe it. Where is the difference? Who is the more consistent? The ones who never read it and believe it all, or the ones who read it and believe only half?) 5. He took God at his word, and verily believed he would receive an answer. 6. In that answer God told him to join none of the churches, for all the creeds were an abomination in his sight; and authorized him to establish the church after the original pattern. 7. The primitive church had gone into Roman apostasy, which all the Protestant world admit. 8. He went forward as commanded, and received all the bitter indignities which an unbelieving and jealous world could heap upon him, and finally met his death, as have all the prophets of God, for the testimony he bore.

Now, if the above cannot be successfully contradicted, why should it be thought a thing so strange and incredible for anyone to have their prayers intelligently answered when the necessity existed and conditions are complied with? Will any of our opponents deny Mr. Smith the right to go to God in prayer? If not, why ridicule an answer to that prayer?

As a very fitting place, in this article, we introduce that most excellent little work entitled "Intellectual Philosophy," by John Abercrombie M. D., F. R. S., Fellow of the Royal College of Physicians in Edinburg, etc., and first physician to his majesty in Scotland, which seems to have been specially written for the vindication of the early characters of this latter-day philosophy. Note carefully as you read the grand and honorable rules given by which is to try one who dares to give to the frowning world something out of the ordinary. Note, also, that an individual's claim is not to be judged and rejected by its miraculous nature, but by the motive prompting, his previous character, pecuniary considerations, his unyielding fortitude in the face of all apposing forces, the existing necessity for such a claim, the basic principles upon which they stand, the manner of calling them into requisition, and the success attending.

On pages 60 and 61 the author discourses at some length upon the fallacy of rejecting testimony not in harmony with our experiences, as follows:—

> A very small portion of our knowledge of external things is obtained through our own senses; by far the greater part is procured through other men, and this is received by us on the evidence of testimony. But, in receiving facts in this manner, we usually proceed with more caution than when they come to us by personal observation. We are much influenced, in the first place, by our confidence in the veracity of the narrator, and our knowledge of the opportunities which he has had of ascertaining the facts he professes to relate. Thus if he be a person on whose testimony we have formerly received important statements which have turned out to be correct, we are the more ready to receive his testimony again; if he be a stranger to us we receive it with greater caution; if he has formerly misled us, we view it with suspicion or reject it altogether.
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> But there is another principle of very extensive application in such cases, and which is independent in a great measure of the character of the narrator. In receiving facts upon testimony we are much influenced by their accordance with facts with which we are already acquainted. This is what, in common language, we call their probability; and statements which are probable, that is, in *accordance with facts which we already know*, are received upon a lower degree of evidence than those which are not in such accordance, or which, in other words, appear to us in the present state of our knowledge to be improbable. Now this is a sound and salutary caution, but we should beware of allowing it to influence us beyond its proper sphere. It should lead us to examine carefully the evidence upon which we receive facts not in accordance with those which we have already acquired; but we should beware of allowing it to engender skepticism. For, while an unbounded credulity is the part of a weak mind, which never thinks or reasons at all, an unlimited skepticism is the part of a contracted mind, which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability. An ignorant peasant may reject the testimony of a philosopher in regard to the size of the moon, because he thinks he has the evidence of his senses that it is only a foot in diameter; and a person, holding a respectable rank in society, is said to have received with contempt the doctrine of the revolution of the earth on its axis, because he was perfectly satisfied that his house was never known to turn with its front to the north.
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> When the King of Siam was told by a Dutch traveler that in Holland, at certain seasons of the year, water became so solid that an elephant might walk over it, he replied: "I have believed many extraordinary things which you have told me, because I took you for a man of truth and veracity, but now I am convinced that you lie." This confidence in one's own experience, as the test of probability, characterizes a mind which is confined in its views and limited in its acquirements; and the tendency of it would be the rejection of all knowledge for which we have not evidence of our senses. Had the King of Siam once seen water in a frozen state, he would not only have been put right in regard to this fact, but his confidence would have been shaken in his experience as the test of probability in other things, and he would have been more disposed for the further reception of truth upon the evidence of testimony.
>
> Thus, progress in knowledge is not confined in its results to the mere facts which we acquire, but has also an extensive influence in enlarging the mind for the further reception of truth, and setting it free from many of those prejudices which influence men who are limited by a narrow field of observation. There may be cases in which, without any regard to the veracity of the narrator, a cultivated mind perceives the elements of truth in a statement which is rejected by inferior minds as altogether incredible. An ingenious writer supposes a traveler of rather doubtful veracity bringing into the country of Archimedes an account of the steam engine. His statement is rejected by his countrymen as altogether incredible. It is entirely at variance with their experience, and they think it much more probable that the traveler should lie than that such a thing should be. But when he describes to Archimedes the arrangement of the machine, the philosopher perceives the result, and, without any consideration of the veracity of the narrator, decides upon the evidence derived from the relation of the facts themselves, and their accordance with principles which are known to him, that the statement is unquestionably true.

We sum up the foregoing as follows:—

1. Most all we know is from the testimony of others.

2. We are much influenced by our confidence in the veracity of the narrator, and our knowledge of the opportunities which he has had of ascertaining the facts he professes to relate.

Of the things Mr. Smith testified to, he had the very best of opportunity of knowing, for he went direct to the great fountain head of all knowledge, as directed in the text book for all Christian philosophers.

3. Some of the most remarkable predictions of the age were made by him which had their literal fulfillment, hence another spoke in the wheel of evidence, that the testimony he bore was true.

4. We are much influenced by their accordance with facts with which we are already acquainted.

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Mr. Smith's testimony perfectly agrees with all the ancient worthies with whom the Bible acquaints us. Did not Moses, Abraham, Lot, Jacob, Daniel, Zechariah, Joseph, Peter, Paul, John, and many others, all have angelic visitation? Did they not all receive communication from the eternal Spirit? Did not some of them receive commandments to usher in a new dispensation and establish the church? Further, I presume our critics will agree. Hence, another spoke in the wheel of evidence.

5. We should use caution in making our own observations the test of evidence, lest we be like the king of Siam, reject some grand truth; for, remember, "An unlimited skepticism is the part of a contracted mind which never reasons nor thinks."

6. Like Archimedes, we should examine a testimony upon the relation it bears to the acknowledged principles calculated in their nature to produce the results stated by the narrator.

Page 63 gives "Hume's celebrated argument against the resurrection of Christ," and of course against the Christian religion. Stated a little more fully, it is this:—

"Twelve witnesses," he says, though not exactly in these words, "I admit, agree in testifying that a man rose from the dead. I am, consequently, compelled to believe one of two things, either that twelve men agreed to tell a lie, or that a man rose from the dead. Either of these suppositions is, I confess, very extraordinary; but as one or the other must be true, I must admit the one that is least extraordinary. Now it seems to me more probable that men should lie, than that one who had been several days dead should return to life again; for it is a very common thing in this world for men to testify falsely; but it is contrary to all experience that a man should rise from the dead."

To this Christian writers reply, in substance, as follows: "We admit the alternative; viz, that we must believe that twelve men testified falsely, or that one man rose from the dead; and we also admit that we must believe the least improbable of the two. But we deny that the former is the least improbable. For it is not very improbable that the Creator should wish to make a communication to mankind, and if so, restoring to life the messenger who brought it, would be a very suitable and very probable mode of authenticating it. But it *is* contrary to all experience, and all probability, that twelve men, without motive, should conspire to fabricate and disseminate a lie. In regard to the mode by which the Creator would authenticate a message to men, we have no experience; and there is certainly no presumption against the one in question. In regard to men's falsifying their word, in the cause of virtue, and against their own interests, we have a great deal of experience, and it is all against it."

The above brief and clear-cut answer to Mr. Hume's deeply deceptive argument against the resurrection of Christ is as grand and logical as has ever been our privilege to enjoy reading, and from it we deduct the following:—

1. This being a shield used by the Christians in protecting themselves from the attacks of the infidel world with regard to the resurrection of Christ, the very base of their hope, why will not the same rule of vindication hold good with regard to some recent characters who figured in events more or less improbable.

The Book of Mormon had twelve witnesses testifying to its divinity, whose last breath was spent in reaffirming their testimony. I hold it does not tax one's credulity any more in believing these witnesses of latter-days than those of eighteen hundred years ago.

2. We think it no more improbable for God to raise up twelve witnesses to the Book of Mormon than twelve witnesses to the resurrection of Jesus Christ. Cannot men tell the truth today as well as then?

3. The witnesses to the resurrection of Christ suffered all kinds of persecution for their testimony, and finally met death rather than deny it. So did the Book of Mormon witnesses, and thousands of others who believed their testimony, and many suffered death.

4. They did it without the least hope of gain in this world. So did the Book of Mormon witnesses; and some gave all they had of earth's riches to send its precious contents to gladden the hearts of others.

5. If it is less improbable for twelve men to conspire to tell a lie, without hope of compensation, relative to Christ's resurrection, would it not be just as improbable for twelve men, without motive, "to conspire to tell a lie" relative to the Book of Mormon? If one falls, so must the other, for both are standing on the same grounds.

The reception of facts upon the evidence of testimony must therefore be considered as a fundamental principle of our nature, to be acted upon whenever we are satisfied that the testimony possesses certain characteristics of credibility. These are chiefly referable to three heads: that the individual has had sufficient opportunity of ascertaining the facts; that we have confidence in his power of judging of their accuracy; and that we have no suspicion of his being influenced by passion or prejudice in his testimony,—or in other words, that we believe him to be an honest witness. Our confidence is further strengthened by several witnesses concurring in the same testimony, each of whom has had the same opportunity of ascertaining the facts, and presents the same characters of truth and honesty. On such testimony we are in the constant habit of receiving statements which are much beyond the sphere of our personal observations, and widely at variance with our experience. These are the statements which, for the sake of a name, we may call marvelous. In regard to such, the foundation of incredulity, as we have seen is generally ignorance; and it is interesting to trace the principles by which a man of cultivated mind is influenced in receiving upon testimony, statements which are rejected by the vulgar as totally incredible.

1. He is influenced by the recollection that many things at one time appeared to him marvelous, which he now knows to be true. And he thence concludes that there may still be in nature many phenomena and many principles with which he is entirely unacquainted. In other words, he has learned from experience not to make his own knowledge his test of probability.

2. He is greatly influenced by perceiving in the statement some element of probability, or any kind of sequence or relation by which the alleged fact may be connected with principles which are known to him. It is in this manner that the freezing of water, which was rejected by the king of Siam as an incredible falsehood, might have appeared credible to a philosopher who had attended to the properties of heat, because he would have perceived in the statement a chain of relations connecting it with facts which he knew to be true.

3. He is much guided by his power of discriminating the credibility of testimony, or of distinguishing that species, and that amount of it, which he feels to be unworthy of absolute credit, from that on which he relies with as implicit confidence as on the uniformity of the course of nature. The vulgar mind is often unable to make the necessary discrimination in this respect, and therefore apt to fall into one of the extremes of credulity or skepticism. Mr. Hume, indeed, himself admits that there is a certain amount of testimony on which he would receive a statement widely at variance with his own uniform experience, as in the hypothetical case which he proposes,—the account of a total darkness over the whole earth, continuing for eight days, two hundred years ago. The evidence which he requires for it is simply the concurrence of testimonies,—namely, that all authors in all languages describe the event; and that travelers bring accounts from all quarters of traditions of the occurrence being still strong and lively among the people. On such evidence he admits that philosophers ought to receive it as certain.

From the above we give the following digest:—

1. The testimony of Mr. Smith contains all the characteristics of credibility, and perfectly in harmony with God's unchangeable laws.

2. As already stated, Joseph Smith's opportunities for ascertaining the facts were the very best.

3. We have heard many hard things said of him, but have never heard him called a fool; hence, our "confidence in his power of judging of their accuracy."

4. We are certain that he was not "influenced by passion or prejudice" in giving his testimony, because he could have had no personal object in making issue with the unbelieving world, knowing, as he did, it meant universal execration, and a life of sacrifice of all that was most near and dear to him of earth's sweetest communion.

5. Many witnesses have concurred in the same testimony.

6. The cause of rejecting testimony is generally ignorance, as in the case of the king of Siam.

7. If a person has once acknowledged the principle of communication from God to man ever being in operation, however contrary it may be to their schooling, it would be a part of a "cultivated mind" to honestly examine, and, if found in harmony with the principles governing, accept it in the light of "a chain of relations con-

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necting it with facts which he knew to be true."

8. Mr. Hume admits there is certain testimony he would receive; namely, if an event was certified to by "travelers bringing accounts from all quarters of tradition." Mr. Hume certainly then would have to believe the narratives in the Book of Mormon, for every traveler, from whatever part of the globe he came, who has ever examined the ruins of that long-lost people of whom the Book of Mormon accounts, all concur in their testimony, in some degree, at least. The wonderful corroborative evidence, coming in almost daily from witnesses from far and near, is most gratifying to the advocates of this remarkable book.

Something more appears to be necessary for fixing the distinct belief of a miraculous interposition; and this is an impression of a moral probability. This consists of two parts. (1.) A distinct reference of the event to a power which we feel capable of producing it; namely, a direct interposition of the Deity. (2.) The preception of an adequate object, or a conviction of high moral probability that an interposition of Divine power might be exerted in such circumstances, or for the accomplishment of such an object. Such are the miracles of the sacred writings. As events opposed to the common course of nature, they are, by the supposition, physically improbable in the highest degree. Were they not so, were they in the lowest degree probable, according to our conceptions of the course of nature, they could not be miracles, and consequently could not answer the purpose for which they are intended. But, notwithstanding this species of improbability, they carry with them all the elements of absolute credibility; namely, the highest species of testimony, supported by a moral probability which bears directly upon every element of the statement. This may be briefly referred to the three following heads.

1. The human mind had wandered far from truth respecting God; and on the great question of his character and will, a future state, and the mode of acceptance in his sight, the light furnished by reason among the wisest of men was faint and feeble. On points of such importance there was the highest moral probability that the Deity would not leave mankind in this state of darkness, but would communicate to them some distinct knowledge.

2. It is further probable, that if such a communication were made to man, it would be accompanied by prodigies or miraculous events, calculated to show beyond a doubt the immediate agency of God; and thus to establish the divine authority of the record.

3. There is no improbability that the power of the Deity should produce deviations from the usual course of nature capable of answering such a purpose. For what we call the course of nature is nothing more than an order of events which he has established; and there is no improbability that for an adequate end he might produce a deviation from this order.

4. An important branch of the moral probability of the whole statement of the sacred writings arises from the characters of the truth themselves, challenging the assent and approbation of every uncontaminated mind. This part of the subject resolves itself into three parts; namely, the truths relating to the character and perfection of the Deity; the high and refined morality of the gospel; and the adaptation of the whole provisions of Christianity to the actual condition of man as a moral being. The former carry a conviction of their truth to the mind of every candid inquirer; the two latter fix themselves upon the conscience or moral feelings of all classes of men with an impression which is irresistible.

The striking parallel which existed in the condition of the religious world when Joseph Smith made the bold announcement that all the creeds were wrong, and mankind "had wandered far from the truth respecting God," farther than those when John the Baptist was "crying in the wilderness, saying, make straight the paths" will hardly go unnoticed by the most casual. Accordingly, therefore, we claim the mission of Joseph Smith (or some similar character) was as much demanded as that of John the Baptist.

We submit the following from the quotation just made:—

1. As to the capability of the power producing the manifestation which was received by Mr. Smith, no one will question it.

2. The moral probability which existed when he made his wonderful announcement to the world was, in the highest degree, favorable to such "a divine interposition;" because, (a) the human mind "had wandered far from the truth respecting God;" (b) they were worshiping a mythical god, absolutely unable to hear or answer any petition that may be intended for him; because, logically considered, meant nothing, as declared in all the leading creeds and disciplines of the day.

Church of England, article 1:—

There is but one living and true God, everlasting, without body, parts, or passions."

Methodist idea of God:—

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness.

Baptist Church, contributed to the *Saints' Herald*, by Elder R. C. Evans:—

We believe that there is but one God. . . . We believe that God is revealed to us as Father, Son, and Holy Spirit. Each with distinct personal attributes, but without division of nature, essence, or being.—Manual of Baptist Church, Port Colborne, Catechism.

The God of the sects is no better than the Hindoo god, which is thus represented:—

Being immaterial, he is above all conception; being invisible, he can have no form, from what we behold in his works we may conclude that he is eternal, omnipotent, knowing all things, and present everywhere. —Contributed to the *Saints' Herald* by R. M. Elvin.

(c) As to his character and will. Many believed that only a few, by his eternal decree, would be saved; all the remaining teeming millions to be consigned to endless torment in literally burning ovens, and would sing:—

There is a never ending hell,
And never dying pains,
Where infants must with demons dwell,
In darkness, fire, and chains,
Have faith, the same with endless shame,
For all the human race,
For hell is crammed with infants damned,
Without a day of grace.

In regard to our darling babies, Calvin misrepresents God in those horrible and unhuman words:—

Reprobate infants are vipers of vengeance which God holds over the flames of hell, until they turn and spit venom in God's face.—Calvin's Institute, vol. 1.

This was the prevalent idea of God's character when Mr. Smith made his debut to the Christian world. He found them worshiping a vindictive fiend instead of a loving Father, and rescuing Friend. Were the sects of eighteen hundred years ago any farther removed from the "truth respecting God" than the sects of today? Hence, an absolute necessity for a modern prophet, inspired of God, to call the wandering nations back to the true idea of God, and the primitive mode of worship; and, therefore, compatible with a *most urgent* "*moral* probability."

3. No reformer this side of Jesus Christ has taught truth more beautifully blending with the truths relating to the character and perfections of the Deity; the "high and refined morality of the gospel;" and the adaptation of the whole provisions of Christianity to the actual conditions of man as a moral being" than those taught by Joseph Smith. The Christian world has been trying for three quarters of a century to find some discrepancy by which they might condemn his work; but, like all genuine metal, the more you rub it the brighter it becomes. Allowing the "high and refined morality" of this latter-day philosophy to speak for the "credibility," or "probability," the thunders of Mount Sinai spake no louder to the Israelites in evidence of Moses' mission than the work of Joseph Smith in evidence of his mission, for every word, line, phrase, and dictum is redolent with moral beauty.

We come now to the strongest spoke in completing the great wheel of evidence. I quote from pages 71 and 72:

Thus, if we find a man who in other respects shows every indication of a sound mind, relating an event which happened under his own inspection, and in such circumstances that he could not possibly be deceived; if his statement be such as contributes in no respect to his credit or advantage; but, on the contrary, exposes him to ridicule, contempt, and persecution; if, notwithstanding, he steadily preseveres in it, under every species of persecution, and even to the suffering of death; to suppose such a testimony intended to deceive, would be to assume a deviation from the established course of human character, as remarkable as any event which it could possibly convey to us.

Again on pages 73 and 74:—

But there is also a principle of uniformity which applies to the whole species; and in which we confide as regulating every man of sound mind. Thus, if the statement of a narrator contain circumstances calculated to promote his own advantage, we calculate on the probability of fabrication, and reject his evidence, except we had previously acquired absolute confidence in his veracity. But, if on the contrary, his statements operate

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against himself, conveying an imputation against his own character, or exposing him to contempt, ridicule, or personal injury; without any previous knowledge of his veracity, we are satisfied that nothing could make him adhere to such a testimony but an honest conviction of its truth.

The distressing persecution, ridicule, contempt, and vituperation to which Joseph Smith, all through life, was subject by fallen mortals and enraged demons, is too well known to need comment; therefore, we conclude "that nothing could make him adhere to such a testimony but an honest conviction of its truth."

On page 74 is given another infallible proof of the divinity of the gospel of Christ, which can be nicely applied to the restored gospel of the last days:—

Much corroboration of testimony may often be obtained from our knowledge of facts of such a nature as, without directly bearing upon the statements to which the testimony refers, cannot be accounted for on any other supposition than the conviction of these statements being true. This principle applies, in a remarkable manner, to the miraculous histories of the sacred writings. We know, as an historical fact, the rapid manner in which the Christian faith was propagated in the early ages, against the most formidable opposition, and by means of the feeblest human instruments. We are told that this was owing to the conviction produced by miraculous displays of divine power; we feel that the known effects correspond with the alleged cause, and that it cannot be accounted for on any other principle.

In the short period of fourteen years the Church of Jesus Christ of Latter Day Saints made the phenomenal growth from six obscure members organized in the backwoods of western New York, to 250,000; and that, too, in the midst of the most unrelenting persecution. No fair-minded person can look at these facts and say Joseph Smith was an impostor. If the remarkable growth of the membership of the church was due to divine recognition; then, certainly, Mr. Smith must have been thus favored. And to make the testimony doubly strong; since the "dark and cloudy days," when the church was riven asunder by evil designing men, the body which remained faithful has been steadily gaining in numbers and influence, while the others continue to dwindle. Can all this be done by purely human instrumentality? Nay, verily. There must be something divine behind it from beginning to end.

I believe I have examined and compared about all the points of evidence which this learned gentleman has given in support of the Christian religion against the attacks of the skeptic, and which is just as applicable to the devotees of this latter-day work as those of former days.

The turbulent billows of hatred may foam, the howling winds of persecution may rage, the jealous tongues from the pulpit may speak, the vindictive pens from press may write, but as long as the sun gives light and the moon illumes the earth by night, God reigns in the heavens above and man lives below, the work begun by Joseph Smith will march from victory unto victory, until the glorious consummation, when perfect peace and righteousness shall sit enthroned from eternity to eternity. And to this end shall your humble servant ever pray. F. J. EBELING.

FIGHTING AGAINST GOD.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. 10: 1–3.

From the above we learn that there are two kinds of righteousness: one is of God, the other is of man. And it is possible for man in his ignorance and blind religious zeal to become self-righteous, and still not be in possession of the righteousness of God. But being established in his own righteousness, he may even be found fighting against God and the means he offers for man's salvation.

Consider the case of Enoch. Under the law given to him by our heavenly Father, he and his city became so perfect that holy angels continually visited them, and God walked the streets of that city and conversed with Enoch, as one friend talks with another; and eventually the inhabitants of the city became so good under the teachings of Enoch, that the entire city was taken away from the earth. Those people were in favor with God. They were inspired by his Spirit. What shall we say for the rest of the world at that time? What spirit inspired them? Surely it was the spirit of the adversary! for had they been inspired by the Spirit of God, they would have served him as Enoch and his people did. But the spirit that led them blinded them to the righteousness of God; and in their opposing the people of Enoch, they were fighting against God.

Noah was a preacher of righteousness. He preached to the people one hundred and twenty years, and prophesied of future events. He foretold the flood and the destruction of the wicked. He was commissioned of God to preach the righteousness of God. He was led and directed by continual revelation from him. God was with Noah, aiding and inspiring him. What spirit was it then that inspired the world to persecute him and hinder him in his work? It was the spirit of the evil one. It led them to ridicule Noah, and oppose him in all that he did. It caused them to overlook the righteousness of God; and it made no difference how much of their own righteousness they may have supposed they had, they were fighting against God. The flood came and they perished.

Moses was called of God, instructed of him, and sent to deliver the Israelites from Egyptian bondage. The inspiration of the Almighty was continually with him, but when he went down into Egypt he met an opposing power. What spirit could have inspired that? It tried to frustrate all the plans of Moses, and overthrow his work, and still his work was God's work, and he was doing God's will. The opposition he met was inspired by the enemy of truth. The preaching of Moses did not convert the heathen or idolatrous, but still he was presenting the words of God. This was the religion of God. They had religion of their own; and while endeavoring to establish their own righteousness they overlooked the righteousness of God. And while fighting against the truths taught by Moses, they were fighting against God.

Jesus the Christ was sent of God. He came to do the will of the Father. He lived in continual revelation from heaven; angels continually administered to him, and he had the Holy Spirit given him without measure. He went about doing good, and harmed no man. He was pure and without sin, but still they persecuted him in every way, even putting him to death. He was doing God's work. God inspired all he did. What was it that inspired those who persecuted him? It was surely Satan. Who was it that thus hindered his work? It was the religious people; the scribes, Pharisees, Sadducees — the high priests and elders. Those who were trying to establish their own righteousness and neglecting the righteousness of God. Jesus was teaching the people what they must do to be saved. He was preaching the gospel to them, and these self-righteous people in opposing him and his work were fighting against God.

After Christ's death the disciples preached the gospel all through Judea, and God was with them in their work. The Spirit was with them, working miracles and confirming the word. Angels also visited them, and they had great power given them of God, and he inspired their work. What spirit was it that inspired Paul to persecute and oppose them? Surely it was not the Spirit of God, for he was with that little band of saints, and he would not inspire them to do his work and also inspire Paul to try to overthrow it. Paul was honest in what he did, and he says his "conscience was void of offense toward God and man." But that did not make him right. In all he did in persecuting

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the saints and opposing their work, he was fighting against God, and his honesty in purpose in thinking he was doing right cuts no figure in the matter. He was trying to establish his own righteousness, and failed to see the righteousness of God. But when Jesus appeared to him, and he was set right in religious affairs, he joined with those saints he had persecuted, and began to preach the gospel he had opposed, and then he realized that in his previous work he had been inspired by Satan, and was not serving God, but was fighting against him.

The church in the first century was organized according to the wish of our heavenly Father. Under his inspiration the officers of the church were "set" in their places by him: apostles, prophets, pastors, teachers, deacons, etc. These same officers are mentioned as the "gifts" that Christ gave to the church, before he ascended to his Father. If then they were placed in the church by our Savior, through the command of God, what spirit was it that inspired the removing of them and placing others in their stead? Surely it was the evil spirit, and those influenced by him in thus doing were fighting againt God.

Paul says "the principles of the doctrine of Christ" are faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. If these form Christ's doctrine, and that is God's doctrine, as Christ said it was, what spirit was it that inspired men to cast aside nearly all of these principles and substitute others? and that later gave the world all kinds of doctrine as the doctrine of Christ? Again, it was the opposing spirit. And in making these changes, men were fighting against God. They were attempting to establish their own righteousness, and they failed to see the righteousness of God, which is revealed in the gospel composed of these principles.

Jesus told his disciples that the Jews should be scattered in all the world, and that Jerusalem should be trodden down by the Gentiles, until the fullness of the Gentiles should come in—or the time of the Gentiles be fulfilled—or the end of the Gentile dispensation. That is a set time. In God's providence the time is arranged by him, when the power the Gentiles hold over the Jews is to come to an end, and that end is to come at the time God has set. Jerusalem is to be trodden down by them until that time comes. Jesus also told them that there should not be left one stone of their beautiful temple that should not be thrown down. About forty years after this, Titus and Vespasian, the Roman emperors, laid siege to the city, razed it to the ground, slew over a million Jews, sold thousands of them into slavery, and drove the rest into banishment. The temple was entirely destroyed, even the foundation stones being dug up; the ground whereon they stood being plowed, and grain sowed there. Thus was Christ's prophecy fulfilled to the very letter, showing that God had inspired it.

In the fourth century the emperor Julian permitted the Jews to return to Jerusalem and rebuild the temple. They commenced the work by removing the rubbish, but could proceed no further because of the horrible noises they heard, and great balls of fire issuing out of the ground, accompanied by earthquakes, filled the workmen and spectators with terror. Jesus had said that Jerusalem should be trodden down of the Gentiles until the time of the Gentiles be fulfilled. That time had not yet come, so the rebuilding could not be accomplished. All these Jews, regardless of their honest intentions, were working against God's wishes in trying to do that work before the time appointed; and in thus unintentionally trying to prove Christ's prophecy false, they were fighting against God.

In the tenth century the crusades, or holy wars, began. They continued two hundred years, costing millions of dollars and the lives of five millions of the most able-bodied men of Europe. The object of these wars was to reclaim Jerusalem and wrest it from the hands of the Mahommedans. Jesus had prophesied that the work should not be accomplished "until the time of the Gentiles be fulfilled." All these millions of people—supposed to be Christians, were doing all in their power to prove Christ's words false. They were unintentionally fighting against God. Although the Pope sanctioned the work, and all entered into it with honesty of purpose, it was a miserable failure in every sense of the word, and Jerusalem continued to be trodden down of the Gentiles for hundreds of years after. As God had inspired Christ to utter the prophecy, what spirit was it that inspired all these people in their work against it? Surely it was the spirit of the evil one—notwithstanding their honesty of purpose and good intentions.

In the days of Jesus and the apostles there was only one church acknowledged by our heavenly Father as his. Salvation was to be found in no other. The New Testament plainly teaches that there is only "one Lord and one body," "one faith, one hope, and one baptism," "one fold and one shepherd," and "by one spirit are we all baptized into *one* body." This claim is the direct teaching of the Holy Ghost, and of Jesus, through the inspiration of God, and they arranged that man could not be "saved" in any other way than through *this one* church. This then being the direct teaching of the Godhead, what spirit is it that inspires men, in our day, to teach that we can be saved in any church we wish, or in the Salvation Army, which is not a church at all? As God has decreed that we can only be saved in the one church, is not man, today, fighting against God, by teaching that we can be saved in any other church?—or society, which is not a church? And as they do this in sincerity and honesty on their part, "they have a zeal of God, but not according to knowledge," and they being "ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

In regard to the mode of entering the church, Christ taught that "He that believeth and is baptized shall be saved; but he that believeth not [and is not baptized] shall be damned;" and that "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of heaven." Peter, while inspired by the Holy Ghost, on the day of Pentecost, taught the same doctrine. So did Philip and Paul, and all those early servants of God, and they did it under the inspiration of heaven. If then those were the teachings under that hallowed influence, what spirit is it that inspires men now to teach that baptism *is not* a saving ordinance, and that it is not necessary to be baptized? It is the spirit of the evil one, leading them to fight against God and his truth.

Jesus taught the people in his day that certain spiritual power should be given to all who embraced the gospel, saying, "These *signs* shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Peter said, all who would repent and be baptized in the name of Jesus Christ, for the remission of sins, should receive the gift of the Holy Ghost; and Jesus says this Holy Ghost will take of the things of the Father and *reveal* them unto the believers, and show them things to come. Paul says this same Spirit will give to them wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues. All these were promised by our heavenly Father, that men might know of the doctrine, whether it was of men or of God.

As all this was promised and taught by those holy ones, under God's direction and inspiration, what spirit is it that inspires men now to deny these things, and teach that they are no longer necessary? It is truly the

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spirit of Satan, the opposer of the truth, and all who so teach, no matter how zealous they may be, are fighting against God.

In Revelation 14th chapter, Isaiah 29, and Ezekiel 37, we are clearly shown that God was to perform a wonderful work, and restore the gospel in the last days.

That work was begun in 1829, as we can abundantly prove. The fertility of Palestine and the gathering of the Jews in evidence, teaches that the fullness of the Gentiles is now about at an end; and the fullness of the gospel now being preached is a proof that the angel has brought the ancient gospel to earth again. As all this was foretold by the prophets under the inspiration of God, and as the same spirit witnesses to the fulfillment of these statements in our day, what spirit is it that inspires men now to oppose the work and do all they can to hinder its progress? Again, it is the spirit of Satan, leading men to fight against God, and to go about trying to establish their own righteousness, but not yield to the righteousness of God.

We learn from the scriptures that our heavenly Father is going to send a prophet—his messenger—to prepare his way, in the last days. That he will be chosen for that work while he is a *young* man, and that he will be unlearned, as far as this world's wisdom is concerned.

As Joseph Smith filled all these predictions, and as the work he did proves that God was with him, what spirit is it that inspires men to oppose his work, reject him, and teach that there are to be no more prophets and that the world does not need them? Is it not the same spirit that led men to persecute and kill God's holy prophets ever since the world began? and in doing this, are they not fighting against God?

Angels have always been sent to the earth to communicate with men whenever God was about to perform any important work upon the earth. Instances are too numerous to need mentioning. Revelation 14:6 states that one is to be sent in the last days; and Zechariah 2:3, 4 says it will be just before Jerusalem is inhabited. As that angel has already come and restored the gospel, giving men authority to build the church of Jesus Christ, and reëstablish the kingdom of heaven, and all this under the direction of our heavenly Father, what spirit is it that inspires men to teach that angels' visits ceased with the apostles, and that no more are to visit the earth? Is it not the opposing power leading men to fight against God?

What spirit is it that leads men to deny revelation from God—the gifts of the gospel as enjoyed by the ancient saints, and the signs to follow the believers now as they did anciently? the gift of the Holy Ghost to operate now as it did then, and the necessity of authority to act in the name of God? What spirit is it that inspires them to teach that all these things are done away and no longer needed? Is it not the spirit of Satan leading men to fight against God and his work? and are not all church members who are so teaching trying to establish their own righteousness and failing to heed the righteousness of God?

GEO. S. LINCOLN.

WHAT FAMOUS PEOPLE HAVE SAID ABOUT MOTHERS.

All that I am my mother made me.—John Quincy Adams.

Nature's loving proxy, the watchful mother.—Bulwer.

The mother's heart is the child's schoolroom.—Henry Ward Beecher.

All that I am or hope to be, I owe to my angel mother.—Lincoln.

Let France have good mothers, and she will have good sons.—Napoleon.

Unhappy is the man for whom his own mother has not made all mothers venerable.—Richter.

The future destiny of the child is always the work of the mother.—Napoleon.

I would desire for a friend the son who never resisted the tears of his mother.—Lacretelle.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmonds.

If there be aught surpassing human deed, word, or thought, it is a mother's love.—Marchioness de Spodara.

Who can fathom the depth of a mother's love? No friendship so pure, so devoted. The wild storm of adversity, and the bright sunshine of prosperity are all alike to her; however unworthy we may be of that affection, a mother never ceases to love her every child. Often, when alone, as we gaze up to the starry heaven, can we in imagination catch a glimpse of the angels around the great, white throne, and among the brightest and fairest of them all is our sweet mother, ever beckoning us onward and upward to her celestial home.—R. Smith.

Copied from *McCall's Magazine* for *Saints' Herald*, by

FLORALICE MILLER.

"How McGrath Got an Engine" will be the title of Frank H. Spearman's railroad story in the *September* McCLURE'S. Mr. Spearman has already, in the *August* issue, written of "Conductor Pat Francis;" later he will tell stories about the switchman, the yardmaster and so on; in the *September* number he will relate the daring adventure of a young and inexperienced "wiper" in the face of great danger.

Letter Department.

OAKNOOK, Manitoba, August 23.

Editors Herald:—At last writing I had just commenced labor in Carberry. Since then I have finished, and came on to this place. Carberry is a hard place to work; the people seem very much interested in farming and appear to have little or no interest in religion. With them it is good enough for the aged and the sick. However, I preached twenty-two sermons in the town. Some were interested but none obeyed. Two gave me their names for baptism, but when the time agreed upon came they for reasons best known to themselves, thought otherwise. Others believe thoroughly but lack the courage to obey. My only regret is that I should spend so much time teaching them the way of the Lord and they after acknowledging it to be the right, refuse acceptance, but such is missionary life.

I wheeled sixteen miles to Arizona and obtained use of schoolhouse for three nights, but had to cancel each service as the nights came. Mostly indifference I think, yet some prejudice exists. My comforts were not many, I assure you, but after my time had been put in I wheeled back to Carberry. Yesterday I came here and am kindly cared for by Bro. and Sr. McCrea, formerly of Monmouth township, Ontario. I was met at Dauphin, the nearest town and railroad station, some twenty miles distant, by Sr. McCrea's son, Bro. Burton.

We left Dauphin Tuesday night after tea, and had just got started nicely when it began to rain, and it did rain, hard and long. When about midway we thought best to turn in and stay over night in some farmhouse, there being an occasional one along the trail. It was so dark that we could not see the horses, trail, or anything else, and having got into a hole, nearly causing an upset, beside being wet, we turned into a farmhouse for shelter. Our host did not care to entertain us over night, but we were just determined enough not to care whether he did or not, so long as he did not put us out by force. Four men constituted the household, but if they ever knew or heard anything of civilization they most certainly had forgotten it. We helped ourselves to chairs and talked together while the others sat reading. Soon all rose at once and went off into one room to bed without a word, but one of the younger men first threw down an old deer skin for us to lay upon, which we did, having for a covering a heap of rags, but which many years ago served as a bed comforter. Our pillow was of like material. We lay with our head almost under an old home-made bookcase, consisting of a number of plain board shelves nicely filled with musty smelling books. In addition I lay with my head next to an old bedstead, under which it was apparently too much trouble to sweep. The smell was quite ancient, but in good harmony with the rest of household effects. I tried to do without breathing, but you know how hard that is. Then I put my hand to one side of my nose to draw air from the east, but

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I was doomed to breath that stench, or stay out in the cold rain. Bro. Burton said he slept but I had too much company. Unlike my host, they were giving me a right royal welcome. The elders will know my appreciation of daylight, which seemed a long time in coming.

At 4:45 a. m. the alarm clock sounded, which we took as a quiet hint to arise and vacate the premises. Bro. Burton was out trying in vain to locate some hay or grain, but I took the hint good-naturedly, put on my coat and hat (for I slept in other garments), seized my valise and umbrella, and walked out. The horses during the night got cast and one of them injured her eye and knees seriously. Taking our departure I left the following note where it could be seen: "Mr. McNeil, Dear Sir:—Before leaving we have to thank you for the kind and generous hospitality shown to both man and beast," and to which I signed our names. Finally I got here, six miles from post office, and mail once a week. Glorious! but if one soul in this neighborhood hears and obeys the gospel through my feeble ministration along with the angels', I will try to rejoice and count as naught the sacrifice made. I commence preaching Sunday, the 26th, in schoolhouse. In the struggle,

FREDERICK GREGORY.

SEATTLE, Wash., August 24.

Editors Herald:—I am a subscriber to the *Herald* and have been watching for a letter or notice of reunion from this district, but so far have been disappointed.

I do not know what I would do for spiritual food if it were not for the very valuable *Saints' Herald*, away out here in the far west. It has to supply both food and water; in other words, it is the spiritual refreshment, and when one takes up the various subjects discussed, both pro and con, and withdraws or digests, so to speak, the information to be gleaned from the writings, one has the valuable food so necessary to retain the vitality which so soon weakens from the absence of the husbandman, the teacher, or minister of the gospel. I have not had the opportunity to hear the gospel since last May. Here in this city of over fifty thousand people one cannot find the true gospel as Jesus Christ would teach it. I have attended other so-called churches of manmade creeds, but they are only like so much mockery to me that I do not like to attend them, and that is why the *Herald* is so much food and water to me, and I believe I voice the sentiment of many other scattered Saints.

Seattle could well be called a city of churches, as one can stand in any part of the best parts of the city and look about and count from one to six church buildings within one mile around. Every denomination of any importance is represented here, and still they cry out that this is a wicked city. I have been in smaller ones that were worse. When I came here I looked about for the gospel in its purity. I did not find it. Why not? Can it be that the Latter Day Saints have heard so much of the wickedness here that they believe it beyond salvation? No, no, brethren and sisters, as long as there is life there is hope, and there is life abundant here; but the hopes—where are they? I have met no one here with the pure gospel, and why not? It is true that the harvest is great but reapers few, and the few are conspicuously absent here. This city may be likened to a grand central depot where the traveling public concentrate in countless numbers and take passage for China, the Philippines, Honolulu, all parts of Alaska, and all parts of the Pacific coast south, and most all stop over here for a short time. Furthermore, this is the gathering place for numberless smaller towns on the sound and inland from where people come to pass the Sunday. Seattle has received such prominent advertisement throughout the world that a vast population is settling here and building rapidly, so now is the time to plant the banner of God. Let us be up and sow the seed now that we may be ready when the harvest comes.

The *Herald* contains many letters from the middle states, but nothing from the borderland. God has not forgotten to bless this country with good crops, but the spiritual blessings, where are they? They are left with his servants to scatter the seed. Let us look to parts where the seed has not as yet been sown, for certainly the people need the gospel here. Shall we have it? The question may be answered. What will be the answer? I do not believe I am the only one here that has received the truth. I will pledge to give five dollars per week to the support of a missionary while here if one is sent, and would like to see one here soon. Shall there be one? My heart fairly aches when I read of the work in other places and nothing being done here, although I am happy to know that the work is prospering elsewhere. I find a great deal of pleasure in reading the letter department, and I hope if this is published that Saints who live here or in near by towns who may read this will be kind enough to write to me, as it is very lonesome here with no one of the same faith to communicate with. It seems that I have been completely forgotten. Even my sisters do not write me any more since I became a Latter Day Saint, so if it was not for the *Herald*, life would be indeed lonely.

I have just realized what I have missed in the three years I have been a believer in the latter-day work. I was seven years a Campbellite, and first learned the truth in San Jose, California, but am sorry to say that the person who was instrumental in changing me afterwards apostatized to the Salvation Army; but hope she will sometime realize the mistake and return to the fold. I will not be again without the *Herald* as long as I can get the money to pay for it, as it does me as much good as the old-fashioned Methodist camp meetings would do a backsliding member, when they would jump and shout, "I have got salvation again." It is the match to make the light when the light is on the wane, so just keep the matches moving, Bro. Joseph, and the Saints will keep the light burning, or endeavor to, at least.

I would like to exchange notes with some of the young sisters or brethren of the East if any can spare the time to write, as I have no communication with any Saints here, being a stranger from San Francisco. I intend to locate here permanently, hoping to see the good work started here soon and that I may be a great help to the continuance of the gospel when once started. I shall wait patiently for the coming of the messenger which I believe will come in God's own due time. May that time be soon. I will close by asking the prayers of the Saints in my behalf that I may be steadfast in the faith. My heart is with you all at your reunions, and may you breathe one prayer for me. I am faithfully your brother in bonds of love and light and truth, J. O. GREGORY.

111 Sixth avenue, SOUTH SEATTLE, Wash.

LEHIGH, I. T., August 27.

Editors Herald:—By invitation I came into this part of the field from the Manchester conference and have been laboring among the Saints at Coalgate and at Lehigh, Indian Territory. Most of labor done was to build up and strengthen the Saints, which was needed, and I believe has been appreciated. Was unable to procure a house from any of the different sects for our purpose. Finally we got the use of the opera house three evenings, including a Sunday. Very few came out and no interest of any consequence manifest by outside people, although our meetings were well advertised. Cause, principally, bad conduct of the Saints, which has almost entirely destroyed the work in these parts.

Came to Lehigh and tried for a house here, with about the same results, with the exception of getting the privilege of addressing a congregation of colored people yesterday, the 26th. It may be some of the brethren in the south may want to find fault for so doing. But that makes no difference to me, as I understand the gospel is to all people, no matter what color or race. Text, Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth." After the introduction by the presiding elder and a few preliminary remarks I introduced the text and proceeded with the discourse, presenting the gospel principles, its powers, prerogatives, etc., that they were for all people and time, and as I proceeded, having excellent liberty, you could hear from one part of the house, and then from another, "Dat's natural bo'n gospel." "Dat's so." "Amen." 'Come on." "Dat's so." "Ha, ha; just right." "Give us more," and so on to the end of the discourse for an hour and a half. They had a basket dinner, and so it was that after dinner, about three o'clock, I addressed them, after which I distributed a lot of tracts. These people are very religious, but lacking in knowledge. In their religious services they sing many songs after the manner of those which used to be sung on the plantations in slavery times. What effect the discourse will have, time will tell. Somehow I was not impressed to make any further effort at this time.

Yours for truth,

D. D. BABCOCK.

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Editors Herald:—Sunday, August 5, I attended reunion at Porth, of the Eastern and Western districts of Wales, and gave the first address to conference, of fifteen minutes duration, with good effect. After the morning meeting I was introduced to many of the Saints, this being my first conference in the Western district. Missionary A. N. Bishop then proposed that a few elders should preach in the open air, in four different places in Porth. Elder Evan Lewis, Aberaman, said he could not preach in the open air, so I was appointed to take charge of meeting to commence at five p. m. and finish by six p. m., so as to attend inside meeting. We took our stand by a river bridge, and preached the first principles of the gospel, and enjoyed a great degree of the Spirit.

After I had spoken for about thirty minutes, it seemed that all of my brethren were filled with the power of the Holy Ghost. The moment I finished my address the brother who had never spoken in the open air commenced preaching in the Welsh language, and I received the interpretation of it. The power of God rested upon the large assembly of people, who listened to the message of salvation with rapt attention.

Monday morning attended business meeting, at which I was appointed one of the committee of four brethren, two from each district, to more closely unite the districts, that our coming reunion would be of great success to Wales.

Attended Saints' meeting from two to four p. m., at which assisted in administering the sacrament. The sacrament administered the meeting was opened for prayer, praise, and testimony, the Holy Ghost rested upon the whole of the assembly. The Saints spoke in tongues and prophecy. It was the grandest Saints' meeting I ever had the pleasure to attend.

At night Bro. Bishop gave a lecture on "Ancient America," which was very appropriate, very ancient, and yet new to the people of Wales. He brought such proof of the ancient race that the congregation was edified and interested.

Thus ended the most enjoyable reunion ever held in Wales.

Yours for the truth,

ALFRED W. TRENCHARD.

PITTSBURG, Pa., August 20.

Editors Herald:—We want to talk to all former Pittsburgers and others interested that we can reach, in regard to a church building we are making an effort to put up. We find that meeting in a hall, located right in the heart of the business part of the city, situated on the last floor, is becoming more and more of a drawback to the development of the work here. People think we have only located temporarily; but when we tell them we have met here in halls for over a quarter of a century, they think we are a non-progressive people, and likewise our religion must be lifeless. The facts are we have paid out in rent and sent enough money away from this branch in the form of tithing and free will offerings to put up a half-dozen churches, and it does seem unjust that there is no provision made whereby the church can help as faithful a branch as the Pittsburg organization has been. The strength of the church may not be confined exclusively in one particular channel, but the financial and spiritual condition of the branches reflect largely the condition of the whole church, so its fostering care should be over its branches; but while we don't expect the church to help us any, we do hope any individuals who have received any benefit from the Pittsburg branch will avail themselves of this opportunity to reciprocate. We are practically the mother of the branches around us and here is a fine opportunity for them to show some appreciation of that fact.

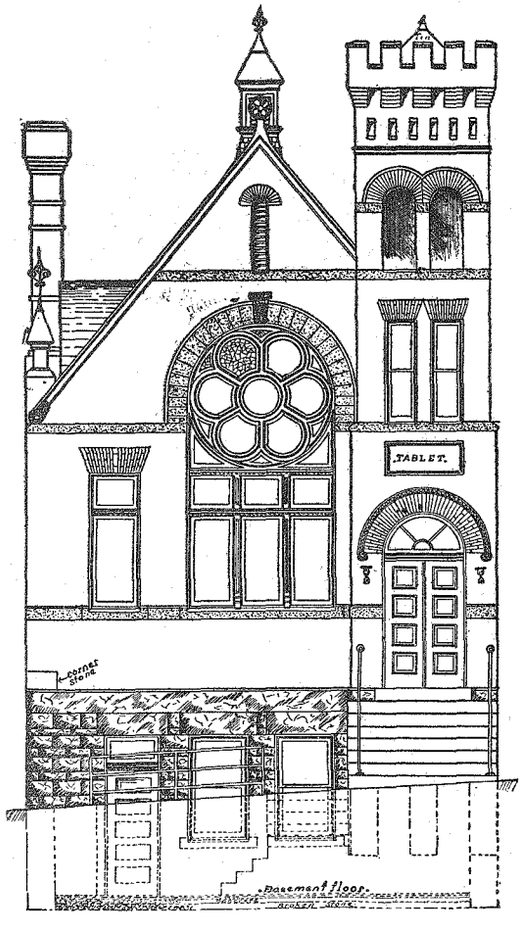
We have sent away thousands of dollars since the branch was organized, are still paying money as regular as we always have in tithing and offerings, and expect to do so right along as the church requires; but it would seem more just if there was some kind of a provision made whereby we could more fully help ourselves. With hall rent, tithing, freewill offerings, and this effort to raise enough money to put up the church building, we are carrying a burdensome load, nearly all of it, out of a membership of about one hundred sixty, resting on thirty persons, all of whom are only working people.

We often wonder if souls are not as precious here as anywhere on earth. If so, why should there not be some provision made whereby we may be supplied with facilities that will be some inducement to people to come and hear. A third floor hall don't give us much prestige with the people. We have to deal with people as they are and not as they ought to be.

We have been asked if it would not be wiser to "help build up Zion" than erect a church in Pittsburg; but what definite knowledge have we when Zion is to be built up? If it depends upon the people reaching a certain condition, the rich and the poor, what prophet will predict when that will be? But in the revelation quoted hereafter, provision is made for building houses of worship and the New Jerusalem at the same time.

We may have different notions just what is meant by section 42:10 of Doctrine and Covenants, which reads: "Therefore, the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of *purchasing lands for the public benefit of the church, and building houses of worship*, and building up of the new Jerusalem." Here it is recognized that it is the duty of the church at some time to build "houses of worship" somewhere, out of the same fund that the poor and needy are supplied with. Whether this is inside of Zion or not it looks more like justice than our present system of a branch putting up a church without any help whatever from the church and then the church owning it after it is built.

It seems that the Lord, in the revelation of 1894, referred to section 42, in the following passage: "Nor was it designed that the high council should dictate in the matter of purchasing lands, *building houses of worship, building up the New Jerusalem, and the gathering of the people*, these last named being within the province of the presidency, the twelve as a quorum, the councils or other officers of the *branches or stakes where houses of worship are to be built*, the conferences and the general assembly of the church, and the direction of the Lord by revelation." It would seem from this that "branches" had the authority to put up houses of worship if they saw fit and if the revelation is in force today, and it is good sense to put up a church, why should they not do so, and why should not the church help, under circumstances stated above?



The cut above was made from the plans for a brick church that will cost about three thousand dollars, not including the basement, which would be dispensed with. The branch owns a lot, free from all incumbrances, and we want to get a building on it, but we don't want to go over two thousand dollars in debt. The present revenue of the branch is sufficient to pay the interest on two thousand dollars and giving an annual balance of two hundred dollars that could be applied to the principal, but with the church up I believe our revenue would almost double.

We propose to have a rally meeting of the branch, Sunday, September 16, to try and boom the matter, so any former Pittsburgers who can give us the "glad hand"—why, we are waiting for you. Our present effort is to raise a thousand dollars so we can go ahead. Who will help us?

C. EDWARD MILLER,
President of Branch.

112 Lillian St., PITTSBURG, Pa.

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TEMPLE, Ohio, Aug. 24.

Editors Herald:—Will you allow me a little space as I wish to say, Ho! to the watchmen and fellow laborers along the mission line. All is moving fairly well in southern Indiana. Bro. G. A. Smith and I have had a short visit in that part of the mission, and met with the missionaries and district officers and Saints and friends in conference at Byrneville branch on the 11th and 12th of August. We had a peaceful session, and I trust it may be profitable to all that were present. We met with Brn. Jenkins, Marshall, Kelley, and a host of Scotts, and others (that I cannot name, for my memory will not serve me) of the missionary and local force. All seem quite alive to the work. Some met with us from Louisville, Kentucky, from Bro. T. C. Kelley's mission. The preaching was said to be good, and the singing was good and animating and cheering, and the prayer and testimony meetings were peaceful and spiritual in true worship. We had a council with the officers of the Byrneville branch and the district and some others, to talk over some points of law and its application, and I hope good will result therefrom. I can say I learned some new thoughts from the exchange of ideas. Bro. G. A. Smith acquitted himself as a man of God, worthy to be intrusted with the watchcare of the missionary work and to care for the Saints, by his practical teachings and patience manifest, and his wise counsel given. Hope he may be successful in his labors.

Bro. Smith and I went over to Louisville and had meeting in Bro. Metcalf's house. Quite a few out for the short notice they had. Felt well in telling the old story to those present. Hope Bro. T. C. Kelley will excuse us for crossing the mission lines, for I wanted to see Louisville. We did not call for any old rye or bourbon, but we saw signs that indicated that it was kept there.

From there we went to the branch where Bro. Marshall lives. We had three meetings. Not many out. A camp meeting near there was the excitement, and the weather was, oh, so warm! I have said I could stand more heat than cold, but I felt like saying, Let us get north, and I shall be more inclined to warn the people to keep from the warm place than I have heretofore.

We then started for Clear Lake, Indiana. We hope to return there when the weather is some cooler.

Good reports come to me from the brethren in Michigan of tent work and of some two days' meetings. One watchman says it seems harder to get the people to hear the gospel now than it did twenty years ago; more for pleasure than to hear the glad tidings of a crucified and risen Redeemer. But, brethren, there can be no furloughs granted until his summons home are heard. Therefore let us be firm and diligent and move out into new places much as we can. Care for the districts and branches when it is necessary and the officers think it would be well to have a series of meetings in their branches. Honor and respect all the officers in their several places of duty, as the Lord has counseled his servants to do.

I have felt well in the discharge of duties in mission work. Brethren, I will soon be out with you in the harvest field of the Lord. All feel free to write to me to cheer me on in the great warfare. But make your reports to the one in charge where you labor. Let the watchword be, "Onward and upward."

Yours as ever,

J. H. LAKE.

DENVER, Colorado, August 28.

Editors Herald:—The conference of this district, held at Wray, on the 18th and 19th inst. was a season of peace, pleasure, and profit. The tent was moved from Colorado Springs and raised in the town and the meetings were well attended, the audiences being nearly as large outside as within. The preaching was by Elder E. F. Shupe and the writer. Brn. C. R. Duncan and A. B. Hanson (formerly of Herald Office force) remained to continue tent meetings as long as interest may warrant. Bro. Hanson is making a good impression, and is developing well. His initial labors as a field man are commendable. The absence of Bro. J. B. Roush was cause for regret, but the word received from him was assuring, accompanied, as it was, with a promise to be back within a week, which promise he has made good. Sickness of his father had occasioned his trip to, and delay at, Fulton, Iowa.

The work of the brethren named has been all that could be expected under the circumstances attending in this field. More workers are needed; but as this year is being monopolized by politicians, and people generally are more anxious over campaign issues along that line than over religion, we will wait till next conference before pressing the demand.

Sunday, the 12th inst. was spent by me in preaching to the congregation at Conifer, about forty miles from here, up the mountain course. My home while there was with Bro. and Sr. James Kemp, who, with a few others are struggling to keep the banner flying in that region. The trip was much enjoyed by me, though my physical condition was not all I could have desired. The Master was present with help, however, in the preaching of the word as has been the case here and at the conference.

My home here has been, and is, with Bro. and Sr. Joseph Schmutz, whose hospitality and saintly worth have become proverbial. Bro. Schmutz is at present in the hospital, a sufferer from a chronic and distressing ailment. His recovery is a question of grave doubt with the physicians, but of hope with the Saints. With him it is resignedly left for God to decide, and without any expressions of strong preference.

The climate here, while very helpful to invalids of a certain class, shows but little consideration for the victim of nervous prostration or the nervous dyspeptic. My return to the home region, will, therefore, likely occur in the quite near future, where I hope to carry out a program aiming at physical good to myself and greater good to the cause later on, should my life be spared. Elder J. B. Roush, whose address is Wray, Colorado, will remain in charge of this mission, including Colorado, New Mexico, and eastern Wyoming, and to him all communications regarding active work should be addressed.

Bro. M. R. Scott, Jr., at his request, on account of failing health, has been released from this mission, and will, doubtless, be heard from in Indiana.

With unfaltering trust in the wisdom of the Author of our faith, and with hope of a blessed outcome,

In the service, yours,

JOSEPH LUFF.

P. S.—My permanent address is Independence, Missouri. Knock there when you wish to locate me.

MT. PLEASANT, Iowa, August 21

Editors Herald:—The tent arrived here July 23 after the meeting at New London, Bro. Daniel Tripp, of Montrose, and myself holding the fort for the first week. The Lord did not forget Bro. Tripp, for he was wonderfully blessed, and preached some grand sermons, and the people were well pleased with them. But it was necessary for him to go home, as his little girl, Susie, fell and broke her arm. Bro. J. R. Evans, our old stand-by, came to our rescue on Sunday night, the 29th, and preached some fine sermons. Tuesday, the 31st, Bro. Tripp baptized his convert and then went home. The next day Bro. J. S. Roth arrived, and then the fun began, as there were a number of Adventists in the congregation. The second night Bro. Roth preached, one of the Adventist brothers handed me an envelope with four sheets of paper full of questions for Bro. Roth to answer, which he did. The next night the Adventist came back with five sheets of foolscap paper full of questions, so Bro. Roth took the next night to reply to them, and I never saw anybody get such a whipping as those poor people got. The congregation (except the Adventist part) was well pleased with the reply. One man who favored the Adventists (in fact, his wife is a member) told me that was the best thing he ever heard. He said, "That old evangelist is a giant."

Well, the people were well pleased with our ministry. They said they were the best and smartest preachers that ever came to the town. You see it is all man here; they don't give God any credit. I don't blame them, for a God without body, parts, or passions needs no credit.

We had a fine hearing here. When Bro. Evans came to look up a location we went all over town and were refused every place that would do. It looked very much like Satan was going to beat us out. So we went home, and Bro. Evans sized up my lawn, and said: "There is room for the tent." So we put it in my yard, right up against the house on the north, and it was a fine place, too. It beats going eleven miles to meeting, as I have to do.

The tent is standing it well. They moved from here and went about three miles south of New London. It was to go to Lowell, Iowa, but they could not get a location; but since it has been put up where it now is, Bro. McComas reports a location at Lowell. Bro.

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Snively is with the tent. Some of the people told me Sunday night that that shotgun preacher shot the hardest and best of anyone they ever heard. Well, the tent has done a grand work here which we could not have done without it. Then why argue some that tents do no good? As ever, your brother in the one faith, F. M. McDONALD.

Original Poetry.

THE LAMB OF CALVARY.

My Savior, 'tis of thee,
Dear Lamb of Calvary,
Of thee we sing.
Thou who for sinners died,
Who conquered death and pride;
We in thy word abide,
Dear Lamb of God.

My Savior, 'tis of thee,
Thou Lamb of Calvary,
Of thee we sing.
We love thy doctrine, Lord,
Thy truth, thy precious word;
O save us now, dear Lord,
Thou Lamb of God.

My Savior, 'tis of thee,
Who died on Calvary,
Of thee we sing.
Let all the world awake,
The hills and valleys quake,
And praise thy holy name,
Dear Lamb of God.

My Savior, 'tis of thee,
Source of salvation free,
Of thee we sing.
O, may this world shine bright
With gospel, holy light!
O, save us by thy might!
O, God our King!

THOS. HAMILTON.

Mothers' Home Column.

EDITED BY FRANCES.

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.
Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.—Sel.

STRAY SUNBEAMS.

While riding along through a beautiful country I was not noticing the beauties on every hand, but was looking at the ground, which was nothing but dust. It was a lovely day in August, very warm, and everything sadly in need of rain. I had always been able to gain help and comfort by noticing the beauties of Nature; but at this time, while not having my eyes closed, still they did not see. I was feeling sad, and was busy thinking. I was aroused from my reverie by hearing these words, "As we are riding along, I want you to lift your eyes now and then, and look around at the beautiful country." The words startled me, as I was not thinking of looking for beautiful scenery. My friend said she saw I was missing so many beautiful things, and she wanted me to see all I could of their beautiful country. She called my attention to certain things she thought worthy of notice.

I now looked and realized what I had been missing before. It was a beautiful day, though very warm. There was not a cloud to be seen; the sky was one vast expanse of blue, and all seemed calm and quiet. I looked first in one direction, and then another, and thought she did not need to call my attention to any special things, as all were beautiful. I had been passing along, not noticing the woods, the rolling land here and there, and all covered with grain. It was a new road and all strange to me. I thought how often it is thus in life. We pass along with our eyes open, but not seeing the many wonderful things around us; things beautiful, too, and intended by our Maker to make us happy. There are so many lessons we might learn by having our eyes open, and our minds ready to appreciate the good and beautiful.

It was too late now to see what we passed; but after this I was quite observant, and thought how unwise we are. We become so absorbed in thinking of the unhappy, that we do not notice the blessings, the gifts that surround us. Our eyes, our minds, our hearts do not appreciate the great love and care God has for us, and recognize the worth of what we have.

There are so many beautiful and good things, that as I heard one say lately, "we ought not to look at the bad, or that which is not beautiful, nor think about the sad and unhappy things." How often though we look for a thorn every time we find a rose. Better 'twould be to look for a rose every time we find a thorn. Since that day have I often thought of these words, "Lift up your eyes;" and when feeling sad and discouraged these words have helped me.

It was a bright, sunshiny morning, just the kind of a day that makes one feel happy, and makes people rejoice and praise the Giver of all good gifts. I had just finished sweeping a room, and the sun was shining in through the windows of another room into the one where I had been sweeping. We were busy doing the housework, as we were to have preaching service that morning, and wanted the work done early. Just as I had finished sweeping, Elder —— stepped into the room and spoke about it being such a pleasant morning; but said he,

"Why do you let the sunshine come into the room in this way."

At first I was a little surprised; but soon thought his object was to gain some lesson from this, so I replied, "That is just what I want. I like to have the sunshine come streaming into the room."

"Yes," was the reply, "but see how it shows the dust. Where the sun does not shine, the dust cannot be seen so plainly. See how plain it shows where the sun shines; and in other places you don't notice it."

"Yes," said I, "but it is there just the same, even if it does not show so plain."

Then came the lesson to be learned.

He said, "This sunshine reminds me of the Spirit of God. When the light of the Spirit is thrown upon the life, upon our actions, we can see our faults and our sins, and they show very plainly. Without the Spirit they are not noticed, but they are there, the same as the dust was in the room, but not noticed."

Dear readers, shall we not let the blessed light of the Spirit shine in upon our hearts and minds, showing us the defects of our nature, and thus help us to conquer the evil. The Spirit will purify our lives, even as the sunshine purifies the room.

"The same hand governs in April that governed in January." Only a sentence in a grammar lesson for parsing and analyzing. To me it was more, it was a sentence full of beautiful thought. The cold, stormy winds of January, how different from the warm breezes of April, which call the flowers out from their hiding places. The stormy, blustering days of January, when the whole earth is mantled in white, how different from the balmy days of April, when the earth is being carpeted with green, and the flowers are peeping from their hiding places; everything seeming calm and quiet, except now and then a shower which only aids the earth to don her beautiful robes of summer. Still it is the same hand governing all the time, and giving to the earth what is needed.

The sentence made me think of a day a few years ago. It was one day in May. Everything was suffering for the want of rain. Farmers said if rain did not soon come, the oats would amount to nothing. The corn was up, and much of it would not grow if we did not have rain before long. One day the hearts of all were made glad by the long wished for rain being sent. By the way the rain poured down it would seem that the clouds had been gathering and storing up rain for some time, and were now giving the thirsty earth an oversupply of drink. Nor will I soon forget the day. I was in the schoolroom, and it seems as if one gets the full benefit of a storm there. The children seemed frightened as the rain did not come quietly; but the wind fairly shook the building, and the roar of the thunder, and the flash of the lightning, was terrible. For their sake I endeavored to be calm, and we all tried to keep at work, as work is a remedy for a great many troubles. At last, however, I had to dismiss all thoughts of hearing classes, as with the raging of the elements out of doors nothing else could be heard.

The storm lasted not only that day, but two more; though its fury was decreased. The last two days it was only a quiet rain; and at last the sun shone bright again, and we were all happy. Often during that term of school did we stand at the door and notice the field across the road. Before the storm it was thought that there would be no corn to amount to anything in that field. After this, how it did grow; and as the children used to say, "We can almost see it growing." The rain had done its work, not only with that field, but with others as well. Yet what a storm it had been to accomplish the work; and all the time God was ruling.

Thus, I think, it is in our lives. He rules

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during the sorrows as well as the joys of life; and when the storm seems hardest, and everything seems at war with each other, then it is still a loving Father's hand directing. The result may be, if we but patiently submit and bear the storm, a life better prepared to do good, and better prepared to gladden the hearts of those around, by possessing a patience born of suffering, and a purity of heart and nobleness of character that is the result of storm and not of sunshine. NETTIE I. HEAVENER.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WHILE the general superintendent was operating with the Sunday school workers at Oklahoma reunion, and the first assistant superintendent, Bro. J. A. Gunsolley, was at Clinton, Missouri, district reunion at Nine Wonders park, pushing the interests of the Sunday school and Religio work, our ever live and energetic general secretary, Bro. W. N. Robinson, was at the St. Louis, Missouri, reunion, to make stronger the strong, to encourage the weak, and to inspire the indifferent with a new zeal for work in the Sabbath school cause. We asked him for a "few items," that we might the better understand what was done at the reunion last referred to. We take the following from a letter of August 22, which we think will be read with interest by all:—

"I have your request to send a few items for information regarding the St. Louis reunion. Without going too much into detail, the following is about what we found. The St. Louis district reunion was held in a grove about two miles from the limits, in the northwestern part of the city, called Normandie grove, the camp being situated upon high and dry ground, with sufficient shade to make the surroundings very pleasant. On account of the number of young people engaged in mercantile puruits in the city, it was thought best to have no afternoon meetings whatever. But on Friday, Bro. W. N. Robinson, general secretary, arrived, and at the morning service a meeting was called for all who could attend that afternoon to discuss the Sunday school work. A fair-sized audience was present to discuss the needs of the Sunday school workers after the institute plan of discussion, and a goodly interest was aroused. Especial attention was devoted to the duties of the Sunday school officers and the need for coöperation of teachers, it being decided that without cowork in all departments, a school would not be a complete success.

"The subject of the teachers' meetings was discussed, and it was decided that teachers' meetings, of a necessity, should be held in the Sunday school: First, for the better acquaintance of the lesson; Second, for the interchange of thought regarding disputed points of a lesson; Third, to enable pupils throughout the school to be taught uniformly; Fourth, to enable the superintendent to review the school intelligently; Fifth, to better fit the teachers with methods to handle different cases arising while the teacher is in charge of class; Sixth, to enable the officers, who should be present to share the responsibility with the teachers in conducting classes.

"Although the time allotted for the meeting had been reached, it was unanimously decided to continue the discussion of these important subjects for thirty minutes over time.

"Saturday was the day set apart for joint meetings of the Religio and Sunday school. At nine o'clock a joint prayer service was had, in charge of Brn. J. C. Hitchcock of Religio and W. N. Robinson of the Sunday school. A goodly portion of God's Holy Spirit was manifest. After this service the balance of the morning session was devoted to Sunday school work, one of the features being a very interesting paper by Sr. Burgess on the relationship of the home to the Sunday school, the especial plea being made that more visiting be done among the homes by teachers and officers, that a more thorough acquaintance with the conditions of the pupils and their environments be had. 'The aim of the institute' was a topic for discussion, in charge of W. N. Robinson. This was shown by a practical illustration of institute work, the duties of the district officers, and especially that of the district librarian in conjunction with the local school librarian as outlined in the constitution, being dwelt upon. In the discussion it was strongly urged that the local librarians take more advanced interest in their work along the line of, First, know what books are in the library. Second, suggesting to pupils what books to read. Third, securing the interest of those who are not readers in reading some of the useful books of the library.

"The afternoon session was devoted to Religio work, which no doubt will be reported.

"In the evening of the 'special day' a very interesting program was rendered, and that part especially relating to Sunday school work being an intellectual treat in the way of a paper by Bro. Samuel Burgess on 'library work,' and an excellent paper on 'district work' by Bro. J. J. Billinsky, district superintendent.

"Sunday morning at eight o'clock an interesting session of the Sunday school was held, being superintended by Bro. J. J. Billinsky, all the little ones and teachers who were at the camp being in attendance.

"Good work is being done by Sr. Hitchcock, Brn. Randall, Dawson, and a number of others of the faithful ones, besides those mentioned above and the desire of the different schools in the district seems to be to 'Come up higher.'"

A man who holds his head high may stumble, but he never crawls.—*Saturday Evening Post.*

If we get a slice of China, our ethnological collection will be the most complete in the world.—*Saturday Evening Post.*

Conference Minutes.

OKLAHOMA.

Conference was held August 7, at Frakes' grove, Kingfisher county; R. M. Maloney, district president, in the chair; S. S. Smith, clerk. All visiting elders and Saints were invited to participate in conference deliberations. Elders reporting: R. M. Maloney, H. O. Smith (missionary in charge), R. W. Davis, D. S. Crawley, W. P. Pickering, H. C. Hughes, F. M. Mauzey, S. J. Hinkle, W. R. Smith, W. S. Macrae, H. Case, T. J. Smith, W. M. Aylor, W. H. Smart; Priests W. H. Rhoads, H. K. Rowland, S. S. Smith, H. Bivens; Teachers T. Cochran, L. W. Pate; Deacons C. E. Williams and J. M. Volgamore. Monument committee reported through R. W. Davis. Committee discharged and money on hand turned over to Sr. S. J. Hinkle, she being chosen as custodian of monument funds. Boarding house committee reported through G. M. Hiles, showing that the project was a decided success. Branch reports: Oak Grove, present number 26, gain 6. Canadian Center 48, gain 5; 1 death. Oklahoma, no report. The president and clerk of Stillwater branch were authorized to grant letters of removal to all members of said branch desiring them. Bishop's agent's report was audited and reported correct. Adjourned to meet at Canadian Center branch, November 30.

MASSACHUSETTS.

Conference convened at Silver Lake, August 11 and 12, during Massachusetts district reunion. The presidency of the reunion were chosen to preside: W. H. Kelley, Richard Bullard, G. H. Hilliard, F. G. Pitt, and M. H. Bond, and the other reunion officers; secretaries accepted were appointed to act; W. A. Sinclair associate clerk. Missionaries reporting: Bishop Bullard, M. H. Bond, G. H. Gates, G. H. Smith, N. R. Nickerson, and Teacher John Marchington. Branches reporting: Providence 226; Boston 178; Fall River 122; Plainville 102; Dennisport 60; Cranston 37; North Plymouth 35; Brockton 23; New Bedford 21; Little Compton 14. Bishop Bullard reported receipts and expenditures since January 1, last. Report referred back to be completed. Bishop Bullard tendered his resignation as district president. Request granted, and retiring president given a rising vote of thanks. The vacancy to be filled by selection of missionary in charge. Recommendations from Cranston, Boston, and Providence: Delmont Smith, teacher; E. L. Traver, deacon; J. T. MacKinnon, teacher; Mills B. Cottrell, teacher, respectively. One baptized during conference. Adjourned to meet at Providence, Rhode Island, the last Saturday in February next.

POTTAWATTAMIE.

Conference was held August 25, in Hazel Dell, Iowa; was called to order by the president, D. R. Chambers; J. C. Jensen secretary. All the branches in the district were represented, and reported. Boomer 36 members; gain 6. Council Bluffs 259; no change. Crescent 176; gain 13; ordained 1 priest, 1 teacher. Fontanelle 42; gain 2; ordained 1 priest. Hazel Dell 65; gain 1. North Star 110; gain 7. Wheeler 79; loss 1. Net gain by baptism and letters from abroad 26. Reports were read from C. A. Beebe, C. G. McIntosh, J. P. Carlile, H. Kemp, D R Chambers baptized 21, I. M. Smith, H. N. Hansen, R McKenzie, J. S. Strain, C. Christensen, W. S. Gladwin, Alex. Liles, M. W. Culbertson, D. Parish, S. Butler, W. McKeown; Priests S. C. Foote, T. Pilling, John Lentz, C. C. Larson, P. M. Hansen, L. G. Wood, Thomas Scott, S. J. Roberts, Samuel Harding, J. H. Baker, P. Rasmussen, M. F. Els-

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wick; Teachers A. E Madison and W. Duell. Verbal reports: Joshua Carlile, C. Graybill, G. H. Wells, L. P. Jensen, S. Underwood, P. T. Anderson. The secretary reported an expenditure of $4.64 for blank priesthood reports and postage, which was provided for by a collection at the conference, also that he had sent out 66 reports, of which 30 had been returned, reporting 145 sermons, 21 baptisms, 2 ordinations. Present branch enrollment 765. Report received from the Pottawattamie district Sunday school association, Council Bluffs, requesting that the Crescent branch be instructed to enroll the name of Ray Heiger, to whom had been granted a letter of removal, it was so ordered. On request from Fontanelle that James H. Baker be ordained an elder, the president of the district was authorized to so ordain. The Bishop's agent, J. P. Carlile, reported: Balance on hand last report $62 86; collections since $171 17: total $234 03; paid to Bishop E. L. Kelley $100; to ministry $57; on poor account $23 50; total $108 50; balance on hand $53.53. Report in May giving balance on hand of $58 36. This report was referred to a committee who reported the present balance brought forward as correct. Inquiry having been made as to whether teachers and deacons should be required to report to the district conference, it was answered in the affirmative by the body. On motion all missions were referred to the presidency of the district. Present officers were sustained by vote, and adjournment to Carson, Iowa, November 24, at ten o'clock.

Sunday School Associations.

CONVENTION NOTICES.

The Sunday school workers of Nodaway district will meet in convention at two p. m. October 5, with Sweet Home branch, Missouri. Program: Routine business, including reading of reports of officers, superintendents, and committees, school reports, etc. Let all such send in reports promptly. A talk, "Benefits of a district organization," by W. B. Torrance. Paper, "Duty of the school to the superintendent," by Sr. Mary Ross. Vocal duet by the Byergo sisters. Address, "The Three Books," by E. S. Fannon. Paper by Joseph Vaughn, he to choose his own subject. Quartet. "Echoes" will be edited and read by sisters Annie Ivie and Eliza Byergo. Address by T. A. Ivie, and perhaps others. The evening session will be partly occupied by the children.

T. A. IVIE, Supt.
W. B. TORRANCE, Sec.

Miscellaneous Department.

PASTORAL.

To the Saints of Massachusetts District:—At your late district conference the appointment of a president for the district was referred to the missionary in charge, for the reason that the conference was not in possession of a sufficient knowledge as to who was available for the position, and relieved from secular duties so as to serve. After making due inquiry, Bro. F. O. Coombs was chosen, and received the appointment to act for the remainder of the present term. All who may wish to consult him may do so by addressing him at his home office, Plainville, Massachusetts. Bro. Coombs can give his time to the work on Saturday afternoons and Sundays until holidays, when he expects to be more at liberty. I hope this appointment will be agreeable to all interested, and he prove to be a profitable and acceptable servant.

WM. H. KELLEY,
Missionary in Charge.

CONFERENCE NOTICES.

Annual conference of Ohio district will be held at Vales Mills, beginning Saturday, October 6, at ten a. m. All branch officers are requested to have full reports made out on proper blanks and bring or send them to the undersigned at Vales Mills not later than October 5. We desire to see the district well represented, as there will be some important business considered. W. H. Kelley and a number of the ministry will be present. All come on the 5th. Those wishing to be assisted from the railroad stations please address S. J. Jeffers, Radcliff, Ohio, or Jasper Bowen, Vales Mills, Ohio.

JAMES MOLER, Pres.

CHANGE OF TIME.

Having received a favorable reply from most of the branches as to their willingness to have the date of the Northern Michigan district conference changed, we therefore announce that it will be on the 13th and 14th of October, instead of the 6th and 7th as per conference resolution.

J. A. GRANT, Pres.

Kirtland district conference will convene with the south New Philadelphia, Ohio, branch, October 6 and 7, 1900. District Sunday school convention will convene on Friday, October 5. W. H. Kelley and one of the Bishopric are expected to this conference, and we trust that ministry of Kirtland and Pittsburg districts will be present. In connection with conference there will be a church dedication. Let the Saints and friends turn out and make this conference a success, and that we may enjoy a spiritual feast. A cordial invitation is extended to the Saints and friends of the Pittsburg and Wheeling districts to be present. Business will be transacted at two p. m., Saturday, October 6. Branch secretaries, get out your branch reports in good time and have them correct. All branches that failed to report to district conference at Sharon, March 5, 1900, please make out your reports for one year, and address them to W. J. Baldwin, 95 Elm street, Sharon, Pennsylvania, so we can correct all errors, if there be any.

J. W. BALDWIN, Sec.

Conference of Nauvoo district will meet with the New London branch, October 6 and 7, about two miles southwest of New London. A committee wearing white badges will meet trains both east and west. Those coming by team inquire for Loren Willey; almost anyone within several miles around can tell or direct one to his place. Branch presidents and clerks are notified and asked to send their reports to the secretary in time so he can look them over, and if any mistakes, send them back for correction. Send all reports to 3025 Shawnee street, Fort Madison, Iowa.

J. R. EVANS, Pres.
J. W. STOBAUGH, Sec.

Conference of Northern Nebraska district will meet with the Saints at Blair, September 28, at 7:30. We desire to have a good attendance, as business of importance is to come before conference, and especially do we want reports from all members of the priesthood in the district.

F. A. SMITH. Pres.
JAMES HUFF, Sec.

REDUCED RATES TO REUNION.

By the assistance of Bro. George N. Derry, Woodbine, Iowa, we have been enabled to secure reduced rates of one and one third fares, on the certificate plan, over the lines of the Western Passenger Association, to those attending the annual reunion at Dow City, Iowa, from September 28 to October 7.

Those attending the reunion should come early, as we must have at least one hundred certificates by the third day of the session, Sunday not included, before the certificates will be available for reduced fare on the return trip.

Procure certificates from the local agents of each line over which you pass, in coming to the reunion. It will be necessary for you to pay full fare in coming to the reunion, but if you are careful to procure certificates, as directed above, and see that at least one hundred are in the hands of our secretary, Bro. A. H. Rudd, by Monday, October 1, you will be able to purchase your return tickets for one third fare. There will be no reduction for tickets of fifty cents or less.

In behalf of committee,

JAMES M. BAKER,
C. E. BUTTERWORTH.

TWO DAYS' MEETINGS.

Two days' meetings will be held at the following places: Joyfield, Benzie county, Michigan, September 22 and 23, and Freesoil, Mason county, Michigan, September 29 and 30. Those coming to Joyfield, by train, take Toledo and Ann Arbor railroad to Beulah, where train will be met Friday evening and Saturday morning. Take P. and M. railroad to Freesoil. We hope Brn. Cornish, Berve, and all others of the ministry who conveniently can will attend.

J. A. GRANT, Pres.

A two days' meeting will be held at Millersburg, Illinois, September 15 and 16. Come all who can and have a good time, and hear the gospel. Hope to see the Saints in the district turn out well.

J. W. ADAMS, Pres.

TO SUNDAY SCHOOLS.

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In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

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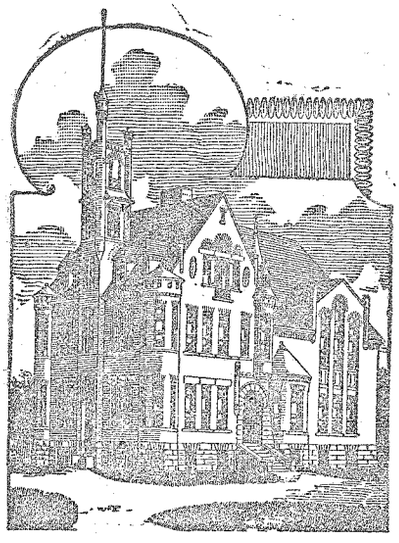

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THE SAINTS' HERALD.

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

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A CENTURY'S PROGRESS IN CHURCH METHODS.

Aside from changes in our conception of religion itself, including a vast shifting of the attitude of the human mind toward dogma and eschatology, the past century has been marked by multitudinous and almost revolutionary changes in the external details of church administration and worship. Some of these are recalled to our attention by Rev. Dr. J. H. Ecob, in *Harper's Magazine* (August). He writes:—

"Consider the single item of church music. Wellnigh the distance of a diameter lies between the church music of the beginning and the end of the century. Recall the dismal hymns, lined out to more dismal tunes, and the dreary fugues, as dull and involved as an Indian medicine-dance. Our fathers did not rise up on a certain day and say, 'Henceforth we are done with them!' But as the musical cultivation of the people advanced, church music perforce shared in the general movement. It is sadly true that bigotry has succeeded in holding the church pretty steadily to the rear of the advancing column, but no institution can live wholly outside its own generation. The bigotry which has piously shut the best music out of the church is a survival of that asceticism which nipped, like a killing frost, everything vernal in the religious life. But as the rigors of bigotry have softened in the growing warmth of general enlightenment, and the love and culture of music have steadily advanced, the church has quietly dropped its old methods and has unconsciously taken on the new, until today it may be truthfully said that the best music of the world is laid under tribute for church services. Even the wicked music of the heels is sometimes so judiciously 'slowed up,' and subdued in color, and punctuated with solemn pauses, that staid deacons decorously, innocently pace to their pews to strains from an opera. . . .

"Whatever esthetic feeling might have existed found expression as difficult as early flowers in the rigors of a New England spring. The church simply shared the fate of the common life, except that it may have been somewhat belated by the prevailing asceticism in religious thought. As wealth increased, the ideas of the people blossomed into richer and more varied forms. Leisure, travel, culture, the multiplication of beautiful objects, came like verdure after rain. We have reached a warmer climate, and the ideas of church architecture and adornment partake in the general enrichment of life.

"Perhaps in no one particular has there been such marked advance as in the social life of the church. One can easily believe that a century lies between the bare uncompromising individualism of 1800 and the commanding social ideal of 1900, with its attendant warmth of atmosphere and variety of method. The church parlor and clubroom and kitchen are not the exponents of a passing fad, but the legitimate fruitage of a great movement in religious thought. The church has advanced from the governmental idea of God to the paternal. From King to Father is a distance in thought quite astronomical, and the present generation has yet to measure it. The divine Fatherhood is brooding, like the Creative Spirit, upon the chaos of human society. Under its mighty influence a new world is gathering its forces and shaping its forms. Not only do men now see that the church is a true home, but that the world itself is simply a household of the children of God. Everything human must be vitalized by the Spirit and cast in the mold of the common family life."

The Sunday school, the numerous young people's associations, and the settlements are a further extension of the idea of the divine Fatherhood and his nearness to the human family, says the writer. They can no longer be called "outside agencies," and soon it will be clear that "nothing pertaining to the family on earth can be called 'outside.'"

The Christian missionary movement, Dr. Ecob believes, is responding more slowly to the logic of history. The didactic, doctrinal idea is still dominant: "Our missionaries still go forth not as heralds of the cross, but as heralds of a particular kind of cross. Perhaps a few more rebukes like that from Japan will weed us of our folly: 'We want no more doctrines. We want Christ.'"

The most characteristic and important movement of our own day, says the writer, is federation. Denominational intolerance, with our fathers, was not "a sin to be repented, but a virtue to be cultivated." But now men's minds are turned toward the advantages of a common social and religious ideal—that of brotherhood—and we see that we are "all of one blood," and "one family in heaven and on earth." The compelling power of that ideal "holds and carries like gravitation."—*The Literary Digest.*

FINDS MISSING LINK.

Charles City, Aug. 29.—Professor Clement L. Webster, an archæologist for a long time in the employ of the government in New Mexico, and a thoroughly reliable gentleman, has found in Iowa what he considers is the missing link. Professor Clement's startling discoveries have been made in ten mound builder mounds near Old Chickasaw, Chickasaw county, Iowa, from which he has exhumed no less than fourteen well-preserved skeletons of a race whose skulls were almost flat on the crown and whose forearms compare very favorably in length with the legs. The mounds are located on the west side of the Little Cedar River, about one mile and a half below the town, at the border of a terrace twenty to forty feet above the flood plain at its base. The important discovery was made by Webster himself. About 360 yards to the southeast of the mounds is a spring. The mounds are from two to five feet apart, they are circular, round-topped and measure from twenty-two to fifty-one feet in diameter and from one and three-fourths to five feet in height.

The first mound opened measured twenty-two feet in diameter and about one foot in height. A few inches above the original surface was a thick bed of charcoal and a large thoroughly burned oaken log eight feet long and twelve inches thick. There were no skeletons in the first mound, but the

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second yielded a find which excited even the staid scientist, who has been inured to strange and valuable finds all his life. The mound had been graded almost level years ago by the husbandman, the site of the mounds being on the farm of R. H. Gordon. These mounds and the scientific find made by Professor Webster are sure to attract archæologists from all over the country. Professor Webster is devoting his life to scientific research and has headquarters in this city.—*Iowa State Capital.*

BURIALS ALIVE AND HOW TO PREVENT THEM.

BY ROBERT H. BABCOCK, M. D.

The daily press occasionally prints grewsome accounts of persons having been buried alive. Such reports are generally based on the discovery when the coffin is opened of the body having turned over and of signs of the hair having been torn out and the clothing rent, supposedly in the agony of the person having awakened to consciousness and found himself pent up in his narrow quarters. Such accounts lead naturally to the query whether or not it is possible and of frequent occurrence for people to be interred during a trance.

That such things are possible no one will deny; that they take place frequently can be safely denied. As recently as 1883, and it may be even now, travelers in Bavaria, notably in Munich, used to be shown in the cemeteries certain buildings in which the dead were exposed to public view for several days before burial. Each body lay on a table and had connected with one of its fingers a wire which led to an adjoining room and there was fastened to a bell in such a manner that if the dead person proved to be in a trance and not really lifeless, he would on awakening move his hand and ring the bell. This would be heard by the janitor, who would at once hasten to the assistance of the reviving individual. The custom of so exposing the dead was said to have been instituted some centuries ago in consequence of the discovery of some one having been actually buried while alive when supposedly dead. Nevertheless, although such extraordinary precautions were observed, no instance of the revival of a supposed corpse had been recorded in Bavaria since the previous century. This illustrates how infinitely rare must be instances of interment before death. Again, it has been argued by non-believers in the possibility of such occurrences that the evidences of a struggle in the coffin are in a reality only indications of the body having been moved by the action of gases of decomposition formed after the coffin has been laid in the ground. Granting, however, the possibility of burials during a trance and not actual death, the probability of its happening is so slight that one need not be disturbed by the fear of its occurring to himself or one of his friends.

It may be prevented by having the fact of death verified by some of the reliable signs of death. These are for the most part based on the fact of the cessation of both circulation and respiration when life leaves the body, whereas in trance or fainting they are feeble but not wholly abolished. If the heart continues to beat at all, even though it does not send a pulse-wave along the arteries, auscultation of the heart will detect its feeble pulsations by faint rhythmic sounds familiar to every physician. If a string be tied rather tightly around the finger of a corpse the end of the finger will not change in color, while in the case of simulated death the extremity beyond the ligature will grow either of a reddish or bluish hue.

A far more certain sign is obtained upon an ophthalmoscopic examination of the eye. So soon as death causes the cessation of the blood-flow to the eye the retina becomes pale and its central artery disappears; in simulated death, on the contrary, the retina is seen to retain its rosy hue and the blood vessels are still visible. To detect signs of respiration it is customary to hold a feather in front of the nostrils or a mirror before the mouth. If the person breathes, however lightly, the feather will be gently waved or the surface of the mirror will become slightly moist.—*Tribune.*

CIVILIZING INFLUENCE OF RAILROADS.

BY GEORGE R. PECK.

It cannot be doubted that railroads are the most important, or at least one of the most important civilizing influences in modern life. This is true in the United States perhaps more than in any other part of the world, although everywhere the railway is a potent force in the advancement of intelligence and civilization. Our great transcontinental roads have opened vast areas of country to settlement, and regions which forty years ago were inhabited only by the Indian and the buffalo are now the homes of industrious, prosperous, and educated people. Towns in the interior of the continent are placed in easy communication with both oceans. The wants and necessities of the people are supplied, newspapers, magazines, and books are brought daily to their doors, and, in short, all the appliances of civilization are placed within the reach of every family in the land.

Much has been said recently, and particularly within the last two years, of the reconciliation and good understanding between people North and South.

Every Northern man who travels in the South and every Southern man who travels in the North can bear witness to the benign influence of railways in bringing the two sections into closer relations. All history has shown that civilization follows lines of communication. The magnificent Roman roads, penetrating all parts of the empire, were the great civilizing influences of antiquity. I beg to quote —for the language is far better than any I can use—from an opinion delivered by Justice Byron Paine of the Supreme Court of Wisconsin in 1870 on the subject of railroads. He said:—

"They are the most marvelous invention of modern times. They have done more to develop the wealth and resources, to stimulate the industry, reward the labor, and promote the general comfort and prosperity of the country than any other, perhaps than all other mere physical causes combined. There is probably not a man, woman, nor child whose interest or comfort has not been in some degree subserved by them. They bring to our doors the productions of the earth. They enable us to anticipate and protract the seasons. They enable the inhabitants of each clime to enjoy the pleasures and luxuries of all. They scatter the productions of the press and of literature broadcast through the country with amazing rapidity. There is scarcely a want, wish, or aspiration of the human heart which they do not in some measure help to gratify. They promote the pleasures of social life and of friendship; they bring the skilled physician swiftly from a distance to attend the sick and the wounded, and enable the absent friend to be present at the bedside of the dying. They have more than realized the fabulous conception of the Eastern imagination, which pictured the genii as transporting inhabited palaces through the air. They take a train of inhabited palaces from the Atlantic coast and with marvelous swiftness deposit it on the shores that are washed by the Pacific sea. In war they transport the armies and supplies of the government with the greatest celerity, and carry forward, as it were, on the wings of the wind, relief and comfort to those who are stretched bleeding and wounded on the field of battle."

This language is perfectly true, and it can be said without exaggeration that it sums up the whole question of the civilizing influence of railroads. —*Chicago Tribune.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 12, 1900.

THE ASSISTANT EDITOR AND WIFE IN DES MOINES.

Week before last the assistant editor and wife had the pleasure of spending a few days in Des Moines. We were domiciled while there at the pleasant home of Sr. Polly Allen, whither we were piloted by Bro. G. W. Johnson. Thanks to Sr. Allen and Bro. Johnson, we were well cared for.

Two places we visited will, we believe, be of sufficient interest to the Saints to justify space in the HERALD. One is the Historical department, the the other the State library.

The Historical department we visited first. The building stands north and west from the capitol, and has been finished lately. Entering, we made our way directly to the office of the curator and secretary, Mr. C. S. Aldrich. We had often read of him, and had corresponded some with him, but never had met him, so we were somewhat curious to know if the real Mr. Aldrich would correspond to the ideal we had formed of him from his writings, etc. As to his physical appearance our ideal was wrong; in the intellectual or mental line it approximated the real. We found him a pleasant, elderly gentleman, a good conversationalist, possessing a pleasing liberality of thought. He seemed pleased to meet us, and under his guidance we went through the building. His concise descriptions of the things seen added greatly to the pleasure of viewing the many things of interest stored in the building. We were compelled to hurry through, for time with us was scarce.

The part of the building which seemed to please the curator most to show, and which to us was the most interesting at the time (because hurrying, no doubt), was the art gallery, or portrait gallery. Here was collected oil paintings of the governors of Iowa, from the first down to recent date. Other characters prominent in the history of Iowa were also represented in oil colors. The curator's pleasant face looked out from a gilt frame high on the wall, and we could not but look from portrait to original as he stood near us and note that future generations would see him as we do. The artist will have permitted them to know his face, while his ready pen has left on record many things by which the student and reader may know his mind, his intellect. The closeness of the representation by the artist of the man before us caused us to look with added interest at the other faces we had not seen in life. Iowa's greatness was reflected from the portraits of the men who in their times had been leading and representative men. And we were not surprised, for Iowa's history and achievements have been such as to make us feel proud to be citizens of such a commonwealth.

As we looked upon the excellent group of oil portraits of notable men that Curator Aldrich's zeal had collected and displayed, it was with peculiar feelings of pleasure that we saw among them one that has been familiar to us from early childhood. It was a good copy of an oil painting which hung in the sitting room at home, looking silently upon all our family circle gatherings. It saw us at times a happy, peaceful gathering. Then again the quiet face seemed to smile upon the pranks of boisterous, fun-loving boys and girls as they romped noisly in and out the family room, or had their childish fun while the patient mother assiduously toiled at never-ending work. It has looked upon scenes when its silent soul was moved by melancholy grief. It has seen some of those romping boys and girls laid, cold and white, in the chill coffin. It has seen the grief stricken family weeping round the bier of that patient mother—a mother whose unselfish zeal for her family and others brought pain and suffering to her kind soul. Death to her was rest, sweet rest, and merely took her from part of her family to another—nearly as many were on the other side as remained. It was with pleasure, we say, that we saw among the pictures of other notable men the portrait of our grandfather, Joseph Smith the Martyr. It was placed at the disposal of the Historical department by our present president, by invitation from Mr. Aldrich. It is the work of Bro. V. Cress, of Independence, copied from one which has been in Pres. Smith's family for many years.

Mr. Aldrich has been very liberal in his treatment of us as a people. As editor of *The Annals of Iowa*, he has opened his columns to us for fair representation, and has proven himself to be a man who is willing to let everyone represent his own side. He was most considerate in his conduct towards us in our visit to his department, and we shall remember him kindly.

Leaving the Historical building and its courteous curator, we wended our way towards that magnificent structure, the Iowa State building, in which is housed the State library.

We introduced ourselves to the librarian, Mr. Johnson Brigham, and again we met with kind and courteous treatment at the hands or one who impressed us with his generous and liberal thought. We conversed pleasantly with him as he showed us through the book rooms of the magnificent library, about books of the day and of past times. We found him to be a connoisseur of books, and as we have a great love for books, we listened to him with satisfaction as he told us of those on the shelves. It was a pleasant hour that we spent with him, and were sorry that time would not permit us to linger longer among the "lights of other days."

Mr. Brigham is probably known to many of the readers of the HERALD as the founder of the *Midland Monthly*, a magazine which was published in Des Moines for a few years. While he was its editor and proprietor there appeared in it a fairly accurate article descriptive of Lamoni and the Latter Day Saints. Afterwards he extended to President Smith the privilege of correcting some errors that occurred in the article, a privilege which was accepted.

After leaving the library we left the capitol, for the time we had allowed ourselves was gone, and regretfully did we go, for there was much to interest and instruct.

GROWTH OF THE REUNION IDEA.

In the early days of the church it was the custom to hold semiannual conferences, one in the spring and the other in the fall. After some time the fall conferences were discontinued and only annual conferences were held. This has now been the custom for many years.

The discontinuance of the fall conferences was what gave rise to the idea of reunions with us. The Saints missed the fall gatherings, and in attempting to substitute something that would take the place of the conferences, and would give the Saints an

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opportunity to assemble in large numbers for meetings, prayer, preaching, and social, the plan of having a big "reunion" was hit upon, and we have had reunions ever since. For some years only the one "big" reunion was held, and it was usually held in central and western Iowa. It took the place of the fall conference.

So good have been the results of these big reunions of the Saints, that the idea has gradually spread among the members of the church, and now there are reunions and reunions. And while there are so many, yet there are some of them that approach in size the so-called big reunion of western Iowa.

We think these reunions are prolific of good results, and we also believe that the holding of several reunions is better than the holding of one big one. The Saints are so scattered that it is almost impossible to hold anything like a general reunion, for there would be many who would be totally unable to meet the financial demands requisite to attend such. These very ones are often the ones who receive the most good from reunions and like assemblies, and the holding of district reunions enables them to gratify the longing to meet with many Saints.

Hence we are glad to note the number of successful reunions that are being held this year. We trust, however, that the Saints, in their zeal to make the best of everything, will not overdo, and take to holding so many that the interest will die out. Better underfeed the people on reunions than to overfeed.

AN EXAMPLE OF CARELESSNESS.

The business department does not mind being put to some extra trouble; but the clerks in that department object seriously to being asked to handle an item of business like the following:—

John Smith, dear brother, you will find ninety-five cents inclosed for Quarterlies that were not paid for, and I send it to you, and you can hunt it up and mark it paid.

That's all there was in the envelope except the ninety-five cents worth of stamps. It was not signed, bore no date, and there is absolutely no clew as to where it came from, as the postmark on the envelope was so blurred that it was illegible.

Such carelessness is inexcusable. The business department cannot in any way know where to give credit, nor how to trace the account. Had we an expert chirographist, one who was an adept at recognizing individual peculiarities in handwriting, it might be possible to locate the writer of the above letter, providing we had ever received letters from him before. But it would be expensive to keep such expert and would take lots of time to trace the letter.

This is an extreme example of the carelessness of some of our patrons, but the business department has continually to wrestle with similar problems. Letters come in unsigned, others undated, others with nothing to indicate from where written. Some contain money with no directions, as to how the sender wants it applied. Others order goods and do not send directions. Some order change of address and do not give the former address.

There is no excuse for so many and oft repeated errors, for our patrons have been told time and again how to order things, how to address their mail, etc. We should assist our brethren in the business department to avoid errors by being careful to make everything clear and definite in ordering from there. They can make some pretty good guesses at times, but if they happen to guess wrong, then there is trouble. We should not compel them to guess. Tell them plainly what you want, where you are, when you write, and who you are. In other words, write your letters as they should be written, with name of place from where written, the date, etc., and when you have written careful orders for what you want, sign the letter properly, with your full name.

Not long ago the clerks opened a letter which had only the town given, the state not being given. It was signed "F." Who do you suppose would have received the goods if they had been sent to "F," at "Banks"?

Brethren, be careful and explicit in ordering goods or change of address, etc.

HERE is a chance for some good brother to win a church building. The following appeared in the Chicago *Tribune* for August 31:—

Indianapolis, Ind., Aug. 31.—A frame church of modern architecture, with a seating capacity of 400, entirely new, and all paid for, will be given to the denomination whose representative sets forth most convincingly and attractively the articles of his church government and creed.

The church is located in the thrifty and populous community at Steele, near Decatur, Ind. It is being erected by farmers who live near it. The neighborhood is composed of the members of many religious denominations, but they have put aside doctrinal differences for the upbuilding of the community and have subscribed liberally to the fund for the new church.

As soon as the building has been completed the various denominations represented in the neighborhood will each send one of the best speakers to the church, and these will, in their turns, argue the merits of their respective sects and will plead with the church members for the ownership of the edifice. After all the speakers have been heard the denomination receiving the largest number of votes will receive a deed for the property.

EXTRACTS FROM LETTERS.

Sr. M. Walker, editor of *Autumn Leaves* and *Zion's Hope*, has been enjoying a much-needed recreation, visiting among old friends, schoolmates, and relatives, in St. Louis and other Missouri points. Sr. Walker's devotion to her duties as editor of the *Leaves* and the *Hope* has been close, and her vacation will do her great good. Under date of September 4, she wrote from St. Louis:—

I am having a lovely visit here among old schoolmates and friends. Have not seen the Saints yet, but will meet with them on Sunday.

Bro. J. M. Baker writes from Moorehead, Iowa, just prior to the convening of the district conference there, and speaks of the good times they hoped to have. He also explains the matter of the Utah elders challenging him and Bro. Mintun, and explains it much the same way as does Bro. Mintun in his letter in another column. Speaking of the work with the tent, Bro. Baker writes:—

Bro. Mintun and the writer closed tent meetings in Sioux City last Sunday night, after an effort of nearly six weeks. Eight were baptized, and about twenty Saints found in the city and vicinity. A committee was appointed by the Saints to obtain a place where religious services can be held. I hope that those Saints will be remembered by the members and ministry of the district in a practical as well as spiritual way, at least until they become able to stand by themselves.

I expect to go from here to Pisgah for a week, and then home to assist in completing arrangements for reunion. Please all note the date and the notice regarding tents. Send your orders promptly, and all come prepared to have a good and spiritual time before the Lord.

EDITORIAL ITEMS.

The *Deseret Semi-Weekly News* for August 3 contains about the same thing as we quoted last week from a St. Joseph, Mo., paper. The *News*, however, has it under the heading, "He Misstates History. Josephite Leader's Reference to Bible Doctrine of Plural Marriage." It does not attempt, however, to show wherein history has been misstated.

Bro. F. M. McDonald writes from Mt. Pleasant, Iowa, saying that he baptized two on August 29.

By the *Whitesville Banner*, of Whitesville, Mo., in issue of August 31, we see that Bro. D. C. White has been there, and has been preaching to large audiences. We also note that he has explained the difference between the Reorganized Church and the church in Utah.

By the program supplement to the *Wray Rattler*, of September 8, we learn that Elder J. B. Roush is on the program for "preaching," Sunday afternoon, September 16, at 3 p. m. The program is for the "Beecher Island Celebration."

We notice also that Priest A. B. Hanson was using his printing knowl-

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edge by helping the *Rattler* out during a rush of business. Tent meetings are still being held there.

Decatur Sunday school and Religio associations held a joint convention of nine sessions at Evergreen chapel, six miles southwest of Lamoni, Sept. 7–9. Special features: Unique way in which interests of both organizations were blended; discussion of "Our conditions," church, Sunday school, and Religio; "Our needs;" and a sermon on "Charity." Large attendance.

Original Articles.

CHRIST, THE SIMILITUDE OF MOSES.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.—Acts 3:22 23.

That Prophet was Christ. Just as absolutely essential to do "all things whatsoever" one said, as the other. The utter cutting off of Israel by the Romans, A. D. 70, for refusing to "hear that Prophet," was a fearful fulfillment of Moses' prophecy concerning Israel as a nation. As all things whatsoever Moses said must be strictly and literally observed in order to obtain temporal salvation, even so "all things whatsoever" Jesus commanded must be strictly observed in order to obtain eternal salvation. This Jesus taught in John 3:14, 15:—

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

This was to illustrate to a "ruler of the Jews" the necessity of being born again, "of water and of the Spirit," in order to enter God's kingdom, or be saved. He being well versed in Jewish history recorded in Numbers 21, knew that it was absolutely necessary for every Israelite bitten by the fiery serpent to look at the brazen serpent raised upon a pole by Moses at God's command in order to be saved from temporal death; that avowed faith alone in what Moses said would avail them nothing, but that they must also do what he commanded or die. "Even so" must all men do "all things whatsoever he," Jesus, "shall say unto you," in order to enter God's kingdom or be saved from eternal death. All his queries, "How can these things be?" availed him nothing, as the immutable decree was,—

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

His query about being born the second time of his mother shows that he well understood the nature of a birth; that a man could be born again only by being brought forth the second time. Hence in order to be born of water he must be enveloped in that element and be brought forth therefrom. Then and not until then would he be born of water. Jesus, having taken upon himself flesh and blood, became a man, and must be born again in order to enter his Father's kingdom, giving us an example that we should follow in his footsteps; hence he demanded baptism of John, saying,—

Thus it becometh us to fulfill all righteousness,

or do all that is right because his Father commanded it. And not until he came up out of the water was he publicly owned by his Father, by the descent of the Holy Spirit, and the proclamation,—

This is my beloved Son, in whom I am well pleased. Hear ye him.—Matt. 3:46, I. T.

After "the Son of man" had been "lifted up," then he sent forth "into all the world" his Father's everlasting decree,—

He that believeth [the gospel] and is baptized shall be saved; but he that believeth not [consequently would not be baptized] shall be damned.—Mark 16:16.

As Moses no doubt taught, He that believeth (that God has given you a ransom) and doeth what he commands, looks at the brazen serpent, shall live; and he that believeth not (consequently would not look) shall die. Just as absolutely essential to do all that Jesus said (as, "him shall ye hear in all things whatsoever he shall say unto you") in order to obtain eternal life, as it was for Israel to do all Moses said in order to obtain temporal life. In vain do men teach, as we so often hear, "Come up and confess faith in Christ, and through our prayers God will wash you white as snow and fill you with the Holy Ghost," when even Moses, nor the "Prophet like unto" him, never had power to prevail with God to confer blessings without implicit obedience to every law given for the purpose of obtaining the desired blessing. A notable instance of their failure is recorded in Numbers 12, when Miriam, Moses' sister, was stricken with leprosy, when in the anguish of his great, loving heart he cried out,—

Heal her now, O God, I beseech thee.

Yet notwithstanding he had power with God to bring all the plagues on Egypt, divide the waters of the Red Sea, smite Horeb's rock and the waters gush forth, etc., as all this could be obtained through the prayer of faith, as there was no other law governing the matter, yet when asking something contrary to law, God merely called his attention to the fact that a law had been given for the healing of leprosy which in every case must be strictly complied with, otherwise die a leper. In Leviticus 14 we read that law, which Colonel Ingersoll greatly ridicules, as so-called orthodoxy does much of the gospel law. The leper must go out of the camp seven days; no less would do. Two clean birds must be caught; cedar, scarlet, and hyssop must be obtained. No other kind would do. One bird must be killed in an earthen vessel over running water. A silver or gold vessel would not do, neither still water. Then the priest must take the living bird, the cedar, scarlet, and hyssop, dip each of them in the blood of the dead bird, and sprinkle the leper seven times. Six would not possibly do. Then let the live bird loose into the open field, and a score of other particulars too numerous to mention here. Read them. "O, what silly nonsense," says the skeptic; and yet every professed Bible believer must admit that every requirement of that law had to be strictly complied with in order to be cleansed from leprosy. Moses' prayer availed nothing with God because the law given in order to obtain what he prayed for had not been complied with. Even when the dying Savior in his infinite love and pity for his murderers prayed,—

Father, forgive them; for they know not what they do,

we have no evidence that God did so until his law was honored; but to the contrary, on Pentecost Peter tells those who had crucified the Lord to repent and be baptized for the remission of their sins, showing that God had not forgiven them in answer to Jesus' prayer, neither would he until they had complied with the law given for that purpose. Peter and John prayed God to give baptized believers the Holy Ghost, yet he did not do it as in the other cases referred to until they had complied with the law given for that purpose. Not until they had submitted to the ordinance of the laying on of hands did God confer the Spirit. (See Acts 8.) Who gives ministers more power to obtain blessings from God today through prayer than Peter, John, Moses, or even the Savior possessed? Yet those who admit that all Moses' law had to be observed in order to obtain the promised temporal blessings will say there is no need of complying with all of Christ's law in order to obtain eternal life, claiming salvation by faith alone in Christ without works, when this same Jesus says,—

Man shall not live [be saved] by bread alone [faith, we might say], but by [obedience to] every word that proceedeth out of the mouth of God.—Matt. 4:4.

Again:—

Not every one that saith unto me, Lord, Lord, [confesses him as Lord,] shall enter the kingdom of heaven; but he that doeth the will [keepeth the commandments] of my Father which is in heaven.—Matt. 7:21.

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But says one, "We cannot believe in water baptism as essential to salvation. How can it cleanse from sins?" Just what the "master in Israel" asked of Christ, "How can these things be?" What can the birth of water, or water baptism, have to do with admitting a man into God's kingdom? Just as well might the poor, wounded, dying Israelite have asked of Moses, How can looking at the brazen serpent heal this deadly bite? What intrinsic efficacy or peculiar virtue can exist in that, to heal us? Moses could only answer as we, Because God commands it; promises to heal you, if you obey him. They proved God by obedience, as in days of old, and found he never lied. Then, and not until then, did or would God heal them. "Even so must the Son of man" be honored "in all things whatsoever he shall say unto you." Hear him:—

He that believeth and is baptized shall be saved.

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

And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

Be condemned. No intrinsic efficacy whatever in the water, no more than in the brazen serpent, yet as it was absolutely necessary for the poor, wounded, dying Israelite to look at the brazen serpent in order to live because God commanded it, even so must we be born of water as well as the Spirit, or be baptized, or we "cannot enter into the kingdom of God" because he says so. But why the necessity of baptism? Because Jesus has said,—

Thus it is written, and thus it behooved Christ to suffer, . . . that repentance and remission of sins [or the means of remission] should be preached in his name among all nations, beginning at Jerusalem. — Luke 24:46, 47.

And the means of obtaining "remission of sins," as begun at Jerusalem by Peter on Pentecost, was, after producing faith in them by introducing evidence that Jesus was the Christ, and they—

were pricked in their heart, and said unto Peter, . . . Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;

hence repentance and baptism was the means of obtaining remission of sins that "should be preached in his name among all nations, beginning at Jerusalem." John the Baptist, in making the crooked paths straight, "did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4) to the Jews. Jesus extended the great commission to "all nations" after he was "lifted up." (Mark 16:18.) The same to Jew and Gentile, as Peter who was to tell Cornelius, a Gentile, "words, whereby thou and all thy house shall be saved," (Acts 11:14,) "commanded them to be baptized in the name of the Lord." (Acts 10:48.) The same as he commanded the Jews at Pentecost, as this everlasting gospel command "should be preached in his name among all nations [the same], beginning at Jerusalem." Where do we find more penitent believers today than Saul of Tarsus? Hear him:—

Lord, what wilt thou have me to do?

He would have given his life, then, for the Lord's sake.

And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.—Acts 9:6.

And after "three days without sight, and neither did eat nor drink" (v. 9), a man of God was sent to him who put his hands upon him "and he received sight forthwith, and arose, and was baptized" (v. 18). In Acts 22:16 we are informed what he was baptized for, Ananias saying,—

And now why tarriest thou? arise, and be baptized, and wash away thy sins [or obtain their remission], calling on the name of the Lord.

Could he have been saved in his sins? If Cornelius was to be saved by the words of Peter, as the angel told him, how could he be saved without doing what Peter "commanded them," which was "to be baptized?" In 1 Peter 3:20, 21, where he speaks of Noah being "saved by water" by the act of obedience in building and entering the ark, he says:—

The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

It does not cleanse the flesh, but the conscience, because of obedience to the command. In Enoch's great gospel sermon, in the Inspired Translation, God answers Adam, who asked,—

Why is it that men must repent, and be baptized in water? And the Lord said unto Adam, . . . I give unto you a commandment, to teach these things freely unto your children, saying, that . . . inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin: and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water [by baptism] ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. . . . And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth. . . . all things bear record of me.—Gen. 6:54, 61–63, 66.

Compare this with Paul's writing in Romans 6:4, where he shows repentance and baptism to be the likeness of Christ's death, burial, and resurrection:—

Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

As he says in Colossians 2:12:—

Buried with him in baptism, wherein also ye are risen with him, etc.

He calls it "that form of doctrine which was delivered you" (Rom. 6:17), when after thanking God that although they had been the servants of sin,—

But ye have obeyed from the heart that form of doctrine which was delivered you [being baptized for remission of sins]. Being then made free from sin [not before], ye became the servants of righteousness.—Verses 17, 18.

O, what a stinging rebuke this should be to those poor, blind leaders of the blind, who are vainly deluding themselves and others that they have been made free from sin without ever having obeyed that form of doctrine, or been baptized, directly contradicting Paul's teaching to the Roman saints, that after having obeyed, after being "buried with him by baptism into [the likeness of his] death;" "being then made free from sin," etc. Instead, those poor blind guides have it that, being made free from sin by faith, then if you are inclined so to do, you may be buried with him by baptism, etc.; or otherwise have water sprinkled or poured on you, as it is not essential to salvation anyway; only "an outward sign of an inward grace;" "the answer of a good conscience," etc., etc. And, as we read that the "Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of" John (Luke 7:30), so will men now reject God's counsel against themselves, not being "baptized in the name of Jesus Christ, for the remission of sins" (Acts 2:38), which Jesus said was his counsel "among all nations, beginning at Jerusalem" (Luke 24:47).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will [counsel] of my Father which is in heaven.—Matt. 7:21.

Blessed is the man that walketh not in the counsel of the ungodly.—Psalms 1:1,

but in the counsel of God.

Him [Jesus] shall ye hear in all things.—Moses.

His disciples were to teach "all things whatsoever I have commanded you" (Matt. 28:20); and after Peter had taught repentance and baptism for the remission of sins, on Pentecost, with the promise of the Holy Ghost to all—

afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word [including the "many words" that he spoke, besides what are recorded] were baptized: and the

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same day there were added unto them about three thousand souls.—Acts 2: 39–41.

Added to the church or kingdom by baptism, being "born [or baptized] of water and of the Spirit; for otherwise they could "not enter into the kingdom of God."—John 3: 5.

For by one Spirit are we all baptized into one body [church], whether we be Jews or Gentiles.—1 Cor. 12: 13.

Hence at Jerusalem they must have been all baptized for the remission of sins, then baptized "by one Spirit" into the "one body," as Paul said. As only a very brief synopsis of the wonderful events of Pentecost are recorded, we have to go elsewhere to learn what transpired there. From Mark 16: 20, we learn that the Lord worked with his disciples who baptized on Pentecost, "confirming the word with signs following," "everywhere." And in order to learn how the three thousand at Jerusalem received the Holy Ghost, as the same gospel message was to be preached everywhere (Luke 24: 47), "beginning at Jerusalem," we go to Acts 5: 32, where Peter tells us that God had given the Holy Ghost "to them that obey him." And in Acts 8 we learn that Philip preached the same gospel at Samaria as Peter did at Jerusalem; and that after both men and women had been baptized, and had great joy, yet God had not been obeyed in all things, for they had not yet received the Holy Ghost. This state of affairs was reported at Jerusalem, and Peter and John were sent down, who prayed for the believers,—

that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 15, 16.

Who can for a moment suppose that God gave those baptized at Jerusalem the Holy Ghost without the laying on of hands, and yet some of the same men who helped baptize at Jerusalem had to be sent to Samaria to lay hands on them, after water baptism, in order that they might receive the Holy Ghost?

Simon saw that through laying on of the apostles' hands the Holy Ghost was given.—Acts 8: 18.

Who so destitute of the sense of logic as to doubt that the laying on of hands was therefore the last act of obedience required by the Lord in order that he might give them the Holy Ghost? And as he "is no respecter of persons," could he in justice withhold his Spirit from the baptized believers at Samaria, until men were sent from Jerusalem to lay hands on them (Philip evidently not holding that authority), and yet confer it upon those baptized at Jerusalem without the laying on of hands, when all the apostles were in their midst? The very idea is altogether unreasonable, and would be charging God with injustice and partiality; and so in every other place, because there is no record made of it, as at Samaria.

Some lay great stress upon the fact that God gave to the household of Cornelius a manifestation of his Spirit without laying on of hands or even baptism; claiming therefore that the Gentiles were to obtain the Spirit, and consequently salvation, without either baptism or laying on of hands; ignoring the fact that the Scriptures teach this as a special interposition of Providence in order to convince the Jewish saints who accompanied Peter, that the Gentiles were also entitled to salvation. This is evident by reading Peter's defense when brought before the council by those brethren for going to the Gentiles. (See Acts 11.) When they "spake with tongues" and magnified God, then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?—Acts 10: 47.

"Then answered Peter." Who did he answer? Those who had forbade "water, that these should not be baptized," and gave his reason why they should be baptized, which was, they "have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord" (verse 48) "for the remission of sins" (Acts 2: 38). I have placed this in connection as this was what Jesus had said baptism should be preached for, "among all nations, beginning at Jerusalem." Who will dare accuse Peter of preaching baptism for one purpose at Jerusalem, and not for the same purpose elsewhere? Hence, Cornelius, although receiving a manifestation of the Spirit for a special purpose, when that purpose was accomplished, must enter the kingdom as all others, by being "born of water and of the Spirit;" i. e., baptism for the remission of sins, and laying on of hands for continuation of the promised abiding Comforter. No more evidence that because of the Spirit manifesting itself through Cornelius for a special purpose that it would continue to do so, than in the case of the ass that received the same special manifestation as recorded in Numbers 22: 28: "And the Lord opened the mouth of the beast." And as in 2 Peter 2: 16, speaking of Balaam,—

But was rebuked: . . . the dumb ass speaking with man's voice forbade the madness of the prophet.

Surely no greater miracle in Cornelius' case than that of the dumb brute. And if, as many teach, Cornelius would have been saved in heaven without doing what Peter commanded, without baptism or the laying on of hands, because of having received the spiritual manifestation, from the same parity of reasoning, the animal Balaam rode would be found saved with him for the same reason. If this was the pattern as claimed for Gentile conversion, why did Paul not only rebaptize the Gentile "disciples" at Ephesus, but after that lay his hands on them that they might receive the Holy Ghost? (Acts 19: 6.) Why not, as in Cornelius' case, give them the Spirit manifestations before baptism and laying on of hands, if that was the pattern? If baptism and laying on of hands were not essential to their salvation, why did Paul not only baptize them the second time, but also lay hands on them after baptism? The truth is, their baptism was of no worth in the sight of God because unauthorized by him. By reading chapter 18, it is presumable that Apollos had baptized them,—

An eloquent man, and mighty in the Scriptures, . . . fervent in the spirit [his own spirit], he spake and taught diligently the things of the Lord [as he understood them, being unauthorized of God], knowing only the baptism of John [water baptism].—Verses 24, 25.

For he whom God hath sent speaketh the words of God.—John 3: 34.

Not part of them, only. No man was ever sent of God to preach who taught only water baptism. Apollos, after being "more perfectly" instructed in "the way of God," became a minister of Christ (verse 28). After Paul had baptized those disciples, then—

when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 6.

Paul instructed to "lay hands suddenly on no man" (1 Tim. 5: 22), meaning to first instruct them in regard to its purpose. Would he not do so before laying on hands? In Galatians 1: 12 Paul says that he received the gospel "by the revelation of Jesus Christ." That neither men nor angels could preach any other than what they had preached without being "accursed." This was written to profit and instruct all saints (2 Tim. 3: 16). At Samaria, Ephesus, and elsewhere, as recorded, they had received the Holy Ghost by the laying on of hands, hence any other plan of receiving the Spirit, only what they received, was contrary to what Paul preached. In Hebrews 6: 1, 2, he enumerates the principles of the gospel, or doctrine of Christ, revealed to him by the Savior as "repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment." Jesus says:—

What therefore God hath joined together, let not man put asunder.—Mark 10: 9.

This was said in regard to husband and wife, but will apply equally to all things God has joined together, and in 2 John 9–11 we read:—

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Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.

From this we learn that anyone, no difference how honest he may be, who brings not this doctrine, preaches any other, or leaves out any part of it, as Apollos did, though ignorantly, John says he is an evil-doer. His labors are not acceptable to God; are productive of evil. How much more displeasing to God are those who oppose this doctrine? James says in 2:10 that—

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

This seems harsh until we understand him from his illustration. Hear him:—

For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.—Verse 11.

This we know to be correct, that a man might have kept every precept of the ten but one, and yet be a law-breaker, and death be the penalty, the same as if he had broken the ten. Now hear his application to us:—

So speak ye, and so do, as they that shall be judged by the law of liberty.—Verse 12.

The gospel law, and not the ten commandments, that he qualifies as a law of bondage in contradistinction to the "law of liberty."

The one from the mount Sinai, which gendereth to bondage, . . . which answereth to Jerusalem which now is, and is in bondage with her children.—Gal. 4:24, 25,

because of still contending for that law of bondage "from the mount Sinai," by Moses, instead of the law of "grace and truth [that] came by Jesus Christ" (John 1:17), even so, although "whosoever shall keep the whole law" of liberty, the gospel law, or doctrine of Christ, except one precept or principle, "he is guilty of all," and a law-breaker the same as though he rejected all. Or as is more generally the case, profess to believe, repent, and be baptized for remission of sins, and as some, because they claim their sins to have been previously remitted, believe in or accept the principles of resurrection and of eternal judgment, and yet reject the laying on of hands for the gift of the Holy Ghost, and all other purposes for which it was given, has not fulfilled the law, "is guilty of all," as though he had rejected all, and as temporal death was the penalty for breaking even one precept of the law of bondage, even to death, eternal death will be the penalty. James can mean nothing else by his illustration; for,—

He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, etc.—Hebrews 10:28, 29.

Despised his law; as from Numbers 15:31 we learn that some "despised the word of the Lord" given through Moses; as Paul said, "despised Moses' law," "gathered sticks on the sabbath day," and was stoned to death without mercy (verses 34–36). Even so in regard to Christ's law.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [whose law must not be despised, but observed in every particular]; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

Be condemned. As temporal death was the penalty for rejecting the least requirement of Moses' law, even picking up a few sticks on the sabbath day, even so will eternal death result from rejecting either principle of the "everlasting gospel" law, that "came by Christ." In 1 Corinthians 10 Paul reasons that all the Jews' wanderings from Egypt to Canaan, strict laws, and judgments for breaking them, being destroyed by serpents, etc., all "happened unto them for ensamples [types], and they are written for our admonition" (verse 11). Again in Romans 15:4:—

Whatsoever things were written aforetime were written for our learning, etc.

O, that all would be "admonished," and learn by reading them, that Jesus Christ and his law are the "same yesterday, and today, and forever" (Heb. 13:8). That as Israel had to do "all things whatsoever" God required through Moses in order to obtain temporal salvation, even so must we hear and obey the "Prophet like unto" Moses "in all things whatsoever he shall say [or has said] unto" us, in order to obtain eternal salvation.

D. S. CRAWLEY.

"BIND YOURSELVES."

JESUS, DOC. AND COV. 43:3.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4.

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81:3.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their father's kingdom.—D. C. 83:8.

And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend.—D. C. 87:2.

After considerable study of the revelations of God, ancient and modern, and after having noted the effect of an intelligent and strict observance of the same upon individuals, the writer is thoroughly convinced that much more importance attaches to such admonitions as the above than is generally appreciated, even by the Saints themselves. He therefore invites a rereading of them, believing their value merits especial consideration.

These texts are applicable to every part of the entire system of salvation devised by our heavenly Father, as defined in all the revelations which he has given to his church.

In this article we only care to discuss briefly the possibility of applying them to the injunction of the Savior, which constitutes the title of this article; namely, "Bind yourselves."

The context reads:—

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. —D. C. 43:3.

By reading the introduction to this revelation, "O, hearken, ye elders of my church, and give ear unto the words which I shall speak unto you," we learn it was addressed to the eldership. At times of district conferences, and at reunions, the elders "are assembled together," in some instances a few of them, and in others, many. At such times, the elders frequently hold priesthood meetings and "instruct and edify each other;" but, so far as the writer knows, no effort of any kind has as yet been made to carry out in any way that part of the divine injunction, "Bind yourselves to act in all holiness before me." The importance of doing this is made enticingly clear by the clause which follows, "That inasmuch as ye do this, glory shall be added to the kingdom which ye have received." But the voice of warning immediately added, "Inasmuch as ye do it not, it shall be taken, even that which ye have received," strikingly and startlingly emphasizes the necessity of intelligent and strict compliance therewith.

Should it be thought by any that the pronoun *this*, though singular in number, may be properly applied to other matters referred to in former parts of the sentence, such as "instruct and edify," "be sanctified," as well as to "bind yourselves," it certainly includes, as antecedent, the latter. If we cannot or do not "bind"

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ourselves "to act in all holiness before" the Lord, as required, is there a probability we can successfully to ourselves and acceptably to the Lord, carry out the balance of the instruction, namely, "instruct and edify each other," "be sanctified by that which ye have received"? If this question can be consistently answered affirmatively, are we even then justified in treating "lightly" and neglecting to comply with the requirement, "bind yourselves"? If we do treat this admonition thus "lightly" by neglecting to comply with it, are we living by "every word that proceedeth out of the mouth of God"? Are we doing what he has said? If not, have we any "promise" that "glory shall be added to the kingdom which ye have received"? Or, are we not rather standing beneath the shadows of the threat, "Inasmuch as ye do it not, it shall be taken, even that which ye have received"? We, therefore, set ourselves at once to the inquiry: "What is meant by the expression, 'Ye shall bind yourselves to act in all holiness before' me; and how may this be done"?

There are different methods by which persons may bind themselves "to act in all holiness before" the Lord. In the act of baptism they really "bind" themselves thus to do, and in the most solemn manner.

> What have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments? . . . And he [Alma] said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead; as to the mortal body.—Mosiah 9:7, 8.

But the "binding" referred to in the title of this article was separate and distinct from baptism, for it was addressed to the elders, and they had already been baptized. Also, by personal vow to God, privately made, one might "bind" himself to do certain things. This commandment, however, could hardly be thus complied with, for the "binding" of the elders "to act in all holiness" was to be done, "when ye are assembled together." Hence, we infer this "binding" was to be done in a collective capacity, in some kind of an open, formal manner. So far as the writer understands, this revelation makes no reference to the school of the prophets. But when that school is organized, there is a "salutation" by which every person is accosted as he enters the house, which is a covenant by which he binds himself "to walk in all the commandments of God blameless."

> When any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. And he that is found unworthy of this salutation shall not have place among you. . . . He that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the president or teacher, with uplifted hands to heaven, with this same prayer and covenant, or by saying Amen in token of the same. Behold, verily I say unto you, This is a sample unto you for a salutation to one another in the house of God, in the school of the prophets.—D. C. 85:40-44.

Now, while section 43 does not enter into details as to how the elders should "bind" themselves "to act in all holiness before" the Lord, nor does it have any reference to the school of the prophets, as in section 85, just quoted, yet might we not learn from this latter section a very good method by which the elders, when "assembled together," could properly carry out the instructions given to them in section 43 concerning this matter, and thus receive greater approbation of our heavenly Father for "doing" what he has "said," surely the instruction to "bind yourselves to act in all holiness before me" should be carried out in some way.

In the early rise of the Reorganization, there is an illustration of two brethren only, Z. H. Gurley and Reuben Newkirk, making a covenant with each other similar to that mentioned in these revelations, which was productive of fruitful results. I quote Bro. Z. H. Gurley's account of it, from the *Advocate*, vol. 2, pp. 10, 11, as follows:—

> At this time I was laboring with Bro. Reuben Newkirk, a young and worthy brother. I explained my views to him, and he endorsed them at once. The Spirit of God was with us, and day after day was spent in holding council about the matter until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, the Book of Mormon, Book of Covenants and the Holy Spirit for our guide. . . . A few days after we had entered into this covenant, while Bro. Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke in tongues, starting homeward, speaking in tongues and praising God. His wife heard him and met him, and shortly afterward she received the same gift and blessing. These gifts were the first fruits of the reformation.

To enter into such a compact as these revelations imply, would be fraught with disaster to all who afterward so violated its conditions as to break the covenant made. To fail to reach such a standard of individual righteousness, integrity, and stability before God, as would justify us in attempting to carry out the provisions of this revelation fully, to "bind" ourselves "to act in all holiness before" the Lord, is equally disastrous in its consequences to the work we are engaged in, and which we all hope to see triumph. "Inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received." Can we not, therefore, among the eldership, find a few who are willing to assume the responsibility of such an obligation now? If not, for the present, we are "in a straight betwixt two," having a desire for the promised added "glory," but no disposition or ability to "do" what the Lord has "said."

AMANTE LUCE.

THE BIRTH OF THE SPIRIT.

> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?—John 3:3-9.

From the above basis we propose to set forth what we understand the scriptures to teach upon the subject of the birth of the Spirit. This subject is one of paramount importance to us, and to understand it correctly is very necessary. I know that on account of the way some of the elders have presented this subject our enemies have made a point against us.

In order that there be a birth there must be a child to be born, and in order that there be a child there must be a generation, and in order that there be a generation there must a generator. We will proceed to give an explanation as set forth in the Holy Scriptures. James, the apostle, said:—

> Of his own will begat he us with the word of truth.—James 1:18.

And again, Paul said:—

> And you hath he quickened, who were dead in trespasses and in sins.—Ephesians 2:1.

We understand these quotations to be synonymous. When a man is begotten by the Spirit he receives life and light. Then and there commences his being a child of God. From that point he commences to develop by a prudent use of the means which the Lord has appointed, which is faith and repentance, being drawn to God by his Holy Spirit, for it is written, "No man can come unto me except the Father . . . draw him." "Having received of the Spirit unto

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the remission of his sins," he is then prepared to be born of the Spirit by the Lord's appointed means, which is water and Spirit. Not that there is a birth of water and another of Spirit, for there is but one birth in connection with the fleshly birth to put a man into the kingdom of heaven, for Jesus said, "Except a man be born again." That is, one time more in connection with his natural birth, so he told Nicodemus that except a man was born of water and of the Spirit he could not enter into the kingdom of heaven. This explains how a man is born again, not a birth of water and then a birth of Spirit. One birth by water and Spirit in connection. Jesus said,—

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

This is the *modus operandi* by which a man's spirit is born of the Spirit of God.

Next question. When is a man born of the Spirit? We answer: At the time he is baptized, if he is a proper subject, and is baptized by a legal administrator. We see that the Spirit comes to the individual that is baptized like a gentle breeze, so the birth is complete.

But, says some one, the birth of the Spirit is received through laying on of hands.

I ask, Where did you learn that? Jesus said,—

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

Then again he said,—

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

This shows us that the kingdom was in existence from the commencement of John's ministry. Then we see that there was a kingdom which was called the kingdom of God. Of course there had to be members in it, because there could not be a kingdom without members, and they could not be in the kingdom without being born of water and the Spirit, and we know that John the Baptist did not have authority to lay on hands for the reception of the Holy Ghost, so we see that the members of the kingdom were not born of the Spirit by laying on of hands, but they were saved in the kingdom without laying on of hands. So we see that the laying on of hands is not for the remission of sins nor for the birth of the Spirit, but for a different purpose, which we will explain later on.

Jesus told his disciples, just before he left them, to go and preach the gospel to every creature, that "he that believeth and is baptized shall be saved." Saved from what? His past sins, of course. He did not say that they should have hands laid on them in order that they should be saved, for laying on of hands is not a condition of pardon of sins or an entrance into the kingdom. I have searched the standard books of the church, and I fail to find a single intimation that the laying of hands is for the birth of the Spirit. If any brother can find such, he will do me a great favor to write me, or write an article for one of our papers.

According to the holy scriptures contained in the three books above referred to, the laying on of hands is for the reception of the Holy Ghost by those who have complied with the prerequisites as we find by reference to Acts 8:17; 9:17; and 19:.6. We could refer you to many other places in Bible, Book of Mormon, and Doctrine and Covenants, but this will be sufficient.

Paul said—

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

We think this operation of the Spirit is given through the laying on of hands. Then again, Paul said, "You are sealed unto the day of redemption of your bodies." We understand this to be done through the laying on of hands.

The laying on of hands is just as essential for the purpose intended as any other ordinance given by the Master to his church, but let us not misapply it. Let us not confound the operations of the Spirit of God. They are many, but it is the same Spirit. One operation is to reprove the world, one is to regenerate sinners, one is to draw sinners to Christ, another is to give birth to the penitent spirit, another is to take up its abode in the heart, another is to baptize or overwhelm people that are proper subjects, another is to give unto God's people a multitude of gifts, such as tongues, interpretation of tongues, prophecy, gifts of healing, etc. All these operations and administrations are given by the one Spirit.

If men will obey the gospel in its order, this Spirit will lead them into all truth eventually; and they will live by every word of God. God is no respecter of persons, so just what he required men to do in his day upon the earth he requires them to do now. He required men then to hear, believe, repent, and be baptized that they might be born again, and then be confirmed by the laying on of hands by those in authority. After this, keeping all the commandments given of the Lord while they live, and he will save them from sin and its effects in the end.

E. W. NUNLEY.

TESTIMONY.

Forasmuch as many have thought, as did Gideon of old:—

Where be all his miracles that our fathers told us of?—Judges 6:13,

it seemeth good to me for the sake of the elders in the ministry, and the doubtful outside as well as inside the church, to tell how God's hand is not shortened, neither is his ear heavy. Yet he doth not parade for the sake of pandering to the morbid or sensual, but out of a merciful goodness doth he hear the prayer of faith, when his people come before him with a pure heart.

During my young married life, and before it, I was raised a Methodist. I was as confident of the divinity of the Methodist Church as I was the sun was shining in the heavens. With this confidence, and inspired by a love for a good mother, I went forward to the mourner's bench; and for seven long years, in summer and winter, I tried to make myself believe that something had happened to me that I knew in my soul had not happened; namely, that God, for Christ's sake, had spoken peace and pardon to my soul. I could not deceive myself, therefore I withdrew from the Methodist Church, and tried to become an infidel. I had a good, praying wife. About the year 1866 I overheard her praying: "O God! if you have a people on earth you acknowledge as your own, or a church of your own, lead me to them, or send your servants to me, so that I can become identified with them." She had been an Adventist, but discovered that they could not be the church. Infidel as I tried to be, I felt to sympathize with her, and comfort her, by offering to unite with Christian, Baptist, or any other to satisfy her cravings for companionship with the people of God. She continued to steadily pray thus, I occasionally hearing her sentiments.

In the summer of 1869, two elders, John H. Lake and Joseph Snively, came to our town, seeking for some who were inquiring for the church. (We were then living in Brampton, Ontario.) Wife met them, and a running fire of questions and answers was had, until I heard they were "Mormons." I forbade wife to be baptized, so great was my prejudice that I would not allow the elders to enter our house. Time passed, wife prayed; light had come to her, and with it hope and confidence in God that he would open the way so she might unite with the church, and he did.

A spirit of going west took hold of me. I had very little money. As I now believe, in answer to her prayers, I was also inspired to work, so that I did the work of three or four men, until in a three months' labor I

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had sufficient money to take us west. Every muscle and fiber of my body was like a piece of steel; never was the same amount of work done by me before or since, and I never heard of man doing anything like it. Should any Canadians wish to know, I will personally write them—it seems too extravagant to write here. Suffice it to say I purchased tickets for Keokuk, Iowa. I knew nothing of the country or its resources, but ventured to reach the Mississippi. When I arrived in Burlington, Iowa, I could not think of stopping there, so on to Keokuk I would go. We were only well seated when a gentleman addressed us.

"You are strangers, traveling?"

"Yes, going to Keokuk."

"Got work there?"

"No."

"Relatives?"

"No."

"Seeking a location?"

"Yes."

"My advice would be," said he, "to stop off at a small town, say Montrose, locate your family, then look around and get properly settled, finding what is suitable to you."

We heeded the advice, got off at Montrose, Iowa. At once fell in with one of the elders, Joseph Snively, who took us to his home and made us welcome. I hated to be in the hands of or under obligations to a hated Mormon, yet his goodness won my esteem so far that I was glad.

Now to the point. Wife had prayed to get among the people of God; a stranger directed us to Montrose. About that time the little town had a band of about one hundred Saints, and what was best, they were living their religion. God's Spirit was abundantly poured out in tongues, prophecies, healing, miracles, visions, and the other various gifts of the Spirit.

Now as I look back, after a quarter of a century has passed, I see old Father Doty rise in his place to testify of the goodness of God and his knowledge of the work, and, while under the influence of the divine Spirit, break forth in tongues. As soon as he sat down, Father Burley, of blessed memory, his face shining with the light of the Spirit, would give us in our own language the interpretation of the tongue. Another would speak in prophecy; another would sing a hymn by the Spirit, and perhaps give the interpretation also. I now look back and see Sister Newberry, Sisters Simpson, Ruby, Burley, and many others; Bro. William Anderson and others,—all earnest, humble, and prayerful.

Wife had received an answer to her prayer. She found "God's church." How she could get consent of her prejudiced husband to unite herself with the church, was a question! During the meetings she was promised by the Spirit I should relent and allow her to be baptized, and that I should join the church and preach the gospel. Bro. Joseph Snively ventured to tell me I should not seek to rule her conscience, as she wished to be baptized. Next day I consented upon the following conditions: she should never ask me to attend her meetings, never teach our children her doctrine; if an elder came to visit her he should not talk his religion in our house, in the hearing of any except herself. To all this she gladly assented—anything so she could obey the gospel. "Won't you come and witness the baptism?" she meekly asked. *No;* I could not consent to witness the humility of my wife uniting with that despised people.

Time passed; I would drive her to church, meet her at the door and drive off; after service was over would come for her. Finally I was prevailed upon to take dinner at Father Burley's. "Hattie," now Mrs. Daniel Lambert, of Lamoni, always attending; then stay for afternoon meeting. So prejudiced was I that one morning, in the fall of the year, Bro. Joseph Smith was going to preach in Montrose. Wife ventured to ask me to hear him. "No. I go and listen to the son of the Mormon prophet? No."

"O, Papa, I wish you had heard Bro. Joseph, it was the best sermon I ever heard," wife said after the sermon. I listened with a sneer.

The following summer, our little girl, Belle, not two years old, well known to the readers of *Herald* and *Ensign* through her reporting the sermons for publication, caught a disease which settled in her eyes. A cataract, or white something gathered on or over the sight of the eyes, the left eye was the worse. Three times we had a doctor cut it off. This he did with, I think, nitrate of silver. We did all in our power to restore her to sight for about five months to no purpose. She got worse and worse; putrid erysipelas set in; her face became a mass of rotten corruption. In my heart I wished for death to come and take her away from such a fearful life, disfigured and blind—no ray of hope. Even if she was cured, her face must show marks of the disease. Then a girl to go through this world blind—death would be a pleasure.

We were living in Fort Madison, Iowa. The second Saturday in February, 1871, we called on Mr. and Mrs. Pruden—the latter was a member of the church and a fast friend of wife, of course—and invited them to take Sunday dinner. A visitor was present.

"Permit me to introduce you to our friend, Elder Harson, of Rock Island, Illinois," was the statement of Mr. Pruden.

I gave him a cold stand off shake—you may have seen that kind before. I could not ask our friends without their guest, and so I said, "Elder, you come also."

We visited the State Penitentiary. I was asked to teach a class. The lesson was first Corinthians twelfth chapter. For the life of me I could not help seeing Mormonism in every line of that chapter. I had heard little by little. Now it just poured a whole chapter on me where I least expected it.

That Sunday evening Mrs. Pruden came to me and said, "Mr. Robinson, would you have any objections to having Father Harson administer to Belle for her blindness?"

I thought a moment—I wished her healed with all my soul; but to be humiliated to have it done this way was more than I could stand. I gruffly answered, "You can go ahead—the old fellow cannot bewitch the child anyway."

Father Harson retired for ten minutes, I judge, and after entering the house he said, "Let us bow before the Lord in prayer." All knelt down except the writer. A plain earnest prayer was offered. Said he to wife, "Have you any oil?" This was the first I knew of wife having consecrated olive oil in the house. She handed him a bottle. He anointed the child. Wife says he put a little oil on the lids of the eyes. I did not see that. He poured a few drops on her head in the name of Jesus Christ; put both hands upon her head and asked God in the name of Jesus Christ to remove the dreaded blindness and restore her eyes to perfect sight. "And in the name of Jesus Christ, whose servant I am, I bid you receive your sight; and O God, to thee and thy Son Jesus Christ we will give the thanks. Amen."

This was about 8:30 p. m. The child was put to bed. Next morning I heard a rap at five o'clock. Answering same, the voice came, "It is Harson. I have to go home by first train. Tell Sr. Robinson to fear not, for her child will be well, and she shall see again."

"Mother," said I, "that old man says Belle's eyes will get better." At noon I came home from work. Under the skylight—for wife was taking photographs—came our little girl, both eyes wide open. No appearance of anything wrong, only the left eyelid was not quite as high as the right. This got all right in a day or two. I looked and felt thankful in my heart; but pride—O, that miserable obstacle to everything that is good—would not let me express it to the glad heart of my wife! Two weeks passed, but no change in the corrupted face. I be-

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gan to say to wife that if the Lord had a hand in healing the child of blindness, why did he not heal the disease of her face at the same time.

Her glad heart responded, "We only asked him to heal her blindness. We will see him heal her of this also."

The first Sunday in March was district conference. It was held at Montrose. I invited Mr. and Mrs. Pruden to accompany us. Hired a surrey, took little Belle with us. For the first time I attended a meeting of the Saints. One or more offered prayer. Several testified they knew the work they were engaged in was divine. Two people, a man and woman, spoke in tongues. Father (Elder) Burley interpreted both tongues. Meeting closed and preaching by Elder David H. Smith. I did not give it much attention. Afternoon meeting, Elder John H. Lake in charge. Contrary to usual custom, as I afterward learned, the brother for one hour preached to me. I know it was to me. Never did twenty minutes pass quicker. I there saw for the first time why it was I could not get God for Christ's sake to speak peace and pardon to my soul when I bowed the Methodist knee—because God had never promised any such thing to a sinner. The dear brother presented the principles of the gospel as did God's servants anciently, calling upon the people, John the Baptist-like (Mark 1st), Jesus-like (John 3 : 5), Peter-like (Acts 2 : 38), Philip-like (Acts 8: 38), Ananias-like (Acts 22: 16), buried with Christ in baptism Paul-like (Romans 6: 3-6), receiving the Spirit through the laying on of hands Jesus-like (Luke 24: 50; John 20: 22), Peter and John-like (Acts 18: 17, 18), Paul-like (Acts 19: 6). And while he was counting on his fingers the principles of the doctrine of Christ as found in Hebrews sixth chapter, laying on of hands one of them, Bro. Alexander H. Smith held up his watch so that Bro. Lake saw it. He then came to his senses that he had overstepped the bounds of time.

Sacrament was administered. Testimonies like the morning service were enjoyed. At the close of services wife came to me and said, "I would like to have the elders administer to Belle for this dreadful disease."

I said, "Alright."

I will here state that never did I see a more corrupt face than this child presented. No weak person, man or woman, could look upon it. We kept it covered as much as possible. Wife said, "Brother Lake, will you administer to my child?"

"Yes, sister, let us retire to a private house."

Accordingly we went to Elder Frederic Burley's. There was present of the elders, Father Dunham, of Burlington, now gone to his rest; Father Burley, also gone; Father Lambert, of Rock Creek, Illinois (the father of Joseph and Daniel Lambert); Joseph Lambert, of Lamoni, Iowa; and John H. Lake, now president of the Canada mission. I do not remember who anointed the child, but Bro. John H. Lake prayed after the anointing. He seemed to argue the case before the Lord; this child never sinned; it was diseased because of an epidemic that the summer before had left it afflicted. Jesus said, "Of such was the kingdom of heaven." He then pleaded for God's favor to be given to the child, as he was calling on the same God that all holy men of old called upon, and he desired a blessing for the good it would do, as they desired in their day. "And," said he, "in the name of Jesus Christ, whose servants we are, we command this disease to depart from your system, and be thou whole from the crown of thy head to the soles of thy feet. Thou shalt be a ministering angel to my people, and shalt do much good in the church. We seal this blessing, with perfect health, upon you in the name of Jesus Christ. Even so. Amen."

These are as near the words of the brother as memory can call up. I said to myself, "I will watch that." I hitched up, started home; it was about dark. Next day a scab formed over the sore, the first in five months. The second day it was quite hard; the third day it was like a bone. The fourth day it commenced to fall off under the right eye. I said, "Wife, it looks like the disease had dried up; but there must be a terrible scar there sure."

"We will see," was her meek answer.

The fifth day it was almost gone; a pink flesh or skin, like a new born babe's, covered where the sore was. The sixth day the scab had entirely disappeared, the face sound and well; no scar, nothing to mar the facial expression, as perfect a face as the day the child was born. From that day to this she has been healthy and well, eyes and face sound, and hundreds made to bless God for the light of the gospel through her efforts to get the sermons of the elders before the people, thus fulfilling the prediction, "You shall be a blessing to many in your day."

Now I had heard the doctrine of Christ, and I knew the signs did follow them that believed. I discovered that in organization the church was as that of old; that the restoration of the church was a fact as Peter said (Acts 3: 19), and John said (Revelation 14: 6) that the ministry was authorized of God. (Hebrews 5: 4.) This ministry called of God as was Aaron, and finding that the sealed book of Isaiah twenty-ninth chapter was to come forth, a marvelous work and a wonder; that Lebanon was being made fruitful, Palestine being inhabited. Ezekiel's two sticks united, Bible and Book of Mormon as a sign to Israel that God would bring them from the north country and gather them from the coasts of the earth.

I bowed to the ordinance of baptism on the evening of August 13, 1871. I was led into the Father of Waters by Elder John H. Lake, and there baptized for the remission of my sins; afterwards was confirmed for the gift of the Spirit, which I have received inasmuch as I was worthy by purifying my life, so this body of mine might be a fit temple for that Spirit to dwell in.

Having received grace, I continue until this day, testifying to small and great as opportunity offers, that God has restored his church as at the first and her officers as at the beginning, with all the gifts and blessings promised by Christ.

Many times and oft the confirming of this has come to me and I have witnessed it in others. Thanking my heavenly Father for past blessings, and trusting him for future I am yours in gospel bonds,

J. A. ROBINSON.

INDEPENDENCE, Mo., July 26, 1895.

Letter Department.

BEVIER, Mo., Sept 3.

Editors Herald:—We were much pleased in having the privilege to discourse to a goodly attendance of Saints Sunday at our home, notwithstanding it is said a prophet is without honor in his own country. The branch here is ably presided over by Elder F. T. Mussell, assisted by the ever energetic Priest D. L. Morgan, and Deacon J. W. Rudkin, Elder F. A. Evans being recently elected presiding teacher. The zeal of these young brethren is commendable. They labor six days a week in the mines, and frequently on week evenings and Sabbath morn they are seen out on duty visiting the Saints, trying to reclaim the wayward ones and strengthen and confirm all. Surely the Lord will reward this kind of work. They also have the confidence of their flock, and are well spoken of.

On the 18th ult. we were called to Booneville to administer to Sr. Cochran, who was very low. I was very much pleased to see the kindness and patience of her daughter, Rosa, who nursed her mother night and day, fasting and praying for her. Such love and attention is commendable. Through good nursing and the heavenly Father's assistance, Sr. Cochran was on a fair way to recovery when we left.

There are but four Saints in Booneville, but they are an honor to the church.

The once lively Higbee branch is now in a weakened condition, many of the staunch Saints having left to seek employment elsewhere, because of poor work. Another shaft

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is being sunk there now, and there is talk of starting one that is shut down, so we hope things will be favorable for Saints to return. Elder Wm. Chapman and Priest Wm. Kelso are laboring hard to keep the branch together, and we pray the Father to bless them in their work. They are worthy brethren. Our trip to Hannibal was a profitable one. Some who were in background were revived, and friends won to the cause. There are some noble Saints there.

The work in some parts of the district is not as we would like to see it, the main trouble being that there is no one to feed the flock. We look for better conditions in the future.

While this is my first year as a missionary, I can say that God has blessed me in preaching the word, and assisted me in my administering throughout the district. I find many noble, self-sacrificing Saints. May God bless them to the good of his work, and help us all to magnify his cause. J. A. TANNER.

MOORHEAD, Iowa, August 31.

Editors Herald:—This is to notify the readers of the *Saints' Herald*, and Elders Otteson and Hansen of the Utah or Brighamite Church in particular, that Elders Baker and Mintun never refused to meet them or anyone else in public discussion in Sioux City. The facts are briefly these: Elders Hansen and Bickmore attended one of the services we held in the tent in Sioux City, and at the close asked me two questions, viz.; Why do you call us "Mormons" and yourselves Latter Day Saints, and, What became of the 190,000 members that were in the church in Nauvoo if only about 10,000 went to Utah? In replying to these questions I said that which caused Elder Hansen to say in substance: "I would like to have these matters examined more fully in public." I understood him to indirectly request to use the tent with us in a public exchange of views. I told him we did not feel free to use the tent in that way, and he replied he did not intend to be understood thus, that he did not request the use of the tent. I then asked him what he did mean. He said he only meant that they could publicly represent their side and we could ours as we were doing, but did not wish to be understood as asking for this to be done in the tent. At the close of our conversation Elder Baker asked Elder Hansen what he meant by his expression, whether he meant it as a challenge, or as an invitation to a public discussion.

He answered: "No; for," said he, "we do not challenge anyone, but we will discuss if we are challenged."

Elder Baker said we were not out to challenge anyone unless especially necessary; but if they wanted a discussion they could be accommodated.

Elder Hansen said he did not wish us to understand that he had invited us to discuss him by any thing he had said.

Elder Baker said: "We only wanted to understand you, and if you meant what you said as a challenge or invitation to discuss the issues between us, you can be accommodated."

Elder Hansen said, "I did not wish to be so understood."

Elder Otteson was not present; and could know nothing but what he heard. We will now say to Elders Hansen and Otteson that if they or either of them wish to discuss the issues between us, or now will say that what Elder Hansen said in our conversation at Sioux City was an invitation to discuss the issues between us, we will accommodate both or either of them, and enter at once into such arrangements as will be mutually satisfactory, as to proposition, time, and place. Send on your proposition if you wish to discuss, and we will consider it, just as Elder Hansen was invited to do at Sioux City by Elder Baker.

Yours for the truth,

J. F. MINTUN.

LAMONI, Iowa, Sept. 3.

Editors Herald:—In this *Herald* will be found an obituary of a child who died in Rushville, Buchanan county, Missouri, August 26, and I call the attention of the president of Far West district, or of the missionaries therein, to the fact that two members live at Rushville, a brother Johnston and Sr. Sarah Alice Dykes. At the funeral there was manifest a very serious and earnest attention to the word spoken, and the probabilities are that a good hearing can be had. Sr. Dykes writes me since, that they will be very glad to have ministers come, and will care for them while they stay and preach. Will some one in authority please take this up as soon as may be?

Your brother in Christ,

H. A. STEBBINS.

LARISSA, Mo., Sept. 3.

Editors Herald:—A few of us here are trying to keep our lamps trimmed and burning. We would like to have more preaching, but cannot complain very much. We have Sunday school every Sunday.

We would like to get some Latter Day Saint to rent a farm if we can. A house and everything that a man needs to work with, such as farm tools, etc. If anyone wants to try this country before buying, let them write to us. This fall is the time to rent to put in wheat, and if any of the Saints want to get home-dried peaches and apples cheap, address us at Larissa.

Your brother in bonds,

E. W. ANWAY.

SMITHLAND, Iowa, Sept. 2.

Editors Herald:—We are still in the faith, though accomplishing little or nothing in the way of church work. We seem somewhat isolated here, surrounded by wooded hills, our only companions the wild songsters; but wild as it seems in our woodland home we are only a little over a mile from civilization.

While on a visit at my old home at Soldier recently, we were privileged to attend meetings at the schoolhouse. It seemed natural to meet with the Saints there again; but some of the younger attendants at the Sunday school who were mere children a few years ago are now young men and women, while those who were then babies now take part in the class work.

We also attended services at Moorhead, and there met many old and dear friends. We were grieved to find Sr. Thompson suffering severely from a fall caused by the horse she was driving becoming unruly.

Our hearts were saddened on receiving the last *Herald* to read of the illness of Sr. Ella J. Green, and our hearts went out to God, pleading that she might be spared, as the church as well as her home circle would sadly miss such a noble worker. May she long be spared to carry on her work for the advancement of the cause. Let us unite our prayers to this end.

Your sister in bonds,

CORA B. COHRT.

REA, Missouri, Sept. 5.

Editors Herald:—On August 16 I open up at this place with the gospel tent. Brn. M. F. Gowell and Peter Anderson remember this place. They were here some two years ago with the tent, but could not get the people to come out to hear. A change has come. The first evening I had the tent about full, and tonight will make three weeks, and every night the tent has been full, and a number of times not more than half of the people could get in. A young man cut one of the guy ropes one evening, and the postmaster had him arrested, and he was find one dollar and costs, making $7.95. The order since then has been the best ever had at any protracted meeting in this place, so I am told.

The tent is located right at the side of a "union church" (?), but not union enough to permit Latter Day Saints to preach in it. The trustees have refused to open the church for us, and there seems to be quite a division among the people. Mr. Watson, the Methodist preacher, wanted them to open the church for us, but, no, we are not "orthodox."

It looks a little queer to see the tent right at the side of the church. When the time came on Saturday and Sunday to hold meeting (both of our services were at the same hour) I had most of the crowd, tent being full. The next Sunday, meeting was announced again in the church, but they found they could not get the crowd, and only preached at three p. m. I went to hear the preacher and he came to hear me. He seems to be a very nice man and was sorry I could not occupy the church. Wanted to know if I would go in if they would open it up. I said, "No, unless the trustees say so." So the matter stands. It will be a "death blow" to some of their membership in closing us out.

We have baptized four and others are almost ready for the water. Bro. J. Arthur Davis came just a week ago to help me, and his assistance was timely, too. I was almost worn out. Tent work is too much for one man.

Tonight will close our meetings here. Our closing subject is on the Book of Mor-

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mon. We go from here to Rosendale to continue from the 6th to the 16th.

Men tell us that there has never been meetings held in this section of country that have enlightened the people on Bible doctrine as much as these, and prejudice, almost like a mountain, has been moved from the minds of the people. May the Lord bless the seeds of truth that have been sown in the hearts of good, honest ones.

I am your colaborer in the gospel,

D. C. WHITE.

SHERWIN JUNCTION, Kan., Sept. 3.

Editors Herald:—The reunion held in the Spring River district is a thing of the past. It passed off nicely. The preaching was grand, and the prayer services could not have been better. The good Lord made his will known to his Saints. The Sabbath school work was very good. Bro. J. A. Gunsolley is the right man in the right place.

A professed Christian has said to me that the doctrine taught could not be gainsaid.

Praying for the advancement of Zion's cause, I remain, yours for the truth,

W. S. TAYLOR.

MINDEN CITY, Mich., Sept. 3.

Editors Herald:—We have been having some good two days' meetings, and good preaching, in the eastern Michigan district, and also grand fellowship meetings. Fourteen were baptized at the different places. I believe, also, that much prejudice has been removed in many places, and many are looking upon us with favor now, when in the past they were opposed to us and our work.

Those of the ministry are in good faith and hope, and the cause is gaining in many places.

J. J. CORNISH.

PICKERING, La., Sept. 3.

Editors Herald:—It has been months since I have written to your paper. Some find fault with my letters and say I write such awful things; but if my letters accomplish good, I care nothing about who objects. People have told me I was a good preacher if it were not for that awful Mormonism. The awful Mormonism, as they call it, is the best doctrine ever offered to the human family.

I arrived here Saturday night, September 1. Began meeting Sunday, eleven a. m. Fine congregation out last night. Prospects bid fair for us to have a fine meeting. One person gave in her name for baptism, which will take place at three o'clock today. This makes two I have baptized from the Utah church, and I have never been on a mission to Utah, either.

The state of Louisiana needs a missionary. A man should be located here, and the opportunity is fine to open up the work all up and down the line of the P. G. Railroad. I see Bro. W. S. Macrae is appointed to Arkansas and Louisiana. I hope he will reach Pickering by October, anyway. What we need in this mission is men to push out and get the gospel before the people. There is not much to preside over in this country yet.

I learn or hear Dr. W. B. Tony will be at Cove, September 25, to annihilate Mormonism. I have written him I would be there, and if he comes and will debate fair propositions, we will have a debate in Cove, Arkansas. However, I don't look for him. I've met other men than W. B. Toney, and never saw the doctrine of Jesus Christ annihilated yet. Some Saints say to fish for the big fish and let the chubs go. But these kind of fishermen never catch any fish. All we can do is to let down the net and ask God to give the increase, and if eels, turtles, gars, crawfish, and a few snakes get in the net, we can't help it. Do our duty, preach and live the gospel, and God will bless us. In bonds,

J. D. ERWIN.

Mothers' Home Column.

EDITED BY FRANCES.

DAUGHTERS OF ZION AT INDEPENDENCE REUNION.

Tuesday, August 28, the Daughters of Zion met in the pavilion at Independence, Missouri, reunion, held at Washington park. "O Jesus, the giver," was sung, prayer was offered by Bro. E. L. Kelley, then hymn, "Nearer, my God, to thee," after which the president of the advisory board, Mrs. M. E. Hulmes, opened the meeting by remarking that it was not with any desire to infringe upon the time which the Saints had set apart for worship, but because of an earnest wish that a better understanding of our work should obtain among the people that we had asked of the reunion management a brief portion of time in which to present its claims, and earnestly requested of any who felt an interest in it that they feel free to express their views, and if there should be those who perhaps were not in full sympathy with us, that they would not hesitate to state their objections or ask any questions which will lead to a mutual understanding, and if any had a word of cheer or encouragement, we would be glad to hear it.

A spirit of courtesy and kindness, breadth of purpose and depth of thought characterized the speeches made by the different sisters and brethren present.

Sr. M. Walker, of Lamoni, was first to respond, remarking:—

"As it is the desire of the mothers and sisters, whose cause we are here to represent, that the church should more fully understand the nature of the work we are trying to do, I can think of no better way in which to present it to you than by referring you to our constitution. And I trust you will permit me to say just here that I know personally in regard to the origin and inception of each work which is now moving on as helps to the church,—the body of Christ, which has *many members*, but is one body,—and I can testify to you today that the same Spirit which moved to the organization, first of the Prayer Union, afterward the Sunday School Association and Religio, moved also to the organization of the Daughters of Zion. If one is of God all are of him. If one is a mistake, all are mistakes. And will it not be a happy day for the church when all who are working for the common cause—the common good—will be content to labor each in the sphere to which they are best adapted and in which their labors are crowned with most success, without jealousy or envy one of another, but realizing in its fullest import that we must be one if we would be Christ's."

Then, reading the first clause of the constitution, she added:—

"It is a day in which many influences combine to destroy the sacred altar of family and home life. It is our aim to defend our homes from those influences and do all in our power to render them attractive, that our children may love them, and to educate them in the principles of the gospel, that they may love all which is pure and beautiful in the world and shun that which is evil. It has been said, 'The limit of a civilization is bounded by the aspirations of its motherhood,' and believing this to be true, let me ask you, What limit ought there to be to the aspirations of the motherhood of the church of the living God? Is it not our hope—our aim—to obtain a celestial glory? To inherit the kingdom of God and enjoy the companionship of Christ and his angels, as well as of the just and holy ones who have entered into the rest prepared for the people of God? There should be no limit to the aspirations of the motherhood of the church. For the purpose of helping to make our children instruments of good this work was planned, with the end in view that as they go out into the world they might be the means of lifting up and saving others. It is God's world, and each child born into it has a claim to a birthright of purity, and for this purpose Christ commanded the gospel to be preached in all the world."

Sr. B. C. Smith followed with a few well-chosen words, expressing the thought that the gospel is all-sufficient; but is the gospel lived up to in our homes? Let us search into these things.

Sr. Ida Stewart saw the necessity of such an organization, and she greatly rejoiced in its existence, although she was not a member.

Sr. Mina Cook Hart, a student under Prof. Oscar Chrisman of the State Normal University of Kansas, and editor of the magazine, Paidology or Child Study, said:—

"There is nothing more beautiful or more profitable than the study of the child. God has permitted the child to have parents, that they might guard and guide him while he is not capable of guiding himself; and therefore these parents will be held responsible to God for the way they guide and guard him. To effectually do this they must study him carefully, that they may know the meaning his every look and act, encouraging the good, discouraging the bad." Her remarks upon this subject were very interesting.

Bro. E. L. Kelley said:—

"My wife is a Daughter of Zion, and I am as much in sympathy with them as she is (or more so if possible). I thank God that he has raised up the Daughters of Zion, that while I am away preaching the gospel they may assist my wife in caring for my children, and that when they see them doing anything contrary to the laws of God they, as mothers

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and Daughters of Zion, may have an interest in them, and go to them as though they were their own, and warn them of their danger. I thank God for your organization, and pray his blessing upon you."

Sr. Harrington said that she had received great encouragement and help from the Daughters of Zion, and that she had recently received word from her son, who is away from home, assuring her that its teachings had helped her in her work with her children. She felt a great interest in its progress, and wherever she could say a word for it she intended to do so.

Swen Swenson:—

"My mother was a Daughter of Zion, and my wife is a Daughter of Zion. I have much to thank my mother for, because she taught me in my early years to be pure in body and in mind, and she said, 'Swen, keep your body pure, and when you want a companion for life, ask the Lord and he will give you one who is pure, because you have kept yourself pure.'"

Bro. R. M. Elvin said:—

"It is without hesitation or an apology that I respond to the request to speak before and for the daughters of Zion, for I believe this association to be a part of God's work. The reason for accepting is, because an ancient American by the name of Moroni said, 'Whatsoever inviteth and enticeth to do good is of God.' And I believe that the Daughters of Zion are an organization for good.

"Mock modesty is a fruitful cause of sin in the world, for fathers and mothers fail to properly teach their children. The children are therefore not prepared to meet and resist the invitation and allurements to wrongdoing. My teaching to my children has been not to speak a word or do an act that they would be ashamed to say or do in the presence of father or mother, or any good person. Judge ye if I have rightly taught!

"There is a law for our moral nature as there is also provided a law for our spiritual nature, and likewise a law of our physical nature, and a full redemption is that we return both spirit and body pure to our God. There is ample room in this field for the Daughters of Zion to accomplish a great work.

"I met a minister of another church. He made inquiry relative to a sister of the church—a Daughter of Zion; and with tears in his eyes he thanked God for the influence of that sister in her youthful life upon him, which had kept him from many wrongs.

"If the young sisters of the church would accept of my advice they would become a power for good, namely; let them pledge themselves: The lips that use tobacco or liquors shall never touch mine.

"May God bless, guide, and aid the Daughters of Zion, is my prayer."

Bro. Columbus Scott said:—

"Daughters of Zion is an organization, an auxiliary of the church, designed to develop the true method of building up the home, the instruction of the children and youth of the church (and others) in the principles of life; teach them how to avoid the evils and to be prepared to meet emergencies arising, and not be overtaken by their evil consequences.

"Some of the problems to be solved relating to this grave subject are, How to make home the most desirable place for the children. How to develop to a supreme degree the moral and spiritual faculties of the children, and lay such a foundation in their character that they will incline to the truth and right rather than to the evil. How to instruct them to avoid the reading of dissipating and poisonous fiction, and other literature that is ruining the lives of millions in this age in the home and abroad. How to develop lives of purity as against the crying, corrupting, degrading sin of the age, that carries so many of our young annually to untimely and unhonored graves—sexual crime. How to husband the time and renew the strength of life, and give ample time for service to home and God, by learning to give our life-energies to the study and practice of that only which contributes to the necessary and practical — the really needful — to life and its true and legitimate ends. How to avoid the mistakes so common in the consummation of holy matrimony, through incompatible unions formed, and the wormwood and gall-like trouble and sorrow consequent upon such matrimonial unions.

"All of which, with much more, that is all-essential to successful, upright, holy, and Godly lives. To suggest these dangers now so common among earth's children is to appeal to the membership of the Daughters of Zion, to set about the application of the measures to the end sought. Their work is one of the greatest relating to the welfare of home and earth's children."

Bro. J. A. Gunsolley gave forth one of his pithy epigrams: "The Lord couldn't be everywhere, so he made mothers." He said while the brethren are seeking to teach the pure principles of the gospel, the Sunday school, the Religio, and the Daughters of Zion are furnishing materials in this the hastening time wherewith to bring about the redemption of Zion.

Space will not permit us to quote the remarks of several of those present: Sisters Stetler and May spoke in earnestness of the good done by the auxiliary organizations of the church. Truly a hallowed influence seemed to rest over the meeting, and at the hour appointed for closing, all seemed to feel that it had been a profitable and enjoyable session.

After thanking the brethren for the kind words of encouragement, a dismissal hymn was sung, and Bro. Elvin pronounced the benediction. MRS. ABBIE A. HORTON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Anna Lacy, of Nebraska, requests the prayers of the sisters in behalf of Bro. Walter Lacy, her son, that he may be made whole and strong. He has been afflicted for over a year.

Bro. D. H. and Sr. Mary B. Whetsel request the prayers of the Sisters' Prayer Union, and also of the church, in behalf of their two boys, aged three and five years, who are subject to convulsions, that if it be God's will they may be healed.

Sr. Mary Britain writes: "I request the prayers of the Prayer Union and of the Saints in behalf of Sr. Agnes Britain, whom they have taken to the hospital at Topeka."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WHAT ARE YOU DOING TO ASSIST IN THE BUILDING UP OF THE SUNDAY SCHOOL WORK OF THE DES MOINES DISTRICT?

Read before the Sunday School Convention of the Des Moines District held at Colfax, Iowa, August 31, 1900, by Sr. Elsie Russell.

To me this is a very important question. First let us take a brief review of what the Sunday school is. Certainly there is no one who would say it was not an auxiliary of the church. Neither do we for one moment consider the Sunday school work of a minor character in any respect, but we consider it a work which should be the closest companion of the mission field, for we believe "the Sunday school of today is but the church of tomorrow."

It is during the Sabbath lesson that the Bible story is enthrilled into the students' minds. It is in the Sunday school where many are taught to pray. Then, too, we would say it is here where all the true principles of Christ and his gospel are taught in their greatest simplicity, endeavoring thus to adapt ourselves to the child's mind.

Above all, it is a home. Yes, a home, not merely to the children, but for the young folks and older people as well. It is a home where we all have a work to perform. Not a work for a human master, but for the Master divine. It is not here that we are working for hire, but for more than that; we are working for souls. Then as we see them enter into the door of his kingdom we can feel that we are "laying up treasures in heaven where neither moth nor rust doth corrupt, neither thieves break through and steal." What a blessed privilege to have such a home to work in, and to know we have such a loving Father to assist and reward us.

But we think we hear some one saying, "Yes, it would be grand if we only had a Sunday school to work in, but as we have not, we must wait for God to build up one." To those individuals we would say, "Why stand ye idle waiting for reapers more to come?" Why not "thrust in your sickle" and do your share toward building up a school in your vicinity? And though your harvest may be but small, just remember what was once recorded, "Paul sowed, Apollos watered, and God giveth the increase."

You cannot do your brother's nor your sister's work, neither can they do yours. Each one must work out his own salvation, and be his allotted work great or small, he must do it or lose his reward and thereby fall short of the glory every Latter Day Saint should be striving to obtain. We have no time to

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spare. Our lives are given us for a purpose, so let us be careful and not spend them carelessly.

Some say, "The Sunday school work is all right for the young, but I am too old to be engaged in a work of that kind." We are afraid those very people have forgotten the fact that they might assist the younger ones, and we are sure we are always made to feel a sense of encouragement when we are granted their presence and assistance. Parents, if it is worthy of your children's consideration, is it not worthy of yours? We feel assured that in every other case you would never fail to ask your children not to go where you could not be present. Now if your assistance is needed in every other case, why exclude simply this one and say they don't need you there? They do.

When Jesus was here among men, he forgot not the little ones, but said, "Suffer the little ones to come unto me and forbid them not." Again we read of him even stooping to take the little ones up into his arms and bless them, and then he tells us that we must become like unto them or we cannot enter into his kingdom. Now, how dare we say that they are not worthy of a portion of our time, talent, and interest, when they were worthy of our Savior's time.

Some say, "I don't know how to make a start." Perhaps a few suggestions might assist you in knowing how to enter into this work of the Sunday school. First, Do not deceive yourself and say, "I cannot," but put your shoulder to the wheel and say, "I will try." Second, Seek God's guidance and assistance, for if we wish to promote the spiritual growth of a Sunday school we must first seek and obtain from the fountain head a portion of the Spirit of our Master before we can diffuse to those around us any portion of it.

Now the question is, after receiving this, "How are we to impart it to others?" Being once in possession, we can no more retain or keep to ourselves this God-given quality than can the rose absorb all the light she receives. Our very natures will beam forth and run over with kind words, actions, and deeds to those around us, who in turn cannot help being imbued with the same spirit, causing them to look up higher and seek to receive of it more abundantly. To do good in any cause we must be earnest workers, letting our light shine that thereby others may be benefited.

Patiently and earnestly does the gardener work day after day among the plants, loosening the moist earth around them and removing any obstacle which might retard their growth, and destroying any insect which would be apt to mar their development and beauty. Should we not work as diligently as does he? Are the plants we have in charge of less consequence than his? Christ said the Spirit of God would not dwell in unholy temples. Then to your task and remove everything of an evil nature which will prevent the entrace and growth of the Spirit, and in so doing become soldiers in our Master's great "army."

So then, dear Saints, we who have enlisted in this great Sunday school work, and who have proven the joy and comfort that is to be obtained by working in it, I do beseech of you, Be not slothful. If you never have enlisted in this work, do not delay, but firmly resolve this moment that by God's assistance you will make a start and do what you can. Then upon returning home do not forget the resolution, but put it into practice. Let us endeavor to remember that it is our duty to

"Lovingly, tenderly watch o'er the children,
Dear little lambs of the fold;
Never reject them, but always receive them
With kindness as He did of old."

A CHRISTIAN woman said: "My highest ideal in life is to help somebody up." Do you think there could be a more exalted mission? What is yours, dear primary teacher? Is it to have the largest primary class in your village? Is it to teach beautifully illustrated lessons, so that you shall establish for yourself a reputation as a brilliant teacher? Is it to win the love of the children that you may fill your heart with this sweet joy, and surround your life with its sunshine? Is it to be an efficient aid to the superintendent whom you esteem and honor? Then you have not found the true aim, the highest ideal of the primary teacher. Your aim, your one ever-present purpose should be, to win the children to righteousness. The word means, not only a true life but the *one righteous life.* Lead the children to know and love that life.

We need Christian manhood and womanhood; teachers, preachers, citizens, who have been "kept unspotted from the world." We have them all in our primary classes. Dear teachers, let our prayer be that of the Master's: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—*Sel.*

Conference Minutes.

WEST VIRGINIA.

Conference convened with Mount Zion branch, at Goose Creek, August 25 to 28; Brn. J. F. McDowell and G. H. Godbey presided, J. B. Russel secretary. Branches reporting: Buffalo City 22, Wayne 49, Bellgrove 40, Mount Zion 23, Harmony 27, Cabin Run 28, Clarksburg 26, Union Grove 23, Mount Wayne 11, Fairview 37. Ministry reporting: Elders L. R. Devore, T. K. Ferrell, L. D. Ullom, G. H. Godbey, W. R Odell, D. L. Shinn, J. H. Huffman, John Carpenter; Priests B. Beall and J. M. Kelley; teachers J. M. Jeffries and J. B. Russell. Bishop's agent reported: On hand last report $14.05; received since $190.45; paid out $165.47; balance on hand $24 98. Election of officers: G. H. Godbey was sustained as president of district; B. Beall, Bishop's agent, J. B. Russell, secretary. Preaching by Elders J. F. McDowell, G. H. Godbey, V. M. Goodrich, and J. L. Goodrich. Officers present: High priests 2, seventies 2, elders 5, priests 2, teachers 2. The following brethren and sisters were elected to represent us at General Conference: G. H. Godbey, W. R. Odell, B. Beall, Sophia Smith, Louisa Osner, T. K. Ferrell, J. F. McDowell, J. L. Goodrich, V. M. Goodrich, Mary J. Beall, J. B. Russell, Clarrie Williams, L D. Ullom, A. McCoy, L. R. Devore, J. M. Kelley, J. H. Huffman, J. W. Trout, Mary Huffman, Lucinda Williams. The district was well represented at the conference, and was one of the best ever held in the district. Adjourned to meet with Wayne branch, in Wayne county, on Saturday before the fourth Sunday in August, 1901.

NORTHWESTERN WISCONSIN.

Conference was held at Paulson, Chippewa county, June 9 and 10; Elder C. H. Burr was chosen to preside. Elders A. V. Closson, A. L. Whitaker, Peter Muceus, and William Hutchinson were in attendance. A. V. Closson was chosen president of northwestern district, and Louisa M. Shaver secretary. Branches reported: Frankfort 110; gain 19. Reed 51; gain 5. Evergreen 80; loss 9. The following elders reported: A. V. Closson preached 82 sermons, baptized 4, administered to the sick 59 times. A. L. Whitaker preached 40 sermons, baptized 1, confirmed 4, and did other labor. William Hutchinson preach 31 sermons, baptized 14, and administered to the sick 55 times. Priests William Closson, Murry Shedd, S. E. Livingston, and George Hewitt reported. Speakers during conference were: C. H. Burr, A. V. Closson and Peter Muceus. Conference adjourned to meet at Porcupine, Pepin county, Wisconsin, October 6 and 7.

Sunday School Associations.

MANCHESTER AND SHEFFIELD.

Sunday school association convened at Manchester, England, Saturday, June 2. S. F. Mather superintendent, reported and the same spread on the minutes. Secretary's report: 12 schools, 430 scholars, 50 teachers, 67 officers. Sunday, June 3, at two p. m., a procession of Manchester and Salford schools marched to Hulme town hall, headed by the concertina band. Service in the hall was devoted to short speeches and singing. At the close the procession was re-formed and returned to South Manchester room for tea. At six p. m. the procession was again formed and marched to Hulme town hall for evening service. Presiding brethren Elders S. F. Mather and H. Greenwood. Solo by Bro. H. Palmer, "Our life is like a stormy sea;" trio entitled "Knocking," was given by Bro. and Sr. Green and Bro. Mather. The meeting was then addressed by Elder J. Dewsnup, Sen. He was not ashamed to present his views of Sunday school work, but felt he had not had much experience with little ones. Sunday school work of the church was in its infancy, and the Manchester district had been one of the first to take it up. Push and doing were required; talking and doing works good, and the church is considering the Sunday school work as it is part of God's work, and his Spirit prompted it. Building character was to teach principles of character, as obedience to the commands of the law. It is the duty of Latter Day Saints to teach their children, and mothers should know and be able to teach good principles. Children learn quick, and are difficult to change. We should consider our duty to God. Precept and example has something in it, for like begets like. The Jews show more filial affection than us, and if we cannot honor parents we cannot honor God. Children were stoned for disobedience. Parents should attend Sunday school and learn God's law and teach their children. The present gathering was a testimony of work done. Zion is the pure in heart. Hymn, "Will your anchor hold," was sung, and the meeting closed by prayer, after which two verses of the English national anthem was sung. Monday, June 4, the following schools reported by letter: Clay Cross, Farnworth, Leeds, London, East Manchester, North Manchester, South Manchester, Salford, Sheffield, Wigan. The report of Northeast Manchester was given verbally. One school, Hunslett Car, had not reported. The report

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of banner committee received and committee retained. East Manchester school received as a member of the association. A discussion and review respecting the relations of the Sunday school and the church districts (Manchester and Sheffield). After which, two questions were presented by Sheffield Sunday school: 1. Is the Sunday school an altogether independent organization? It was resolved to give the following answer: By rule, "Yes" (article III. Constitution of General Association); but the opinion and desire of this meeting is, that Sunday schools recognize the authority of their branches. 2. Can local laborers be appointed to represent the district association. They were referred to rule (Article IV. Constitution of District Association). The officers for ensuing year were: Superintendent, S. F. Mather, assistant H. Greenwood, secretary W. R. Armstrong. Financial secretary H. Palmer. Treasurer J. W. Taylor. Resolved that the officers of the association meet and confer with the officers of the Manchester district respecting the harmony of the association and the district.

SUNDAY SCHOOL PROGRAM AT DOW CITY REUNION.

Program of Sunday school and Religio at Dow City reunion, September 28 to October 7. Saturday, September 29, four p. m., organization and instruction. Monday, October 1, 2:30 p. m., Sunday school and Religio exercises. Four p. m., Sunday school session, lesson 1. Tuesday, October 2, 2:30 p. m. Religio, regular lesson (last lesson for September). Four p. m., Sunday school session, lesson 2. Wednesday, October 3, 2:30 p. m., Sunday school work. Four p. m., Sunday school session, lesson 5. Thursday, October 4, 2:30 p. m., Sunday school work. Four p. m., Sunday school session, lesson 8. Friday, October 5, 2:30 p. m., Religio work. Four p. m., Sunday school session, lesson 10. Saturday, October 6, four p. m., business session. Sunday, October 7, 7:30 a. m., Sunday school session, lesson 13.

Bring Bibles, Book of Mormon, Quarterlies, Autumn Leaves, Winnowed Songs and a prayerful heart. Come prepared to take part in all these exercises, either as teachers or scholars, preparing lessons as far as possible beforehand. Teachers' meetings will be held frequently. May God's blessings attend all in their preparation to come, and in the labor assigned, that all done may be both pleasant and profitable.

Committee on program,

J. F. MINTUN.
J. M. BAKER.
DORA YOUNG.

CONVENTION NOTICES.

Convention of Northeast Kansas district will meet at Fanning, October 5, at 10:30. The morning session to be devoted to prayer and short talks on Sunday school work. We invite all Sunday school workers to be present, that we may have a profitable convention.

HARRY THOMAS, Supt.
J. W. BURNS, Sec.

Sunday school convention of Northern Nebraska district will convene at Blair, Saturday, September 22, at two p. m. It is earnestly requested that each school in the district will be represented by one or more delegates. If impossible to send delegates, be sure to forward a report of your school, so it can be read at the convention.

ALICE C. SCHWARTZ, Supt.
JAMES HUFF, Asst. Supt.

Sunday schools of Kirtland district will meet in convention at Blake Mills, Ohio, Monday, October 8. It is expected that Elder T. A. Hougas, General Superintendent of Sunday school association will be present. The schools in the district desiring to be enrolled in the district association will please report to the district convention. All schools intending to attend the convention will please prepare to render the following selections in Winnowed Songs: 92, 100, 170; and come prepared to contribute to the program to be rendered. We desire a full representation from every school in the district.

DORA E. MCFARLAND, Sec.

Miscellaneous Department.

FIFTH QUORUM OF ELDERS.

To the Fifth Quorum of Elders; Dear Brethren:—I have lately mailed you each a copy of our circular letter, and have made some requests of most, if not all, of you in regard to our work. I now make the following general requests: Do all in your power to make a success of your work. Look on page 266 of the General Conference minutes for 1900, and keep accurate account of your labors according to that blank—never get a day behind. On March 1, 1901, sit down and compile your report from the date of your last report, or from March 1, 1900, and forward to me at Lamoni, Iowa. I will send you a blank report previous to that time.

I solicit your correspondence. Inquiries will receive careful attention; and any information which you think will tend towards the advancement of our work will be duly considered by the officers.

If any have failed to receive the circular letter, inform me, and one will be mailed you immediately.

The circular letter, besides the list of names of the members, contains the following, which is of interest to all the members of the quorum:—

The principal resolutions that are necessary to be observed are the resolution governing reports, the resolution concerning the use of tobacco and strong drink, the one requesting report of historical items, and the one regarding fees.

The resolution governing reports, adopted in 1897, is as follows: "Resolved, that if any member of the quorum fails to report annually, as prescribed by quorum rules, the secretary shall notify him of this resolution, and if he fails to make proper explanation or send report to quorum at next annual meeting, the quorum shall be at liberty to drop him from membership."

In regard to the use of tobacco and strong drink, the following resolution was adopted: "Resolved, that from now on, we neither receive, nor retain, as a member of this quorum, an elder who is known to use tobacco or strong drink."

The Church Historian desires information on all items that might be of interest to the church. The quorum passed the following resolution, which requires members of this quorum to report to our Secretary, Bro. D. A. Anderson, Lamoni, Iowa, all items of news that in their judgment may be deemed of interest to the church. "Resolved, that we request the members of the Fifth Quorum to report all items of news of sufficient import to our secretary, he to transmit the same to the historian."

The resolution regarding fees to the effect that fifteen cents be requested from each member, each year, as dues for current expenses. This was passed in 1898.

In regard to applications for missions; the rule is that all applications for missions shall be made to the missionary in charge of the field where applicant resides. Particulars should be given as to number of dependents, amount required for family, and preference, if any, of fields.

Dear brethren of the quorum, let us labor during the coming year so as to receive the approbation of the Master, and make our life work of that character that will bring us nearer to God and in closer fellowship with each other in the spirit of love and unity.

Address me at Lamoni, Iowa, or Santa Ana, California.

Yours for better work,
D. A. ANDERSON, Sec.

SANTA ANA, Cal., Sept. 1, 1900.

INDEPENDENCE REUNION.

Second Reunion of Independence district was held at Washington park from August 24 till September 2, Pres. Joseph Smith and Apostle I. N. White presiding, having the appointing of all meetings and speakers. Police, janitor, ushers, and rules for the government of the camp, were left to the reunion committee. Robert M. Elvin secretary and press committee. Orville L. James in charge of the music. Elder Floyd C. Keck in charge of administration to the sick. Preaching was by Elders Columbus Scott, Swen Swenson, Henry Sparling, Morris T. Short, E. L. Kelley, Floyd C. Keck, Joseph Smith, John A. Robinson, Alonzo H. Parsons, and R. M. Elvin. The following brethren assisted in the preaching services and had charge of the prayer meetings: F. C. Warnkey, S. F. Cushman, W. N. Robinson, W. H. Garrett, Henry Resch, Swen Swenson, Henry Sparling, Roderick May, R. L. Ware, M. T. Short, Nelson Abrahams, F. M. Pitt, John Smith, C. Scott, F. C. Keck, S. J. Madden, J. A. Robinson, G. H. Hulmes, C. DePuy, Ellis Short, William Newton, and John D. White.

During the meeting six were baptized, and three children blessed. The weather was quite warm during the whole session and had two rain storms, nevertheless the campers seemed cheerful and happy.

By motion and vote it was decided to hold another reunion in 1901, time and place left to the executive committee.

Missionary in charge and Bishops Short and May to constitute the executive committee.

The Sabbath school, in charge of W. N. Robinson; Zion's Religio-Literary Society, in charge of J. A. Gunsolley; Daughters of Zion, in charge of Mary E. Hulmes; and The Sisters' Prayer Union, in charge of Margaret Windsor, occupied the afternoons.

The general health of the campers was good, and notwithstanding the opposing influence of the world, the flesh, and the Devil, the preaching was earnest and uplifting, and the prayer services calm, peaceful, and soul-cheering. Kansas City papers were fair and manly in reporting the reunion.

ROBT. M. ELVIN, Sec.

PASTORAL.

To the Saints of Northern Nebraska District, Greeting:—We have been looking over the field the past summer and find there is great need for a more earnest and determined effort upon the part of each member to live as becometh a follower of the Christ. There is a disposition to become so wrapped up in the things of this world that we cannot spare the time, energy, or means that might be required of us to give to God some little tribute of praise, and a small but reasonable service in the interest of his work.

Now, Saints, this should not be! We should be active! This work is worth all the labor we can bestow on it; and when we find a branch too indifferent to hold services, and where they do have services only two or three come out when there should be sixty or more, it is evidence of coldness in the work and of a very poor condition, very discouraging to the few active workers.

For *shame* on such a condition.

Blessed with the grandest work in the world, and the greatest privileges of any people, we should find no effort or sacrifice on our part too great to make in the interest of

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our fellow beings, and the furthering of this gospel hope. Besides, we cannot afford to stand still, but should progress and grow in grace and knowledge, virtue, and the power of the Holy Spirit for good. God has said, "Come up higher;" and the Apostle Paul said, "Be not conformed to this world;" and again, the Lord spoke to us through the seer of latter days, saying, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

Now how little heed is paid to these commands; and if we become careless and indifferent as to these things God has given us, how can we expect to have any claim on him, or that he would answer us when we call upon him? And how can we ever expect to get in suitable condition to be gathered together, or to enter the presence of our God and Savior? Jesus said his disciples should be the salt of the earth, and if the salt have lost its savor, wherewith shall the earth be salted? It (the salt) is good for nothing but to be cast out and trodden under the feet of men. Now if we are alive and active, we are as good salt; but as sure as we become careless, indifferent, and negligent, we cease to be good, and are fit for nothing but to be cast out—to be trodden under the feet of men. Shall it be said of us that we have lost our savor?

Again: while we should be a light to the Gentiles, an electric light tower set upon a hill that cannot be hid, we by our carelessness and slothfulness become as a lamp with a very small and smoky chimney, and it is with great difficulty that we are able to penetrate the gloom sufficient to find the small flickering light that may be there.

It is essential for every member to be thoroughly alive in this work, and especially every officer. They should be diligent and active in their office. The offices in this church were not set there for the purpose of honoring some men by giving them office, but to perfect the Saints and edify the body of Christ. And we should seek to honor the office by diligent effort to perform the duties belonging to the office we may hold in great humility and prayerfulness before God, that it may be effectual unto the purpose whereunto God gave it.

It has been our desire to have every one of the priesthood who can do so to be at work. Where not engaged in branch work, seek for places in your near vicinity, and warn your neighbors as the Book of Covenants directs. The laity can be of great help in this also, if they will in wisdom and humbleness of spirit make the effort. You should study to use wisdom and patience in all your efforts.

There is another thing we desire to call your attention to. In the immediate past you have paid too little attention to the district conference. How can you expect the missionaries to do this work for you when they are not members of the district, or take very much interest when you do not manifest sufficient interest to come yourselves, or even send representatives in many instances? You should manifest an interest in the business that may come before these conferences, and they should be made times of refreshing, rejoicing, and instruction; helps along the way to mutually benefit one another and help on this great cause we profess to love. And some effort should be made to attend, even if it does require some little sacrifice of time and means. Can you count the benefits of this gospel in dollars and cents, or in time spent here? Think it over seriously. Can you think it is pleasing to God to have his people so careless in transacting the business he has intrusted to our care? Do you think it would encourage you to trust anyone with more when they manifest so little interest in that already given them? We think not!

We hope you will arouse yourselves to the necessity of being more energetic and active than in the past; and as our district conference is near, try and have each branch send a good representative, and be sure and send all reports promptly and properly made out.

Now, Saints, we plead with you to wake up and take hold anew, and let us put our shoulder to the wheel and roll the work forth as it should be, with an earnest zeal that will evidence faith in the work, *active faith*, that our light may shine brightly like an arc light, in which the electric current flows uninterrupted, for where the Spirit of God flows among his people, there is light, and it will shine. May God bless you and help you in this warfare of life, that you may come off more than conqueror is the prayer of your humble servants in gospel bonds.

FREDERICK A. SMITH, Pres.
JAMES HUFF, Sec.

TWO DAYS' MEETINGS.

There will be a two days' meeting held at Davis City, Iowa, September 15 and 16, in charge of J. R. Lambert and M. M. Turpen.

At Lucas, Iowa, September 22 and 23, services in charge of Duncan Campbell and J. C. Clapp.

Pleasanton, Iowa, September 29 and 30.

District conference at Lone Rock, near Pawnee, Missouri, October 6 and 7.

Two days' meeting at Evergreen, Iowa, October 13 and 14, at which time their new church will be dedicated; Joseph Smith to deliver the dedicatorial sermon.

Saints, these meetings have been appointed by request of the different branches, with a view to build up and encourage the work; let as many as possibly can attend every one, and if you cannot attend all, attend all you can. F. M. WELD, Dist. Pres.

CONFERENCE NOTICES.

Conference of London district will meet at Toronto, October 5 to 7. Sunday school convention meets 2:30 Friday, October 5, the day before conference. We hope all Saints will put forth an effort to attend this conference and convention, as the Lord has said it pleases him to see the Saints so assembled. Branch secretaries will please accept this notice and get statistical reports made out and sent in. Secretaries, please be very particular in making out reports, as even one mistake causes a lot of writing, and makes work for everybody. Let us try to have it said that at Toronto conference there was not one report turned back for correction. Will the priesthood take notice and prepare reports for conference. Sunday school secretaries, please send reports of Sunday schools and avoid mistakes as much as possible; a secretary cannot be too careful in making out reports. I trust all will accept this notice, and every one that possibly can try to attend convention and conference. After October 1, address reports to 758 King street, West Toronto. JOHN L. BURGER, Sec.,
G. T. R. Roundhouse, St. Thomas.

Northeast Missouri district conference will convene at Pollock, October 6 and 7. We desire all who conveniently can to attend; bring your talents with you and let us use them harmoniously for the good of the conference. Branches and ministry, please forward reports to clerk, George A. Tryon, Huntsville, Missouri.

J. A. TANNER, Dist. Pres.

Fremont district conference will convene at the Saints' chapel, Thurman, Iowa, October 6, at ten a. m. Please send branch and ministerial reports to Charles Fry, in care of William Leeka, Thurman, Iowa, by October 4.

Conference of Northeast Kansas district will convene at Fanning, Saturday, October 6, at ten o'clock. We sincerely hope all will be present, especially all the officials with their reports, letting love abound in our hearts.

P. CADWELL, Pres.
J. W. BURNS, Sec.

Conference of Northern Minnesota district will convene with Audubon branch, October 13 and 14. Send branch reports to T. J. Martin, Detroit City, Minnesota, by the 10th of the month. Elders, priests, teachers, and deacons, please report in person. Come, Saints and all, and let us have a good conference.

I. N. ROBERTS, Pres.
T. J. MARTIN, Sec.

NOTICES.

HERALD PUBLISHING HOUSE.

The new catalogue will be ready for delivery by September 1, and all persons doing business with the Publishing House are requested to note carefully the changes in prices and otherwise, all books will be sold by number, and persons sending orders will find what the title of the book is, but order from the office by number only. This done to lessen mistakes if possible, and to make it easier for those who do business with the office.

The Herald Publishing Department will be represented at the Dow City, Iowa, reunions by an authorized agent, who will have books for sale, and will give his personal attention to the business of this department.

JOHN SMITH,
Manager.

BORN.

COHRT.—At Smithland, Iowa, November 6, 1899, to Elder F. E. and Sr. Cora B. Cohrt, a daughter. Blessed February 10, 1900, by Elders Hubert Case and F. E. Cohrt, and named Muriel Bethine.

WIGHTMAN.—To Bro. Sherman and Sr. Cora Wightman, of Lake Park, Washington, (formerly of Lamoni,) a daughter, March 10, 1900. Blessed August 20 by Bro. N. C. Enge.

SAWYER.—To Mrs. J. A. Sawyer, a son, May 5, 1900, near Albion, Idaho. Named Raymond Clay. Blessed by Elder Charles Albertson, August 19, 1900.

DIED.

MURRAY.—Irene Olivia, daughter of A. F. and Alice Murray, at Sixteen, Montana, August 24, 1900, aged 6 months and 1 day. Funeral service at the Saints' church at Reese Creek, in charge of G. Reese.

DYKES.—At Rushville, Missouri, August 26, 1900, Bessie, daughter of Mr. George and Sr. Alice Dykes, aged 9 years, 23 days. Bessie was not a member, but she believed the gospel and had faith in God's healing power. But the elders were so far away none were obtained for her. Word was sent to Atchison, Kansas, and Brn. R. Warnock and H. A. Stebbins (the latter happening to be there) went over. The former offered a feeling prayer and the latter preached of the atonement of Christ, the resurrection, and the hope of eternal life. The face of the child bore witness to the reputation given that she was in life an obedient, loving, faithful, and truthful one; pure in heart, and ready for the land of the blessed, wanting to be baptized, but having no opportunity till death came.

TEAKLE.—At Runnells, Iowa, August 30, 1900, Mrs. Cordia Laughlin Teakle. She was born December 30, 1866, in Stark county, Ohio; was baptized in 1883, and since that time has lived as a prayerful, consecrated Christian, ever ready to defend the faith she so dearly loved. Through all her suffering she was not heard to murmur. A husband, an aged mother, one sister, and two brothers mourn her departure. Funeral sermon by Elder J. C. Clapp in Saints' chapel. The body was taken to Olivet for burial. An immense throng met the corpse at the depot.

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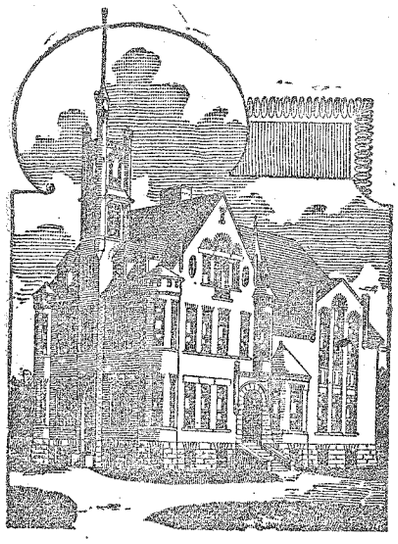

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RSSalyards

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TRACES OF ANCIENT AMERICAN RACE.

The whole scientific world is interested in vast and extensive ruins recently unearthed in New Mexico and southern Colorado. In all parts of Europe, as well as among students and members of the faculty from many of the colleges and institutions of learning in this country, the matter is receiving so much attention that archæologists flock to the region.

Sleeping 'neath a forest of pinon and cedar, acres in extent, on Montezuma mesa, are the thrice ancient ruins of a gigantic hostelry, which from gathered data must antedate hundreds of thousands of years. The busy hands and active brains which planned and created this building, as well as many of the smaller ones which have been imbedded so deeply and so long down in mother earth, must certainly have existed ages and ages prior to any time that scientists have supposed that man inhabited the earth.

There are hundreds of rooms in this great hotel and the interior partitions are of stone a foot in thickness. These builders possessed some knowledge of architecture, for the walls of their several storied houses are vertical; the greater the strength of the walls, when the several courses of stone formed overlaping joints, was also known. Their stone partition walls join the exterior ones at true right angles.

They had fireplaces with plastered flues extending from base to summit and they were made on as true principles to insure draft as we have today. That they used beams in their great houses showed that they also had a knowledge of the tensile strength of timber. These silent walls tell so much, and the accumulated tons of debris are mute but positive witnesses of the advancement of these early people on our continent.

The way in which the base of these houses was constructed exemplifies that they also knew of the force of pressure, inasmuch as each story was made of less thickness as less pressure was exerted. The mortar which was used is now almost as hard as cement where it is now exposed to the elements and seems to have been from a soil containing much peroxide of iron and infusorial shells of marine origin, as they did not know the properties of burnt limestone.

Their cutting tools were made from igneous rocks and with these they dressed the hardest sandstone; thousands of square yards of which may be found in a single ruin. In a ruin at Aztec, New Mexico, there are at least 10,000 tons of stone brought by patient toilers from a quarry two miles distant, for at this time there were no beasts of burden on this continent and the shoulders of the men were the bearers of the quarry dressed stones. In a width of fifty feet every stone has been cast aside and these now form two great ridges of rocks, between which these sandle-shod home-builders paced their way to and from work with their loads of stone.

With such a few primitive tools it is wonderful what they accomplished. A civil engineer of today would not now locate any better than they did, those cycles of years ago, their miles of ditches through cemented gravel, or lava, and sandstone rock and with such a uniform grade. Many of the large reservoirs which they constructed are now used for the storage of water.

In one of these old ruins a smelter was found, and near this old furnace was a large iron bar covered with rust, also some copper ore, some gold ornaments, and a piece of beautiful turquoise. Some pieces of cloth were also found, and one piece was woven in spirals something after the manner of a huge spider's nest. Wild flax and the plumage of birds were used in their primitive looms. Feather cloth generally wrapped the departed, and this shroud was varicolored.

Probably the highest attainment of these early people in art is shown in their pottery, and they were their most treasured possessions. In their graves were found over a hundred different shaped vessels, and these bowls or pitchers were placed therein by loving hands containing food for the support of the spirit on its journey to another world. So they did not believe in utter annihilation, but in the immortality of the soul.

The great mesa rock where these ruins are located rises about three hundred feet above the bed of what was once a great inland lake. On its eastern side is still a belt of the old lake bed about one and one half miles in width and five miles in length. From its opposite base, extending some fifteen miles toward the southwest, is a deposit of lava having a depth of over a hundred feet and covering more than four hundred thousand acres.

There is a theory that these builders lived prior to the time of the lava overflow and that the heat and noxious gases arising from the molten rock caused their destruction. Such would follow, had they then lived, during the tertiary period, for then the overflow occurred. There is no evidence of the great glacial epoch; there are, however, some traces of a merely local glacial deposit.—*Chicago Tribune, August 26, 1900.*

A SERMON BY WILHELM II.

Delivered on board the yacht Hohenzollern, off the coas of Heligoland, July 29, 1900. Translated by the Rev. J. F. Dickie, D. D., pastor of the American church, Berlin.

And it came to pass when Moses held up his hand Israel prevailed; and when he let down his hand Amalek prevailed.—Exodus 17:2.

. . . Who does not understand what our text seeks to say to us today? Once more the heathenish Amalekite spirit uplifts itself furiously in far off Asia. With great power and cunning craftiness, with fire and sword it seeks to bar the passage and the progress of European commerce and civilization, and to stem the victorious tide of Christian faith and Christian morals. Once more sounds out the command of God, "Choose out men, go out and fight against Amalek." A fierce and bloody conflict has begun. Already many of our brethren stand yonder in the fire; many are journeying towards the enemy's coast, and ye have seen with your own eyes the thousands, who, at the call: "Volun-

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teers to the front! Who will be the defenders of the empire?" have assembled themselves together, that with banners flying they might enter the arena of the strife.

But we who must remain behind in our homes; we, who are held back by many sacred duties . . . tell me, hear we not the call of God that comes to us, and says even to us: "Go up into the mount. Lift up your hands to heaven. The effectual fervent prayer of the righteous man availeth much." Well, then, yonder, in the distance, the host of warriors . . . here at home the army of intercessors. Such is the sacred war picture of today.

Let this quiet morning hour remind us, let it admonish us of the holy duty of intercession, let it remind us of the sacred power of intercession. . . .

Christians! in order that our brethren out yonder may remain cheerful in their most pressing need, may remain faithful in the severest duty, undaunted even in the greatest danger . . . for this they need, more than munitions of war and deadly weapons —more even than youthful courage and flaming enthusiasm, . . . for this they need blessing from on high; otherwise they can neither secure nor retain victory. And that world on high opens itself to prayer alone. Prayer is the golden key to the treasure house of our God. But he who has this has also the promise, "He that asketh, receiveth." Or shall we lay our hands idly on our bosoms? Woe to us; woe to us should we be thus lazy and sluggish whilst they are passing through the hard and bloody trial! Woe to us if we only look upon the great tragedy with eager curiosity from behind the scenes, whilst they are engaged in deadly conflict! That would be Cain's spirit with the cruel cry, "Am I my brother's keeper?" That were indeed treachery to our brave brethren, who have put for us their lives in jeopardy. Never! Never! We will not merely set battalions of warriors in battle array. . . . No, but also a holy legion of praying people.

Verily, how much there is to be petitioned for on behalf of our brethren going forth to battle. They are to be the arm of strength, which metes out punishment to the murderous assassin; they are to be the mailed hand that cleaves for itself a pathway into the chaotic turmoil; sword in hand they are to go forward in defense of our most sacred possessions. Therefore we will give them convoy with our prayers across the stormy sea, upon their long marches, into the thunder of the battle, and into the stillness of the hospital. We will pray God the Lord, that they may manfully stand at their posts, fight their battles with the courage of heroes, all undaunted, that bravely and silently they may endure their wounds; and that God may give to those who fall under fire a blessed end and the reward of the faithful; in a word, that He may bring them home with laurels upon their helmets and the badge of honor upon their breasts, to the land of their fathers.

Have we no faith in the sacred power of intercession? Well then! what saith our text? When Moses held up his hand Israel prevailed. The earnest prayer of a Moses makes the sword of the enemy blunt. It thrusts itself as a wedge into the serried ranks of the foe. It caused them to waver and it made victory to light on the fluttering flags of Israel. And if the prayers of Moses accomplished all that, shall not our prayers also likewise prevail? God hath taken back no syllable of His promise. True prayer can, even today, lay the Dragon banner in the dust and plant the banner of the cross upon the enemy's ramparts. Nor does Moses stand alone in his intercession. Look forth! there, upon the heights above Sodom, stands Abraham interceding with God, and with his supplications he prays Lot out of the burning city. And shall not our intercessions succeed in praying our fighting comrades out of the fire of battle?

Look yonder! there in Jerusalem lies the young Christian church upon its knees; their leader, their father lies imprisoned and in fetters; and behold! with their prayers they summon the angel of God into the prison, and he leads Peter safely out. And shall not our prayers have power to burst open the doors of the oppressed, the imprisoned and the persecuted, and to set the angels of God at their side?

Yes! the eternal God liveth still. Our mighty Ally still reigneth. The Holy God, who cannot allow sin and wickedness to triumph but directeth the things that are holy in his sight, will rise against an ungodly nation. The Almighty, who can pierce through the thickest walls as though they were spiders' webs and can scatter the strongest hosts as though they were sand heaps—the merciful faithful God, who bears the weal and woe of his children upon his fatherly heart, hears their every sigh and sympathizes with their every need. Holy prayers open his fatherly hand and it is filled with blessing. Earnest prayers open his fatherly heart and it is full of love. Yes, faithful, persevering prayers bring the living God down and set him in the midst. And if God be for us, who can be against us?

. . . Moses held his hands on high until the going down of the sun. Then had Joshua already smitten Amalek with the sharpness of the sword. Our conflict will not be brought to an end in a day; but let not the hands grow weary; let them not sink till the victory is won. Let our prayers be a wall of fire around the camp of our brethren. How will the thought strengthen, inspire, inflame them—the thought, thousands, nay millions at home bear us upon their praying hearts.

The King of kings is calling: "Volunteers to the front. Who will be the intercessors of the kingdom?" Oh! if it could only be said here also, "The King called, and all, all came." Let not one of us fall. He is a man, who can pray.

The history of the world will one day describe the war of these days. But man sees only what meets his gaze. He can only tell what the wisdom of the leader, the bravery of the troops, and the sharpness of the weapons accomplish. Eternity will one day reveal much more. It will make manifest the mighty factor, which the secret prayers of the faithful became in this struggle; how the promise was again fulfilled, "Call upon me in the day of trouble and I will deliver thee." And therefore continue instant in prayer. Amen.—*Ex.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

The House of Commons ordinarily sits five days in the week. During the entire session of 1898 it sat but once on a Saturday. On Wednesdays the Speaker takes the chair at twelve o'clock and remains until half past five, when the business in which the House is engaged ceases, and the other business proper for that day is postponed to the next day unless the House orders another day for the next action on any of the pending questions. If at 5:30 p. m. the Committee of the Whole is sitting, it rises and the Chairman reports.

On Mondays, Tuesdays, Thurdays, and Fridays the House begins its sessions at three o'clock and may work until midnight, except during the short period when the Speaker retires informally for tea. At midnight the business, whether in House or Committee, ceases, and if in Committee, the Committee rises and reports. The remaining business appointed for that day is postponed to the next day unless the House selects another day for any measure. No opposed business can be taken up, and usually in three or four minutes the House adjourns. If when midnight arrives, or half past five comes on Wednesdays, and the debate on a measure is interrupted, any member may move the "closure," and the Speaker or Chairman must remain in his place until all the motions needed have been put.—*Hon. Thomas B. Reed, in The Saturday Evening Post.*

ADDRESSES.

J. Arthur Davis, Baker, Kansas.
C. R. Duncan, Conifer, Colorado.
R. M. Maloney, Guy, Oklahoma.
George Jenkins, Plainville, Indiana.
G. R. Wells, Box 41, Deer Lodge, Montana.
H. O. Smith, Wilburton, Indian Territory, care of Peter Adamson, until October 15.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
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JOSEPH LUFF } CORRESPONDING EDITORS.
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LAMONI, IOWA, SEPT. 19, 1900.

GRACELAND FOR 1900-01.

Among others we were permitted to be at, and participate in, the opening exercises of Graceland for the school year of 1900–01, and like others who are interested in the welfare of that worthy institution, we were pleased with the outlook as it was presented at the opening of another year. In another column will be found a description of the opening from the pen of Professor J. A. Gunsolley, hence it will not be necessary for us here to say anything of that, so we will present some thoughts that have come to us regarding Graceland and its mission.

As an alumnus we have a peculiar and strong interest in Graceland—an interest which is only strengthened and intensified by reason of our being a Latter Day Saint. We glory in its success and become happy when the sun of prosperity shines upon it; we deplore there being any obstacles in its pathway of progress and are saddened by any shadow cast upon it by any cloud blown up by the winds of adversity. Graceland, we believe, has a distinctive mission in the world, and we also believe that there was wisdom in the movement that was inaugurated to bring it into existence. Believing thus we cannot but feel that as the Saints as a church are responsible for its existing now, they are morally responsible for its support. Being brought into life by the Saints, it is of necessity dependent upon them for the means to keep it in existence until it will have fulfilled its mission. Are we, any of us, prepared to say that Graceland has already done that? If we are, then can we rest upon our oars and decline to give it our financial and moral support. Its mission incomplete, its support must be assured, else the work will suffer loss.

Graceland's work is being appreciated, and the young of the church are coming from far and near to enjoy its blessings. Some of our young brethren now in attendance have passed excellent schools on their way here. They have been attracted by the conditions surrounding our school which make it pleasant and profitable for our young to be at Graceland in preference to other schools.

When it was decided by the church that the time had come to found a church school, a number of men were selected, and upon them was placed the burden of founding such institution. Zealously did they work, and in good faith. Believing, as we do, that men working for the interests of the cause of our Master are entitled to a degree of inspiration proportionate to their devotion and faithfulness, we cannot but believe that the zealous and devoted first-workers in the Graceland College movement were divinely led in their work. Do we not, then, owe it to them, to their devotion to the good of the work, to the inspiration which was undoubtedly in the college movement; do we not, we say, owe to those men and their faithful zeal our earnest and untiring support?

The men who now have the burden on their shoulders are also God-fearing men, men whose very souls are in the latter-day work, and we owe to them our unflinching and willing support. It would be grossly wrong for us to appoint a body of men as trustees for such an institution and then leave them to make the fight alone. We must help them!

The conditions surrounding Graceland now are such that if it makes a success as an institution of learning, it reflects upon us as a church great glory and honor. If it fails it leaves to us what cannot but be considered an everlasting disgrace and a shame. Graceland is distinctively a church institution, and its success is a matter of interest to every Latter Day Saint.

We have heard some of our men make the statement that the Graceland movement was premature, and we have heard them persist in such statements after the school was started and busy fulfilling its mission, when to us the statements sounded like crying over spilled milk. Conservatism is a good quality in men and leaders; but ultraconservatism has always been an obstacle to the progressive spirits, though it may have acted as a balance wheel to steady the movements of those impelled by the spirit of blind innovation.

We do not believe that the college movement was premature. The question of a church school was early agitated, as will be shown by the following resolution introduced at the Annual Conference of 1869, held in St. Louis, in April:—

Resolved that this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.

In a somewhat lengthy preamble to the above resolution, occurs the following somewhat peculiar "suggestion":—

A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of body and mind, and by this means a school could be made both efficient and self-sustaining.

From this it would seem that the "college" idea has existed in the minds of the Saints since 1869 or before, and it certainly seems as though the idea has had plenty of time to mature. Had the suggestion above noted been followed out, it is our opinion that the church today would have had a self-supporting school surrounded by a well-improved tract of valuable land.

Be that as it may, it is evident Graceland was founded as a result of the cumulative effect of the "college" idea which has been in the minds of our people for many years. Graceland College now is! It is a Latter Day Saint school; and we have enough confidence in the movement to believe that it will be a Latter Day Saint success.

It has now fully entered upon another college year under brighter prospects than ever, and we trust our college debt will be entirely wiped out before the year closes!

ONE OF JOSEPH SMITH'S MURDERERS.

We have indulged the hope that the actual murderers of Joseph and Hyrum Smith would live and die without making any sign of their complicity in that crime. But from what we publish below, taken from the *Globe-Democrat*, of St. Louis, Missouri, for September 10, 1900, we are informed that there is one who has told the record of shame on himself. We pity the fate of such a man, for the Lord said a long time ago, "Vengeance is mine, I will repay."

DEATH OF CALVIN COLE.

Calvin Cole, aged 84 years, died at four o'clock yesterday morning at the residence of his daughter, Mrs. Carrie Messenger, 3326 Bell avenue. He has been living in St. Louis since 1893, but was one of the pioneer settlers

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of Hancock county, Illinois. He was in the dry goods business at Warsaw, Illinois, during the trouble with the Mormons, then at Nauvoo, Illinois, and bears the distinction of being one of the six men who killed Joseph Smith, the Mormon leader, while he was climbing out of the jail at that place. The party drove to Nauvoo, and on the way back the horses gave out when two miles out of Nauvoo and the party narrowly escaped being captured by the Mormons. The name of the man who fired the fatal shot has never been divulged!

Mr. Cole was born in Penn Yan, New York, December 18, 1815, and came West when he was 21 years of age, settling in Palmyra, Missouri, where he remained six months, when he removed to Warsaw, Illinois. In 1839 Mr. Cole married Miss Jane Hill, who died in 1865. He leaves three children, namely, Mrs. Messenger, Mrs. A. M. Danely, wife of Rev. A. M. Danely, president of Craddock College, Quincy, Illinois, and a son, Mr. Ed Cole. The funeral services will be held at noon today at the residence of Mrs. Messenger, 3326 Bell avenue, by Rev. William Bardens, of Trinity Episcopal Church. The remains will be interred at Warsaw, Illinois.

THE FLOOD AT GALVESTON.

One of the things for which we of the latter days were to look as having been foretold by prophetic utterance was the "sea heaving itself beyond its bounds." One of the most disastrous and appalling of this sort of happenings has lately occurred at Galveston, Texas. Situated on an island of sand off the south coast of the state separated from the main land by a bay, and exposed to the Gulf of Mexico on the other side, the city is peculiarly exposed to the ravages of those storms for which the extreme south is noted.

On the evening of September 7, such a storm came, and by a terrific wind drove the waters of the gulf and the bay upon and over the low island until the city was buried to the depth of ten to thirteen feet. The waters lashed to fury beat on the foundations of the devoted city while the fierce tornado tore to pieces the superstructures built on them until more than half of the buildings, public and private, were either swept away, or utterly ruined. It is estimated that five thousand lives were lost in the city, more than an eighth of the population of forty thousand with which it is credited.

So great indeed was the destruction of life, that all effort to secure an authentic statement of the number of the dead was abandoned, and the corpses of men, women, and children, and animals were burned in the debris of ruined buildings, and loaded on barges were towed out to sea and thrown overboard, to be the prey of the fishes, to sink to the depths whence the trumphet call shall summon them at the last day, or to drift back to the shores to again confront the living with the awful nature of the storm that took them out of life.

Newspaper men, tired of the effort to describe the effect and ruin of this most memorable storm, gave it up in despair, for do as they would, no words were sufficient to picture to the living who did not see the havoc wrought by the wind and the waves.

Not only did Galveston, the city, suffer, but the entire reach of coast counties were storm swept, over seventy-five towns being devastated, some swept clean out of existence, other partially destroyed; while families by the thousand are left homeless, crops ruined, and starvation staring them in the face.

Besides the loss of life at Galveston, the loss in the path of the tornado will likely foot up into the thousands.

The Governor of Texas, the Mayor of Galveston, and the authorities of the government are all engaged in an endeavor to secure aid for the suffering living, to prevent further disaster by the occurrence of an epidemic caused from the putrefying of the dead bodies of man and beast, and resuscitate the business of the stricken city. So great and so strange destruction has been wrought that there is serious question whether the city should be rebuilt or the site abandoned entirely.

It is surely a visitation worthy of comment as one of the signs of the times.

EXTRACTS FROM LETTERS.

Bro. A. Whitehead writes from Cadillac, Mich., September 5:—

The good work is moving on in this place. Eleven more have found it their duty to obey the gospel here. My prayers and my labors shall ever be for this cause that it may advance.

Bro. S. W. Tomlinson, under date of August 18, writes from Tory Hill. Ontario:—

The work is progressing slowly in these parts. There is lots of opposition. The enemy is hard at work. Two schoolhouses closed against us. Here two were baptized last Sunday; one a promising young lady, a school teacher. We expect to baptize two more tomorrow.

Some time ago Bro. Eben Miller sent us copies of some hand bills he had distributed. They were arranged in the shape of a warning against the Utah deceivers, and invitation to come and hear the truth. Concerning them, Bro. Miller wrote:—

We have five thousand of these dodgers after these Utah elders. It will make it interesting for them as they move along. We do not desire to go to sleep or take a vacation while life lasts. The evil one never takes a vacation during hot weather, and why should Saints?

Patriarch A. H. Smith, wrote from San Francisco, Cal., September 10, as follows:—

The reunion is a thing of the past. There was a profitable gathering, and the preaching was of an unusually high order. The speakers acquitted themselves in a masterly manner. The Spirit was present in power, and all enjoyed themselves, so far as I could judge. There were six baptisms at the reunion, and more promised. I gave about forty blessings, and nearly as many more wanted them, but time, want of strength, and inconveniences hindered. We will stay here a week or ten days and visit in the neighborhood, and then we may go to San Jose and Tulare to attend the conference of the Central district beginning about the 5th of October. Am in good health.

Bro. Gomer T. Griffiths, writing from San Francisco, California, September 8:—

We are having a good reunion. A very large gathering of Saints here, for this country.

EDITORIAL ITEMS.

By letter from Bro. N. C. Enge to Bro. Heman C. Smith, Boston, September 8, we learn that he and Bro. M. P. Hansen were that day starting for their mission, Hombergsund pr Lillesand, Grinstad. Success to the missionaries is our prayer.

Bro. Heman C. Smith's report for July 1 shows twenty-five baptisms in his field, the ministry being fairly active. Report delayed and partial from probably unavoidable conditions.

We note by the *Ottumwa Courier* that September 25–27, the Christian Endeavorers will hold a convention in Ottumwa, Iowa. Over five hundred delegates are expected to attend.

President Joseph Smith, Business Manager J. Smith and wife, and Elder Columbus Scott returned from the Stewartsville reunion on the 11th. They report a good and pleasant time enjoyed by all.

Bishop Kelley spoke to the Lamoni Saints Sunday morning. He reminded them that it was not right for Saints to indulge in gossip and backbiting.

R. M. Elvin came home last week to see to some of his duties as a member of Graceland board of trustees. Sunday night he delivered a discourse on the subject of Graceland College, giving some of his experiences in soliciting, etc.

Elder H. A. Stebbins left last Friday for Wisconsin to do some missionary work and to recreate awhile. His wife accompanied him as far as Burlington, Iowa.

The St. Joseph *Record* recently noted the fact that President Smith passed through that city. It gave a fair interview held with him, and noted quite accurately some facts concerning church history and Lamoni. The press, generally, is becoming more inclined to give us fair representation.

Rev. John Alexander Dowie is not well received by the London press. It is of the opinion that this professed healer of men's woes is quite too anxious for converts who have money to aid his mercenary schemes. His followers in the persons of Elder Bassinger and a Mr. Leiby have been run out of Mansfield, Ohio, and the house of the latter wrecked by a mob.

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Original Articles.

ADMINISTERING TO THE SICK.

It is seldom we see anything of late touching spiritual gifts, as set forth in the revelations, or the signs designed of God to follow the believer, —notwithstanding their prominence and importance in the gospel of Jesus Christ, and to the children of God.

The spiritual gifts are among the gospel promises relating to this life, made to those who obey the gospel. They are to follow the believer. This is so set forth by our Lord, and must not be lost sight of. The gospel is based on principles. Principles are basic, all essential and eternally immutable. Principles are the elements of law. We read of "the principles of the law of the celestial kingdom," and "the principles of the doctrine of Christ."—D. C. 102:2; Heb. 6:1, 2.

And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

This is an important statement, and bears its truthfulness on its face. Principles and laws are arbitrary and absolutely unyielding in their nature. Hence, we read:—

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85:8.

All laws have conditions. To go outside of these conditions is to break the law. To break the law is to go beyond the reach of mercy, justice, or judgment, according to the foregoing statement of God. It sometimes occurs that it is sought to get around these conditions by citing the statement: "All things are lawful unto me, but all things are not expedient." A statement that with a moment's thought carries falsehood on its face. It was no more lawful for Paul to lie or steal, or break any other law, than for any other person to do so, and that which is unlawful cannot be expedient. Paul's real statement is,

All these things are not lawful unto me, and all these things are not expedient. All things are not lawful for me, therefore I will not be brought under the power of any.—1 Cor. 6:12, I. T.

Paul never departed from the divine law for any purpose whatsoever (1 Cor. 9:21), "being not without law to God, but under the law to Christ."

Our Savior says:—

For verily I say unto you, heaven and earth must pass away, but one jot or one title shall in no wise pass from the law, until all be fulfilled.—Matthew 5:20.

After saying this of the law of Moses, a temporal, a law not designed to save men hereafter, what did he say of the divine law of life?

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven: but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.—Matt. 5:21, I. T.

A statement of Paul is here appropriate. It reads:—

He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.—Heb. 10:28-30.

A degree of mercy, so-called, that brooks the law, is an attempt to abuse that divine attribute, and diverts it from its divinely intended avenue, and through a pretense causes it to look upon sin with impunity. And policies that seek justification at the expense of the law will as surely come to shame in the end as that fire burns those who wade through it regardless of the conditions governing. God appoints the way he wills his work to be done, in all particulars, and does not sanction devising of human ways of doing that work, by human wisdom under the specious plea of expediency. Human expedients as substitutes for God's way of accomplishing his purposes have always ended in failure and disgrace, and it is right that it should be so, for all such attempts reflect upon the divine wisdom and will.

Man's eminence among men, among the servants of God, matters nothing to Deity, as witness:—

Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.—D. C. 2:2.

The history of the world from the days of the Tower of Babel, through all the ages down to the Babylon of latter days that shall fall, afford lessons teeming with information showing the utter futility and folly of man attempting to do works for God, that he never appointed, and in ways differing from his expressed will.

Man has not only walked differently to God in regard to the teaching and application of his law and ordinances, and the way of building up his church, but they have taken license to exercise a censorship over his holy word. (Deut. 12:32; Jer. 36:32.) And the long list of workers whose works have come to naught were considered great by those among whom they labored. God's complaint is, your ways are not my ways. (Isa. 55:8.) They have transgressed the laws and broken the everlasting covenant, changed the ordinance. (Isa. 24:5, 6.)

Why do ye make void the law of God by your traditions?

But in vain do they worship me teaching for doctrines the commandments of men.—Matt. 15:1-9

Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?—Mal. 3:14.

David the king, while viewing prophetically the deplorable state of affairs to characterize the world religiously in latter days, declares:—

It is time for thee, Lord, to work: for they have made void thy law—Psalms 119:126.

THE ORDINANCE MADE VOID.

After citing the foregoing as a basis in general, and as foundational to the subject of this paper in particular, we now consider the subject of the ordinance of administering to those ailing,—more directly. The ordinance which men say it is "vain" to observe, and that men have strayed from is thus divinely stated:—

They shall lay hands on the sick, and they shall recover.—Mark 16:18.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5:14, 15.

This law, ordinance, has for its basis, faith in God and his Son, Jesus Christ, and therefore implies positive, active faith in the gospel of Christ, of which it is one of the gracious ordinances. An acceptance of the administration of the ordinance implies faith in the divine calling or authority of the elders who administer; and its acceptance further implies faith on the part of the recipient in the divinity of the church of which the elders are members and ministers. Anything short of this is inconsistent.

This like all other laws, has bounds and conditions. This law does not, as given above, generally apply to those out of, not members of the church. James addresses his language to the church, as may readily be seen by reference to his epistle, and Jesus says: "These signs shall follow them that believe," the gospel he was then authorizing the eleven apostles to declare to all the world. The elders who administer in this ordinance cannot in righteousness transcend the bounds of his authority. I would not be understood as asserting that the elders may not administer to those out of the church, providing such have faith, but the law in the premises does not authorize it. Healing is a "spiritual gift" (1 Cor. 12:9), and is a bestowment through the Holy Ghost

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on those administering, and can only be exercised in harmony with God's will.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Can any one of the spiritual gifts be exercised righteously contrary to God's will? As a protection against all imposition, this "gift of healing," in its administration, carries with it the recognition of Deity, being done in the name of the Lord Jesus, recognizing him to be all the gospel claims him to be,—not only a perfect man, but "God with us;" "the Lord from heaven;" "Prince of life;" our Mediator, Redeemer, and Savior, and our atonement, the only one through whom eternal salvation can come to man; "The way, the truth, and the life;" "the resurrection and the life;" the only door to the fold of glory. The administration of this ordinance of healing recognizes the Holy Ghost as one with God and Jesus Christ, in operation and purpose. It recognizes the gospel of which it is a part, as being "the power of God unto salvation to all who believe," and it becomes a witness to the truth of all these propositions.

The administration of this ordinance implies the existence of the Church of Jesus Christ as divinely set up and of that nature and form of organization, as described in the New Testament, as otherwise; the elders to be sent for would not be at hand to occupy in this function of their office. Evidence of this is manifest in the absence of this ordinance in many forms of religion now extant. So we see that to hold to this ordinance in its consistency is to hold to all the Scriptural teachings that relate to the whole system of religion, of which it is a part. Anything short of this is absolute inconsistency.

By the later revelations given to the church we are taught that,—

FAITH IS ESSENTIAL,

in both those who administer to the sick, and those to be administered to, in order to realize the end sought,—a restoration to health. And the faith to heal or to be healed is a gift from God, as see:—

And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. . . . And all these gifts cometh from God, for the benefit of the children of God.—D. C. 46:7.

For reasons known to our Father he does not always will to give the faith to heal and to be healed. And this is not peculiar to the latter-day work alone, but has characterized God's work in all ages past. Jesus says to Jews in olden days:—

Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.—Luke 4:23.

But our Lord met this predicted reproach by the history of the Jewish people, thus:—

And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of these was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.—Luke 4:24-27.

And in his own country Jesus "did not many mighty works there, because of their unbelief." (Matt. 13:58.) Unbelief among those outside forbids the reception of the blessing; but for some divine reason or other God's people must sometimes be denied. As example see the multitude of illustrations cited by the Apostle in Hebrews, chapter eleven. To many it was given to have faith, to "subdue kingdoms," "escape the edge of the sword," "quench the violence of fire," out of sickness were made strong, "turned to flight the armies of the aliens," raze to the ground the walls of cities, have their dead raised to life, and work righteousness, and have all emergencies met, while others, through faith, endured cruel mockings, stonings, scourgings, wander in sheepskins, goatskins, and inhabit dens and the caves of the earth. Faith to endure all reverses, while the prayer seems to us not to be answered, is a most wonderful faith. Who has it? Who can glory in tribulation now?

And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Suppose the Lord laid his hand on one of his children to chasten by affliction of body, and they summon the elders to administer? Will the Lord change his intention concerning the matter because the elders pray? Will he lift his hand short of the accomplishment of his purpose? Paul argues, as above, that he chastises for his children's good. Will he stop his work short of bringing about that good, because of the prayers of the elders? Some get out of patience waiting on the Lord, and send for the doctor. Will the doctor get through with the work sooner than the Lord could? Will our Father permit the doctor's work to intervene between the Lord and his purpose in the matter in hand? I know of nothing in our faith to prohibit Saints employing the physician,—but should the Lord "raise him up," in a period of six months or less, as soon at least as we think the doctor will, has not the Lord fulfilled his word? Or, if the appointed time has come to lay the armor by and put aside the earthly tabernacle,—should we not be resigned, if called to go? Read:—

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—D. C. 42:12.

This statement is most obviously reasonable, viewed in the light of all human conditions,—mortality, sinfulness,—the experience of men, and the present character of their existence. But the administration to the ill is only to be fulfilled to those who are needing, ask for, or request it, and, hence the following:—

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written.—D. C. 23:6.

It is plain from this passage of the divine law that the service of administering to the sick is only to be tendered when requested. It is not to be urged upon those who do not request or desire it. Further, it appears from the foregoing, that anything of a miraculous nature is not to be "required" by us, by which I understand we are not to ask God for it,—unless we may know by commandment and revelation from God that it is his will that we do so, and that he will grant the miracle to be done. It may be that a lack of knowledge of this particular point has caused some of the Saints disappointment, and has perhaps caused some of them to censure some of the elders on some occasions. We hope Saints will note and investigate this particular point, and the passage of law cited from the Doctrine and Covenants.

I can remember distinctly that on one occasion while they were preaching in southern Indiana, Brethren W. W. Blair and E. Banta were called on to administer in a very serious case, one of long standing affliction. No branch of the church existed there at that time, but numbers were seriously considering the gospel as by them being declared. They considered this call, took it under advisement, and fasted over the matter, accompanied with prayer for twenty-four hours, and at end of the period, had liberty of the Spirit to respond to the call. God heard their prayers with others, recognized the faith of the long afflicted, raised her up, and she lives today to attest the verity of blessings received from heaven. But suppose the brethren had gone without divine sanction under the circumstances, and the administration been without results, who could tell what results

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might have been? It is divinely wise to heed the counsel, "Require not miracles except I command you." And the cases permitted only as desired by the afflicted. By reading carefully the biography of our Savior, we find him our example in this particular. Those who came humbly to him seeking his divinely merciful aid he never denied. The principle is, when really feeling the need of divine help,—

Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.

Divine healing, so called, is growing very popular now-a-days, and some of the supernatural work done is not of God. How escape delusion and deception? Were Saints only called on to answer, the reply would be easy: but our answer is this: The Latter Day Saints Church has preserved the ordinance of administering to the sick, including its laws, bounds, and conditions.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 20.

Jesus says:—

I am come in my Father's name.—John 5: 43.

For I have not spoken of myself [on my own authority]; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.—John 12: 49, 50.

And backed by the authority of God's command, states, in the great gospel commission, that of believers—

In my name . . . they shall lay hands on the sick and they shall recover.—Mark 16: 17, 18.

James says that "elders of the church," are to be called to do this, as before cited. God, the Father, and his Son Jesus, and the elders divinely authorized, are the lawful ones to officiate. The believer in God and Jesus Christ is the subject, and the Holy Ghost, by his gifts of healing, is the almighty active agent by which the work of healing is done.

In latter-day revelations we are thus instructed and warned:—

Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.—D. C. 46: 4.

A further safeguard against deception is given in the revelations, reading:—

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold this commandment is given unto all the elders whom I have chosen.—D. C. 52: 4, 5.

God's laws, ordinances, and gospel truth must be believed and taught, and the spirit of humility, of Christ, must be accepted, taught, and carried out in the lives of those administering in the ordinance of laying hands on the sick and afflicted, and anointing them with oil in the name of Jesus Christ, according to the pattern above given, or it is not of God. To be safe is always to abide, and be on the side of the law, that we be not deceived.

For ye shall do according to that which is written. C. SCOTT.

"BE YE PERFECT."

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 48.

This command was given by Jesus Christ, the Lord of light and glory. What importance attaches to it? might be asked. That will depend on how we receive him. If we receive him as God intended, it will have very great weight with us. If we examine God's word we find that he—

So loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16. (See also Rom. 5: 8 and 1 John 4: 9.)

If God gave his Son to the world that they might have everlasting life, he must have designed a means by which it should come to them. The means is through the Son, for he said:—

I am the way.—John 14: 6.

I am the door: by me if any man enter in, he shall be saved.—John 10: 9.

We gather from these testimonies that God designed to save the world through the agency of his Son. Hence we read:—

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isaiah 55: 4.

If that be true, his words and acts are far above any who may assume to be teachers. He also has said:—

All that ever came before me who testified not of me are thieves and robbers.—John 10: 8. I. T.

We discover that the greatest weight attaches to the words of Jesus, even that his word shall judge us in the last day (John 12: 48.) We therefore reasonably conclude that when he gave the command we quoted at the commencement, that there must be a way or means by which that perfection may be reached. It is not said that man shall attain that perfection in this mortal probation. No time is given, only that it is to be man's aim. Paul alludes to it thus:—

Let us go on unto perfection.—Heb. 6: 1.

God the Father had said so, long ages before, in these words:—

Walk before me, and be thou perfect.—Gen. 17: 1.

So we see the Father and Son agree, and that it was their intention that man should be perfect. It would not be reasonable to suppose that man would be told to be perfect and not tell him how it could be accomplished. From the nineteenth Psalm and seventh verse we learn that "the law of the Lord is perfect." And—

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 20.

They are in darkness, hence without God, for—

God is light, and in him is no darkness at all.—1 John 1: 5.

Application to God's law brings light, and finally perfection. Notice, God gave to man a perfect law or rule of action. What for? That he might become like the law; hence we discover the means by which perfection is to be reached. It is nonsense to talk about believing himself into a perfect condition, for if the law makes man perfect it will be when he has made application of it as a *whole.* Supposing the law is represented by one hundred per cent, if you obey ninety-nine per cent, will you be like the law? No. Why? Because you lack one per cent of having observed the law.

Whoso looketh into the perfect law of liberty, and continueth therein, . . . this man shall be blessed.—James 1: 25.

It is not the person who looks into the law or obeys part of it, but the one who continues to observe its teachings until he is like it—perfect.

Blessed are they that hear the word of God, and keep it.—Luke 11: 28.

No use to hear the law, and not keep it.

He that turneth away his ear from hearing the law, even his prayers shall be abomination.—Prov. 28: 9.

Condemnation rests on those who refuse to hear and keep the law. God's law relates to man in all the conditions, from birth until he shall stand before his Maker, the law having done its perfect work.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2: 7.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. 5: 23.

I quote the first to show that the man entire, is a living soul," and the second to show that man has a body and spirit; and Paul prayed that both might be preserved. Now God knows all this, and as he has designed to

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save man entire (and the body is to be resurrected) is it not reasonable to suppose that his perfect law shall relate to both, and have the ultimate salvation of both in view? And also that both may be fed and cared for until the end in view has been accomplished.

This life is the time of probation; we are proven in it; that is, we show what we are, whether we are willing to be guided by the all-wise One or be rebellious. God offers a test to the people in these words:—

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts.—Mal. 3:8, 10.

The tithes and offerings are offered to the people as part of God's law to be observed, for by not doing so they "rob" him. "Render unto God the things that are God's." "Man shall not live by bread alone, but by every word of God." We are shown more of his purposes in the following:—

I, the Lord, stretched out the heavens, and builded the earth as a very handy work: and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine.—D. C. 101:2.

As a logical sequence of these claims we have the following strong words in the same paragraph:—

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. C. 101:2.

God has made all things, and it is his purpose to "provide for his Saints." For this reason he says to his adopted sons, brethren of Christ, what we have last quoted. He wants us to work according to his purpose. He is wiser than we. We are commanded to "impart according to the law of my gospel." And what is that?

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—D. C 70:3.

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.—D. C. 106:1.

Observe, this is (in connection with the quotations going before, and many others of similar character) a part of God's perfect law for the perfection of man. The law as a whole relates to man entire; that is, spiritual and physical nature. The more light we turn on, in the examination of the law of the Lord, the more beautiful it appears. Saints, let us all strive to be perfect, and remember it can only come in the one way, God's way.

C. A. PARKIN.

SAN FRANCISCO, Cal., June 29, 1897.

WHICH IS RIGHT?

The seventh day advocates lay great stress upon the words *for ever*, while trying to prove their seventh day sabbath; but when they run onto the words in trying to prove their soul-sleeping theory, they say, O, well, that don't mean that way! And by changing the punctuation marks, such as a comma or period, they can prove their points. For instance in the case of the thief on the cross. They say the comma ought to be placed after the word *today*, instead of after the words *unto thee*. That would let the thief's request be granted; namely, to be remembered when he (Christ) comes into his kingdom, 3,000 years or so after that time. So you see the thief would have a good long sleep.

Now, as to that word *for ever* I will quote the last part of verse 6 of Exodus 21:—

And his master shall bore his ear through with an awl; and he shall serve him for ever.

Does that mean that that servant shall serve his master worlds without end? or does it mean just during his natural life? That view should be taken in seventh day observance, as it was to Israel a schoolmaster, only to be observed as a memorial day unto them of the time the Lord led them out of bondage from the land of Egypt, or until he had made unto them a new covenant, which was in Christ. I quote Galatians, which says:—

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.—Gal. 3:23-25.

Can anything be plainer? Now as to the proof that the Lord gave them the old covenant as a memorial to the day of their deliverance from bondage and from the land of Egypt, I quote:—

And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.—Exodus 34:27.

I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.—Ex. 20:2.

Also in Deuteronomy we read:—

Therefore the Lord thy God commanded thee to keep the sabbath day.—Deut. 5:15.

And to show that that day was not observed prior to that time, I quote Deuteronomy which says:—

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.—Deut. 5:3.

This shows that it was especially meant for Israel, and only a similitude to the sabbath at the creation. Again:

And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord.—1 Chron. 23:31.

Behold, I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.—2 Chron. 2:4.

This is Solomon talking, not God. I quote the above merely to see how long the words *for ever* were to stand, which will be seen farther on. While the above is sufficient to show that the sabbath spoken of then was only for Israel, there is also just as much proof that they should observe the first day as a sabbath. Read Exodus 12:16, and Leviticus 23:7, 11, 16, 21, 31, 32, 35. Some may say that the first days spoken of here were only the first days of the feasts of weeks, but if you will notice in verse 11 it was the day to make a wave offering, and that it followed next after their regular sabbath. Evidently the Lord got displeased with that kind of worship, for in Isaiah we read:—

Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. . . . Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.—Isa. 1:2, 3, 13.

Now we turn to Hebrews eighth chapter, and we see God did do away with that old covenant and made a new one. Notice more especially:—

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish.—Isa. 8:6-9, 13.

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And further, I quote Hebrews:—

For the priesthood being changed, there is made of necessity a change also of the law. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Heb. 7: 12, 19.

Now read in connection with this Galatians 4:21–31. But notice:—

Which things are an allegory [figurative speech]: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar.—Gal. 4: 24

Conclusion. Now as I was not born an Israelite, I am not therefore bound to observe their memorial days; but being born a Gentile, am a branch grafted into the true vine, which is Jesus Christ. (See John 15: 1–6.) I ought therefore to observe the day in which our Savior conquered death, hell, and the grave, and arose to newness of life, being the new covenant, in which it is said:—

I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people.—Heb. 8: 10.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.—Rom. 14:5.

Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.—Col. 2:16, 17.

W. L. GORTON.

October, 1894.

SECRET SOCIETIES.

ARE THEY APPROVED OF GOD?

In the sixth chapter of Matthew we have a valuable lesson, which will lead us to trust in God rather than mammon, the things of the world, if we would but heed the teaching. Christ's answer to the young man, as to what the greatest commandment is, gives us to understand that we are to be devoted to God; we are to love him and him alone. The word comes direct from the fountain of all knowledge, and says, "I am a jealous God." Why jealous? We may truthfully conclude that it is because God wants us to love him more than we do the things of the world; and that, too, for the reason that by so doing it will bring us back to him, thereby securing for ourselves salvation in his kingdom.

We often hear the remark, "It takes all kinds of people to make a world." Yes, it takes as many different kinds of people to make a world like this we are in as there are people in it. But we do not need to conclude that it takes all these different kinds of people to make the "ideal world." We say "different kinds of people" because of the different principles they are governed by. They would be the same kind of people if they were governed by the same principles. And if all the principles that govern in this world were the pure principles of the gospel of Christ, we would have a different world than the one we have. But by reason of man having his agency, God has left him to do as he feels disposed. God will not force us to come to him, but has left it so, "whosoever will may come." Therefore it remains with man whether he comes or not. And so far as the written word is concerned, we have been "given all things pertaining unto life and godliness," and need not be in the dark or in the back ground, regarding anything affecting our salvation.

If it does not matter in whom we trust, why do we find the thought underlying every sentence in the revealed word that we are to put our whole trust and confidence in God? What would have been the fate of Daniel had he belonged to some "secret order" when the decree came for him to bow in submission to the King? He would have given the distress signal to some of his "fraternal friends," calling on them to come to his rescue to change the decree of the king or stop the mouths of the lions. But it was not so! Daniel had been educated to observe the principles taught in the first commandments, "Him only shalt thou serve." What folly it would have been for the three Hebrew children to have depended upon "lodge members" to come rushing in with sufficient number of barrels of water to extinguish the burning flames when they were threatened with sudden death. Where is the man who has become acquainted with this latter-day work who will give expression to the thought, that we are not living in the days of Daniel, or the three Hebrew children, and therefore cannot afford to trust in God as they did? Some may try to excuse themselves in belonging to "the lodge" because of hard times, when in fact these same "institutions" have to a great extent been the cause of hard times. It is a flimsy excuse and a weak remedy.

We have only to glance back to the age of the world when God wrote upon "tables of stone" to see there the weak condition of humanity! They couldn't endure a better law, so they were given the law of Moses as a schoolmaster to be educated by, until they were able to receive a higher and more glorious one. Then when it came they were not able to receive it. Just so it is with many, yes thousands today. They are not able to put their trust in the sublime principles of the gospel of Christ; so they unite with some "secret order," thinking the ritual of the lodge is furnished with principles sufficiently pure to guide and govern in the affairs of life, and furnish friends who will supply all their earthly wants.

If that thought does not give the reason for belonging to the secret order, may we try another, which is: "There are afforded opportunities by belonging to the lodge that will bring us in closer relationship with our fellowmen—make us more popular in society, among the business circles of life, and when in need of friends, in case of sickness or financial depression, the demand is met and our wants supplied." Then if that be it, the world will love us; for that seems to me to be living in favor of "the world." Now we need no "interpreter" to give the meaning of these words:—

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John 15: 19.

Does the world love us because we belong to the lodge, or does it hate us? What child could not answer that question? Sure no one who has received the angel's message, as spoken of by the beloved apostle in Revelation 14: 6, 7, will say, that he belongs and remains in the lodge because of the unbounded friendship and love for his brothers in the secret work.

Shift the scene, and find yourself in a congregation of Saints, where the spirit of this latter-day work is thrilling the heart. See the tears start from the eyes, as they sing with trembling voice the words of the poet,—

The friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God.

Let us not only tell the truth, and sing the truth, but let us live the truth; for the truth alone will save us. It is written, "Ye cannot worship God and mammon." Would belonging to "secret orders," and that, too, because we love them, be called worshiping mammon? Paul says, "Without faith it is impossible to please God." If we have implicit faith and confidence in God, it doesn't seem to me that we would have time to think of trusting in the "combinations of men," when we can look up to the God of Israel and receive of his protecting care.

These institutions have upon their face the promise that they will protect a man, his family, and all that pertains unto him, from loss or from danger of any kind, and will assist him to be more honorable, and shield him and his family from disgrace. I have no objections to men being benevolent toward their fellow man. I wish they were more so. But I do not see the consistency in a man claiming such wonderful love and regard for his neighbor, that he says he would die for him—make any sacrifice in his power, by reason of his unbounded love—then walk down from the lodge room and get beastly drunk before he gets home. That man simply don't know what common

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sense is. If he ever knew, he has forgotten how to handle the truth—he has overlooked the cause. I am not, in this, making a fight against intemperance; but against the principles that govern these institutions called "secret societies."

Now some one may say that this manner of getting drunk, unrighteous lives, bad conduct in any way, is forbidden by the lodge rules. Suppose so. Does that make the principles of the lodge the ones inculcated in the gospel of Jesus Christ—those which if we obey will claim for us celestial glory? For my part I have no use for "lodge," nor any other cunning picture that has been drawn to lead men's minds from God and get him to follow after the ways of the world. And I do not see how others can live for years in actual service in this latter-day work without finding out the damaging effects of putting their trust in the "combinations of men."

One of the greatest drawbacks we find to the spread of the gospel, is that men have become established in their own ideas, and are unwilling to give them up, no matter how plain and positive the scriptures speak to the contrary. "It don't mean this, and it don't mean that. It means just what I thought it meant," comes the answer from all quarters; and when those believing in divine guidance are met with a new idea, no matter how true it may be, they are just as unwilling to yield, get just as indignant as others when crowded too closely. And when the scripture plainly declares, "Cursed is the man who trusteth in man and maketh flesh his arm;" "be not conformed to the things of the world," and many other references upon the same thought, why are men so slow finding out the true spirit of the word? The good man Job didn't have his house or goods insured by some "secret society," so far as the written word is concerned. Yet he had an insurance that was worth ten thousand times more than all the insurance companies and lodges of the world combined.

Attachment is a wonderful power in the world. We become attached to ideas and notions, till we think our salvation depends on our holding to them. I find that to be a fact in the sectarian world. It is no less a fact among those who deny being sectarian. As a body of people we claim to be followers of Christ; not only by observing the first principles of the gospel, but in all things. The words are often repeated, "When the scriptures speak, we speak; where they are silent, we are silent." It is written:—

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22: 14.

We may glean another thought to discourage us in belonging to "secret societies" by reading the words of Christ in St. John 18: 20:—

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Our infallible guide and lawgiver spake openly—did not work in secrecy; and why should we? We are instructed to be like him in all things. Paul writes to the Romans 6: 16:—

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

I fail to find one line of scripture where it says that God has authorized these "secret institutions" to be organized. And if our Supreme Ruler had wanted his children to be mixed up with such things as the lodges of our day, he would have said something about it. The instructions come quite to the contrary.

Please read in Book of Mormon, Helaman 1: 9, 10; 2: 29, 30. No one need be misled as to the author of these combinations. No one will dare to offer the excuse for belonging to a secret order because they are not as corrupt today as they were in the days of Gadianton and Kishkumen. Yet that is brought as an excuse. Improvements are always commendable! These people out in the west come with the same pitiful cry, and say, "Oh, we don't believe nor practice that doctrine that was so prevalent in Salt Lake Valley some years ago. It was all right for awhile; but we believe in revelation and 'our church' received one, [under the caption of the Edmunds–Tucker bill, however, and signed by Uncle Sam,] stating that that doctrine was not to be allowed any longer."

I wonder! It would seem that "blindness in full had happened to Israel." How can we be mistaken when we read from the sacred word, that those "secret combinations" originated from the author of all sin.

There is relief in the scriptures for every ailment in life; and for this one it comes from our Lord and Master, in these words: "Can a bitter fountain bring forth pure water?" Let us go to the fountain head to find out regarding what society we should join, and seek to serve God in Spirit and in truth.

If our homes are in danger; if our lives are in danger, or our families in want; anything that this world could give any assistance that could be obtained from belonging to all the "secret orders" in the world, can we not remember that all these things are in the hands of the great God who rules the worlds and holds them by the word of his power, and that he will grant unto us all that we need in life, if we can but put our faith and confidence in him.

In the language of the apostle I can truthfully say, "The things that I once loved I now hate."

R. M. MALONEY.

NORMAN, Oklahoma.

GRACELAND COLLEGE OPENING.

Tuesday morning, September 11, amid the thrilling blasts of the rear guard of the Texas hurricane, young men and maidens were seen hurrying on their way to the eastward of town, up College hill towards the beautiful structure of brick and stone which graces the summit. The time announced for the fall opening of Graceland College had arrived, and with it had come to many young hearts questions the solution of which is calculated to materially affect their life's course. Some, for whom every arrangement had been made by loving parents or kind friends, animated with the prospect of an education, are wondering just what studies to pursue. Others, with inquiring anxiety, are going to see whether they can be permitted to enter, not possessing the necessary amount of means to pay tuition and other necessary expenses. Many others, not present, having read the catalogue are wishing that by some kind providence they might be favored with opportunity to take advantage of the liberality of our noble Graceland.

Inside the building all is life and activity. Students discussing their proposed work with each other and with the teachers, and teachers advising students, and enrolling them for their various courses, all give an air of life pleasant to behold.

At the hour appointed for chapel service a nice little congregation gathered in the auditorium, a number of visitors being present, among whom were several members of the Board of Trustees. Mrs. Audentia Anderson, teacher of piano, presided at the piano, and "Praise God from whom all blessings flow" was sung. F. M. Smith, former Professor of Science and Mathematics in Graceland, and her first Alumnus, read a scripture lesson in Provebs, and Wm. Anderson, president of Board of Trustees, offered prayer, after which all joined in singing "Ho, Reapers of Life's Harvest." The earnest determination depicted upon each singer's face (and all sang) needs to have been seen to be appreciated. The various teachers present made announcements of work, and all dispersed to their several duties. When all had registered it was noted that a larger number had been enrolled than at any time for the first day, there being about forty in the regular literary and business departments, twenty in

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music, and fifteen in elocution and oratory, aggregating seventy-five.

Thus opened the sixth year of Graceland, with prospects for a successful year's work. May fondest anticipations be realized.

J. A. GUNSOLLEY.

LAMONI, Iowa.

Letter Department.

SOMERVILLE, Victoria.

Editors Herald:—We are still pursuing the usual course in this part of the Lord's vineyard, and find by past experience that it is far more beneficial to the cause of Christ to be slow and sure than to rush matters and excite people in order to get a few baptized and then have the most of the work to undo or do over again, to the shame of all concerned. "The foundation of God standeth sure," and I am fully satisfied that if people are fully instructed in the plan of salvation and have a knowledge of just what is required of them in order to "make their calling and election sure," there would not be half the trouble to keep them in the line of duty that there has been in the past.

The Lord has said that the burden of this work rests upon all, and in order that the unction from the "Holy One" may rest equally upon all, they will certainly be required to observe all things, or in other words, live by every word that proceedeth forth from the mouth of God.

We have often been warned concerning our present and future welfare, but being sometimes careless and prayerless, have fallen among briers and thorns, from which it has been most difficult at times to extricate ourselves. I find that the nearer we live to the mark of "our high calling," the less are the complaints and faults seen in others, and greater is the peace of mind and blessing that pervades the soul. Faultfinders as a rule I have found to be transgressors, and greatly have need to remove the "ship's mast" from before their eyes, in order even to see any one else.

Well, I am pleased to say that the work is gradually gaining ground, and we hope for a good harvest in the future. Some remarkable prophecies have been given of late, which comfort the Saints very much in these trying hours. Also a few cases of healing, through the ordinances of the gospel. To God be all honor and praise, for from him all blessings flow!

Of late the brethren have been making an opening in the city where there are about half a million people, and things have been pretty lively the last two Sunday evenings. With Ex-Priest Slattery entertaining about fifteen hundred upstairs, and second day Adventists, temperance lecturers, and Latter Day Saints down stairs in the same building, there is quite a stir among the people. Slattery is guarded to his lodgings by about twenty-five police, with plenty of "Orangemen," while we have found the armor of righteousness to be sufficient thus far along life's journey.

One has been baptized and others are investigating, but the cause moves very slowly. In my visiting I have found about six Utah Saints, one an old elder, who often talked to Bro. Rodger when he was here, and I find their polygamous shell uncrackable, and have thought best to leave their case to the instruments of the next world. Their strong point is "*I know*, and can *testify* that President Snow is a prophet, seer, revelator, and translator." By what power this is known is a mystery to me, for John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." To believe the testimony of people who believe in, and practice what the Lord says is "abominable," and "which thing I hate" is more than I am prepared to do. If having a score of wives before the "manifesto" was given was polygamy, and punishable in the eyes of the law, it certainly would be the same after, and of latter they are guilty. See! John Henry Smith said in his address in the Tabernacle at their last April conference, speaking with reference to the work of the officers: "Which shall so distribute their labors that my wives, and my children," etc. Again, in speaking of the sires of the church, he said: "They believed it was true [the gospel]. I believe they were right. I not only believe, but I know they were right; and if I can write this knowledge upon *my wives* and children," etc. This is plain English, and law-breakers ought to be made to feel their position.

Ex-Priest Slattery said the Catholic children were taught that "the priest was another Christ," and I see that the Utah people have President Snow in the same box; for Pres. G. Q. Cannon says (page 12 of conference minutes): "Now we have a man who has taken the same place, by selection and appointment of the Almighty—Pres. Lorenzo Snow. . . . He stands in our midst as the prophet of God, the man holding the keys, the man who can bind on earth and it will be bound in heaven, the man who can loose on earth and it will be loosed in heaven, the man who has the power (which, however, he exercises very rarely, if at all) to forgive sins, to curse and they shall be cursed, to bless and they shall be blessed." Hence, if I am to judge every tree by the sample of fruit produced, I must confess that this polygamous bush of Utah produces a kind of which I care not to partake. I think that vengeance and remission of sins should be left with the Almighty, and let him repay.

I am still in the latter-day work and am confident that the Lord will accomplish the building up of Zion and the salvation of his people in his own due time. I wish to be true to the end. In bonds,

C. A. BUTTERWORTH.

GLADSTONE, Ill., Sept. 11.

Editors Herald:—Elder J. S. Snively and I are on the Mississippi bottom opposite Burlington, six miles southwest of Gladstone, in Illinois, holding tent meetings, in a new place to us, but it is a familiar place to the mosquitoes. They blend their music with our songs, add points to our sermons, and give exercise to the audience so that none get sleepy. We began here September 8, and so far have had good interest. Today the wind has been blowing a severe gale, so we lowered the tent to the ground and put weights on it to prevent the wind wrecking it. Will remain here about a week yet, guests of Brn. Lawrence Willey and Allen Prier.

Yours truly,

JAMES MCKIERNAN.

Bent View, Burnblea Street,
HAMILTON, Scotland, Aug. 29.

Editors Herald:—It will doubtless be interesting to some of your readers to know how we are progressing in this land. I have been here now six weeks, and find that one elder is not capable of startling one city or town, much less a whole country. The opportunities for presenting our work to the people are not many. We have not sufficient members to have a branch organized, and so all the preaching we can do is in the open air and in the room of Bro. and Sr. Cairns. The great obstacle in the way of progress is the profound indifference with which most people seem to treat all religious questions. If only we had opposition we could then advertise more effectively our claims. Perhaps this will be best illustrated when I tell you that Brn. Miller and Cairns (the only two brothers here besides the writer) hired a hall and advertised it in the local papers. We also had printed one thousand circulars on which we advertised some lectures; and though we tried it for a whole month, not a single person came to hear us.

We have been a number of times to Glasgow, and occupied on the green, in entering into discussion with different men of as many different views, and have always been well received; but the trouble is we are getting known now, and as a consequence are avoided by those whose reputation and craft would be in danger if they were too venturesome. Still we get occasionally one or two interested.

We have met a quantity of Utah elders who are diligently proselyting this country, and have had one or two encounters in public; but they have never yet had the courage to meet us on the issues between us in a fair and open manner. A few Sundays ago after occupying on the green we hurrying away to get the train for home when we came across a company of them holding open air service in the main thoroughfare. We waited and listened to them, and after they had held forth quite a time they closed their meeting and did not tell the crowd who they were; so before the crowd dispersed the writer stepped into the audience and told them that these men had been assailing our churches and chapels of the present day, denouncing them all as apostates from the truth because, say they, "They have transgressed the law, broken the everlasting covenant, and changed the ordinance." It is only right and just to the public that they know that these people hail from Utah and are representing a body of people who are the worst of apostates, for they have broken the law of God and changed his ordinances and dragged the name of God and Christ and the man we revere as a

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prophet in these days through the mire of iniquity by preaching and practicing under the name of religion that detestable crime of polygamy, and have also introduced the system of ecclesiastical murder known as "blood atonement;" also "Adam-God worship."

Well, their five elders stood right by all the time and never uttered a word in defense. The crowd closed in and waited for a reply and asked if they had anything to say, and their reply was that they were not going to discuss on a Sabbath—that was not their business. We felt sorry, and so expressed ourselves, and did not desire to be thought as persecutors of either men or churches, but it was certainly our duty to tell the truth and warn people of so base a deception.

It would consume too much space to tell of all the incidents and experiences with this people up here, but I can truly say that I never met a people before who were so afraid of confronting the truth and public investigation as the Utah people. They are as bitter toward us as the Roman Catholics are toward the Protestants. One of their people followed me one day this week and told me I was "an apostate," "fighting against God," "doing the Devil's work," "a liar," and everything else that was bad.

We have found that going from door to door with tracts has been the best way to introduce the gospel to the people, but this takes money, and if you will permit me I would like to solicit financial help of the Saints who are interested in this land of Scotland. We only have two brothers here who are able to contribute, Brn. Cairns and Miller, and they are only working men, so their means are limited, though they have done nobly for the work up to the present; so if any of the Saints can help us in this matter we shall be very grateful if they will forward to us at the above address what they can. If any of the members have any relatives and friends in Scotland I should be glad to know of their whereabouts, so that we could acquaint them with the work.

We have had the pleasure of baptizing Bro. Black, of Edinboro, a fortnight ago, in the River Clyde. He is a brother of Sr. Hanna, in Pittsburg, I believe. Praying that God will bless his work and people in all the world, Yours in bonds,

JOHN WM. RUSHTON.

Editors Herald:—I have been trying to keep alive in the gospel work, which requires quite a struggle and effort to what it did when I first obeyed the gospel. The Lord has blessed me in many ways, and given me many evidences of the truthfulness of this being the work of the Lord, and these evidences have strengthened me in the hour of temptation and have helped me thus far on life's journey to find it one of my greatest pleasures to be mingled with the people who try to be Saints of God.

Time is hastening on! Only a few weeks and we will meet in convention and conference with the Saints in Chatham, to give a report of our work since last we assembled. The summer has come and gone, the harvest is nearly over, "what have we done?" Have our weak efforts all been in vain? We hope not, and press on.

A week ago last Sabbath, Elder George Green led four precious buds of promise into the waters of baptism on the shore of Lake Erie. They were children of Bro. and Sr. Fred Smart, Allen and Johnny, and two of Bro. and Sr. John Dent's children, Olive and George. We hope they may be spared to accomplish much good in their day. Let our Sabbath school workers be cheered with this thought that the lambs well cared for make good sheep. Your sister in the gospel,

MARY M. GREEN.

COLDWATER, Mich., September 13.

Editors Herald:—While recuperating for a day or two, preparatory to autumnal campaign, perhaps justice demands that I report progress. If name and minutes of work have not emblazoned your columns, I trust it will not be received as evidence of silence in the matter of work, which goes to make up the final record.

The cause seems to be maintaining its own in this region of the Lord's vineyard, and I dimly discern that it is surmounting and overcoming, to an extent, the difficulties which have retarded hitherto. But we ought not to overlook the fact that each wall of difficulty that falls down reveals a higher one behind; and let not the glamor of one victory in the rear make us blind to the fact that there are battles yet to be fought. When the Cumberland was crushed, the Monitor was just behind her. But in it all, "our sufficiency will be of God." Sometimes there are spiritual famines as well as temporal or physical ones. And as we lean on the replenished bin during physical want, so should we lean on the never-failing treasury of heaven in times of spiritual drouth and perplexities, remembering that all power, all glory, and all victory cometh through our Lord and Savior, Jesus Christ.

But to itemize: Paul, speaking of faith, says: "By it the elders obtained a good report."—Heb. 11. And it seems that if my "report" should fall below it would evince a lack of proper faith, or an insufficient quantity, if the proper kind.

Be this as it is, on July 7, in company with the district president, we visited Pokagon, Michigan, where I was permitted to talk twice, with that liberty which to me is always evidence that "there's fish in the stream." So it proved to be. Two baptisms on the following Sunday.

July 9, in the afternoon, found us at Hartford, where we preached till the 16th, occupying with fair liberty, we trust to the good of all. One service we will ever remember. Not because of the overwhelming audience, or the overshadowing of the mantle of inspiration, nor the light which dawned upon the speaker's mind, for all was muchly limited. The scenery was sylvan and delightful, the environments lovely and tasteful to eye, and ear also, for ravishing chords from string, harp, voice, and lute were wafted far over the waves. Evidences of the Apostle Paul's seeric powers were noticeable. He penetrated the dark and webby curtains of the modern apostasy and saw that "lovers of pleasures more than lovers of God" would swarm to the gilded palaces of vice. This appointment was advertised by three hundred posters to be occupied in Forest Beach Pavillion, at Paw Paw Lake. We met with a few. One from Milwaukee, Wisconsin, two from Chicago, one from Benton Harbor, and about one dozen Saints from Hartford and Watervleit. We preached, or attempted it, and with what good or evil results, futurity will disclose.

July 21, boarded cars and landed in Angola, when after riding in company with Bro. George Maxton and wife three and one half miles north of Braden-Scott battle ground, we lectured to a crowded house on the subject of "Utah Mormonism" contrasted with the Reorganization, continuing for four services. Many surprises were evoked.

July 28-30, filled appointments at Hall's Corners, where I met Mr. Musser eight evenings in debate, some three years ago. At this appointment I rode over to Clear Lake on Sunday p. m., and buried with Christ by baptism unto death, Bro. William Monlux. He is a young man of whom we expect good things, if faithful to his trust. We preached there three times, and presided at a prayer service.

August 4-6, I filled appointments at same place. We have about one dozen good, staunch Saints there, seals of my ministry, mostly after the peculiar conflict with Musser.

August 17, again at Angola. Traveled west of that place eight miles to Flint. Held five services there and returned to Scott Center (where I lectured July 21) to begin a series of meetings, beginning Thursday evening and concluding the following Wednesday evening. Nine sermons, one each evening, and three on Sunday. These services were largely attended. House packed nightly. That the speaker enjoyed liberty and light can be attested. Indeed, such a spirit of power and joy was present on Saturday evening, that some of our brethren could not sleep "till 'way in wee hours," and no service that we did not see the tear course down the cheeks. Audience was mixed, as to religious proclivities, but largely Campbellite, as they are quite strong in Steuben county, Indiana, and conduct the Tri-State Normal College at Angola.

One man—a skeptic—whose hospitality I shared one night and one day, said: "Well Bro. Scott, I bid you Godspeed, you have agreeably surprised the people. While I cannot see the supreme authority of the Bible, your doctrine strikes me as most reasonable, and is bound to revolutionize society. And I should think those who attempt to oppose it, would have a very difficult task, from a common sense standpoint." I was glad to hear this expression, even from the lips of an infidel. He is an elderly man, and an unprejudiced investigator. My candid belief is, there are future Saints at that point.

Returning to Flint, we resume the thread of work, and after six sermons to large and increasing crowds we were permitted to lead

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into the beautiful waters of Pigeon Creek, four persons, heads of families—Bro. Henry Bodie, Sr. Mary Chamberlain and her two daughters, Srs. Lue Phillips and Lillie Compton. The scene was solemn and beautiful, as mother and two daughters moved off by the bath of regeneration into the kingdom of God. May their lives be ever as adorning as their baptism was beautiful. Four others promised to obey at the two days' meeting, October 6 and 7, I believe.

Northern Indiana is an "open door" to the preaching of the word. We only wonder why the missionaries go so far away from this part of the district, incurring a big expense, and their stay so brief that so little opportunity for good is granted. But I presume the gospel must be preached in all the world ere the end come. And it does seem that the end is near, taking for evidence the preaching of the gospel, and that other large, irresistible class of evidence—latter-day judgments. The voice of modern prophets yet echo words of warning—voice of thunder, voice of lightenings, voice of hurricane and "waves of the sea heaving themselves beyond their bounds"—see Galveston, Texas, devastated by waves of gulf and bay, singing the requiem of five thousand dead! Note the increase of deaths by the lightnings the past summer! Note the universal embarrassment—"All things shall be in commotion." Let us pray to abide. As ever.

In Hope's beautiful embrace,

S. W. L. SCOTT.

VIOLA, Wis., August 25.

Editors Herald:—As an answer to the question, Are we Mormons? I say Yes! and will point you to the statement of Pres. Joseph Smith to Elder Littlefield, of Utah, as an affirmation, if others are not sufficient. "That Book of Mormon is one of the essential features of 'Mormonism.' It should be to you and all other 'Mormons' what the Koran is to the Mohammedans, the Bible to the Christians, the ends of dispute. Without it the 'Mormon Church' had not been born. It is the Golden Bible to the 'devout Mormon.' From it I have the undoubted right to select those portions of the text that confirm and sustain my faith in Christ as 'primitive Mormonism' has revealed him." ("So Mormonism is a reality after all.")

This ought to answer the question if sound arguments and language can be relied upon. No sophistries can change the import of the same. My belief in the Bible caused me to accept the Book of Mormon, and of course Mormonism this last forty-six years. I went to Utah, found out my error, and accepted young Josephism so-called, which I advocated to the best of my ability by preaching, until temporal circumstances compelled me to desist; and to find out now that "Mormonism" is only a hoax is rather tough.

The converts to the Book of Mormon are Saints, and as "Mormonism and Christianity" are synonymous, the repudiation of one is also the repudiation of the other, caused by the spirit of pride, the hankering after popularity, prejudice, and ignorance. The admission that through the "Book of Mormon" the "Mormon Church" was born, clears good old Mormon from being the originator and head of the same, and no man-church was ever organized or enjoyed the peculiar gifts and blessings of the true Church of Jesus Christ. But with this church these blessings existed from the very beginning, neither did I find them in the Utah Church, and therefore it is a libel on the "name and Book of Mormon" to refer to them as Mormons in their apostate condition, strengthening thereby the belief that there is no difference between us and them.

In 1884 two of my articles were published in the *Herald* in the defense of the name of Mormon, and favorably received; but times and sentiments have greatly changed since then, for then the being a "Mormon" was not denied when preaching "Mormonism or Latter Day Saintism," and no doubt ere long the preaching and accepting of the Book of Mormon will be left optional, which will greatly please and satisfy Lucifer, who is very partial to and assumes the garb of a Saint to commit his hellish purposes and cruelties as in the persecutions and destructions of Joseph, Hyrum, and their compatriots, who all sugered and died for "Mormonism," which is of course for "Christ and Christianity," thereby setting a bright example for candidates of glory to follow, even to the laying down of their lives for "Mormonism," as they did, and thereby prove to the world the truth of the same, for we want no cowards in our band, but those that will stand firm for the ensign and standard, the "Book of Mormon," and not be ashamed of the name.

Lucifer's fall was caused through pride or undue ambition, as also of individuals and nations, and the Saints will not be excepted if their lives and actions do not correspond to that of their file leader, Jesus Christ. If the "name of Mormon" is so repugnant or objectionable to the members of the Reorganization, why is the same so invariably and often used by them to denote by it the apostate Utah church? who is no more Mormon than Satan is angelic or godly. It is inconsistent and discreditable to them, while thereby the belief is confirmed that the Book of Mormon is responsible for the Utah abominations. For the disproving of this the Saints ought to be proud in upholding the purity and importance of the "name" which would enhance the circulation of the "book" when soon its claim and true value would be found out and appreciated. Consistency dictates the contending for the faith so amply tried by me and others, for St. James is correct, that "double mindedness is very unstable," and therefore unreliable; or, as Bro. Paul expresses himself, "they are ever learning, but never come to the knowledge of the truth."

A ten years' schooling in Utah convinced me of their error. I hope thirty-six years experience in the Reorganization will not be attended by the same results; but as we are liable to err, if sound arguments, backed by the law and the testimony, prove me to be wrong, I would capitulate, I hope with honors of war, or unconditionally.

Please publish this on comments made on my letter, and oblige, Yours for truth and consistency,

CARL W. LANGE.

[The Mohammedans were not called Koranites, nor their religion Koranism, but Mohammedans, or Mahometans after Mahomet, or Mohammed, just as the name may be spelled. But we let the matter rest here without further controversy, preferring the term Saints, or Latter Day Saints, in token of recognition of the former day Saints, accepting as our distinctive title the name Reorganized Church of Jesus Christ of Latter Day Saints; honoring Christ thereby, rather than any man.—ED.]

SLOAN, Iowa, Sept. 7.

Editors Herald:—On the 1st and 2d inst. was held one of the most spiritual conferences experienced, two business sessions, one prayer service, and three preaching services. Five children were blessed, and one name given for baptism, which ordinance was attended to immediately after adjournment of conference.

Made a twenty-four hours' visit at home on Monday and Tuesday, finding family in the best health they have enjoyed for months. Called on Bro. Alma Fyrando and found him improving.

Held services at Moorhead, Tuesday and Wednesday nights, and came here and held services last night.

Crops are looking quite well; and unless the Saints have too much to care for they should be happy this fall, and enter into reunion services with hearts full of gratitude for the bounteous giver.

A great many deaths are occurring of late, and some affliction that is very trying.

Looking up the scattered ones, efforts to purge out iniquity being made, and the correcting records in this mission seem to be a few of the hopeful signs of a preparation for Zion. Your brother,

J. F. MINTUN.

LYDNEY, England, Sept. 2.

Editors Herald:—The writer had the pleasure of being present at Western Wales conference on August 5 and 6, on which dates a reunion had also been arranged, which proved to be successful in many ways. Self and wife, Bro. Trenchard, of Cardiff, and Bro. A. N. Bishop and family were present of the Eastern district, and memories of those happy days will linger long with us all. Before this is penned the secretary will have reported all business items, and it remains for me now as an eye-witness to give a brief outline.

On Sunday morning we had quarter of an hour speeches by four of the brethren, two in the Welsh language and two in English. The afternoon session was again devoted to preaching, as had previously been advertised and Elder David Lewis, district president of Llansamlet, was the preacher (in Welsh) for upwards of an hour, followed by some appropriate remarks by Bro. Bishop. In the evening Elder Bishop was the speaker.

On Monday morning business was on the agenda, and if all topics opened up in business are put into practice, Bro. Stebbins will

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receive accurate reports from the above district at no distant date. Monday afternoon a prayer and testimony meeting at two p. m., in which Bro. David Edwards was ordained to the office of deacon, and the prayers offered were not a few, neither were the testimonies of a weak nature. The good Spirit was present, and we had a realization of the fact that by one Spirit we are all baptized into one body, whether we are Welsh or English, bond or free, for our God hath made of one blood all nations upon the face of the earth, and hath determined the bounds of their habitation. In that assembly was the promise sealed which Jesus made. God was not slack in his promise. The blessing followed the believers as in days of old, and all were again confirmed in the faith and a renewed desire to press forward.

At all the before-named services the district president and Bro. A. N. Bishop were in charge. Porth was the place where the Saints had secured the commodious town hall, also an anteroom, where that to supply the needs of the inner man was laid out in fine style. In fact, the arrangements on the whole far surpassed anything the writer has yet witnessed. I should think they believed the command, "Come up higher," for my humble opinion is, some have a long way to go to get as high in many directions as those in that corner of God's vineyard. I should not forget to mention that Bro. A. N. Bishop delivered an interesting and instructive lecture on Monday evening, August 6, which was well received. The subject under consideration was the ancient inhabitants of America.

On the Sunday at five p. m., four companies were organized and went out in different portions of the town and sounded the gospel trump to large concourses of people in the open air. Surely the spirit of inquiry is amongst the people, or a certain longing or reaching out for that which they have not yet obtained.

We are pleased to inform you more tracts have arrived on first principles, for which we are very grateful, also a packet of *Hopes* from a young sister in Blackfoot, Idaho. The tracts are grand for distribution and cannot fail to do a great deal of good, and there is no doubt in my mind but that we shall all reap if we faint not. The object of all Latter Day Saints to my mind should harmonize with the words of the poet; namely:—

Sound the battle cry! See! the foe is nigh;
Raise the standard high for the Lord!
Gird your armor on, stand firm every one;
Rest your cause upon his holy word.

Strong to meet the foe, marching on we go,
While our cause we know must prevail;
Shield and banner bright gleaming in the light,
Battling for the right we ne'er can fail.

Oh! thou God of all, hear us when we call;
Help us one and all by thy grace;
When the battle's done and the vict'ry won,
May we wear the crown before thy face.

A special word of praise is due to all who took any prominent part or assisted in any way to make the Western district conference and reunion a success. Especially would I mention Srs. J. G. Jenkins, Roberts, L. Bishop, of Dinas, and Edwards, of Penygraig. Last, but in no way least, Bro. David Edwards. May God's peace be upon all, and may all soon come to a unity of faith and see eye to eye and be of a kindred spirit, is my prayer in Jesus' name. And may the day soon arrive that all will arrive at a good and proper understanding of God's laws, which convince me we are all members of one another, and that there should be no schism in the body, but that all the members should have the same care one for another; and may we so live that being engrafted into Jesus, the living and true Vine, we may and shall partake of his divine nature, and receive strength and vitality to equip us and to enable us to perform the duties which may fall to our share, not aspiring and conspiring and trying to be lords over God's heritage, but being servants of each other and seeking each other's interest and welfare, always endeavoring to establish righteousness and peace upon the earth. Still yours in the conflict,

HENRY ELLIS.

Original Poetry.

NEARING.

I am nearing the end of the race,
Father, dear;
Thou settest me so long years ago;
My trembling hand and faltering pace
Admonish I'm nearing the goal.

E'en my friends are noting the change,
Father, dear.
I can tell by their looks askance;
My fast ripening locks are getting more white,
By father Time's tireless advance.

The songs of my youth leave me now,
Father, dear,
And memory is sluggish, I trow;
Yet the little that's left of life's pleasant sail,
Bids me look o'er the ship's pointed prow.

The haven of rest will soon be in sight,
Father, dear;
I may count the days o'er and o'er;
While anticipating the joyous acclaim—
When I reach to the "life evermore,"

Where all of our songs of youth or of age,
Father, dear,
Will blend in the light of thy love;
And the cross and the crown, the smile and the frown,
Will merge in the pleasures above.

JOHN CHISNALL.

AS I VIEW IT.

Wanted in God's kingdom,
Presidents of purity and power,
Who will never flinch or falter
In temptation's darkest hour.

Apostles, ever bearing
On their face the sign of peace,
Who can point the burdened sinner
To the One who gives release.

Seventies, whose light is ever shining,
Spite of scoff and sneer;
And who dare to preach the gospel
Without a thought of fear.

Bishops, who in their daily duty
Prove the keeping power of Christ,
Knowing much of Satan's lurings,
Though ne'er by him enticed.

Elders, who work their hardest
On full salvation lines,
Who'll win the praise of Jesus
When the working day declines.

Priests, laboring in the vineyard,
Filled with holy love and fire;
The Savior's glory ever being
Their supreme desire.

Teachers, filled with wisdom,
And with courage to express
Their safety in Christ Jesus,
Helping others to be blest.

Deacons, whose lamps are always burning
With a steady glowing light;
Proving to God's whole creation
That the truth will win the fight.

E. J. HOLFORD.

England.

Mothers' Home Column.

EDITED BY FRANCES.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To altar the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed,
And each life that fails of its true intent
Mars the perfect plan that its Master meant.

—Susan Coolidge.

SELECT READING FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

CAN HEREDITY BE MODIFIED?

It has been well said by Herbert Spencer and others that the question involved in the discussion of heredity is not a temporary issue, and that "its solution will affect all future thought." Whether or not *acquired* character is transmitted to children is the most important question that confronts the human race, for it is upon the character of the race that depends and will depend the condition of the race—its prosperity, its development.

No school of scientists questions the *fact* of heredity; but there has been a warm and greatly misunderstood contest over the exact method used by nature in the transmission. Now so far as the general public is concerned, so far as the sociological features of the case go, so far as personal conduct is involved, it does not matter a straw's weight whether the theory of heredity held by Lamarck and Darwin, or the one advanced recently by Weismann, be correct.

It matters not whether a man's drunkenness, for example, is transmitted to his children directly as plain drunkenness, or as "an undue appetite for stimulants," or whether it

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descends to him as a merely weakened and undermined "germ plasm," as Weismann held, which "will tend to inebriety, insanity, imbecility" or what not. It matters not a farthing's worth, from the point of view of the laity, whether the transmission is direct *via* "pangenesis," or whether it is indirect *via* a weakened and vitiated "germ plasm," as per Weismann, or whether the exact method and process may not still lie in the unsolved problems of the laboratory. Whichever or whatever the exact process may be (which is the province of scientists only) the facts and results are before us, and concern each of us more vitally than does the question of what we shall eat or what we shall drink, or wherewithal we shall be clothed. . . .

One sometimes hears, also, from these half-informed jubilators that "Weismann does not believe in heredity; that the old theory is quite exploded." Now the fact is that Weismann is particularly strong in his belief in heredity—so strong as to give almost no weight to any possible process of intervention in its original workings. He simply holds that the transmission of "acquired character" is not proven, and he doubts the facts of these "acquired" transmissions. In his illustrations he deals chiefly (when in the higher animals) with bodily mutilations, and in the human race shows that the most proficient linguist, for example, does not produce children who can read without being taught. All of which is readily granted by his opponents. This type of "acquirement" has to do with knowledge and not with character in the fundamental sense of blood and nerve, condition and quality.

Of course, there are many and varied points in his theory of heredity with which only the biologist is capable of dealing. But, as I intimated at first, the Lamarck-Darwin-Weismann controversy, so far as the sociological aspect of the question is involved, does not touch us. It belongs to the laboratory—to *how* and not to the *fact* of transmission. But since the opposite impression has taken root in even some thoughtful minds, it is well to meet it in a direct and easily grasped form. There is a simple and direct method: I undertook it. I went to a number of well-known biologists and physicians and asked questions.

I thought it best to go to specialists in brain and nerve disorders, and to those who had had large hospital or asylum experiences. One of these, Dr. Henry Smith Williams, replied that there could be no doubt of the fact that such "acquired" characters or conditions are transmitted. One case which he gave me, however, from his private practice, will illustrate the point most clearly. B, a healthy man with no hereditary taint of the kind, acquired a certain disease at a given time and in a known way. Before this time he was the father of one daughter. Several years later another daughter was born to him. The first girl is, and has always been, absolutely free from any and all taint. The other one has all the inherited marks of her father's "acquired character" and condition, which even went the length in her case of producing the recognized change in the form of the teeth due to this disease. Now for all practical purposes it does not matter, in the faintest degree, whether that transmission was in accordance with pangenesis or by means of a vitiated environment of the "germ plasm." The *fact* is the appalling thing for parents to face. And I give this case only because it was one of a vast number of similar ones which came to me in reply to my questions addressed to different practitioners and specialists.

Among other places, I went to the head of a New York maternity hospital. This is what I got there: "If anybody in the world doubts for one second the distinct, absolute, unmistakable transmission of acquired disease of a kind which will and does modify 'character,' both mental and physical—if he doubts its results on humanity—he has never given even a slight study to the hospital side of life. I can give you hundreds of cases where there is no escape from the absolute proof that the children are born with the taint of an 'acquired character' *from which they cannot free themselves.* Sometimes it is shown in one form, sometimes in another, but it is as unmistakable as the color of the eyes or the number of the toes. To deny it is to deny all experience. I am not a biologist, and I do not undertake to explain *how* it is done," the doctor went on to say, "but I will undertake to prove to the satisfaction of the most skeptical that it is done. Come in this ward. Here is a child whose parents were robust, healthy, strong country folk until," and then followed the history of the parents who had "acquired" the "character" which they transmitted — which had made the mental moral and physical cripple in the ward before me. "Now here is *what they* transmitted," he added. "Do you fancy that if that half-idiot should ever have children of its own that they will be 'whole?' No argument but vision is needed in a case like this. That child's condition is the result of *acquired* character. Its children and its children's children will carry the acquirement—for we are not wise enough yet to eliminate even such as that from among active propagators of the race. If it were possible (which, thank heaven, is not likely) that the other parent of this half-imbecile's children, should it ever have any, would be of a sane and lofty type there might be a modification upward again in the progeny, but even then we would not soon lose the direct, undeniable, patent 'acquirement' which you see here."

It was the same story from each and every practitioner. The hospital and asylum experts, the specialists in diseases of mind and body, which were due to direct acquirement (such as drunkenness, acquired epilepsy and certain other diseases of an even less pleasant nature to discuss) were particularly strong in their contempt for even the theory that acquired character and condition are not transmitable. One doctor, himself a famous surgeon, laughingly said: "I'll grant if I cut off a man's leg or a few of his fingers, his children will not be likely to be deformed because of that operation. This is not a permeating constitutional condition, it is a mere local mutilation. But if I were to take out a part of his brain so as to produce (acquired) epilepsy upon him, I *believe* his children would be affected, and if he is badly diseased in a certain way (acquired) I *know* his children will be. Mind you, I don't say exactly *what* they will have, and they may not all have the same thing, but I do say that their 'germ plasm,' or whatever they come from, absolutely will carry the results of the acquired condition and character."

So I beg of you to remember that, while the fact and law of heredity is as certain as death itself, its *course of action*, its variability of operation, is as the March winds. To say that the constitutions and characters of your children will be determined, in great part, by the condition of your body and mind is but to utter a truism; but to say exactly *how*—in what given channel this effect will flow—is not, in the present state of biological and medical knowledge, possible.

Therefore, I repeat that so far as the public is concerned, so far as the sociological features of the problem of heredity are involved, so far as the Weismann theory relates to conduct and to physical and mental condition and their transmission, this controversy belongs wholly to the laboratory—to the *how* and not to the *fact* of hereditary transmission, as I trust the above illustrations (which might be multiplied a thousand times), will serve to show.

Again, to me it is a strange thing to find people looking upon this discussion or theory as something new. "The sins of the fathers shall be visited upon the children to the third and fourth generation" is not new. It comes from a book which most of you accept as having authority. It does not, and it never did, apply to a mere theological punishment in some future life. It was a recognition of the *facts* of hereditary transmission which the ancient Hebrews understood, and which the race illustrates within itself in all lands. The persistence of inherited condition, character and type—as to race—cannot be better shown than to point to the Jews.

A Jew is in no danger of being born a Mongolian. American or English parents will not give to the world Hindu children; Negroes are not born white and with straight hair. These are *race* types. This is racial heredity. But family heredity is just as certain, just as absolute. All Jews do not look and act exactly alike. Neither do all Englishmen or Germans, but the *race type* persists and continues the same. All members of a family are not exactly alike. There are a thousand modifying reasons and conditions. The same parents are not always in the same physical, mental, or moral condition. I could tell you of certain records that are now being kept, and which were never before kept scientifically, that is, not until the last thirty years—that would show you, as do the guinea-pig experiments—how even moral traits and conditions are transmitted, and how and *why* they *do* differ in the same family.

(Continued.)

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PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Belle Wisdom, of Inman, Nebraska, secretary of Central Nebraska district Sunday school association, writes: "It is earnestly desired that the Saints will remember in prayer Bro. Lewis H. Downey. He is seriously ill of typhoid fever in the Emanuel hospital in Omaha. Sunday school workers are especially requested to make him a special subject. Bro. Lewis is our superintendent and formerly district secretary."

Sr. Lena Christenson of Henry, Idaho, writes: "I ask the faith and prayers of the Prayer Union in behalf of my husband, that if it be the will of God he may be restored to health. We have six children living. My husband is not a member of the church, and we hardly ever see a member—have not seen a missionary since Bro. Anthony was here two years ago. We were very sorry to hear of his death."

PROGRAM FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 361 Saints' Harp. Prayer. Scripture reading, Judges chapter 13. Study of select reading in Home Column. Supplementary discussion, coöperation of parents and teachers. Closing hymn 577. Prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE NEED OF VARIETY IN THE SUNDAY SCHOOL.

In considering this subject, "The need of variety in the Sunday school," let us first think what the word variety means. Webster defines it as "change or difference." In every work or duty in life we find that the mind becomes tired of the same thing continually. The most pleasant occupation, or even recreation, if constantly performed becomes drudgery. 'Tis an old saying, "Variety is the spice of life." We find this as true in the Sunday school as in any other work. Therefore, Sunday schools, (not Sunday school superintendents only but *Sunday schools*, including officers, teachers, and scholars,) study to show yourselves approved of God, workmen that needeth not to be ashamed.

Be progressive. It is so easy to keep on in the same old way. But to go onward requires an effort. True progress will always mean something overcome. Don't get into a rut and stay there Sunday after Sunday, year after year. Don't conduct your Sunday school so nearly the same each Sabbath that the secretary can write the minutes as well before as after the session. Everything in nature teaches change. As the poet has said,

> All things must change,
> To something new to something strange,
> Nothing that is can pause or stay.

It is indeed true, "Nothing that is can pause or stay." Wherever there is life, there must necessarily be change. Does not each day bring to us something new? Who can say that this morning was exactly like any other morning of our lives, or that the changing clouds of today or the sunset tonight ever have or ever will again present the same picture.

Everything in the life and teaching of Christ gives the same thought. I do not think in all his teaching we can find that he used the same illustration, the same parable twice. To the fishermen by the sea of Galilee he said, "Follow me, and I will make you fishers of men." As he stood 'neath the brilliant lights of the temple he declared himself to be the "light of the world;" at the waters of Siloam, "If any man thirst let him come unto me and drink." At other times he referred to himself as the "Good Shepherd," the "Resurrection and the life," the "Son in the Master's house," and many other ways. He always adapted himself to the place, and to the character, temperament, and occupation of those whom he taught. To be successful Sunday school workers we must also learn to do this. He had many different ways of illustrating one great principle. So it should be with us. I do not mean that the whole plan or outline of the Sunday school should be changed each Sabbath, for that would produce confusion rather than understanding. Have a definite object in view, a definite plan or outline to follow, then frequently change the minor details to prevent monotony.

Superintendents, don't always have the same opening or closing exercises. Teachers, don't always conduct your classes in just the same way. For opening services, we might sometimes have some special responsive scripture and song service. This could be prepared and written out by the superintendent or some one chosen by the superintendent, and distributed at the opening of the school. Again we might have prayer by one person or have school repeat Lord's prayer, and sometimes have it sung or chanted. Sometimes prayer might be dispensed with at opening of school and have scripture reading instead. For closing exercises we could sometimes have benediction, at another time repeat the Lord's prayer, at another have responsive dismissal service. The twenty-fourth and twenty-fifth verses of Jude are very appropriate for this, the superintendent repeating the twenty-fourth verse and she school responding with the twenty-fifth. Other good selections are found in 1 Corinthians 16: 23, 24, also Romans 16: 27. Some special song or song service might sometimes be prepared, or a talk on Bible history or archæology given. Of course some subject in connection with the lesson should be chosen.

In changing the way of conducting the recitations, we could one Sunday have the *Quarterly* used in class, another the Bible only, again recite without any reference at all. Sometimes have the class ask the questions on the lesson (without any reference of course). Give them certain subjects to look up or Scripture verses to learn. Sometimes give a Bible drill.

Of course this idea of variety in the Sunday school, like everything else, can be carried to extremes. Be careful not to do this. Make no such decided changes that your school each week will wonder what you are going to do next, but vary your exercises just enough that the work may not become monotonous, and that those who come to the Sabbath school simply for the enjoyment they find there may not lose interest, but be led to a higher purpose. To the thoroughly interested, live, wide awake, Sunday school worker, many new ideas will present themselves as needed. May God help us all to become this kind of workers.

In the Sunday school work let us strive to go on unto perfection and remember that "all things are possible to him that believeth."

NETTIE C. JOH.

DISCOURAGEMENT.

Disappointing facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants, and the walled cities, any more than the other ten spies were. The giants were actually no bigger, and the walls actually no higher, to the ten, than to the two. The facts were the same, but Caleb and Joshua concluded differently. Why? Because they included differently. The ten faced the situation by themselves; the two faced it with God. The "ten judged God in sight of their difficulties, and said, It cannot be done." The two judged the difficulties in the sight of God, and said, "We are well able." If, in the bright lexicon of youth, there is no such word as fail, so in the records of our lives as Christians, who trust in the living God, there never should be written, "And they brought back a discouraging report." Let the odds be against us, and obstacles seem insurmountable, we have but to include the Almighty in faith, and ourselves in fidelity, and let God draw conclusions. "He shall not fail, nor be discouraged," is the Divine intention concerning every soul, trustful and true.—*Sunday School Times.*

Conference Minutes.

LONDON.

Conference convened at St. Thomas, Ontario, June 16. Elder R. C. Longhurst chosen to preside; assisted by Pres. Joseph Smith and Elder R. C. Evans; Brn. John L. Burger and John Shields secretaries. The elders' reports were read; all were encouraging, and expressed a desire on part of the writers to continue in the good work to which they are called. A lot of new members have been added to the church, and several new places for gospel work have been made in the past nine months. Branches reporting: Arthur, Corinth, Ellice, Egremont, Garafraxa, Humber Bay, Kinglake, London, Masonville, McKillop, Oliphant, Proton, Selkirk, St. Marys, Stratford, St. Thomas, and Toronto. District treasurer's report: On hand last report $23 60; October conference collection $37.72; total expenses $15.89; balance on hand $45 43. Prayer and testimony meeting Sunday morning. Many testimonies and prayers were offered, showing a determination to press onward and upward for that great prize that is

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laid up for the faithful. It was encouraging to those who did not take part to listen to those who were telling how finely the work is progressing in every locality. Our beloved president, Joseph Smith, spoke many words of encouragement to the Saints and counseled to try to live pure and righteous lives before our fellow men that many others may be permitted to enjoy this great and glorious gospel. Preaching in the forenoon in the opera house by Elder A. C. Barmore. In the afternoon Pres. Joseph Smith spoke to a large audience in the same place; and Apostle R. C. Evans spoke to another large audience in the evening. On Monday morning the Saints again assembled for prayer meeting, and all enjoyed a good spiritual blessing. Three were baptized at this conference by Pres. Joseph Smith, and four children were blessed. Bro. R. C. Longhurst was sustained as president of district, Bro. John H. Taylor vice president, Bro. John L. Burger secretary, Bro. Samuel Pope treasurer. Vote of thanks was tendered Sr. Maggie McGregor for past services as secretary. Adjourned to meet at St. Thomas the first Saturday and Sunday in Octoober.

MOBILE.

Conference convened at Bay Minette, Alabama, September 8 and 9; W. L. Booker president, G. T. Chute secretary. Visiting brethren invited to take part. Branch reports: Bay Minette 77; E. A. Bankester recommended for ordination to office of teacher. Three Rivers 98; 17 received by letter from Pascagoula. Elders reporting: W. L. Booker, G. T. Chute, W. J. Booker, F. P. Scarcliff, and G. W. Sherman. S. D. Allen, missionary from Florida, had labored some in district. Tent committee report received and committee discharged. Tent was put in hands of Bishop's agent, he was authorized to make early examination, and if found fit for use to make some disposition of it and report to next conference. Bishop's agent reported from January 1 to September 1: Received $84.92; paid out $20; on hand $64 92. Audited and found correct. It was resolved that the Mobile district as it now stands occupies too much territory, and that we ask missionary in charge to take proper steps to have it divided. That Baldwin and Escambia (west of Big Escambia creek) counties, Alabama, and Escambia county, Florida, comprise a new district to be known as Bay Minette district. At seven p. m., S. D. Allen, from Florida, gave an able and instructive lecture from his chart of Jaredite and Nephite settlements in North and South America. Prayer meeting at 9:30 a. m. Preaching at eleven a. m., by W. L. Booker. Prayer and testimony at three p. m. E A. Bankester was ordained a teacher. Some were administered to and some children blessed. At seven p. m., preaching by G. T. Chute. The conference was quite well attended and was of a spiritual and instructive nature. Adjourned to meet at call of W. L. Booker, president.

EASTERN IOWA.

Conference met with Muscatine branch, September 8 and 9: district president, C. E. Hand, in the chair; J. R. Sutton secretary. Branches reporting: Osterdock, Fulton, Powersville, Clinton, Grove Hill, Green Valley, and Muscatine. Elders reporting: C. E. Hand, J. R. Sutton, T. J. Sheldon, O. H. Bailey, W. B Weston, John Heide, and Jesse F. Rulon; Priests D. J. Dierks and C. G. Dykes. Bishop's agent's report: On hand February 12, $351.11; received since $649.45; total received and on hand $1,000 56; expended $770; on hand September 6, $230 56. Audited and reported correct. A motion prevailed that the "Rules of Order and Debate," as published by the church, be adopted as the rules to govern the proceedings of our conferences henceforward. The reports of the brethren laboring with the tent were received, and ordered spread upon the minutes. The report of C. E. Hand showed that the district was indebted to him to the amount of $3.73, he having paid the freight of the tent to different places. Report accepted and an order for the amount on the district treasurer granted. A program committee was appointed, consisting of W. LaRue, C. G. Dykes, and J. L. Terry. A resolution was adopted, providing for a reunion, to be known as Eastern Iowa district reunion. A committee was appointed, consisting of Brn. O. H. Bailey, J. R. Sutton, W. B. Thomas, C. G. Dykes, and T. J. Sheldon. This resolution provides for the reunion to be held sometime during the month of September, 1901. Officers elected: C. E. Hand, president; O. H. Bailey, vice president; J. R. Sutton, secretary; C. G. Dykes, treasurer. Preaching by T. J. Sheldon, John Heide, J. W. Adams, J. R. Sutton, and C. E. Hand. The conference was a very spiritual and profitable one to all present. Adjourned to meet with Fulton branch sometime in February or March, 1901.

NORTHWEST KANSAS.

Conference was held August 11, on camp ground at Minneapolis. District president, J. F. McClure, in charge; assisted by H. A. Stebbins; Ella Landers clerk. Ministry reporting: Elders W. H. Mannering, J. A. Davis, A. Kent, William Landers, and J. F. McClure; Priests L. G. Gurwell and W. S. Hodson. Branches reporting: Blue Rapids, Idylwild, Rural Dale, Solomon River, Beloit, and Scandia. Branches not reporting: Norcatur and Homestead. Bishop's agent, A. Smith, reported: Amount on hand last report, March 17, $132 75; received $224.95; paid out $158 25; balance on hand, August 10, $199.45. Books audited and found correct. Officers elected for ensuing year: A. Kent president, Ella Landers clerk, E. Sandy treasurer. Motion carried to buy a horse and buggy for our missionaries. Presidents of branches appointed a committee to solicit money for this purpose. Clerk and missionaries to ask help from scattered members of district. Money, when collected, to be sent to A. Smith, Bishop's agent, Idylwild. Adjourned to meet at Idylwild in light of moon in November.

Sunday School Associations.

DECATUR.

Sunday school and Religio convention of above district convened in Evergreen chapel, six miles southwest of Lamoni, Iowa, September 7–9. There were two prayer and testimony services, three sessions devoted to the consideration of topics of interest to Sunday school and Religio, one session devoted to short speeches, one sermon, one Sunday school session, and one business session. Our conditions, our needs, the library, and the visiting committee were discussed. The attendance and interest were good, the Holy Spirit being present in a goodly degree, and we believe good was accomplished. Adjourned to meet at call of district officers.

POTTAWATTAMIE.

District Sunday school association convened at Hazel Dell, Iowa, August 24; D. R Chambers, superintendent; Jennie Scott, secretary. Short speeches by D. R. Chambers, George Underwood, J. A. Hansen, C. Rasmussen, H. N. Hansen, Frank Hough, Sam Roberts, Minnie Underwood, C. Wright, and J. S. Strain. The following schools reported: Council Bluffs, Creston, Underwood, Hazel Dell, Carson, Wheeler, Honey Creek, Grand View, Fontanelle, and Ransom. District officials and superintendents from the schools reported. By motion the secretary to return the school reports that are incorrect to the secretaries of the various schools for correction. The Ransom school to be received as a member of the association. By motion when this convention adjourns it does so to meet as two days of normal and institute work, at Underwood, the second Saturday and Sunday in December. Moved and carried, when this convention adjourns it does so to meet as a convention at Cresent, the first Saturday in February, 1901. Paper, "Benefits derived from a district organization," by Sr. George Underwood. Paper, "Sunday school libraries," by Julia Hansen, which were open for discussion. Adjourned to meet at Crescent.

NORTHWEST KANSAS.

Sunday school convention of above district met at Minneapolis, August 17. General superintendent, T. A. Hougas, in charge; Ella Landers, secretary. Schools reporting: Gaylord, Beloit, Greenleaf, Blue Rapids, Sterling, Minersville, Idylwild, and Minneapolis. Homestead not reported. Reports from superintendents and treasurer. Sr. Stella Hart elected district librarian. Vernie Nelson, O ive Grout, and Nettie Joh appointed program committee for next meeting. Adjourned to call of superintendent.

SUNDAY SCHOOL SESSION AT INDEPENDENCE REUNION.

The Sunday school work at the Independence reunion began August 25 at 2:30 o'clock in the afternoon, when the workers met in the large pavilion and an organization was effected as follows: W. N. Robinson superintendent, assisted by the superintendents of the various local schools present; F. M. Pitt secretary, Sr. Ballanger treasurer. Following this Brn. W. N. Robinson, J. A. Gunsolley, and William Clow were elected a committee to arrange for future meetings and programs for the same. Although the day was rainy, there was a goodly number present, and all felt quite happy in the short talks that followed by different ones suggesting the outline for the future meeting for the benefit of the program committee.

Sunday, August 26, a regular session of the Sunday school was held composed of nine senior, eleven intermediate, and nine primary classes. The total attendance for this Sunday was 449 with a collection of $5.93. The school was very nicely superintended by Bro. Robinson, and it was an inspiring sight to see such a large gathering working together so systematically. Almost if not perfect order obtained. The music and singing was conducted by Bro. O. James. Sr. O. James played the organ, Bro. John Robinson the cornet, and Bro. Bachelder the violin. This part of the program was simply grand. The burden of the secretary's work fell to the lot of Sr. Flo McNichols, who is very apt in that line of work, and who is the present secretary of the Independence Sunday school. Bro. J. A. Gunsolley conducted a short but very interesting review of the lesson, "True Riches," using the blackboard to illustrate and bring out the different points. Good attention upon the part of both teachers and scholars was paid, and it was quite evident that the lesson had been learned because of the prompt and correct answers to the questions that were asked. I was not able to remain until the following Sunday, but have learned that the attendance at the Sunday school on September 2 was 564 with a collection of $6 35. At this session Sr. Nellie Chatburn played the piano, Sr. James the organ, and with several stringed instruments and cornet the music was said to be inspiring indeed, and the march, no doubt, was a beautiful sight.

On Monday, August 27, two hours of the afternoon were spent in the consideration of two important subjects as follows: 1. The

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use of blackboard and object lessons in the Sunday school; 2. Home work department. The latter subject was conducted by J. A. Gunsolley, and the former by the undersigned.

August 31, Sr. Mina Hart, of Kansas, gave some very valuable instructions under the heading of, Kindergarten work in the Sunday school. We were very favorably impressed with the ideas presented, and believe that this is a step forward and in the right direction.

September 1, a short business meeting was held, at which regulation votes of thanks were tendered and an appropriation of five dollars was made to help pay the expense for the use of the park. We were pleased and encouraged with the interest manifested and counsel given by the traveling missionaries. I can truly say that it was a rare treat for me to be able to meet with so many good earnest Sunday school workers, many of whom I was acquainted with in my boyhood days, while many other faces were new to me; but this great and grand work made us feel as though we had always known each other. All who attended this reunion no doubt will go back to their different localities with a renewed zeal and energy, and a stronger desire and determination to accomplish good than they had when they came.

Your colaborer in gospel bonds,
F. M. PITT.

CONVENTION NOTICES.

Convention of Northeast Missouri district will convene with Pollock school, October 5, at two p. m. for business. Remember, there will be an election of a superintendent at this meeting for the remainder of the term. At 7:30 representatives from the schools, together with the Pollock school, will give a literary entertainment, consisting of recitations, papers, and songs. Let all attend that can, so we may have a profitable time, and let superintendents of the schools not forget to send reports to Bro. George A. Tryon, secretary, at Huntsville, Missouri.

MARY RICHARDS, Asst. Supt.

Clinton district Sunday school convention will meet at Rich Hill, Missouri, Friday, October 12. The presence of the teachers in the district is requested, as the work of the convention will be principally devoted to their instruction and the need of more thorough consecration to duty. Do not excuse yourself if you are not a teacher, you may be some day. Come praying for the success of the work.

MINA KEARNEY, Supt.
WARREN MCELWAIN, Sec.

Miscellaneous Department.

CONFERENCE NOTICES.

St. Louis district conference will convene Saturday evening, September 29, at seven o'clock, in the Rock church, Glasgow avenue and Dickson street, St. Louis, Missouri, for the transaction of business; and on following Sunday for worship.

J. G. SMITH, Dist. Sec.

Conference of Eastern Michigan district will convene October 6 and 7, at Flint. Branch presidents and secretaries will please make out reports, and address them to Elder W. Davis, Flint, Michigan. Elder J. H. Lake, president of mission, is expected to be with us. All others are cordially invited to attend.

A. BARR, Pres.

CHANGE OF DATE.

For reasons which will be explained at the proper time, the date of holding Ohio district conference is changed from October 6 to September 29, just one week earlier than formerly announced. Branch officers will please prepare their reports accordingly.

JAMES MOLER, Pres.

Conference will convene at the Saints' chapel, Galland's Grove, Iowa, Saturday, October 27, at ten o'clock, continuing over Sunday. We hope that every branch will forward reports to secretary, Sr. Nellie Rudd, Dow City, Iowa, at least five days before conference. All local ministers and branch officers will please send individual reports in due time. In addition to your reports to conference it is necessary that every minister and branch officer should send an itemized report of labor to C. E. Butterworth, Dow City, Iowa, by the first of October, January, and March, in order that he may be enabled to make a full report to the missionary in charge, J. W. Wight, in harmony with instructions received. We have prepared and sent you blanks on which to make out your reports, hoping that all would report promptly.

C. E. BUTTERWORTH.
J. M. BAKER.

Conference of Decatur district will convene at Lone Rock, Missouri, Saturday, ten a. m., October 6, continuing over Sunday, the 7th. Branch officers will please see that their respective branches are correctly and fully reported. The ministry are required to report in writing, so please see to it that your reports are in. Come prepared for a good and profitable time.

B. M. ANDERSON, Sec.

TWO DAYS' MEETINGS.

There will be a two days' meeting September 22 and 23, near Arlington, Iowa, in Arlington branch. All are invited to come, and bring the Spirit of the Master with you, that we may have a good time, not of a worldly kind, but a spiritual good time.

C. E. HAND, Pres.

RELIGIO NOTICES.

Northeastern Illinois district Religio association convenes at the stone church, Plano, Friday, October 5, at 3:15 p. m., for business. An instructive program will be rendered at 7:30 p. m.

ADAM J. KECK, Vice Pres.

REUNION NOTICES.

At the general reunion which will be held at Dow City, Iowa, from September 28 to October 7, there will be preaching services only in the forenoon and evening from the 1st to the 5th of October, arrangements having been made by the Sunday school and Religio committees to use these afternoons in their work.

Board without lodging can be had at hotel and private residences at three dollars per week. Board with lodging $3 50 per week.

The reunion committee will be running a boarding tent on the ground, where single meals can be had for twenty-five cents, five meals for one dollar, or three dollars per week. All who can are requested to patronize the boarding tent, because any profits derived therefrom will go towards defraying the expenses of the reunion. The committee will donate all their labor and will do all in their power for the satisfaction of its patrons.

Board for teams can be had at livery barns, where they will be fed and cared for at fifty cents per day; barn room without feed twenty-five cents per day.

Bed springs can be rented for twenty-five cents during the session, and cots for twenty cents.

The grounds are in good condition, and the citizens and their committee are doing all in their power to make our meetings a success, and the town council have especially favored us.

We especially urge all who want tents, springs, or cots to send their orders at once to A. H. Rudd, Dow City, Iowa; and all who have any business with the committee in any other way to either write to A. H. Rudd, secretary, or J. M. Baker chairman, Dow City, Iowa.

NOTICES.

To Scattered Members of Northwest Kansas District:—We have not names of all, so take this means of asking you to help in buying conveyance for our missionaries. We have been offered a buggy or road wagon at reduced rates, or at cost. Now is our chance to give in a much needed cause. It will be a great saving for us all, as well as provide a way for our missionaries to travel without depending on railroad trains, and enable them to reach points that are now somewhat neglected. Please read action of district conference as reported, and send remittances to Bishop's agent, A. Smith, Idylwild, Clay county, Kansas.

The following-named persons are requested to report to Atchison branch: James W. Jones, Bertha Quick, Joseph Stawpert, Adah Stawpert, John W. Ard, Theodosa Stawpert, James R. Thatcher, and Anna Estella Buck.

ALICE E. SPRAGUE, Sec.
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TO SUNDAY SCHOOLS.

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MARRIED.

HATCHER—LOVELL.—At the home of the bride's parents, Mr. and Mrs. Ransberry Lovell, near Lamoni, Iowa, September 12, 1900, Mr. Harry Hatcher and Miss Mabel Inez Lovell were united in marriage, Elder H. A. Stebbins officiating. Mr. Hatcher is the son of Bro. and Sr. John Hatcher formerly of Green county, Iowa. A large number of friends were present at the ceremony and feast that followed.

DIED.

YOCHUM.—Zohpha, infant daughter of Joseph A. and Jessie Yochum. Born July 14, 1900; died August 10, 1900. Services at Pleasant Hill M. E. church, Pottawattamie county, Iowa. Services in charge of Thomas Scott, sermon by D. R. Chambers, interment at Perry's cemetery, a large concourse of friends attending.

FISHER.—September 7, 1900, at the residence of Sr. Rachel Fisher, Burlington, Iowa, her granddaughter, Ida Fisher, aged 11 years. She was born in Burlington, November 2, 1889; was blessed by her great-grandfather, Elder John Bauer. Funeral services were conducted at the family home by Elder James McKiernan; interment at Aspen grove cemetery.

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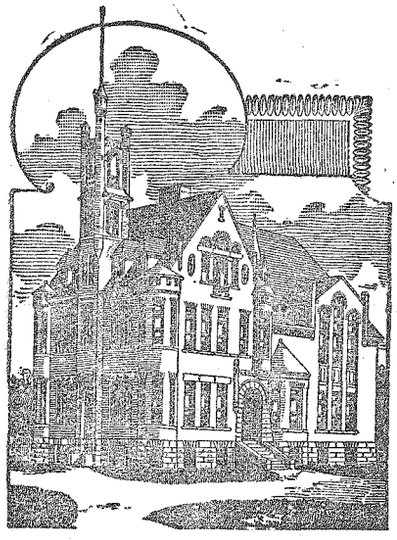

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THE SAINTS' HERALD.

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

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R.S. Salyards

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THE SAME YET DIFFERENT.

We are requested by a friend to explain the difference between predestination and foreordination. There is a philological and also a theological meaning of those terms. In the strict word signification they express the same idea. To predestine an event and to foreordain it, are merely different terms for the same thing. But predestination has obtained a theological signification which conveys a different meaning to foreordination. It is that, we suppose, that our correspondent wishes explained.

According to the Calvinistic doctrine of predestination, the Almighty, before the foundation of the world, determined that a certain number of the souls he would create—the children whom he intended to bring forth—should be everlastingly saved from sin and perdition, through the merits of his Son Jesus the Christ alone, and all the rest should be eternally doomed to ceaseless torments in hell-fire. The few to be "saved from the rubbish of nature," not for any good that they themselves might do, and the majority condemned not for evils of which they might be personally guilty, but their fate was fixed beforehand, all for the praise and glory of God in the exercise of his sovereign power.

This being predestinated of course it may be argued that it was foreordained. But the scriptural doctrine of foreordination does not necessarily imply the awful human theory known as predestination. It declares that certain individuals were ordained before they were born, for a station, and a work to which they would be adapted, at given times and places on earth. They were to be "raised up" for the special purpose divinely intended, with environments and circumstances tending to favor their development and action on the lines required. But this does not imply their salvation or condemnation irrespective of their merits or demerits, or interference with the exercise of their individual agency and will.

The great leaders of mankind in religion, in science, in art, in colonization, in exploration, in war, in peace, in statesmanship and in all other departments of human life and progress, were thus foreordained to be born when and where they would be needed, in the plans and purposes of the eternal Father concerning the human race. As Jeremiah was known to God before he was formed in the body, and ordained by him to be a prophet to the nations (see Jeremiah 1:5) so other prophets were similarly selected. Napoleon was thus, as he said, a "man of destiny." So was George Washington. The same may be said of Lincoln and many others of modern times, also of Abraham, Moses, David, Cyrus, Alexander and the grand heroes, poets, sages, and seers of former ages, as well as of the latter days. They were chosen from the beginning, but not predestinated to be saved or damned on the Calvinistic principle.

Foreordination to a given work on earth, was predicated on foreknowledge of what they would do when placed in their several spheres of action. No compulsion was or is exercised upon them from above or beneath. They were and are left to their own volition, and will be judged "according to their works." Their merits and demerits will count for what they are worth. In eternity they will be what they are, and will occupy that position for which they are fitted, determined by their earthly acts, and their adaptability for a higher, or lower, or intermediate place in the "many mansions" of the Father of all.

Salvation is attainable to every soul who will receive the Savior and obey his word and will. None will be lost that can possibly be saved. In the body or out of the body the opportunity to receive the truth and serve God will be afforded them, and redemption will come even to the relieving from punishment, when they freely and gladly accept the means of salvation. Christ died for *all*, and all may be redeemed if they will.

The foreknowledge of God is often confounded with predestination. It does not follow because he foreknew that Adam would sin, that our first earthly parent was predestined or foreordained to sin. It was the foreknowledge of his transgression that prompted the foreordination of Christ to be the Savior, "the Lamb slain from the foundation of the world." He came and performed his mission voluntarily, and gained the reward of free obedience. His example is offered to others who if they choose may "follow in his steps."

Thus, as we have shown, while the terms predestination and foreordination have technically the same signification, their meanings in the sense in which they are often religiously used are very different. God's foreordination and some men's notion of predestination, are as wide apart as the heaven prepared for the righteous and the punishment reserved for the wicked.—*Deseret Evening News, Sept. 15, 1900.*

THE RIGHT USE OF MONEY.

By the Rev. Charles Gore, D. D., Canon of Westminster.

In the parable of the unjust steward religious people have their attention directed to the extraordinary intellectual activity and promptitude of worldly people, in order that they might be stirred up for shame to no less intellectual activity. We have no exact information in regard to legal property or the duty of stewards in those days. Details, therefore, are more or less obscure, but the main principle is clear. This county property was managed by a steward, who, like the Queen's Viceroy in India in our days, had almost plenipotentiary power. When about to lose this position he declared he had not the physical strength to become a laborer, and, having always been in a respectable position, he was naturally ashamed to beg. But, wringing his hands in despair, he determined to ingratiate himself with the tenants, and so gain time to look around. There were still a few days or hours before his loss would be known. He would use that time by lowering the rents suddenly. In course of time he was found out. Apparently, however, it was too late

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to alter what he had done, for he had put the agreement in writing. This man was a rascal, but a clever rascal—he was an unscrupulous man; but we are struck with the intellectual faculty so quickly brought to bear upon his one chance. Well, we profess to belong to a different world. Why did we allow the children of this world to exhibit so much more intelligence and cuteness? Why were they so much wiser and sharper than the children of light? That was the main point. Our Lord applied it to mammon, or money, addressing his disciples, who had no personal possessions except what was given to them for their own support, and other people (especially charitable women).

But our Lord has observed a tendency to take too much satisfaction in what was supplied. Judas kept the bag. Judas was thoroughly worldly. Our Lord recalls religious people to a sense of responsibility in the use of money, which can be used to make bad men good and good men better. It can be used to knit the bonds of friendship closer and to arouse grateful and friendly relations generally. Money is a little thing, but it is something. We live in a commercial age. There is no question at all that our faculty for intelligent calculation is directed in an extraordinary degree to commercial methods.

Commerce is to a great extent unscrupulous. It leaves God out of sight, and it is the duty of religion to point out that God is the judge of the world; that for no end will he tolerate injustice or wrong.

Look at men who are using all their cleverness and ingenuity, employing all their splendid human faculties in considering how rapidly they can acquire wealth. What extraordinary trouble we take to understand the methods of business, and how little to understand that volume containing the message of God, which we all acknowledge to be the most interesting book in the world! Yes, the sons of this world are infinitely wiser than the children of light.

Let us apply our money so that it shall help bad men to be good and good men to be better. There was an admirable lay sermon in a newspaper recently in the form of a letter on the use of money among the middle classes and the growth of luxury. The things we use but which we could do without increase, and the amount we spend on our holidays becomes greater and greater, and we value plain living and high thinking less and less. A tendency in this direction has rotted nations. It is a question for individuals. We could bring up our families to live a simple life, which alone dignifies a man. We are not without splendid examples of people who, though possessed of ample means, have yet brought up their children far more strictly and frugally then men with one tenth of their income; people who have lived simple, unostentatious lives in order that they might have more to spend on others. We know there are children who must go to ruin, body and soul, unless they be taken away from their present surroundings at home and abroad.

The question of questions is, "Will we do it?" Will we deny ourselves and economize in order to save the children? Religious people must remember that they are richest when they can say, "Silver and gold have I none, but such as I have give I thee." —*Chicago Tribune, September 7, 1900.*

THE PITHECANTHROPUS.

The Vanderbilt millions have several times been diverted from the field of finance and commerce to enrich the interests of art and science. They brought a Cleopatra needle to New York, they established a university in the South, and they contributed to the Art Museum of New York some of its rarest treasures. Now George Vanderbilt of Biltmore has applied the necessary funds for the fitting out and dispatch of an expedition under the auspices of Yale College to discover the Pithecanthropus, who is reported to be somewhere in the Island of Java, and bring him or her to this country.

The Pithecanthropus is the missing link between man and the lower animals and all the evolutionists from Darwin down have been "up against it." It is an agile creature. The evolutionists have many times been close upon its track, or rather the track of its bones, for the breed is extinct, but it has eluded them. They believe now, however, that it has been definitely located and cannot make its escape. They are so sure they have it cornered that Professor Haeckel of Jena, the most eminent of the German evolutionists, will also start for Java in quest of Pithecanthropus, but as he does not sail until October 1 the Yale University expedition will be on the ground before him, and it is to be hoped will secure the first specimen, if there be more than one Pithecanthropus, and thus add another feather to the cap of American enterprise and "get there."

If Pithecanthropus shall prove to be "the missing link," young Mr. Vanderbilt's money will not have been thrown away. All the great scientists have searched for it most assiduously and "mourned because they found it not." Its discovery may tend to humiliate proud man by confirming his simian ancestry and will make sad havoc with the current biographies of our supposed progenitor, who dwelt in the Garden of Eden and at whose grave Mark Twain wept so profusely. It will settle, however, many moot points in natural history and perhaps explain some of the attributes that pertain to human "cussedness." Perhaps, also, it will throw light upon the question why some men have plenty of backbone and some have none at all. Incidentally, this expedition in quest of Pithecanthropus suggests that even millionaires are of some use in the world, and that they are not altogether heartless is shown by Mr. Vanderbilt's desire to find the tie that binds us to the humble beasties of the earth, so that we may all rejoice in a common brotherhood.—*Chicago Tribune, September 9, 1900.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

MINING ACTIVITY IN THE BLACK HILLS.

There is considerable mining activity in the Black Hills, and a number of new mines are being opened up. Comparisons made between the present condition of mining in the Black Hills and that of Colorado, Idaho, and other western precious metal states are not at all unfavorable to the former. Last year upward of $8,000,000 was taken from Lawrence County mines, one of them being the Homestake. There is said to be not more than one stamp mill standing idle in the county. And yet the Black Hills mining industry can be said to be practically in its infancy, for there are great areas which will ultimately prove of great productiveness that yet remain unnoticed and unexploited.

TO TELL FRESH FISH.

The signs of freshness are the same for all fish; and let it be borne in mind that fish, unlike other meat food, must be fresh to be good. A stale fish is a spoiled and unwholesome one. "From water to pot" expresses the ideal of freshness, but few are they who can get their fish for cooking so soon after they are caught. If, when taken from the water, a fish be immediately buried in fine ice it will be good for several days—ten, fish-dealers say; but this period should be "shaded." Frozen fish will keep all winter—that is, they will not decompose—but they lose everything that makes them good.

To tell a fresh fish, see that the flesh is firm—too firm to admit of pressure leaving a dent—that the eyes are full, scales bright, fins stiff, gills bright—not pale or dark liver-colored—and that there is no marked odor. When it will stand these tests it is both fresh and in its right season for eating. As a general rule very large fish should be boiled, medium-sized ones baked or broiled, and small ones fried, from which they take the name of "pan-fish."—*Ella Morris Kretschmar, in the October Woman's Home Companion.*

ADDRESSES.

M. F. Gowell, Rosendale, Missouri.

J. W. Adams, New Boston, Illinois.

U. W. Greene, 230 Pulaski street, Brooklyn, New York.

Isaac P. Baggerly, No. 901 South Flores Street, San Antonio, Texas.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, SEPTEMBER 26, 1900. NO. 39.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 26, 1900.

REUNIONS.

TABOR, INDEPENDENCE, AND STEWARTSVILLE.

The editor was absent from home some three weeks, beginning with August 23, attending reunions held at Tabor, Iowa, August 24 to September 2; Independence, Missouri, for same dates, and Stewartsville, Missouri, from August 31 to September 10; and taking a more or less active part in each of them, as opportunity and duty demanded.

The reunion at Tabor was noted as one of the most satisfactory in its general results ever held in the region. We were in attendance during the first four days; the business of the session being under the supervision of Brn. J. W. Wight, Henry Kemp, I. M. Smith, and Daniel Hougas. Bro. Wight arriving on the ground Tuesday, August 28, Brn. Kemp and Smith in charge till his arrival, he having been delayed at Benan by a previous arrangement. None were baptized while we remained, nor have we heard whether any baptisms occurred after we left.

The outside attendance was large, all the country side turning out to the Sunday meeting of the 26th.

From Tabor, we went on the 29th to Independence, where we found a large company of the Saints and outsiders holding possession of a one time pleasure resort, Washington Park, the services being held in the pavilion.

The editor was made one of the presiding authorities, but his associates, Brn. I. N. White and R. May, did the chief part of the work, in pleasant and effective way. Here, as at Tabor, the Sunday services were largely attended. Six were baptized.

At one of the sessions when the editor spoke, there were six of the elders of the Utah church present.

The services closed on Sunday, September 2, Bro. Columbus Scott preaching an excellent sermon on the second coming of Christ. On the 5th, in company with Bro. Scott, we reached the camp at Stewartsville, which we found in charge of Brn. J. C. Foss and Temme T. Hinderks, missionary and president of district respectively. Here we aided what we could, and found that great spiritual peace and unity prevailed, quite in advance of any reunion held in the district before. It is the Far West district, and emphasized the fact that in the waste places the gospel work is being revived. The services on Sunday, September 9, were largely attended, the tent being full and overflowing.

We had the benefit of the labors of Brn. C. Scott, J. S. Roth, and J. M. Terry from their respective fields. Thirteen were baptized.

The services closed on Monday evening, the 10th, under the visitation of a storm of wind and rain, which abated, however, in time for the people to get home and to their tents without getting wet.

We are pleased to record that so far as we are able to see and weigh what transpired at these three reunions, they were the source of renewal of strength to the Saints, and attractive and instructive to those of the outside. The best of order prevailed at each, and the attention was profound, respectful, and sincere.

REUNION IN LIEU OF FALL CONFERENCE.

Referring to that portion of Bro. James Caffall's letter in which inquiry is made as to "when the church discontinued the semiannual conferences and ordered big reunions in lieu thereof;" we note as follows: Extracts from the minutes of the April session of conference for 1883, held at Kirtland, Ohio. The first action occurred April 12; the final action was on April 13. See *Herald* for May 5, 1883:—

Brn. Charles Derry and John Hawley presented preamble and resolution, authorizing the holding of annual reunion meetings:—

"Whereas, in consequence of the church dispensing with the Semiannual Conference, the Saints in the Western States feel there is a great void, and also one great means of spiritual strength taken from them; and believing as we do, that not only can the Saints be strengthened in their faith and hope, but also that the people of the world will be induced to attend such meetings, as shall be hereinafter named, and that thereby much good may accrue to the cause of God in general. Therefore, be it

"Resolved, That this General Conference does authorize the holding of yearly meetings in the fall of each succeeding year, at such time and place, or times and places, as shall be deemed wisdom in the mind of the conference, such meetings to be called Annual Reunion Meetings of Latter Day Saints. Be it further

"Resolved, That this privilege be extended to all sections of the church wherever it may be desired; and further, that a committee be appointed, as may be deemed proper, to select such time and place, or times and places, for the holding of such meetings as shall be most convenient for the section or sections where such meeting or meetings may be held."

Moved by E. C. Brand and G. Hicklin, That we adopt the preamble and resolution. Spoken to by W. H. Kelley, C. Derry, and J. Hawley. Brn. Z. H. Gurley and C. A. Beebe moved as a substitute, "That the chair appoint a camp meeting to be held this coming autumn in Western Iowa, and that he be authorized to associate with himself a sufficient number of the eldership to perform said work." Spoken to by E. C. Brand, J. H. Lake, E L. Kelley, G. Hicklin, C. A. Beebe, H Kemp, and R Etzenhouser. Brn. W. W. Blair and E. C. Briggs moved as an amendment to the substitute:—

"Resolved, That this conference recommend that mission or district authorities of the church arrange to hold the reunion meetings each autumn within their respective limits for religious exercises."

Moved by F. G. Pitt and G. S. Yerrington to refer the whole matter to a committee, appointed by the chair. Motion to refer prevailed.

The chair appointed on said committee: W. W. Blair, Charles Derry, John Hawley. . . .

Brn. W. W. Blair, Charles Derry, and John Hawley, the committee on reunion meetings, reported:—

"The committee to whom was committed the papers in respect to reunion meetings by the church, beg leave to report that they respectfully recommend that this conference advise that mission and district authorities arrange for such reunions for religious services, when and where it may be by them deemed best."

Moved by Brn. G. H. Hilliard and G. T. Griffiths, that the report be approved. Motion prevailed and the committee was discharged.

The last semiannual conference was held at Lamoni, in the fall of 1882, and in 1883 the first so-called general reunion was held, in pursuance of the above recited action of conference. This reunion has been succeeded every year since then, its perpetuity having been provided for by each recurring session, by regular action through motion, discussion, and vote.

The conference action not only provided for the one reunion, but gave permission for others, wherever the proper mission and district authorities should deem it practicable or proper to hold them.

We presume that there is no practicable way to ascertain the aggregate amount the several reunions held throughout the church have cost, including the costs incurred by individuals in attending them; but it is no doubt considerable. But it may, we think, be safely left to the discretion of those who choose to attend, whether they will forego the pleasure and the good they take and receive in

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attending reunions and place the estimated cost of such attendance in the church coffers to be used as suggested by Bro. Caffall, sending elders and literature where such may be needed.

The editor has attended several of these annual reunions each year, and is quite prepared to state that, with a few exceptions the good wrought by them has largely compensated for the individual and collective outlay incurred by holding them. Especially is this true of those held in western Iowa, which replaced the fall, or semiannual conference.

MOTIVE.

Doubtless many of the actions of men, that to outward observation are apparently righteous, would seem quite different were we able to view the motive by which they are prompted. An act, which in itself seems to be right, appears detestable when we discover that the motive underlying it is a selfish one.

The purpose of the gospel is to develop faultless characters, and the only way we can reach such a condition is by doing right because it is right. Thus only can we completely eliminate selfishness from our minds; for so long as an improper motive exists, there must remain a degree of selfishness.

The Prophet Mormon offers the following excellent thought upon this subject:—

For behold, God hath said, a man being evil, cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing; for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift.—Moroni 7:1 (Small Ed).

Thus it appears that when our acts are weighed in the balances of God's justice it will not be altogether what we have done that will justify us. The motive as well as the act will be taken into consideration. Isaiah, also, in speaking of Christ says that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." The outward act, the outward appearance, will not alone constitute the criterion by which God will judge the characters of men.

This being true, it follows that the self-examination which Paul admonishes the Saints to make, should be an internal as well as an external one. Fortunately we are not left without the ability to make such an examination. Much as we may lack the power to sit in righteous judgment upon the actions of our fellow men, the inmost recesses of our own souls are open to our inspection, and if we neglect to examine, we do so at our peril.

When we pray, then, is it "with real intent," from the heart, or merely as a form? When we sing hymns of praise to God, do we do so that God may be glorified, or that we may be heard of men? Whenever we labor in our respective callings, ostensibly for the purpose of doing good, are we sure the incentive is a righteous one?

A self-examination in the light of motive may be severe and oftentimes humiliating, but it will work wonders in the transformation of character. All affectation will disappear from the actions of one who persistently does right because it is right. A character so formed is a light to the world, an honor to God, and a menace to evil wherever it may be found.

SUCCESSION IN CHURCH PRESIDENCY.

The following, which was sent to the *Ensign* by Bro. W. S. Pender, will be of sufficient interest to our readers to justify its reproduction here. It appeared in the *Ensign* for September 20:—

AFFIDAVIT OF MARTIN HARRIS' NIECE, MRS SOPHIA K. COOK.

PROVO CITY, Utah, Sept. 13, 1900.

With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the Church of Jesus Christ of Latter Day Saints in Missouri, in my girlhood, my parents having previously united with that church; that I am now a member of the Church of Latter Day Saints, the headquarters of which is located at Salt Lake City, though I do not indorse polygamy; that I was present in a meeting held in a bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speaker's stand, only a few feet; at this meeting I heard Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, say, in substance: "I have often been asked who would succeed me as the prophet to the church; he is here in the stand." He then turned and led his son, Joseph, before the audience and said: "My son, Joseph, will be your next prophet." Approximately, I should say there were several hundred people present at this meeting. SOPHIA K. COOK

Subscribed and sworn to before me this 13th day of September, A. D. 1900.

SEAL. JOHN U. BUCHI, Notary Public.

My commission expires February 5, 1904.

QUESTIONS AND ANSWERS.

Will you please give space to interpret section 4, p. 9, in Rules of Order and Debate, which reads: "Organizations [of branches] may be effected by the missionary in charge, or by the district president, with the consent, knowledge, and direction of the missionary in charge, when circumstances prevent the latter from being present; or by order of the conferences." Question; Can the missionary in charge (of the twelve) delegate authority to the submissionary to organize a branch?

He can so direct, if need be.

Have members who have refused or neglected (having been requested to do so) to put in their letters of removal and become members of a branch a right to a vote in a business meeting of said branch?

No one who is not a member of the branch can vote in its business meetings, except by the courtesy of the branch expressed by vote.

EXTRACTS FROM LETTERS.

Bro. J. W. Wight writes from Mt. Pisgah, Iowa:—

Bro. Derry and self are having fine hearing here in tent. Steps taken last night looking to the erection of church building here.

Bro. J. F. Patton, under date of South Dakota, September 12, writes:—

I am glad some one has had the courage to state the condition of the graves and the home of the Martyr Joseph and his brother. I will give ten cents, for a start, to protect the spot once so dear to the Saints.

EDITORIAL ITEMS.

It was with feelings of sorrow and grief that we learned on Saturday morning of the death of Bro. John C. Hitchcock, president of the St. Louis branch. He died at his home in that city September 21, at ten o'clock p. m. Although quite a young man in the work he was an energetic and earnest worker, and in the St. Louis branch and district he has long been looked upon as a pillar of strength, always ready and anxious to give his time and attenion to the good of the cause. In the Religio he will also be greatly missed, as he was one of the fathers of the society, and always an active worker therein. He has been tried in many positions of responsibility and always proved worthy of trust. To his bereaved wife and family the HERALD extends sympathy and condolence. We grieve with the bereaved ones.

Mansfield, Ohio, has been making a most unenviable record of late in its treatment of the Dowie elders. The town seems to be suffering from an anti-Dowie monomania, and the elders who have gone to the town have been run out continually. On the 24th the Mansfield citizens added a most disgraceful page to their history. Two of the elders were tarred, beaten, hooted at, pelted with missiles, and sent out of town. Such work is highly condemnable, and smacks loudly of the spirit of ignorant intolerance. It is disgusting that there should be such contemptible work practiced in this day of enlightenment and free thought, and reminds one of the days of Salem witchcraft, the destruction of the press at Independence, and the tarring and feathering of Bishop Partridge and Elder Allen, at Independence, Missouri, and Joseph and Hyrum Smith at Hiram, Ohio.

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Original Articles.

SERMON BY R. M. ELVIN.

Delivered at Washington Park Reunion, Saturday, September 1, 1900.

"Wise men lay up knowledge." You will find this statement in the 10th chapter of Proverbs and the 14th verse.

Prior to my baptism into the church, I might say that if there came to me any aspiration in life it was that I might become a politician and a lawyer—that was the profession that seemed to have attracted my youthful attention; and after I had accepted of the gospel, it was but a very short time until I was requested to submit to an ordination, and the first question I asked of those who presented this proposition, "What will be my duty?" The elder kindly brought to me the Book of Doctrine and Covenants, and on a piece of paper marked out the pages pointing to the duty of the office to which they proposed to ordain me.

I asked for time to study and to seek for divine guidance, that if it was the Lord's will that I should take this office and responsibility upon me that I might feel that it was right, and before I had given my consent, there came a direct revelation to appoint me to another office, that of elder, and with the revelation came the evidence that it was my duty to accept, so that before I was twenty-one years of age, I had begun in the active ministry as an elder in the church.

From the time of my entering into the work there settled upon my soul the conviction that the thought suggested in the text was the all important one, that I should acquire knowledge. I do not believe there has ever been a time that has come and gone since the time of my uniting with the church but my soul has thirsted, and my prayer has gone up to my heavenly Father for more knowledge, and for that divine knowledge that will assist me in accomplishing good for others. The crowning glory that comes to man is a manifestation of divine knowledge; it is that which should be the passport into the circle of the redeemed ones and will take away the veil from off our faces, that we may stand in the presence of our Redeemer and Mediator and the holy angels, and that without fear or shame.

It must be apparent to the thoughtful ones that a disparagement in knowledge here is a barrier to those who are further advanced in education and the science of life and the affairs thereof. I have had some lessons, object lessons, that taught me clearly; I could not misunderstand that fellow-feeling that is in our hearts, of a diffidence that we experience in the presence of those whom we consider our superiors. I remember that for five years while serving the government, that men far in advance of me in education and with wealth beyond everything that I have ever had any thought of, that those men would come in, remove their hats, pay respect to me, that I could not under any consideration expect of them, and the only reason that I can now assign for it was that it was not to me, but to the position that I occupied. If you should enter into the presence of a judge, a governor, a senator of the United States, or the President of the United States, there would come from your heart feelings of deference for the position that the individual occupied, and you would pay respect and deference to this individual that you would not did he not occupy the place that he does.

I have heard many, very many of our elders express themselves that they would rather take a good sound threshing than to stand up and preach in the presence of President Joseph Smith, or in the presence of some of the twelve apostles, and I remember my first experience of this stage fright that came over me in 1869, in returning from the Galland's Grove conference. I was the companion of the president of the church, and as we went to the schoolhouse he says: "Robert, you will have to preach tonight." It frightened me, and I protested that I possibly could not do so. Years have come and gone, and there has come to me this conviction, while I may have the same respect, the same love for men and office now as I had then, a refusal to discharge my duty will not excuse me to my heavenly Father, and I have reached the conviction that I am not the servant of the president of the church or of any leading man in this church. I am their fellow colaborer, and the servant of God and the Lord Jesus Christ; and while I recognize them in their places, and ofttimes think, as I have this morning, that that which I have to present to you might be presented better by some one else, that does not for a moment release me from the responsibility that rests upon me.

I have heard the president of the church say that no man was excused until he had first made the attempt to do that which was required of him; so remember, you who are younger in the ministry than your speaker, if the president of the church ever asks you to do any thing, go and try to do it, and if you fail, let me tell you, you will never find a kinder or more sympathetic friend than in him who requests you to do that work; and I believe that this is but a manifestation of Him whom we seek to serve, that when He asks us to discharge a duty and we shall make the effort, then He will help us, and our infirmities will be an appeal to His sympathy to give us strength that we need in the hour thereof.

Simplicity, to me, is the strongest evidence of a desire to do right, and I have thought often of the poor colored man who was tempted, and an effort made to discourage him in his religious efforts when the infidel said to him: "Sambo, you are very religious, you believe in God. Now what would you do if God commanded you to jump through that stone wall?" The poor black man looked at the wall and looked at the one who had made the proposition, and said: "Massa, afore God, if God commanded me to jump through that wall, it would be my business to jump; it would be God's business to put me through that wall."

If God requires me to do anything, it is my business to try, and leave the results with my heavenly Father. Now, "Wise men lay up knowledge."

I am glad this morning, glad from the deep recesses of my heart, that I can look up toward my heavenly Father and say, As wide and as far as my association with the Latter Day Saints has gone, there is a universal testimony that rises up from all directions, that our people desire to become wise and acquainted with all the duties that God has imposed upon them. Somewhere back in the tradition of the elders—I do not know when, where, and how it came about, but I can remember it in my early youth—I hear but very little of it at the present time—it was so frequently said to us that all we had to do was to go out and open our mouths and God would fill them. There is a degree of truth in this, there is a degree of what is right in this; but it is my understanding that I shall not go with an empty head, that there shall be stored up in the storehouse of knowledge that which will be for good and the good of my fellow creatures, that I have laid to heart the lessons of the past, and I have been studiously engaged in gathering together a goodly store of that which shall help me in the discharge of every duty; and then when the hour and the necessity comes, and I stand up, trusting to my heavenly Father, the Spirit of God will go to that storehouse of knowledge that I have laid up and he will bring out of that storehouse, and bring on the tongue such words as shall be words of comfort, and cheer, and instruction to those who shall hear.

For one, I pledge you this morning, that I refuse to become as a fledgeling in the nest and open my mouth to receive bug or worm as the mother bird may bring them without first knowing what it is. I have reached that stage of manhood that I do not propose to receive and adopt as a part of my belief

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and life-work the statement of any man, nor any set of men, until I am satisfied that God will set the seal of his approval thereon, and when I have that seal, then I shall abide thereby.

This requires study, it requires consideration and prayer. It requires an acquaintance with that which is contained in our text-books. It is an astonishment to me when I come in contact with those in any form of what is called Mormonism by the world, that they shall go out to preach the gospel and manifest their ignorance of the text-books and the history of the church. And permit me to counsel you people of the Reorganization present this morning, that in your getting knowledge—and above all things get knowledge—let me urge upon you that the foundation, that the leading text-books of your acquiring knowledge shall be as God directed, the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and then add to it the history of this church from its earliest incipiency to the present time, and if you have time to acquire additional knowledge, then go out according to the direction that is laid down in these books that you may acquire that knowledge, and you will discover that there is a cherishing fountain that will spring up unto eternal life in accepting God at his word and doing that which he has commanded and directed you to do.

You will have the strength and confidence that when your faith is assailed, you will have right away in the knowledge-box that God has intended that you shall keep well filled, the answer to give to every man in the hour that he shall demand of you. You will not be at a loss, for the Spirit will come instantly and tell you what will be the proper answer to the question that is presented.

Now there is a work in this, and while our subject this morning is not strictly of a religious character, there is a religious business connected with it, and you will discover already that there is something at the end of Brother Elvin's talk to you that points in that direction. We wish to read a little notice in the *Herald* for August 29, 1900, on page 571, being this week's *Herald*.

GRACELAND COLLEGE NOTICE.

Graceland College will open on the 11th of September. Current expenses will have to be met. Bro. R. M. Elvin has been requested and authorized by the trustees to visit the different branches and solicit subscriptions to help pay the running expenses, which will be at the lowest calculation three hundred and fifty dollars per month. We cannot afford to borrow any more money to run the College. We have about forty yearly twenty-five dollar subscribers. We need sixty more. Will the Saints and friends of the College come to the rescue? Trusting that the Saints will receive Brother Elvin in a friendly, practical spirit, that this branch of the work may be a grand success, Yours for the triumph of every church institution,

WM. ANDERSON,
President Board of Trustees.

This clearly sets before you why we have chosen wisdom or knowledge as the theme of conversation, and that this may be spread wider and more helpful to others, that there is an undertaking in the church and that work is the work that we shall present to you this morning. I ask your attention to the Book of Covenants, and perhaps the most of my time will be occupied in this book on this particular subject. Section 122, paragraph 13, page 373 of the Book of Covenants as I hold it in my hand reads as follows:—

The Spirit saith further: The twelve should remain in Lamoni, and continue in council with the presidency and the bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissension; and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.

The adversary had prevented the culmination of a certain work that was not brought about until 1894, and as wise men, as a church, we should have the guidance of God's Holy Spirit. We should not permit that there should come within our breasts or within our ranks anything that may bring about a recurrence of that of the past when the wrong or the misfortunes that the Lord speaks of should recur to distress or harass the people of God; we should be wise that there should not again come to us any distress, any suspicion or any dissension, and we ought to be wise in laying up the knowledge, that whenever there comes to us a difference of views, that at once we accept the counsel of God and in moderation and with mutual forbearance, and making needed concessions, not compromising God's law in that which is right, and concessions of the radical positions perhaps that we may have occupied, that there may be no "sprag in the wheel," as a coal digger would say, that the cause of God may not be hindered, but that it may grandly and in all its parts move steadily upward to the accomplishment of that whereunto God hath directed it.

I turn next to section 123. I read paragraphs 1 to 6, and 29, and on pages 375-6, and 381. You will see the reason for reading these.

In compliance with the requirement of paragraph thirteen of the revelation received during conference and by agreement between the quorums affected, the first presidency, the twelve, and the bishopric met in joint council in the editor's room of the Herald Office at nine a. m., Friday, April 20, 1894. There were present: Joseph Smith and W. W. Blair, of the first presidency; Alexander H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, of the twelve; E. L. Kelley, G. H. Hilliard, and E. A. Blakeslee, of the bishopric.

President Joseph Smith was chosen to preside, and E. A. Blakeslee to act as secretary. A. H. Smith offered prayer, after which the president made a few remarks bearing upon the object of the council, and advising forbearance and toleration in speech and feeling, regardless of the distance between those present in their judgment upon the matters under discussion.

A number of questions were named and noted for discussion, and considerable informal talk was indulged in, after which resolutions were presented, discussed, and adopted in the following order, all decisions being finally made unanimous, with the sole exception noted:—

LAMONI COLLEGE.

Resolved that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved, further, that we give our hearty support to the present movement looking in the above direction.

Thus ended the work of the council convened in accordance with the requirement of the revelation which had been formerly accepted by the church. All present were convinced that the appointment had been wisely made and that the results were and would be such as would fully attest the divinity of the call.

One of the things that was considered by that council that we have this endorsement from, was the college at Lamoni, and this was to be an institution of learning. And we turn now to section 85, paragraph 36, page 226 and in that section we read:—

Therefore, verily I say unto you, my friends, Call your solemn assembly as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

With all the work that we should do for the church, we are not permitted to neglect this house of learning where education may be furnished to the youth of the church. Let no one here understand that the college was built by the church with the intention that it was to furnish to the leading men of the church a place at which they might educate their children at the expense of the church, for the college was built that every one coming knocking at the door

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might receive the same opportunity and the same privilege. It is to be a house of learning, not a house in which preachers will be made—far be it from the church that we should reach the conclusion that we must have a place after the manner of the world to prepare our ministry in the college and send them out. That would be incompatible with the teachings of the church for the past seventy years. Do not for a single moment think that the church is changing from its position, that God has the right to select his ministers wherever he sees fit to select them, whether the man is incapable of reading a single verse in the Bible, or whether he may be a graduate from the best college in the land. That is not the condition or status of qualification. The qualification that God looks at is the purity of the individual's intention and his desire to serve God and his willingness to work for God; but if God shall select him while he is unable to read "A B C," it is no reason in the world that he should remain there. God expects him to become a student and to advance steadily.

The world has said that the putative founder of this church was an ignorant man. Possibly in a certain sense that was true; but if true when God first called him in his youth, it was not true at the time that he laid down his life for the testimony of the Lord Jesus Christ. It was true that your speaker never had the opportunity of the school room more than eleven months of his life; but because the location of my father's family prevented me in attending school, that was no reason why I should go through this life and not be able to read and write, and be able to speak plainly to people, and tell them of the gospel of Jesus Christ. Just so long as life remains, I am a student at the feet of every man who can bring intelligence, and knowledge, and light to me, and I expect to progress forward steadily; and after I have laid down this life in the higher school I expect still to be a student at the feet of the great teachers in that sweet bye and bye.

Now this book tells me that we are to seek for this knowledge. I turn to section 90, paragraph 12, page 239. I find here an additional encouragement for my thus seeking knowledge:—

> And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.

My view of Zion and her work, is to lift it up and make it a cosmopolitan work, a world work. I believe that the eternal God foreshadowed in the thought presented by the Lord Jesus Christ to his apostles when he said, "Go ye into all the world and preach the gospel to every creature," is a component part of the mission that we have to perform, and there came to me a beautiful lesson of the necessity of this knowledge. I once heard Representative Dolliver, of Iowa. He sits in the halls of Congress, and was a possible candidate for president or vice president of these United States. In that speech he told us that when Dewey went down to Manila and sank Montejo's fleet, and the question was, What was the Government going to do with Manila and the Philippine, Islands, the next question was, Where are they? He says, "I took the atlas and I looked around Cuba and those southern islands in the Caribbean Sea and Gulf of Mexico, and I found no Philippine Islands, and then I looked up and down the shores of the Pacific and I saw no Philippine Islands, and I wondered what about my geography. Where are these Philippine Islands? I thought they lay right at our door; but," he says, "I hunted and I searched, and after I got ten thousand miles away, I found them, and to my astonishment I found more than a thousand of these Islands and more than ten millions of people occupying them there."

I do not know how many elders if they had been pressed to tell when this Spanish-American war first broke out, had they been asked concerning the whereabouts of the Philippine Islands, would have been prepared to answer. But here is a commandment given away back there in the early history of the church, and is binding upon you and me, that we are to have a knowledge of history and countries and nations. And the object or reason why this knowledge is to be entertained, retained, and preserved by the church is for the welfare of Zion.

There is the reason for it. God never spoke a vain word to his people; but we have perhaps been neglectful for all these many years in acquiring the necessary knowledge. I believe that it is a matter of duty that rests upon the church that individual members thereof make a study of every nation, her laws and the governments thereof, of every island, and wherever the face of man is found, that we should become acquainted and be well prepared to answer when God shall say, Go hither with the gospel.

Now the college has fallen into the misfortune of fighting debt, and some have thought that this debt was in the building of it. Part of this debt has been accumulated by reason of borrowing money for the running expenses and the increase of interest. I believe in round numbers the church is paying about fifteen hundred dollars a year interest upon the indebtedness, and the effort was made last April, and it was a wise movement, I think, in which there were sent subscription lists throughout the church that you should subscribe twenty-five dollars, and only a thousand of these subscriptions would meet the entire indebtedness of the church upon the college, so your twenty-five dollars pays the entire indebtedness. I was talking with Brother Kelley the other day about this, and he told me that he was going to call these subscription lists in the first day of next month and make an immediate effort to settle the indebtedness; Bro. Kelley will take care of that, but there is something else that we trustees have to look after, and that is this: the college will have to be run, and we will have to raise money from the Saints. We have nowhere else to go, and as you read in this notice, about three hundred and fifty dollars per month, for ten months will be thirty-five hundred dollars per year we will have to raise.

The raising of the twenty-five thousand dollars to pay the debt embarrasses the Board of Trustees for the reason that those that contribute to the paying of the debt do not feel like paying for the running expenses, and the embarrassment for this year will be the hardest year that Graceland College perhaps will ever have. We have here blank contracts. These contracts propose to you that if you will take one of these contracts running for five years, paying twenty-five dollars annually, that you have a five year scholarship in the school, and this is transferable. If you haven't a child of your own, you may select a child and the contract is good until the scholarship is received, until the work is received by the scholar. If you do not feel that you are able to meet that, confer with one of your brothers, and if you can unite, two of you may subscribe. This is payable twenty-five dollars annually. This is one of the means by which we may expect to meet this immediate demand.

We further plead with you for immediate help, donations right out, if you can afford it. Every college in the broad land receives these donations from those who can afford it. We have not received a proposition from any individual for a million dollars, more or less, but we will be satisfied with the twenty-fives or the fifties or the hundreds as they may come to us. But this is a work of the church. The responsibility rests upon you, and as a trustee, recognized of my fellow brethren of the trustees, I feel the responsibility resting upon me to present this matter plainly to you and tell to you that I believe it will be disastrous to the church if you fail and allow that college to go down. I believe it is to the interests of the church, to the interests of our work now and for all time to come that it

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shall be sustained and made a success. We need more than your money, we need your words of encouragement and cheer. We have a library, we need what books you may feel able to donate to it. We have there a museum, we need what curiosities you may send there to attract the attention. I found a very beautiful one, a corn cob in shape of a complete hand, thumb and four fingers, the complete hand of a man at the end of the corn cob. I am going to place it there in the museum. We have many curiosities and these are attractive.

We have a herbarium there, and we need the selections of vegetation from all parts of the world. I have written to England, to the Sandwich Islands, and the Philippine Islands, California, and elsewhere asking for help in that direction. We want to make it a success; we want our young men and women that shall go in there, shall come out bright people, not only in the affairs of life and equipped to battle with the affairs of life, but we want that when they come out of there, if God shall so direct them, that they shall be grander and better able and fitted to represent this glorious work,—this truth of heaven.

—Reported by Belle Robinson James.

FOR THE REMISSION OF SINS.

Many seem lost when asked, "How can water baptism effect the remission of sins?" and, like a clever Yankee, answer it by asking, How could dipping seven times in Jordan cure the leper? or marching around Jericho seven times cause the walls to fall?

Some people are not satisfied with that kind of an answer, so I venture another solution.

Webster says baptism is a religious ceremony or ordinance. The latter is a rule established by authority. Now as no immunity can be conferred by either church or state without a ceremony, I will present for an object lesson a few particular privileges, prefixed by the ceremonies attending them, or by which these privileges are conferred:—

1. Oath of allegiance. Naturalization.	Suffrage; a right to vote.
2. Coronation.	Sovereignty.
3. Inauguration; oath of office.	Official rite.
4. Official pardon.	Freedom. Release from incarceration.
5. Marriage ceremony.	Legal union.
6. Baptism by immersion.	Remission of sins.
7. Laying on of hands.	Gift of the Holy Ghost.

I have placed the physical first, not because of their superiority, but that the casual thinker by contemplating them may be prepared to see more easily that a ceremony is as needful to confer spiritual benefits as it is to give earthly rights. Where is the man who will say that these "rules established by earthly authority" should be ignored? Can he be found among the clergy? O, no! They are too patriotic, too level headed. But is it not passing strange that these patriotic lovers of earthly order become so belligerent when as we present to their neighbors the fact that these ceremonies and ordinances of the gospel, these "rules established by authority" of the almighty God should be obeyed?

I think that any child who can understand why a marriage ceremony, or official pardon, or the oath of office, or coronation, or naturalization is necessary unto the conferring of their respective blessings should be competent to answer the question, How can baptism wash away our sins? I ask again, Where can we find one opposed to all law and order in state affairs? We must go into the haunts of vice and search for one whose honor, morality, and philanthropy is blunted by selfish and sensual appetites. I will carry the comparison no farther.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

Letter Department.

SAN ANTONIO, Sept. 17.

Editors Herald:—I love this glorious work I am engaged in, although I feel that I make mistakes daily, and at times feel as though my feet were slipping from under the burden they have to bear. But I thank God that I can realize my condition before I have drifted too far from shore, and redouble my efforts to return and pray more earnestly that I may not go entirely astray. If we could all realize when we become careless and pray the more I feel sure that the Lord would take us by the hand and gently lead us back to the right path, that we may continue on in the way he has marked out for us to follow.

Yesterday I met with Bro. and Sr. North who were reported to be drowned in the overflow at Galveston Island, about a week ago. Their names appeared in the paper among the dead and we all sorrowed for about a week as we were acquainted with them and they had met with us in meeting, at this place. But what was our joy yesterday morn when we learned that they were within a quarter of a mile of us. This strengthens me and makes me feel that the hand of God is over his people.

It seems that Satan is desirous to overthrow the work entirely at San Antonio. A few Saints have been meeting with us in prayer meeting for over a year at our house, as we have no church, and the few that did meet were pressed financially and couldn't rent a house. Satan has tried to influence me to ask the Saints to discontinue meeting at our house, as there appeared to be so few who were trying to keep up the little spark. But I thank God that he let me see this was the wrong spirit before I had acted upon this resolution. I ask all to remember the Saints at San Antonio, for we need your prayers.

Your sister in Christ,

RUTH GIFFORD.

LOS ANGELES, Cal., Aug. 30.

Editors Herald:—We are doing what we can to keep the "camp fire blazing." Think there is something more than smoke. Bro. Chatburn has been warming up the Brighamites, as you will see by the inclosed clippings. Compare the charge made by the "elder," and then read the "vindication" by the Santa Ana city marshal. Have the Utah people reformed? I have been crossing swords with a Rev. Houze, of Riverside, through the columns of one of our leading dailies, the *Evening Express*. Do not know how long we will be permitted this courtesy, but think I am entitled to the last word—why not?

Our ten days' meeting was a success in every way.

Brn. Griffiths, Burton, and the Patriarch, A. H. Smith, and "scribe," Bro. Gould, have gone north to attend the reunion at Oakland. Bro. Chatburn is at Santa Ana. Brn. Elbert Smith and William Gibson are doing what they can at San Bernardino. Bro. Anderson is with Bro. Chatburn. Some indications of an early fall here. The last two days the wind has been rainward. The Saints of southern California need the prayers of the Saints everywhere that God may come to their relief this year, for, if we have another dry year, nothing but God's intervention can save many of the people from actual suffering.

Yours, pledged to establish confidence and good will among the brethren,

T. W. WILLIAMS.

1014 Alpine Street.

[Here are the extracts to which Bro. Williams refers.—ED.]

FOR FREE SPEECH.

Latter Day Saints Complain of Treatment at Santa Ana by Reorganized Church.

Editor Evening Express:—Through the kindness of the *Express* we wish to present to the public the following account of an attempt to drive two elders of the Church of Jesus Christ of Latter Day Saints from the streets of Santa Ana. For some months past these or other elders have been holding meetings in that city, placing before the people in a quiet, unassuming manner the principles of their faith.

On Saturday evening, August 4, Elders R. S. Sutton and Harvey Ross held a meeting, at the close of which they were accosted by the Rev. Chatburn, of the Reorganized Church of Jesus Christ of Latter Day Saints. The gentleman intended to ask questions of the elders and enter into a general controversy before the people on the street, but the elders refused to enter into any discussion in that manner. However, they did invite Mr. Chatburn to their headquarters, where they promised to talk with him. This proposition failed to suit Mr. Chatburn, who at once began an exhibition of his "Christian love and good will to all men" by abusing the characters of the elders and vilifying the people they represented. He further an-

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nounced that he would appear again next Saturday night to continue his exposure of the doctrines of "Mormonism," making everything vile, low, degrading, and criminal a synonym for "Mormonism."

On the following Saturday night the two elders held their usual meeting and, as appointed, Mr. Chatburn appeared and continued his abuse and slander. He was surrounded by all the people of his own faith and belief that could be present, there being two hundred or more present. The crowd prevented the elders from leaving, which they desired to do, as they had closed their meeting in peace and did not care to enter into any controversy.

Mr. Chatburn was able to so prejudice the people (his own followers) and even affect the police so that they went up to the elders and told them they must hold no more meetings on the streets. Knowing they were not responsible for the confusion created, the elders appealed to the mayor, who requested them to appear before the city council. They did so and laid before them the facts in the case, which were agreed to by the same officer who had ordered them to discontinue their meetings. The unanimous conclusion was reached that the elders were not in any way to blame for the confusion and they were praised for their orderly manner of conducting meetings and preventing arguments on the streets. They were accorded the same privilege as others of holding meetings on the streets, and promised protection in the same. Now we ask, "Who are the cowards?" Who exhibited the most "Christian"-like spirit? Who ever heard of a true minister of Christ who would stoop to calling men such names as "liars," "thieves," "seducers," and the like? H. W. DERRICK.

THE OTHER SIDE.

Santa Ana's City Marshal Gives His Version of Alleged Persecution of Mormon Elders.

Editor Express:—Your issue of the 24th inst. contained an article by H. W. Derrick, headed "Free Speech," in which that gentleman makes statements which are far from correct, although it is quite probable that his ignorance of the facts had quite as much to do with his blundering attempt to justify an offense as did his prejudice.

His statement, "The people prevented the elders from leaving, which they desired to do," is absolutely false, as the "elders" could have walked away at any time they might have desired to go. They were surrounded by the chance passers-by and not by Chatburn's followers.

As to Mr. Chatburn's prejudicing the police, I have only this to remark: I am one of them and do not care a fig for Mormonism in any of its varieties, although I rather like to hear the elders tell their tale of woe. I was the officer who warned Mr. Chatburn to hold no more meetings on Fourth Street, for the reason that it caused the street to become blocked, and when I told him he agreed to hold his meetings on a side street, as I suggested. The city marshal accosted the "elders" and warned them against holding meetings on Fourth Street, but told them they were at liberty to hold all the meetings they desired on any of the side streets. However, they appealed to the mayor and city council and were promptly turned down by having the whole controversy referred to the city marshal and the committee on police.

Now, I do not take sides with either of the parties, but condemn both for disturbing the order of the city and interfering with the traffic on the main thoroughfare. Business is business and right and justice had full sway in the matter, and the wail that goes up from these abused and "persecuted elders" comes from souls so small that a broad-minded man rather hesitates to hold them other than in contempt. All I desire in a criticism of any of my official acts is the truth. I am willing to face anything I do, either in public or private life, and I do not hesitate to say that neither I nor any of the police of this city desire to abuse or mistreat anyone, or to allow anyone to be mistreated inside of the limits of our city.

So now, Mr. Derrick, let's be fair and honest in this matter and if you cannot receive sympathy from a truthful statement of facts, go without it. O. P. PAYNE.

SANTA ANA, Aug. 27, 1900.

South Dakota, Sept. 15.

To Those Concerned:—In view of the partial arrangement made at 1900 conference, in behalf of Bro. W. M. Rumel, it is possible some may have anticipated the benefits of his labor during the fall and winter seasons. But I have just been informed by him as to the impracticability of making the requisite arrangement to leave his family, and my confidence in his veracity after years of acquaintance is such that I believe he talks advisedly and truthfully. Bro. Rumel will continue to labor and travel as his circumstances allow. And I may assure the body he will miss no opportunity to do good for the cause. The latter-day work is the religion of his youth, his parents watched over him while in the slippery paths of youth, not in vain. He has done much labor in Omaha and the Northern Nebraska district in years past.

While at the Central Nebraska district conference I learned that Bro. W. W. Whiting had located his family in Gregory county, South Dakota, and it may be some time, how long I don't know, before he will again be active in the Lord's harvest field, but I am satisfied he will waste no time. Bro. L. Gamet (probably assisted by Bro. W. C. Prettyman) will see to those places in Nebraska where Bro. Whiting's labors have created an interest pushing their labors in new localities, as far as possible. Christ commanded his disciples, if the people failed to hear them in one city to go to another, which shows that he desired they should properly utilize their time, evincing some discretion and judgment. I believe some of the old beaten tracks should be abandoned for a time at least, and new ones sought, with less inclination to consume time in traveling around to conferences and big reunions.

There is no reason for anticipating the conversion of the world ere Christ comes the second time, but the gospel is to be preached for a witness.

I notice in the second *Herald* I think for the month of September a claim of an increased interest in reunions; but the writer didn't know but it might be carried too far, but I did not catch on, in what sense. If this be the Lord's method of spreading the gospel among men, the zealous ones therein engaged could not go too far. And then, I wondered if anyone would assume the task of demonstrating the fact that the many thousands of dollars spent the last ten years for reunions has done half as much good for the spread of the gospel as if one half of the money thus used, had been spent in sending elders and literature where ignorance and darkness prevail among men. Then, too, it would be interesting to know when the church discontinued the semiannual conferences and ordered big reunions in lieu thereof. But perhaps I am digressing.

I wish to inform the body that self and Bro. S. K. Sorensen are at our posts, whereunto by act of General Conference we were sent. Where else should we be? If annual conferences are so vital, surely their legislative acts should be practically observed.

If a public appointment be a public trust, how shall those who voluntarily accept such appointments show themselves worthy of the confidence of those appointing them unless giving evidence of the needed diligence, etc.? In view of the fact of my acceptance of such an appointment, by the exercise of my will power, it thus being voluntary on my part, I only show a consistency by keeping an agreement or covenant thus made inviolate.

God's everlasting gospel and everlasting covenant are one and the same.

"Old covenants have I caused to be done away . . . and this is a new and everlasting covenant."—D. C. 20:1.

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it and to be a messenger to prepare the way before me."—D. C. 45:2.

Then, in our acceptance of the gospel, we enter into this everlasting covenant, and "I will bring into the bond of the covenant." (Ezekiel 20:37.) And being brought into this covenant, at our induction into the kingdom, our subsequent labor as citizens of the kingdom, our willingness to evince the requisite diligence must be tantamount to making, . . . or [evidently page of manuscript gone here.—ED.] and no less diligent, in taking observations. We have striven to open several new places, but our success thus far has been meagre, attributable to busy times among farmers, and strange, though true, the little pestilential housefly should have contributed to this hindrance, but so it is, on this wise: 'Tis claimed that the number of this pest has been much in advance this season in numbers than former seasons, and some have claimed that in consequence of this they have been necessitated to wait long after dark before they could milk their cows, therefore could not come to meeting. Then the stolid indifference evinced by the masses on the vital question, the intensity of the love of pleasure, and the facilities afforded to participate in the coveted pleasure

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in games of baseball and excursion trains running to grounds where stalwart men are engaged in throwing, striking and catching a ball, and others scrampering in a pell mell fashion, perhaps, and all this in a Christian land on Sunday. Nor has a superabundance of rain for the past two months proved advantageous to missionary work. But we survive, ready by the grace of God to preach the gospel, to few or many when coming together, being always ready for duty, performing the same as best we can, leaving God to take care of results, in the far off and somewhat inhospitable region, South Dakota.

After several attempts we have the promise of the Seventh Day Advent church, for two nights, possibly longer, possible not, at Madison, Lake county, South Dakota.

My colaborer seems at times ready to pass over into the realm of impatience. He thinks when the gospel, the only method of salvation is offered and explained it should be accepted. And at times soars and delves having something to say about big salaries, Sodom and Gomorrah, etc. Then I suggest the wholesome advice of Paul, viz., "Let your moderation be known among men," and Bro. Kris looks sober.

I suppose Bro. W. Sparling is at home, he being by virtue of an understanding due in the field but nine months in the year. Bro. Thorburn wrote Bro. Sorensen a few days ago from North Dakota. His experience is similar to our own. I have heard nothing from Bro. Houghton since July, but suppose he is doing his best.

The political campaign is on, and corresponding excitement is evinced, which will not help us. In bonds,

JAMES CAFFALL.

P. S.—We are having a cold snap, September 15, South Dakota.

QUINCY, Mo., Sept. 11.

Editors Herald:—This afternoon while I am comfortably situated at the home of Mr. and Mrs. William B. Bridges, I pen a few lines to your columns. Most of the time since June 1, Bro. J. N. Stephenson and I have labored together. We attended the June district conference held at Veve church, which was a spiritual one. We met there our much esteemed young missionary brethren, Lee Quick and A. C. Silvers, and a goodly number of brethren and sisters who were in attendance.

Conference over, we, the missionary force, started out feeling better prepared to push the work before us. We had not been out long until word reached us that Bro. Quick had dropped out of our ranks, because his family needed his assistance, for which we felt very sorry.

At our reunion held August 3 to 12, we again met each other, excepting Bro. Quick. We enjoyed another spiritual feast at this reunion, so much so, that it was decided to have another one next year. Nine were baptized. By the assistance of Bro. R. T. Walters, of the South Missouri district, for about three weeks, we were enabled to start out the district tent, he and A. C. Silvers in charge. They report their tent meetings at Walker, Missouri, largely attended, also with same result at Bro. Kinnicut's, near Ohio, Missouri.

We learned that Bro. C. P. Welch has been sent to our assistance, for which we feel very glad. Bro. J. N. Stephenson and I have been busy preaching in the counties of Benton, Bates, Cedar, St. Clair, and Hickory. We began meetings in the last named August 31, in a grove belonging to Mrs. Palina Paxton, four miles north of Wheatland, in the Wheatland branch, and continued up to September 5, holding four services on Sunday, prayer at 9:30, preaching at 11, basket dinner at 12:30, preaching at 2:30 and at night. Two promising young people, Miss Laura May and Willie, children of Bro. and Sr. Wayne Paxton, were baptized and confirmed the day following. Others were near entering the kingdom. The Wheatland Saints are a warm-hearted people, and gave us a hearty welcome to return. We are at present at Square Prairie schoolhouse, preaching. Will close here tonight. A Mr. Isaac Eldridge gave his name for baptism. Will attend to it this evening or in the morning. There is a lady ready for the water, but her husband is not at home, so she has decided to await his return as she thinks he will follow her, as he is favorably impressed. A Mr. J. W. Hobbs, not a member of the church, has offered to fit up a grove (and it is in a place where churches and schoolhouses are locked against our people) if we will come and preach for them. He said we could have his house, but it was too small. We told him we would try to accommodate him about the last of September or first of October if the weather was not too cold. So you see we are not standing still. God bless the work. T. R. WHITE.

Golden Gate Station,
OAKLAND, Cal., Sept. 14.

Editors Herald:—Since writing you last we have been hard at work. I think I never worked harder and with as little visible results as I have the past four months. Since putting the tent in operation we have held meetings with it at San Jose, Encinal, Mountain View, Gilroy, Sea Bright, Capitola, and Santa Cruz. At the first six places I was assisted by Bro. D. L. Allen. While at Capitola Bro. Holt joined us, and Bro. Allen went to Monterey to join Bro. E. Keeler. I found Bro. Allen a very pleasant companion. From Santa Cruz we moved to the reunion at Oakland. There we had a busy time, and had the pleasure of seeing and helping the Sunday school workers carry on a daily Sunday school. This was called the "children's hour." It was an effort to obey the injunction, "Feed my lambs," and to demonstrate practically the utility of that branch of the "helps" which "God hath set in the church." Why should not our little ones and older young people be entitled to an hour out of our everyday service at such places? They are there, surely they have the right to be fed. I am of the opinion that an early hour of each day should be so devoted at these places. This, we think, would be infinitely better than doing parade work in our especial days allotted to us.

Well, our work here was not all Sunday school work. We were placed as chorister of the meetings, and tried to make that feature of the meetings (the music) a success. Here we wish to thank those of the local talent who so cheerfully helped us in that work.

Well, "the powers that be" have seen fit to take us out of the Central California district, and the remainder of the year I am to be associated with Bro. Phillips with the tent in this district, and then am to go north into Oregon. Expect to reach Oregon about November 1 to 15. Have written Bro. Harris for direction for the campaign there. I will be pleased to hear from the Oregon Saints also.

With Bro. Phillips we opened the battle here last night. Bro. H. L. Holt was with us, and as we always use (or try to) the best material at hand, we gladly listened to him instead of occupying ourselves. Brn. Holt and Allen leave for operations with the Central district tent today. I believe their first point of operations is Hanford. Brn. F. B. Blair, Price, and Parkin, and Sr. Parkin from San Francisco were with us last night, also Bro. and Srs. Day and Williams, of Berkeley.

The reunion, in most particulars, we vote quite a success. However, will let others describe it. Well, I am in California. My address is Oakland.

As ever, in the battle for truth,

A. M. CHASE.

September 15, 1900.

Editors Herald:—Once more the joy and gladsomeness of reunion experience are things of the past for the Des Moines district, so far as the mingling of people is concerned, and the village of white canvas that sheltered Israel of latter days thus assembled. But the effect of that animating and all pervading influence of the Holy Spirit so preeminent throughout the entire assembly will stand in evidence of the event until the sands of life are run out, and the feet of them that trod the shaded ground made sacred by the presence of God through the Spirit stand on the more blissful and sacred ground of his eternal realm. God was in the camp and his best gift as found among the gifts of the gospel, "Charity," ruled supreme, so that the effulgence of her brightness rendered the reunion in every feature a soothing balm to the tired soul of spiritual pilgrimage. The word of truth was declared, not with enticing words of man's wisdom, or by the excellency of humanly acquired eloquence, but in the demonstration and power of the Holy Spirit, and left the heretofore inimical persons with broader and deeper conviction of the truth, and friendlily disposed. So we have every reason to believe that good was accomplished through the name of the holy child, Jesus. And let me gently say to you who were there and who were made the happy recipients of divine light and glory, your responsibilities are increased. Walk in that light and have fellowship one with another, and not with the unfruitful works of darkness. And let me say further to the Saints of the Des

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Moines district, you have made one soul rejoice at your ready and willing response to the call when a tent was needed. Of the one hundred and twenty-seven dollars it cost there are but ten dollars yet to be paid. You can guess who it is, no doubt, and by your glad faces and hearty handshakes your confidence thus reposed in God and this latter-day work was so apparent as to furnish that one material for a more studious and careful reflection of individual responsibilities.

Our conference passed pleasantly and profitably. Two of the brethren of the Perry branch were ordained to the office of elders who were before priests. They were H. A. McCoy and Elber E. Earhart, and were ordained by Elder D. M. Rudd and High Priest M. H. Cook. Those men both promise by appearance to be useful workers in the vineyard of the Lord.

Elder H. A. McCoy and Priest C. J. Peters both received district appointment. McCoy, who for years has acted as district clerk, will devote his entire time to the work both of the Sunday school and ministry, and will be found a willing and useful worker in his calling.

The next reunion will be held at Rhodes, Iowa, on the Milwaukee railroad. Our next conference at Des Moines, in February, 1901.

I am yet feeling sore and somewhat weakened by the exertion of reunion labor, and if it were not for the strength received by the inner man I would feel doubly worse. We moved the tent off the camp ground the 11th of this month, and with a feeling expressed by the poet thus:—

With all the joy and gladness we had known,
There comes a tinge of sudden sadness that our parting must be shown.

And shrouded by sadness on our taking leave, we turned our faces and hearts to meet the stern realities of active missionary life. Accordingly we pitched our tabernacle and hoisted the banner on the 13th, at Baxter, Iowa. Two nights we met a small crowd of outsiders and broke the bread of life as best we could. Elder William Kephart is with me and we expect other help also. In bonds,

J. W. MORGAN.

BEATRICE, Nebraska, Sept. 14.

Editors Herald:—Conference of the Southern Nebraska district convened with Hebron branch, the 9th of September, at eleven a. m., Bro. Waldsmith in the chair. Bro. Porter was the speaker for the hour, at the end of which one promising young man offered himself for baptism. The Saints brought their dinners with them, and we had quite a reunion and enjoyable time, the good Spirit being present. At three o'clock Bro. Caleb Blodgett was the speaker and we were encouraged and strengthened. Bro. Caleb is feeling well in the work. After the services we went to Little Blue river, a distance of six miles, and in the liquid wave Bro. Waldsmith buried our worthy brother, Oscar Larratt. May the blessings of God be with him always. At eight in the evening our young brother was confirmed by Brn. Porter and Blodgett. Your humble servant was the speaker for the hour, with good liberty, the house being full. An Advent came forward and gave Bro. Porter the subject of the beast to preach upon the following evening (Rev. 13). Monday at ten a. m., met again at the residence of Bro. Porter Robertson for business, perfect harmony prevailing. The Saints of Hebron branch were cheered and comforted, and are better prepared for the work intrusted to their care. With love to all God's people, I am, as ever,

Your brother in Christ,

W. M. SELF.

GLOVER, Mich., Sept. 17.

Editors Herald:—The two days' meeting advertised to take place here on the 15th and 16th inst, was well attended, and the Spirit of the Master was with us throughout. Elders J. J. Cornish, J. A. Grant, and Willam Dowker were with us, and being blessed with the splrit of their calling and good liberty, the Saints enjoyed a real spiritual feast. The only drawback and sorrow felt was the parting of the Saints at the close of the meeting, when our brothers and sisters left for their homes; but we feel to thank our heavenly Father that the time will come when the faithful in Christ Jesus will meet where parting will be no more, where we may ever be with our brothers and sisters basking in the sunshine of our Older Brother and blessed Savior, who died that we might live. Let us be faithful, dear Saints, and give heed to the beautiful sermons and admonitions of the servants of God who have so plainly told us our duty that we may be profited thereby. Hoping the Saints may enjoy at all their meetings what we have enjoyed for the past two days, and that God will bless his people everywhere, I am,

Your brother in the faith,

THOMAS MCNAMARA, Clerk.

STEWARTSVILLE, Mo., Sept. 11.

Editors Herald:—The Far West, Missouri, district reunion which was held at Stewartsville, from September 1 to 10, was a grand success, under the presidency of T. T. Hinderks and J. C. Foss. The preaching was by Pres. Joseph Smith, Bishop E. L. Kelley, Ephraim Summerfield, Swen Swensen, J. A. Gunsolley, J. S. Roth, J. C. Foss, S. F. Cushman, J.M. Terry, John Smith, C. Scott. Brn. T. A. Hougas and J. A. Gunsolley represented the interest of the Sunday school and Religio work. Thirteen were baptized. God's Holy Spirit was present to aid in presenting the word of life. Tongues and interpretation, and several prophecies were given, which greatly helped to cheer us on our way. Many that were sick were administered to and received the blessing. We had the pleasure of listening to the Stewartsville brass band two days on the camp ground.

Brn. Head, Ben Dice, and their noble saintly wives did well to feed the multitude that came on the ground. C. P. Faul acted well his part as usual, to collect money to pay expenses, and seeing that the elders did not leave the ground without enough to purchase their ticket. (That's right, Charley.)

Pres. Joseph Smith was made the choice to deliver the closing sermon on Monday evening, and delivered a fine sermon on spiritual gifts—true and false. As it commenced to rain, and the wind blowing hard, only about one hundred were present to hear the wise instruction given. Thus closed the best reunion ever held in the old Far West district.

Yours truly,

J. C. FOSS.

WEST BAY CITY, Mich., Sept. 18.

Editors Herald:—The two-day meeting at Glover passed off very pleasantly. It was fairly well attended, all seemed to enjoy themselves, and many expressed themselves as being glad they are Saints in latter days. Brn. J. J. Cornish, William Dowker, and the writer did the preaching. May the Lord water the seed sown is our prayer.

Yours for the final triumph of Zion,

J. A. GRANT.

JUSTICE.

Editors Herald:—In a late issue of the *Herald* the statement is made that G. T. Griffiths declared the Southern California reunion off. In justice to Bro. Griffiths we wish to correct the statement. The reunion was declared off by the concurrent action of missionaries and district officers. The matter of finance was considered, and because of the drouth the Saints were very hard up; therefore it was agreed to by all the officials and missionaries in the district.

Yours,

T. W. CHATBURN.

ORCHARDVILLE, Illinois, Sept. 15.

Editors Herald:—The Southeastern Illinois district reunion, which was held from the 6th to the 13th inst., was a success. The preaching was by J. T. Davis, M. F. Gowell, Arthur Allen, F. M. Slover, I. A. Morris, J. F. Henson, and J. E. Bozarth. The prayer services each day, at nine a. m., were good. The Sunday school exercises were interesting and instructive, each of those of the priesthood who spoke giving good words of encouragement to this department of work. The congregations that assembled were orderly and attentive. Those who were attentive at all the exercises and took part in the Lord's work were blessed. Voted to have a reunion next year. F. M. Davis, David Hoover, and the writer were chosen as a committee to select time and place. We hope for better results next year, and the committee has decided to do what it can to have it so. You will hear from us later on. If we want good results to come, let each individual do what he can to bring them to pass. This is a day of sacrifice, and the Lord will not do it all. We are workers together with him, and must do our part of the work if we get the benefit promised. There are a great many things for us to do after we get into the church by faith, repentance, baptism, and the laying on of hands. We get the Holy Ghost by complying with those principles and are then commanded to go on to perfection, and if we stop we are not keeping the commandments, but are transgressors, and sin is the transgression of the law. Keep the commandments, or, as the apostle says, "Go on unto perfection," should be the watchword

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all along the line; and all those who fail to heed the above admonition will fail to get the great reward. Jesus is the great leader and commander, and he has said to come and follow me. "Live by every word that proceedeth out of the mouth of God." Doing the things which God has commanded brings us near to him, and failing to do the things which he requires separates us from him. Darkness comes through disobedience.

The Lord said to the church in 1832: "And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received which vanity and unbelief hath brought the whole church under condemnation."—D. C. 83: 8.

They were to "remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments," "not only to say but to do according to that which" God has "written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion."

The Saints failed to heed the Lord's admonition, and in 1833 they were driven out of Jackson county, Missouri, and finally out of the State into Illinois, because they were slow to hearken to the voice of the Lord. "In the day of their peace they esteemed lightly my counsel."—Sec. 98: 3. We claim that the church has been reorganized by command of God, and we as Saints of the Reorganization should profit by whatsoever things were written aforetime, and not make the same mistakes which were made by the church from 1830 to 1844. We as the Reorganization claim to be the true and lawful successor to the church organized in the days of the Martyr, and we have placed ourselves upon record and pledged ourselves to take the three books, Bible, Book of Mormon, and the Book of Covenants, with the Holy Spirit, for our guide.

God is no respecter of persons; and if failing to keep the law brought the old church under condemnation, the same failure would bring condemnation to the Reorganization in like manner. And if keeping the law, the whole law, will bring greater blessings to us as a church, the sooner we get at it the better. No use for us to sing, "We thank thee, O God, for a prophet, to guide us in these latter days," unless we as a church are willing to keep the revelations and commandments which that prophet has given. That is the only way that we could be guided by a prophet; that is, by keeping the word of the Lord through him; and that is just what we as a church are instructed to do. Listen: "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory."—D. C. 19:2. Wonderful, indeed, to have such grand blessings—the powers of darkness dispersed from before us, and the heavens to shake for our good and his name's glory. But how is the church to be the recipient of such blessings? Listen, dear reader, while I repeat: "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you." *All*, in this case, does not mean a part.

Now, as the church is commanded to give heed unto all his words and commandments, I now refer to some of those words which the church has been told to give heed unto: "Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my Saints may continue, that I may build them up unto my name upon holy places: for the time of harvest is come, and my word must needs be fulfilled. . . . Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County, and the counties round about. . . . And let honorable men be appointed, even wise men, and send them to purchase these lands: and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."—D. C. 98: 9, 10.

In section 45: 12, we are told: "With one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion."

Here we are told in plain words what to do in order to establish Zion; that is, gather together our moneys and appoint wise men and send them to purchase the lands as God has commanded, and after they are purchased that "my saints should possess them according to the laws of consecration which I have given." The Reorganization has been in existence for more than forty years, and if Zion has been established it has not been done according to the word of the Lord through the latter-day seer. Zion cannot be built up unless it is by the principles of the law of the celestial kingdom (sec. 102: 2); and one of those principles is for the Saints "to gather together their moneys and send wise men to buy the lands;" and secondly, gather together upon them and keep the law and thereby sanctify the land of Zion. "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments." And we have certain men who have already been chosen and ordained whose duty it is to govern the affairs of the property of this church. (Sec. 38: 8.) Bishop Hilliard has already placed himself upon record concerning the above law already referred to, in the following words, in *Saints' Herald*, January 4, 1899.

Therefore our duty is clearly to call on the Saints in all the world to comply with this law, and send in their moneys, that we may buy up lands in Jackson county, or the counties round about, as wisdom may direct, and our ability permit, and in this way obey the instruction given in 1873. Now, as we have a number of other bishops we would be glad to hear from them also along this line. "A land of peace, a city of refuge, a place of safety for the Saints of God" cannot be established except by the church giving heed unto all his commandments. Tithing, consecration, and gathering is a part of the things to which we are told to give heed and should be observed. Zion cannot be built up only through the means which God has ordained.

Yours in hope of final success for all departments of the work,

F. M. SLOVER.

Editors Herald:—I have seen so much in the *Herald* about dancing that I will say a few words. I was baptized years ago by Bro. T. W. Smith, but have always looked upon Bro. Charles Derry as my father in the church. He by his wise counsel and Christian deportment set me to thinking and reading and at last to believing. Bro. Derry has not forgotten his visit to our home in Buffalo, Iowa, I am sure.

I was young when I joined the church, and dancing was my delight. I danced even after I became a member of the church. I had danced in my girlhood days, and it was hard for me to give it up, for I had never looked upon it as being wrong.

The position my husband held on the boat as "pilot," threw me into the company of pleasure-seekers, I spending much of my time with him the first years of our married life. There was hardly a trip made without an excursion aboard. They came for recreation, and pleasure, and dancing was the order. And as a natural consequence they expected the officers of the boat and their friends to join in helping to entertain, the boat being our "little world," as it were. Our "cabin boys" carried a "string band," and every night, as soon as the last meal was out of the way, they would clear the cabin and take their places and begin to play, and the dance was on. My dear husband did not approve of my dancing, but being ever kind and indulgent, gave his consent.

Since writing the above I have read an article on dancing by Bro. C. Scott. I am with him in the main. His article is full of truth; and while I cannot see the wrong in the dancing itself, it certainly is wrong for "Latter Day Saints" to dance, for we are told

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to come out from the world. He asserts that dancing arouses the evil propensities of the human nature. That may be so in some cases; but such I would not like to trust in any company.

When I danced I did it for the enjoyment of the dance, and I judge others by myself. I seemed to be lost to everything around me only the sweet strains of the music.

But what does he think of those detestable "kissing" parties? There is where his "Satanic Majesty" enters in. I know Saints who will allow their sons and daughters to go to them when they would hold up their hands in "holy horror" at the thought of a dance. I think a well regulated dance is creditable to them. Between two evils it is best to choose the least. I have wondered why I have never seen anything in *Herald* about it.

P.

Original Poetry.

SINCE I HAVE BEEN REDEEMED.

BY SISTER ALICE.

How precious is my Savior's name,
Since I have been redeemed;
His goodness would I e'er proclaim,
Since I have been redeemed.
His loving kindness dries my tears,
Since I have been redeemed;
His smile dispels my foolish fears,
Since I have been redeemed.

CHORUS:—

Since I have been redeemed,
Since I have been redeemed,
I will glory in his name,
Since I have been redeemed,
I will glory in the Savior's name.

Oh! would I had a trumpet voice,
Since I have been redeemed
To bid the world make him their choice,
Since I have been redeemed.
To tell to all his matchless worth
Since I have been redeemed,
And sound his goodness over the earth,
Since I have been redeemed.

CHORUS.

His love is all my song by day,
Since I have been redeemed;
My meditation by the way,
Since I have been redeemed.
The pillow of my rest at night,
Since I have been redeemed;
My food, my drink, my chief delight,
Since I have been redeemed.

CHORUS.

Though earthly wealth I may not gain,
Since I have been redeemed,
Nor worldly honors e'er attain,
Since I have been redeemed,
Yet I can count them all as dross,
Since I have been redeemed,
And glory in the precious cross,
Since I have been redeemed.

CHORUS.

Farewell, earth's follies, all farewell!
Since I have been redeemed;
I go with Christ, my Lord, to dwell,
Since I have been redeemed.
Toward his throne I have set my face,
Since I have been redeemed;
And in this strength will win the race,
Since I have been redeemed.

CHORUS.

A SONG OF PRAISE.

Come ye that love the Lord, indeed,
And join me in his praise;
Whose souls from bondage have been freed,
Your grateful voices raise.
Oh, were the power but mine to sing,
My wondrous joy to prove,
Loud should the vaulted heavens ring
With anthems of his love!

He heard my cry of deep distress,
While wand'ring sad and lone;
He sought me in the wilderness,
And he will lead me home.
When mists of doubt hung o'er the way,
And the path seemed dark and dim,
He lit the lamp of faith, whose ray
Guided my steps to him.

While travel-worn, heartsick, and faint,
No rest or succor nigh,
He quickly caught my feeble plaint,
And from his rich supply
Brought wine to cheer my fainting heart,
And balm to make it whole;
With oil he soothed each sting and smart,
With manna fed my soul.

His sweet voice quelled my rising fears,
He bade my doubtings cease;
With tender hand he dried my tears,
And gave me rest and peace.
My cup of mercy runneth o'er,
My table is supplied
With bounties from his heavenly store;
What need I ask beside?

To sing my love if power were given,
Methinks the angelic throng
From o'er the parapets of heaven
Would lean to catch the song.
And answering back the rapturous strain,
Would strike their harps of gold,
Till o'er all heaven's shining plain,
The echoing anthem rolled.

THE BANNER OF LOVE.

I have taken my stand 'neath the banner of Love,
With Christ for my Captain and King;
His sweet call I heard, and accepted the word,
And my all to his service I bring.
I have taken my stand 'neath the banner of Love,
Too long have I lingered, but now
I have made him my choice, and my soul doth rejoice,
As in humble submission I bow.

CHORUS:—

I have taken my stand 'neath the banner of Love,
I'll desert its fair colors no more,
And no foe need I fear with my Captain so near,
Soon, soon will the conflict be o'er.

I have taken my stand 'neath the banner of Love,
And here will I ever abide,
With naught to alarm, for safe from all harm,
Is the soul that keeps close to his side.

I have taken my stand 'neath the banner of Love,
And the armor of Faith have put on,
At the word of command to go forward or stand,
Keeping guard till the vict'ry is won.

CHORUS

Neath the banner of Love is my shelter and shade,
My refuge when danger is nigh;
All my wants I may bring to my Captain and King,
And my needs he will freely supply.
'Neath the banner of Love there is rest, peace, and joy,
Unshaken by conflict or storm;
No cares can oppress, nor griefs long distress,
The soul that doth lean on his arm.

CHORUS.

And while I abide 'neath the banner of Love,
And walk with my face to the light,
No enemy's dart can enter my heart,
Through the breastplate of righteous bright.
While onward I march 'neath the banner of Love,
Whatever the powers that assail;
With Truth's keen-edged sword in the strength of my Lord,
O'er my foes I will surely prevail.

CHORUS.

For the battle we fight 'neath the banner of Love
Is a conflict with Satan and sin;
And though fierce the war wage, though all hell should engage,
Yet Christ will the victory win.
Then why not enlist 'neath the banner of Love,
Since Christ is our Captain and King,
This warfare to wage 'gainst the powers that engage
Your souls into bondage to bring.

CHORUS.

Who would not enlist 'neath the banner of Love,
And to the end bravely endure
And on Canaan's fair shore when the conflict is o'er,
A home everlasting secure?
Who would not enlist 'neath the banner of Love,
Since the Captain stands ready to pay
In heaven's pure gold every soul that's enrolled?
Oh! why should you longer delay?

CHORUS.

Oh! come and enlist 'neath the banner of Love,
That floats from the ramparts of heaven;
Rich bounties to all who answer his call,
The Captain has said shall be given.
Oh! come and enlist 'neath the banner of Love,
And angels thy helpers shall be;
And a bright crown of life at the end of the strife,
The Captain has waiting for thee.

CHORUS.

GENITO, Virginia.

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Mothers' Home Column.

EDITED BY FRANCES.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been—
One small stitch which could scarce be seen;
But the one stitch dropped pulled the next stitch out,
And a weak spot grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

A PRODIGAL'S RETURN.

Low on the crimsoned waters hung the ocean sun, shedding its glory on the surrounding heavens, and far out on the calm, wide sea, tipping the crests of the dancing waves with gold, till the somber deep seemed transformed to a thing of splendor. Overhead the sky was cloudless, and, as far as the eye could see, stretched the beautiful horizon, where sea and sky seemed to meet. The whole scene was a perfect eventide, that hour that turns the traveler's heart, wherever he may be, to his native land; that hour when the fond mother pauses to wonder where her children are now that have left the old house to wander over land and sea.

So, what wonder, then, that the music of that immortal piece, "Home, Sweet Home," rang out in the great homeward-bound vessel that was steadily plying its way to the harbor, that now appeared like a low cloud on the horizon; what wonder that the crew joined their voices in singing those loved words with all the vigor of manhood, all of them but one, a tall, sad-faced young man, who stood apart from the rest, looking out on the waters over which night was fast closing.

He had caught nothing of the light-heartedness that filled his companions as they thought of meeting friends once more; but indeed, turning from them, he sat alone. He was noted for his steadiness, and the captain admired the lonely youth who, though quiet, was the best worker on board; so, crossing over, he laid his hand on the lad's shoulder.

"Robert," asked he, "why are you so silent, and especially tonight, when we are all so joyous at the thought of meeting home and dear ones again?"

"Home and dear ones?" repeated Robert. "I had them once, sir, but cannot claim them now, for one night, seven years ago, I left the home, where I had lived so happily, for sea, against my parents' will, with a captain whose character one can judge by his consenting to take a boy of thirteen without his parents' permission from a good home where there was plenty of everything to make a boy's life happy. He proposed and I accepted, though I would never had I not read a book my father had forbidden me to handle; one of those books that wrecks a structure of character the parents have tried to build, and fills the young mind with impossible glories and escapes; so out of the evil of reading this book at night, when all were supposed to be asleep, came that of running away with a bad man from my good home. So now tonight you are all going home, but I —I know not whether I am to be received or refused," and he burst into tears.

"Poor boy," said the captain; "Robert, you are like the prodigal son, but are you so truly repentant as he?"

"Indeed, sir, I am willing to go back as a servant, only to have their forgiveness, for I have God's pardon and trust in him ever since I first wanted and missed the care of my parents; but God was so merciful he has kept me through all," and his face lighted as he thought: no man need be without One to care for him.

The great ship glided steadily on, till now, as the moon shed her white light over the waves, the welcome harbor lights began to glitter and sparkle in the distance, and warned all to prepare for separation, each a different path.

"Now, Robert," said the good captain, "may God be with you, and may you be welcomed home; go to the dear ones, confess all, and humble yourself. Live, with God's aid, a good life; and now good-bye; we may never meet on earth again, but strive to meet in heaven. May the Lord keep you, Robert. Farewell."

And they parted amid the bustle of reaching the port and landing; everyone was soon on his own way. Robert, with a heavy heart, passed on out through the city, and started on a long, quiet road. He remembered the captain's words, and the Lord was with him.

The road was so long and the night was so still that Robert's spirits fell still lower. Above, veiled by the fleecy clouds, the moon looked down and the stars twinkled brightly in the dome of the heavens, while the delicious breeze of a beautiful summer night stirred the leaves of the trees that cast grotesque shadows on the path.

As he reached an opening, Robert paused and looked through. There miles and miles of green fields and low hills lay in the moonlight and far off he saw a silvery stream, it was the river, he knew it well. How often in boyhood's sunny days he had lain in the shade beside it and listening to its gurgling, imagined it was a magic tongue that told of all the scenes it passed and how, though its beginning was a thread of a brooklet, it ended in the boundless main.

And Robert wept as he thought of those hours that perhaps would never come again.

Hark! From some distant tower came the sound of a bell. Nine clear strokes broke the silence, then all again was still.

Nine o'clock, the traveler hastened, though foot-sore and hungry, for he had not refreshed himself since he left the ship, but had hurriedly gained the path and pursued his way.

He reached the top of the hill he had been ascending and looked down into the valley. Here and there stood a farmhouse or barn, just as he had left it that night long ago. And there, just at the end of the valley, across the river, near the bridge, nestling among the trees he saw his father's house. A choking feeling came in his throat as he looked.

"I'll hurry," thought he, "they used to go to bed at ten, and it is better I know my fate tonight than bear the suspense longer," and he quickened his pace till he reached the bridge.

Here he paused again and stopped to listen to the murmur of the tireless stream. It seemed to say, "Go no farther, rest here, cast your weary self into the depths of these cool waters and over you they shall close, no man ever knowing."

Not having strength to listen to the river voices beckoning him, he unwillingly walked away, saying to himself, "If I am not welcomed there, here is a near grave," and with tottering steps the prodigal son walked up the path that led to the rear farmhouse door.

Here the sight of rose bushes and woodbine climbing affectionately around that low, wide door cheered the lad's heart, for how could anyone entering through that door be but welcomed?

And Robert crept up to the window and peered through the lattice.

There was the whole family at prayers; but O, how changed they all were. His mother's hair was white as the snow, his father was a wrinkled, gray-haired man; the children were all grown now and he would never have known them had he met them anywhere but home.

He crept to the door and knocked softly, and trembling in his heart as he heard some one approach the door; it opened and there stood his father and behind him his wife.

"Have you shelter for a poor wanderer tonight?" he asked timidly.

"Why, yes, come in and refresh yourself and stay with us till the morrow," answered his father, "it is so late we are just about to retire," and they brought him in, and poor Robert was seated in the old rocker he had fallen asleep in so often when he was a boy. "Hurry, wife," said his father, "our friend here must be hungry," but "wife" only stood and stared at "our friend."

Suddenly she cried, "James! Children! it is our Robert."

Then what a clamor there was, what embracing, what hastening to prepare the dainty meal for the returned prodigal! How glad they all were to see him, why had he stayed away so long? Robert confessed all and was freely forgiven, and as soon as refreshed was shown up to the same little room, and sinking in the pillows, after thanking the One who had guided him safely home, sank into the sweetest sleep he had known for many a year.

And if earthly parents can give such a welcome to their children returning home, what will the welcome be in heaven when weary of the world we turn to our last and eternal home to our waiting Father?

ELFRIDA MCINTYRE.

JERSEY CITY.

He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.—Proverbs 20: 19.

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Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

METHODS OF PRIMARY WORK.

(For Northwest Kansas District Convention.)

What does the word "primary" mean? We will see what Webster says: "Primary, first in time, dignity, or importance; preparatory to something higher; that which stands first or highest in rank or importance." So primary signifies something very important; the preparatory steps to "come up higher." Then we should not consider the primary department of the sabbath school merely the "little tots," but the most important part of the school, remembering "as the twig is bent, the tree's inclined." We should obtain the *very best* teachers for this department. When we have secured the right kind of teacher, they should be kept as long as possible; and as long as they remain in the line of duty, they should be sustained by parents and superintendent.

The class should not be too large, better have two or three primary classes. It seems useless to state that the *Gospel Quarterlies* should be used, as they are supposed to be in all schools of the Saints. The class should be so formed that the teaches may gather the children about her and talk to them in a friendly manner.

When addressing the class the teacher should speak in a low but very distinct tone; by so doing she will keep their attention without disturbing the other classes, for there are very few schools with separate class rooms; and we must remember that others have rights as well as ourselves. The class offering should be taken as soon as the pupils are all in their places, so their minds may be free from all care, so fitting them to more fully enjoy the lesson. Then, too, there will be no danger of pennies being dropped, for often as small a thing as that creates great confusion in the class, and so for the time draws the mind away from the lesson.

During class work the superintendent should especially visit this department of the school, and thus encourage both teacher and pupils. He should see to it that the little ones take an active part in the general review. It is a pleasure to all, but especially to their children to watch the eagerness with which they listen to every question. How their little faces beam with pleasure when the superintendent says, "Let some of the little folks answer this question." And if parents and teacher have done their duty they will be ready to answer. They may not give as complete an answer as some of the older ones, but if they try to do their part, and do it the best they can, the superintendent himself could do no better. Of course to conduct such a review successfully, the lessons from *all* grades should be prepared by the one conducting the review.

The teacher should be with her class each sabbath, *and be there on time.* A tardy teacher will soon ruin the best class. The teacher should strive to fully understand the lesson before trying to teach it to her class. She must not expect to make a success of teaching others what she does not know herself. Do not pretend to be interested in the lesson when your thoughts are far from it. A real live teacher will love her work. She will let the children see that she has an especial interest in them. She will make them feel as the lad said when asked why he was going to Sunday school, "I'm part of the concern. My teacher says it wouldn't seem like Sunday school if I wasn't there to say my text. I just have to go." If they know they are needed, they will be interested in going, and will try to be in their places each sabbath. Pray to God that his Holy Spirit may direct in teaching these little ones, that they may "remember their Creator in the days of their youth." Pray earnestly for them; teach them the necessity of prayer; have them repeat the Lord's prayer in concert; explain to them the meaning of the words they use, and little by little they will learn to ask God for what they desire, and to thank him for the blessings they receive. Help them to realize there is much depending upon them.

Always notice if any are absent, and if possible find out the cause of their absence. Let them know you missed them. Encouage them to study by allowing them to tell (in their own language) what they remember of the lesson. If the parents have an interest in the spiritual welfare of their children they will encourage them to study, by helping them all they can. When explaining a lesson to them, try to compare it to some event in their own lives; for instance, the travels of the apostles in former days was very much like our elders as they travel from place to place, today. Always use a large, bright colored map when possible to obtain one; the bright colors will attract their attention, and they will enjoy looking at it as most children love bright pictures. Point out the places you study about, as you come to them in the lesson. Then as a kind of review, let them find the places as you ask about them. They may not be able to read or even know the letters, but they will soon learn the location of the different places, and that will help them to remember the names.

Encourage them to learn the golden text, it will strengthen their memory. Never make light of their little mistakes or odd speeches. They will soon learn to place a great amount of confidence in their teacher, and if she is the right kind of a teacher, her influence will go with them all through life and help them to overcome a great many difficulties that would otherwise seem almost impossible to them.

I think the method to pursue in primary work first, last, and all the time is, love the work and the cause you are working for. We should always kee p in mind the thought, I am teaching these little ones how to fit themselves for life here and hereafter, and that we are responsible for many of their thoughts and acts. They think, my teacher said or did so and so, and it must be all right for me to do the same. So it requires constant thought and care on our part that we may not lead the little ones astray. We must at all times practice what we teach.

ESTELLE HART.

THE TEACHERS' QUARTERLY.

Owing to unavoidable circumstances we have to announce that the *Teachers' Quarterly* could not be issued in the form originally intended for the quarter—October, November, and December—but the matter for teachers, supplementary to that found in regular quarterlies, is being issued as a supplement to *Senior Quarterly.* Further announcements will be made as the work progresses, and remittances already received will be applied when the quarterly is issued.

J A. GUNSOLLEY, for Executive.

Conference Minutes.

EUROPEAN MISSION.

Annual conference met in the South Manchester meeting room, Denton street, Hulme, at six p. m., August 4. Elder Thomas Taylor in the chair, assisted by Elders J. Dewsnup, Sr., and C. H. Caton, W. R. Armstrong and S. F. Mather secretaries. It was resolved, "that in the opinion of this conference of elders in assembly, we have full powers and privileges as heretofore when presided over by an appointee of General Conference in America." Reports of missionaries. A. Bishop and J. W. Rushton. Bro. Bishop stated that he had preached in Cardiff, Newport, Lydney, Aberaman, Porth, Gilfach, Goch, Llanelly, and Caermarthen. Church matters were at a low ebb, owing to the bad conduct of the late missionary to Wales. It was hard and embarrassing work following up with a character. The Saints had received him kindly and he hoped the work would revive. Bro. Rushton said he arrived in Scotland, July 21, and had commenced open air work, also house to house visitation. He had found three Saints in Hamilton. The district presidents' reports were now read: Eastern Wales by Elder Thomas Gould who said the district was in very fair spiritual condition with few exceptions. Birmingham by Elder C. H. Caton, who said that the work of his district was in a good condition. No serious trouble existed in any of the branches and the ministry were doing their best. Since last report Elder Charles Tyler, an aged brother, full of earnest faith and zeal, had passed away. Sheffield, by Elder John Austin, who said that the spiritual condition of Sheffield was low, but that of Clay Cross was fair, with good prospects. The latter place had purchased land on which to build a meeting house. Manchester was reported by Elder J. Dewsnup, Sr., who said that there had been many disturbing influences militating against the progress of the work during the past year, but hoped by exercise of faith that good would ultimately be done. One branch had been organized at Leeds, called Burley branch, with apparently good prospects. Its president is Walter Aveyard. Of the other branches he said the majority of the officers and members were trying to advance spiritually. Several members had been added by baptism during the year, and some of the ministry were putting forth renewed efforts. Western Wales was reported by Elder Alma Bishop hopefully, although the work was at a low ebb. The Bishop's agent's report was here presented and referred to an auditing committee.

On Monday morning the conference catering committee of 1899 presented its report.

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The total receipts were £9. 10s. 7d. and expenditure £4. 18s. 7½d.; leaving a balance in hand of £4. 11s. 11½d. This report was presented to an auditing committee. Report of committee on revision of rules called for, when C. H. Caton said the calling together of the brethren appointed was found impracticable, and therefore nothing had been done. This report was received and the committee discharged. With reference to report of committee on "missionary labor," it was resolved to receive the report of members of the committe present, after which the committee was discharged. Report of auditing committee on catering received and adopted: We report our labor for conference of 1900: We received £7. 12s. 10d. and expended £8. 11s. 2d., leaving a deficit of 18s. 4d., which we made up from balance of last year. London branch was reported by R Clift for Thomas Bradshaw. It showed the spiritual condition "same as at last report," hopeful. Some were living faithfully. Eight names had been taken off the books; they were those who had not attended service for years. At eleven a. m. the question of Sunday school organization was considered. Elder John Taylor gave a synopsis of the business affecting the question. Bro. Mather briefly placed the matter for consideration before the conference. Resolved, that in the opinion of this conference it is desirable that Sunday school work, in connection with the branches of the church in this country, be placed under the control of the branch and district organization. At 2:20 p. m., the auditing committee on Bishop's agent's account reported account correct; but find no receipts from Bro. and Sr. Pitt for amounts they received, which we consider not businesslike or fair to the Bishop's agent. Report adopted, spread on the minutes, and committee discharged. Resolved that conference proceed to a temporary organization consequent upon General Conference not having appointed an official in charge. Whereas the church in America has not appointed a missionary in charge of the work in this country; therefore, be it resolved that we request High Priest and Bishop designate Thomas Taylor as the highest authority in this country to take charge of the interests of the work in Great Britain, and that we give him our full confidence and assistance. That Bro. W. R. Armstrong be appointed secretary to Elder Thomas Taylor appointed in charge of the interests of the work of Great Britain. The resignation of Elder Mather, assistant secretary of European Mission, was accepted. A vote of thanks was awarded him for past services. Resolved that the balance from conference committee's account of 1899 be handed over to conference committee of 1900. The secretary's expenses account was presented and payment authorized. Resolved that we support the general and local authorities of the church. Resolved that the conference express its pleasure and great gratitude at the appointment of High Priest Thomas Taylor as Bishop to this country. Resolved that a vote of thanks be awarded the brethren and sisters, the catering and locating committees for the way they have attended to our wants during conference. Resolved that a copy of the resolution of the conference of 1899, with reference to the appointment of a bishop and quorum of elders, be forwarded to the general church authorities. Notice of motion by Elder Meredith: that at next conference he would move that the time of holding conference be changed. Resolved that this conference now adjourns, and that a conference of the elders of Great Britain is hereby summoned to meet on the Saturday preceding the August bank holiday of 1901, continuing over the two following days, and that the place of holding conference be left in the hands of High Priest, Thomas Taylor in charge. And be it further provided that the secretary under the direction of Elder Taylor notify the districts, branches, etc., as usual.

On Sunday morning at 9:30 met to partake of the sacrament. The meeting was a profitable one. At 10:30 the Saints met in Hulme vestry hall for preaching; an attentive and appreciative audience was present. At 2:30 p. m. a fellowship meeting was held. At 6:30 preaching by Elders Caton and E R. Dewsnup. On Monday evening a closing fellowship meeting was held. There was a good attendance and some very good testimonies were born. An enjoyable conference was then brought to a close.

DES MOINES.

Conference convened at Colfax, Iowa, September 1; presidents, J. W. Morgan and D. M. Rudd; secretaries, H. A. McCoy and Sheldon Armstrong. Branches reporting: Des Moines, Des Moines Valley, Perry, Oskaloosa, What Cheer, Clear Creek, Concord, Richland, and Boonsboro. What Cheer and Oskaloosa reports were referred back to the branches for correction. Ministry reporting: Elders J. W. Morgan. D. M. Rudd, W. H. Kephart, M. H. Cook, N. Stamm, and G. W. Shimel; Priests Jacob Waltenbaugh, W. C. Earhart, C. B. Brown, R W. Bare, J. R Epperson, C. J. Peters, and H. A. McCoy; Teacher Ancil Freel, and Deacon J. S. Young. The Bishop's agent's report showed total collections $339.46; expenditures $267 66; on hands $71 80. Audited and found correct. Perry branch requested the ordination of Brethren W. C. Earhart and H. A. McCoy to the office of elder. Request granted and ordination attended to. The committee appointed at last conference to purchase a new district tent reported having purchased the tent. The work and report was accepted and the committee discharged. The committee to raise money to purchase tent reported. Report accepted and the committee continued. J. W. Morgan was elected treasurer of tent fund. H. A. McCoy was given a district appointment. C. J. Peters was given a mission in Madison and adjoining counties. Adjourned to meet in Des Moines the second Saturday in February, 1901.

PITTSBURG.

Conference assembled at Fairview, West Virginia, September 8; J. F. McDowell and James Craig chosen to preside, James Raisbeck and J. E. Ebeling secretaries. Branch reports: Pittsburg 161; Wheeling 160; Fayette City 60; Fairview 50; Beaver Falls 15; Banning, no report. Elders reporting: James Craig baptized 3, V. M. Goodrich, J. B. Wayt, J. F. McDowell, C. Edward Miller, L. D. Ullom baptized 6, W. H. Forbes, R. Perrie, O. J. Tary baptized 5; Priests John Bright, W. W. Hodge, Louis A. Serig baptized 1, J. F. A. Smith, W. E. Rush, Thomas Gaskill; Teachers H. L. Benner, T. S. Hadfield; Deacons J. E. Ebeling and E E. Omohundro. Bishop's agent's report: Receipts $1,135.47; expenditures $954 32; balance on hand $181.15. Reported audited by L. A. Serig and Robert Perrie and found correct. Bro. McDowell made a statement as to the condition of the work in the district, and the growing interest in the financial part of the work. Bro. Craig spoke of the condition of the work as seen from his viewpoint. Statements were heard from two of the delegates to General Conference. Upon recommendation from Fairview branch, Bro. Jasper Dobbs was ordained a teacher and Bro. McClellan Lydick a deacon. J. F. McDowell was sustained as district president and James Craig as associate president, E. E. Omohundro as secretary, and L. D. Ullom as Bishop's agent. The routine business of conference having now practically closed, action was taken by those interested in organizing a district Sunday school association, the schools in the district favoring such action. The following brethren were elected as officers until next conference: J. F. McDowell, superintendent; James Craig, assistant; L. A. Serig, secretary; J. E. Ebeling, treasurer. At social meeting with sacrament, a few sick ones were administered to; after this service Bro. Craig baptized a Mr. Carr. Preaching by J. F. McDowell, James Craig, and Robert Perrie. Adjourned to Wheeling, West Virginia, March 2, 1901, at two p. m. Sunday school association on Friday evening, March 1, at 7:30. A peaceful spiritual season was enjoyed throughout.

SHEFFIELD.

Semiannual conference of above district convened in the Saints' meeting room, Clay Cross, England, July 14 and 15, J. Austin in charge, J. Roberts clerk. Reports of priesthood were read, the following having reported: Elders J. Austin, J. Roberts, C. Cousins, S. Holmes sen., S. Holmes jun.; Priests W.Sharpe, J. Arber, J. Holmes, H. Taylor, J. H. Holmes; Teachers W. Holmes, E. Wragg. Spiritual and financial reports of branches were passed as read. The following resolutions were then passed: Resolved that in future the district treasurer's accounts be audited and reported upon at every conference. Resolved that we regret the nonappointment of a president in charge of the European mission. Resolved that we sustain all general church authorities by our faith, prayers, and means. Sunday services as follows: Morning meeting, J. Austin in charge; addresses by Brethren Rallings, Roberts, Taylor, and E Wragg. Afternoon, 1:45, Sunday school; G. H. Holmes in charge. Brethren J. Austin and J. Roberts addressing the scholars. Fellowship meeting at three, in charge of C. Cousins. Evening preaching services, C. Cousins in charge. Speakers, S. Holmes jun., and J. Austin. The conference then adjourned to meet at call of president.

NORTHERN CALIFORNIA.

Semiannual conference of above district convened at Bushrod park, Oakland, September 5. Elder G. T. Griffiths chosen to preside, F. B. Blair associate, E P. Schmidt clerk. Ministry reporting: Elders G. T. Griffiths, R. Etzenhouser, A. B. Phillips, George Daley, J. A. Anthony, C. A. Parkin, E. P. Schmidt, and F. B. Blair. Branch reports: San Francisco 143, Oakland 124, Sacramento 188, Santa Rosa 155, Irvington 30, Alma 26, Stockton 76, Humboldt 40. Lower Lake and Mountain Home branches not reporting. C. C. Joehnk, in charge of district tract fund, reported as follows: Expended $20; received $6 85; balance due $13.15. The following district officials were sustained: F. B. Blair president, C. A. Parkin treasurer, E. S. Chase clerk, and C. C. Joehnk in charge of district tract fund. Resolved that all the authorities of the church be sustained in their respective positions. Adjourned to meet in Sacramento at call of district president.

UTAH.

Conference of above district convened at Pleasant Grove, Utah, September 8; Elder D. W. Wight chosen to preside, Elder W. S. Pender secretary. Branches reporting: Ogden 63, Pleasant Grove 72, Salt Lake 160, Provo 90. Ministry reporting: Elders W. S. Pender, Peter Anderson, R. J. Parker, S. D. Condit, R R. Dana, D. W. Wight, H. B. Sterret; Priest James Downs; Teacher John Hendrickson. Bishop's agent reported: Balance on hand last report $58.87; receipts $229 60; expenditures $202.99; balance on hand $85.48. Officers elected: Missionary in charge chosen president; Sr. Maggie McLane, sustained as secretary; and Sr. J. D. Cooper, Bishop's agent. The following named were elected as delegates to next General Conference: Brethren John Hendrickson, Peter Anderson, R. J. Parker, S. D.

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Condit, W. S. Pender, D. W. Wight, R. R Dana, and Sr. Flora Phillips. Adjourned subject to call of the president.

Sunday School Associations.

NORTHEAST MISSOURI.

Convention of above district met in Higbee, June 14 and 15. District superintendent, Sr. Louise Palfrey, being absent, assistant superintendent, Sr. Mary J. Richards, very ably superintended the meetings. George A. Tryon was secretary. Bevier and Higbee Sunday schools reported. Superintendents' reports were had from Brn. Robert Thrutchley and David L. Morgan. Treasurer's report was read, referred to an auditing committee, and found correct, as follows: Balance February 8, $5.86; receipts $6.84; expenditures 20 cents; balance on hand $12 50. Librarian of the district, William Chapman, reported. The report was adopted, and on motion his reqest to get report books was granted. Bills of expense were allowed: of superintendent 75 cents, assistant superintendent $2 40, secretary 71 cents, and librarian 12 cents. Resignation of Sr. Louise Palfrey as superintendent of the district was accepted, and election of one to take her place was deferred till next convention. Bro. Frank J. Chatburn was chorister, with Sr. Pearl Davis as organist. The local choir with the assistance of Sr. Thorburn helped in the convention to the pleasure of all present. Considerable time was spent in institute work in discussing questions of interest to workers in the district. School on Sunday morning was well attended. All the district officers were present except one. The school was divided into six classes; there were fifty in attendance. After class work, the school was reviewed by Bro. I. N. White. Although the work in some parts of the district was slow the convention was an enjoyable and profitable one. Adjourned to meet at Pollock, October 5.

SOUTHERN NEBRASKA.

Sunday school association of Southern Nebraska district convened with Hebron branch, September 9, at ten a. m. An interesting session was held. Our district paper was read by Sr. Myers, of Fairbury, who gave us a very good recitation; and also short speeches by Bro. Myers and others. At three p. m., business session. Bro. Barss chosen secretary pro. tem. Four schools reported; after which we proceeded to organize a Sunday school. Bro. Edward Robertson was chosen superintendent, and Sr. Mary Duncan assistant. Secretary and treasurer chosen also; and we named this new school Good Hope. Adjourned to meet with Wilbur Saints in January. The schools in this district are in good condition, and the work is onward and upward. To all the superintendents and officers, let us be faithful to the work intrusted to our care, for it is worthy of our best efforts. The Sunday schools of today are the church of tomorrow.

CONVENTION NOTICES.

Kewanee Sunday school association will convene at Canton, Illinois, Friday, October 5, at 10:45 a. m. Canton Sabbath school extends a cordial invitation to all schools to take part in an entertainment to be given Friday evening. Any who are willing to take part will please notify Miss Ida Jones, Canton, Illinois. Officers will please see to their reports, and local librarians will please remember our district librarian and send in their report to her (Mrs. Bessie Clark, Peoria, Illinois), that she may be able to make out her report.

MRS. ED LAMB, Dist. Sec.

Sunday schools of Central California district, prepare to take part at the convention to be held at the district conference at Tulare, in October next. Please be present as many as possible. JOHN SWENSEN, Supt.

Sunday school convention of Nauvoo district will meet October 5, at New London, Iowa. We would like to have all reports and credentials in by Friday morning, so that all business can be transacted in the morning. The afternoon will be devoted to class work, and the evening to an entertainment. Reports may be sent to Marjorie Wright, 1001 Maple street, Burlington, Iowa, before Thursday preceding the convention.

GEORGE LAMBERT, Supt.
MARJORIE S. WRIGHT, Sec.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICES.

To the Saints of Central Illinois District, Greeting:—In the conference minutes of Central Illinois district I notice J. D. Stead was recommended to E. L. Kelley, Bishop, to act as his agent for that district. And in the *Saints' Herald* of July 18 appears his appointment by the Bishop.

For this recommend of the Beardstown conference of July 7, and the appointment of our Bishop, I have no apology to make; it was all done without my knowledge or consent. I would have been glad had you chosen some other man to look after this part of the Lord's work; howbeit, since I have been your choice, I will endeavor to prosecute this work as faithfully as any other part of my work which has been entrusted to me.

To as many of the Saints and friends of Central Illinois district as have received the gospel, I appeal, to give as the Lord has prospered you; or in other words, give up the Lord's part, one tenth. The prophets of the past accused a people who called themselves the people of God of robbing him (Malachi 3), and makes himself understood by saying they were withholding that part that belonged to the Lord, and goes on to tell them for so doing they were cursed; and in order to have the Lord remove from them this curse, they must return unto him and keep his orders, obey his commands. What were they? Bring into my storehouse all the tithes, that there may be meat in my house; and prove me herewith, and see if I do not remove the curse from off your ground.

Dear Saints, if God changes not, and it can be shown from the commandments given in these last days that the same conditions exist now as did then, would it be out of place for a servant of God to call your attention to these facts? Let me quote a commandment or two, which seems to be right in point: "If thou lovest me, thou *shalt* serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support."—D. C. 42: 8. Again: "Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, . . . and this shall be a beginning of the tithing of my people; and after that, those who have thus been tithed, *shall* pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, *and shall observe this law*, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you."—D. C. 106: 1, 2.

Do we want the Lord to remove the curse from us and our ground? If so, Malachi tells us how we can find favor with God, return unto him, and keep his commandments. What were they? The same that was given through our modern prophet (Joseph Smith) that I have first quoted above. In taking away the curse, what were some of the things he would do? He would rebuke the devourer that he will not destroy the fruit of your ground. We discover by comparing the prophecies of the past with what has been revealed to us in these last days, the law relating to the gathering of God's people is now just what it has always been; there have only been a few of all the people that have inhabited this globe who were willing to keep the law by which they could be gathered, according to the scriptures. Enoch and a few of the people who lived in his day kept this law. (D C., Sec 36)

Christ wept over Jerusalem and said he had often wanted to gather the Jews, but they would not let him. He could only do so by their obedience to a fixed law, "the celestial law," which includes the law of gathering, "the law Enoch and his people observed." He says he had sent unto them the prophets (Heb. 1: 1, 2), evidently for the purpose of revealing his law to them, and they had killed them, and were now ready to kill him.

The people of today are no exception to the rule, in disregarding the commandments of God. We can never make a success of the gathering until it is done in the Lord's own way; the Jews never made a success of the gathering, for the reason they were not willing to keep his commandments. They rejected the law when it was given to them through the prophets. And when Christ came to them, for this reason, they were always scattered (not gathered), and the curse is still hanging over them.

With the history of the past before us, both Jewish and that of this church, will we continue to do as they have done, disregard the law, continue to live under the curse, and then at last be cut off from the presence of the Lord? Or will we rise in our might and keep the whole law, letting others do as they will.

Let the Saints of Central Illinois district, in the very formation of this new district, begin right and keep right, all along. I am willing to make the effort on my part; will you do your part? My permanent address will be Lamoni, Iowa. Who will be the first to have their name on the new book? I will try and receipt you promptly for all the moneys sent in. Ever praying, hoping, and working for the redemption of Zion,

J. D. STEAD,

SOUTHERN ILLINOIS REUNION.

The sixth reunion of Southeastern Illinois district was held at Zenith, Wayne county, September 6 to 13. John T. Davis and F. M. Slover were chosen to preside, M. F. Gowell secretary, Arthur Burroughs chorister, Martha Bing organist. F. M. Davis, John Phillips, and James Brown were chosen to act as finance committee. The following brethren did the preaching and presided at the prayer meetings: John T. Davis, F. M. Slover, M. F. Gowell, Arthur Allen, I. A. Morris, J. F. Henson, J. E. Bozarth, M. R. Brown, John Thomas, Louis Brown, James Brown, J. Kurtz.

Two sessions were devoted to Sunday school work; profitable and interesting talks were made by the elders and some of the lay brethren and sisters.

A Religio service was also held, in charge of Bro. Arthur Allen, and considerable interest aroused.

A spirit of unity, peace, and love prevailed during this reunion, and it was enjoyed by all. Some doubts of success existed in the minds of the promoters, but foreseeing obstacles, those who had it in hand and in

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heart, by centering and uniting their efforts, made this reunion a blessing to themselves and others. The weather was perfect, the preaching was excellent, the prayer meetings strengthening; the outside attendance good on the average, and at times large. It is the experience of those who attend reunions, that if full enjoyment and benefit is gained, Saints should prepare themselves to camp on the ground and remain throughout, if possible. Solomon's advice will apply to reunions—"whatsoever thy hand finds to do, do it with all thy might," or in other words do it with all thy heart, doubt not, fear not, and full satisfaction will be realized. Half-hearted efforts mean partial results. It is hoped that Saints throughout the district will begin to prepare their minds for the next year's reunion (time and place of which was left to the committee appointed: D. Hoover, F. M. Slover, and F. M. Davis treasurer) and by so doing receive a blessing beyond computation in dollars and cents. A tent committee was appointed, consisting of Lester Burroughs, Louis Brown, and Will Clements.

M. F. GOWELL, Sec.

PASTORAL.

To Whom it May Concern:—This will give notice that the appointment of Elder A. J. Layland, referred to the Bishop and the missionary in charge of the Rocky Mountain mission, has received their concurrence, and he is hereby recommended to the Saints among whom he may labor. His field of labor will be eastern Idaho and western Wyoming, and his address, Thomas Fork, Idaho.

D. W. WIGHT,
Missionary in Charge.

This is to certify that Bro. Earl Corthell is appointed to labor in Clinton and Independence, Missouri, districts, in the stead of Bro. Lee Quick, who has been released at his own request.

Also that Bro. R. T. Walters has been transferred from South Missouri district to Central Illinois district, to meet an urgent demand. We cheerfully commend Bro. Walters to the confidence of all those whom he may labor among.

I. N. WHITE.

NOTICE TO AUDITING COMMITTEE.

LAMONI, Iowa, Sept. 19, 1900.

BRO. F. M. WELD, Lamoni, Iowa;

Dear Sir:—Yours making inquiry as to proper time when books would be ready for auditing committee received, and replying, will state that we expect to be ready by the close of the Dow City reunion. I think that closes about the 6th or 8th of October; so that any time that your committe sees fit to arrange for between that time and the 15th would, I think, be suitable to us. I notified the members of the committee, who were away in July, that they could come the first of August if they so desired, but received a reply that it was preferable that all the posting be done first, so we have taken time to do that. I have also notified the other members of the committee that they could come in October if they desired to do so, as both of them had written me to give them notice in the matter.

Very respectfully yours,
E. L. KELLEY.

Having received the above from the Bishop, I publish this notice in harmony with section 134, page 115, Book of Rules.

Will Brn. R. M. Elvin and M. F. Gowell of the committee please take notice and arrange their work so as to meet me at nine o'clock a. m., October 15, in Bishop William Anderson's office, Lamoni, Iowa, to make all necessary preparation for our work.

If this date is not satisfactory to all, please notify me at once. Any others having anything to present to the committee relative to their work please take notice.

F. M. WELD, Temporary Chairman.

REUNION NOTICES.

South Missouri reunion, which was to convene October 5, will be postponed for this year. Circumstances over which the committee have no control have made this change necessary.

D. W. THOMAS.
HENRY SPARLING.

CONFERENCE NOTICES.

CHANGE OF TIME.

South Missouri district conference which was to convene October 10, will be changed to meet on Saturday, October 13, at nine a. m. A report from all the priesthood will be expected, branch officers included. So all come prepared to have a spiritual time, and leave the spirit of faultfinding and private grievance at home, if you have any.

D. W. THOMAS, Pres.

Kewanee district conference will convene at Canton, Illinois, October 6, at ten o'clock. Prepare branch reports and send them in. Hope to see a good representation present.

G. W. ADAMS, Pres.

Clinton district conference will convene at the Saints' chapel in Rich Hill, at ten o'clock, on Saturday, October 6.

T. R. WHITE, Pres.
VINA H. GOFF, Clerk.

Northern Michigan district conference will convene at Beaverton, October 13, at ten a. m. We hope there may be a good representation, both of officers and members. Branch secretaries, please see that statistical reports are properly made out and sent in. Elders priests, teachers, and deacons, send in written reports, as the laws and usages of the church require, and if convenient be present in person. Please send all branch and ministerial reports to C. B. Joice, South Boardman, Michigan. After October 6, to Beaverton, Michigan, care of J. A. Carpenter.

J. A. GRANT, Pres.
C. B. JOICE, Sec.

Conference of Northeastern Illinois district convenes at Plano, Illinois, October 6 and 7. Branch clerks will please have their reports up to and including September 22.

HENRY SOUTHWICK, Pres.

Conference of Nodaway district will convene with Sweet Home branch, Missouri, on October 6 and 7. Let us have full reports from all parties, and come praying that the blessings of our heavenly Father will be ours.

E. S. FANNON, Pres.

Far West district conference will convene with Delano branch, four miles north of Cameron, [?] Missouri, September 29 and 30. We trust we may have a good representation. Send in the branch reports and delegate credentials not later than September 23.

T. T. HINDERKS, Pres.
C. P. FAUL, Sec.

District conference will meet in Chatham, Ontario, October 13, at ten o'clock. We hope all secretaries of branches will see that their reports are correct, and that every item required by the district secretary and church recorder are on them. Arrangements have been made with the C. P. R., G. T. R., L. E. and D. R. R., and the Wabash, to give the usual reduction in passenger rates. In order to secure the reduction, persons on starting must inform the ticket agent that they are traveling to Chatham conference. Pay full fare to Chatham and get a certificate for the same. This is called a standard certificate, and permits the traveler to return to the starting point at reduced fare. If you are traveling over two lines of railway and have to purchase a ticket over each, get a certificate with each.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Conference will convene at Plano, Illinois, October 6 and 7. Branch officers will please see that the respective branches are correctly and fully reported. The ministry are required to report in writing. We would also extend an invitation to all to come and bring the Spirit of the Master, that we may have a time of refreshing from the Lord.

HENRY SOUTHWICK, Pres.

Visitors to Eastern Michigan district conference at Flint, October 6 and 7, will be met at the depots by the branch reception committee, who will wear a white ribbon. All cordially invited. By order of branch,

BERTA H. JOHNSON, Clerk.

GRACELAND COLLEGE SUBSCRIPTION LISTS.

All persons having in their hands subscription lists for cancellation of Graceland College debt are hereby requested to make return of the same by the 15th of October next. It is desirable to get the full number in and ascertain how many, if any, of the one thousand subscribers are lacking. Any parties who have lists in their hands and who have not presented them to branches and individuals as requested, please do so at once and then forward subscription list to the undersigned and oblige. We have on lists already returned a goodly number of subscribers, and if those to come in do as well it will place our educational work where it should be.

To those who have not subscribed to this fund already, we hope you will do so at once, and if subscription list is not presented to you by local agent, please send your name to the undersigned at Lamoni, Iowa, and oblige. Do not delay this a day. We will give due notice when the lists are filled to the amount of one thousand $25 subscriptions, and subscribers will have due notice and opportunity to fulfill the obligations.

Desiring to hear from one and all by the 15th of October, 1900, I am, in behalf of the Bishopric, Very respectfully,

E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, 24th September, 1900.

NOTICES.

The presidents of all branches comprising Northern California district are hereby requested to appoint one to make collections to apply on district tract fund. All moneys received may be sent to C. C. Joehnk, 511 K. street, Sacramento, California. By order of district president.

E. S. CHASE, Clerk.

RELIGIO NOTICES.

Far West district convention of Zion's Religio-Literary Society will convene at, Delano, Missouri, four miles north of Cameron, September 28, at eight p. m. Let all the Religians come and enjoy a good time.

WALTER W. SMITH, PRES.
CARRIE LEWIS, Sec.

DIED.

PRICE.—Howell, son of Howell and Jane Price, died at Keb, Iowa, September 11, 1900; born July 31, 1900, at Ottumwa, Iowa. He was a lovely child, and has gone to Him that said, "Suffer little children to come unto me." Funeral service conducted by Elder John R. Evans.

LOCK.—Earl Dudley, son of Joseph and Maggie Lock, and grandson of Bro. Dudley Lock, was born in Quincy, Michigan, July 11, 1896; died August 24, 1900, aged 4 years, 1 month, and 13 days. A large attendance at funeral services, which were conducted by Elders Samuel Stroh and G. A. Smith. Interment in Quincy cemetery.

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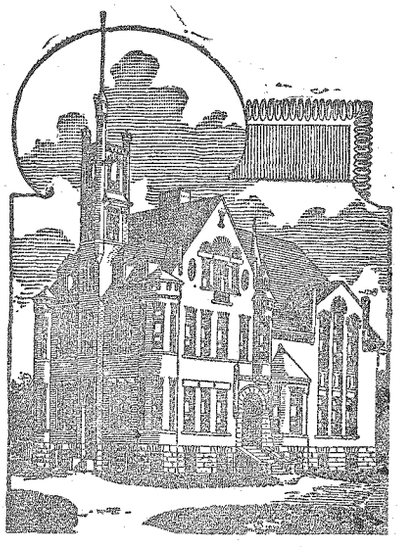

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ON TRUTH.

"What is truth?" said jesting Pilate; and would not stay for an answer. Certain; there be that delight in giddiness, and count it a bond to fix a belief; affecting free-will in thinking as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits which are of the same veins, though there be not so much blood in them as was in those of the ancients. But it is not only the difficulty and labor which men take in finding out of truth; nor again that when it is found it imposeth upon men's thoughts; that doth bring lies in favor; but a natural though corrupt love of the lie itself. One of the later schools of the Grecians examineth the matter, and is at a stand to think what should be in it, that men should love lies, where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell; this same truth is a naked and open daylight, that doth not shew the masks and mummeries and triumphs of the world, half so stately and daintily as candle lights.

Truth may perhaps come to the price of a pearl, that sheweth best by day, but it will not rise to the price of a diamond or carbuncle, that sheweth best in various lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves? One of the Fathers, in great severity, called poesy vinum daemonum, because it filleth the imagination; and yet it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in and settleth in it, that doth the hurt; such as we spake of before. But howsoever these things are thus in men's depraved judgments and affections, yet truth which only doth judge itself, teacheth that the inquiry of truth, which is the love-making of wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.

The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and his Sabbath work ever since is the illumination of his spirit. First he breathed light upon the face of the matter or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of the chosen. The poet that beautified the sect that was otherwise inferior to the rest, saith yet excellently well: "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of Truth (a hill not to be commanded, and where the air is always clear and serene) and to see the errors, and wanderings, and mists, and tempests in the vale below," so always that this prospect be with pity and not with swelling or pride. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

To pass from the theological and philosophical truth, to the truth of civil business; it will be acknowledged even by those that practice it not, that clear and round dealing is the honor of man's nature; and that mixture of falsehood is like an alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding and crooked courses are the goings of the serpent; which goeth basely upon the belly, and not upon the feet. There is no vice that doth so cover a man with shame as to be found false and perfidious. And therefore Montaigne saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace and such an odious charge? Saith he, "If it be well weighed, to say that a man lieth, is as much to say, as that he is brave towards God and a coward towards men." For a lie faces God, and shrinks from man. Surely the wickedness of falsehood and breach of faith cannot possibly be so highly expressed, as in that it shall be the last peal to call the judgments of God upon the generations of men; it being foretold, that when Christ cometh, "he shall not find faith upon the earth."—*Francis Bacon.*

THE TEMPLE LIBRARY AT NIPPUR.

The remarkable discoveries made by the Pennsylvania University expedition at Nippur under Prof. Hilprecht have awakened great interest, as by these discoveries the history of Babylonian civilization has been carried back to a period more than 7,000 B. C. Prof. Hilprecht has now returned to Constantinople, and has described some of the chief results of this year's work in the old city. The library of the great temple was the most important discovery which was made. Prof. Hilprecht stated some eleven years ago that the remains of the library would be found at the very place where the discovery was made. In three months no less than 17,200 tablets bearing inscriptions in cuneiform characters had been found. They relate to business contracts, conveyances, letters, etc. The latest discoveries disclose the fact that the tablets are historical, philological, and literary, treating of mythology, grammar, lexicography, science, and mathematics. It is thought that when they have all been deciphered, they will enable us to obtain a very adequate idea of life in Babylonia. None of the documents bear a later date than 2280 B. C. It is probable that the library was destroyed during the invasion of the Elamites, which occurred at this date.

Prof. Hilprecht considers that at the present rate of working, five years will be necessary to excavate and examine the contents of the great library. He considers that the unexplored part will yield 150,000 tablets. We know that the library was of great importance in early Babylonia, and

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was the chief college for instruction in law and religion, as well as in all other studies. It is probable that no example of a literary treasure trove in the world's history, not even in Egypt, will result in so complete a recovery of the records of ancient civilization. The work of exploration has been stopped on the library in order to continue the work at the temple and to complete the examination of the southern and eastern lines of the walls of the fortifications. The numerous weapons were found along the fortifications in the lower strata. This affords material for determining the methods employed by the besieging armies in the bloody early period of Babylonian history. In the course of the present excavations the palace belonging to the pre-Sargonic periods was uncovered beneath an accumulation of 70 feet of rubbish on the southwestern side, which divided Nippur in two parts. Prof. Hilprecht considers that this palace, which has a frontage of 600 feet, will probably be found to be the palace of the early priest-kings of Nippur. The few rooms excavated have given valuable results in the way of tablets, cylinders, and figurines. It is hoped that statues will also be found. A large building with a remarkable colonnade, which was discovered in the first campaign, has been completely excavated.

An important tomb has also been discovered. The French expedition has done good work at Tello, on the southeast side of the great canal connecting the Tigris with the Euphrates. The chief finds of the year are about 10,000 inscribed tablets. A third expedition that Germany arranged has been at work in Babylonia since they spring of 1899. The greatest success of the year is that made by the American expedition.—*Scientific American, September 22, 1900.*

THE GREAT ARARAT ASCENDED.

The Ararat Mountains in Armenia comprise two peaks situated seven miles apart. They are known as Great and Little Ararat, and are respectively 17,260 and 14,320 feet above the plain. They partially belong to three countries, Russia, Turkey, and Persia. The mountains are covered on the tops with perpetual snow, ice, and glaciers. The summit of the Great Ararat was reached in 1829 by Prof. Parrot, and on September 2, 1900, a member of the Russian Geographical Society named Peoggenpohl ascended the peak with a considerable party. The difficulties of the ascent are very great, and his successful expedition will be welcome news in geographical circles. Ascents are rare, having been made in 1834, 1843, 1845, 1850, and 1856. Little Ararat is even more difficult to climb, as its declivities are greater and steeper, its form being almost conical. It is believed to be the spot where the ark rested, but there is a tradition that Mount Judi in southern Armenia was the spot. The mountain is of volcanic origin and was in eruption in 1785, and in 1840 there was a vast discharge of sulphurous vapors from its sides, and a tremendous earthquake shook the surrounding country. There is considerable literature devoted to the mountain.—*Scientific American, September 15, 1900.*

"GOD AT GALVESTON."

The Rev. J. Clayton Youker, of the Euclid Avenue Methodist Church in Chicago, preached last Sunday on the subject of "God at Galveston." He began by saying that this waning century has brought to the United States no more terrible object lesson of the destructive power of wind and wave than desolated Galveston, and how to reconcile such a horror with the superintending of this world by a God of love is an unsolvable problem to the generality of men. He says, however, that God never sent that storm, that natural conditions produced it, and that instead of saying "What a providence!" we should say, "This is a penalty. What is the violated law?" Galveston had her home near the cradle of the hurricane and it was simply because man ignored natural law that the city suffered. Dr. Youker said:—

"Much of so-called providence is human improvidence. Some men have a way of placing themselves in the care of God which blasphemous. Man must sow to reap, he must bolt to protect—God is neither a farmer nor a policeman. Waves are calmed by oil, not by prayer, and the providential refuge from the wind is a storm cellar. An ounce of common sense is worth a pound of providential nonsense. Famines indicate not the wrath of God, but the culpability of men. The pestilence teaches that cleanliness is next to godliness. Wrecked Galveston is not a sign of the disfavor of God; but an evidence of the unwitting foolishness of those who founded her upon the sand.

"God is in the midst not to alter nature's courses, but to keep them certain, and thus contribute in the highest degree to human welfare. The immutability of God expressed in unchanging nature is the providence to which man should cling. It enables him to make brick, weave cloth, and raise grain. By it he imports and exports. It is infinitely better that nature should be controlled by God's changeless representatives, cause and effect, than by divine caprice."

Dr. Youker said that the statement "God is everywhere" is something that should make every man select his view point carefully, and it should be as impossible to see God in the desolation of Galveston as it is to see him in the deeds of the ghouls who robbed the bodies of the dead and dying. No one thinks of saying that God had anything to do with the awful work of those brutes, and no one should think that he had anything to do with the storm. Dr. Youker believes that man has no one to blame but himself for the disaster that came upon him by that storm.—*Iowa State Register.*

TO THE DEAF

A rich lady, cured of her deafness and noises in the head by Dr Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

FENELON'S INTERPRETATION OF RELIGION.

There is no explanation of Fénelon's character apart from his religion. True, he was natively modest, amiable, refined, and high-minded, but others have been similarly endowed who never achieved that special elevation of character we call saintless, and which was Fénelon's distinguishing characteristic. It is sometimes charged against Fénelon that his idea of religion was effeminate, mystical, and impracticable. But Fénelon's own character is the unanswerable demonstration of its consistency with exceptional manliness, sagacity, and successful achievement. "True piety," he says to his favorite royal pupil, "has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart, it is simple, free, and attractive. The kingdom of God does not consist in a scrupulous observance of petty details, but in a due performance of the duties which belong to every condition of life." The avowed defender of Madame Guyon and of the principles of Quietism, Fénelon's interpretation of that system is altogether rational, scriptural, and practical. The three things for which he contends are very simple and fundamental. He contends that the gospel has made it possible for every human being (1) to love God with all the heart; (2) to subdue and expel every untoward and rebellious temper and affection, and (3) to accept God's direction implicitly in all the affairs of life. His exercises for the achievement of this condition are the commonplace exercises of prayer, meditation, the study of scripture, holy living, and unceasing benevolence. However the metaphysics of Quietism may be expounded and however they may have been stated by himself, for dialectical purposes, this was Fénelon's practical exposition of the system, the one which he accepted as the rule of his own life.—*Charles M. Stuart, in the Chautauquan for October.*

Perhaps there is not one woman who is not honestly trying to better herself, to leave the world from a higher level than the one on which she entered it. But they are deadly tired as they work. You can tell an American woman in any country before she speaks by her anxious, eager eyes. Even the baby on her breast faces the world with a nervous, knowing look, while the beautiful English and Italian children are but fat, mindless, happy animals.—"*An American Mother,*" *in the October Ladies' Home Journal.*

ADDRESSES.

A. Carmichael, Anaheim, California, Rural Delivery No. 1.

M. F. Gowell, Rosendale, Missouri.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, OCTOBER 3, 1900. NO. 40.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 3, 1900.

"MORMONISM," NOT MOHAMMEDANISM.

"The administration should go slow in its condemnation of 'Mormonism,' so long as it keeps the Sultan of the Sulus on its pay-roll, and provides for the maintenance of his harem," says the Sacramento *Bee*.

Our contemporaries should go as slow in drawing comparisons where there are no points of resemblance whatever, lest they injure their own logic beyond repair. There is nothing in "Mormonism" that justifies anyone in branding it as Mohammedanism. There never was. Celestial marriage, as formerly taught by the "Mormons," was, both in principle and practice, as different from Mohammedan polygamy, as is heaven from earth.

"Mormonism is not polygamy. It existed before the principle of plural marriage was given by the Prophet Joseph. It lives and flourishes now, although the rules founded on that principle have for years been abrogated. There was at one time an erroneous impression that "Mormonism" would go if one of its peculiarities were abandoned, but the reports from the missionary fields should convince all the world of the error of this supposition. "Mormonism" is a message from God to man. It is not affected by nonessentials any more than are the contents of a letter by the color and texture of the paper upon which it may be written.—*Deseret Evening News*, Sept. 21, 1900.

We have long contended that "Mormonism," using the term as applying to the system of faith introduced through the angel's message by Joseph Smith, as used in the foregoing, taken from the *News*, is not and never was "polygamy." We have further contended that polygamy was not and could not properly be made "Mormonism," or any part of it. So that when the organ of the Utah church now assumes the ground taken in the extract we see it as an encouraging omen of a return to better things on the part of those once misguided.

The period when the church flourished best was before the introduction of polygamy, and if it is now once more flourishing it is since the rule founded on the principle of polygamous marriage has been abrogated, which we sincerely hope has been done once for all time.

The government may deal with the Sultan of the Sulus as conditions may require; but, as suggested in the extract, there is no similarity, for one is the exercise of a barbaric right attaching to a ruler, the other the exercise of a supposedly religious dogma; the only resemblance, if any, being that in either case the few were permitted the enjoyment of the right.

FAMILY PRAYER.

Prayer is one of the safeguards of the soul. It is the key to the favor of heaven. Whoever sincerely prays is within the reach of safety. Whether prayer is vocal or is the silent invocation of the spirit within, it demands the ear of Deity and is heard, unless the petition is made amiss. Whoever neglects to pray is near the line of danger to himself and his hopes of heaven.

The Savior impressed the necessity of prayer upon those whom he taught, and suggested the nature of the petition. "In this manner shall ye pray."

There is nothing selfish in this prayer. It identifies self with all within the care of God. "Our Father," is the aspiration of a soul having a desire for the good of all. No selfish heart can breathe that prayer in its truest meaning.

"Who art in heaven." This is a direct acknowledgment of the source to which men should look, and whence they may and do receive help in the time of their necessity, and should always be borne in mind by him who prays.

"Hallowed by Thy name." That is to say, I remember thee, thou Divine One, with reverence of spirit, and hold thy name sacred, recognizing thy might, thy majesty, thy goodness, and thy love. And in this spirit do I address my petition to thee. Saints should be admonished by the teaching of the Bible, the Book of Mormon, and the later revelations, that there is efficacy in prayer. No one should fail to be impressed with the obligation to observe the service of prayer, at home, and always when it can be done; and no trivial excuse should prevent it. The Book of Mormon enjoins the disciples to pray over their flocks and herds; their every possession, in fact, all in which they have an interest.

Prayer brings relief from mental trouble; and gives strength to the fainting spirit and body, ofttimes recreating the failing nature so that the man is renewed in courage to continue the struggle before all too hopeless in prospect, and provides for victory at last.

As we write we cannot help feeling the suggestion, why write of the duty of prayer, Mr. Editor? Do not all Saints pray?

To this thought we reply that we fear not. We hope all do; but it is to be regretted that now and then there is a family in which no altar has been reared, for reasons which may not be known. It is sometimes neglected in families in which father, or mother is of the faith, the other is not; hence, what one would do the other would not, or if acquiescing would do it in such a way as to make it irksome to the prayerful, if prayer was openly offered.

Sincere devotion in such case is almost out of the question; for the coldness or indifference of a companion is never felt so keenly as when one kneels in such presence to pray, if the prayerful is sensitive. But in such case the closet or secret prayer is left, and should be employed.

Among the duties of the elder and the priest is that of teaching and exhorting to pray vocally and in secret, to erect the family altar and offer the incense of grateful prayer thereon, that the favor of God may come to the household. It is the priest's duty especially to warn and exhort members to this duty of prayer. And in cases where it is neglected or denied, the priest should report to the presiding elder that he may absolve himself from blame. There the duty of the priest ends. He may not make trouble by attempting to force men to pray. That must be left to the promptings of the Spirit, and the communings of the soul with its God.

None can long resist the promptings to pray who feels that he has a soul to save, a pathway to be made smooth, or help to carry a burden. "Pray always," is a safe injunction, meaning that one's life should be a prayer to God constantly.

A RELIEF SCHEME FOR GALVESTON.

Clarence Oustey, publisher of the Galveston *Tribune*, has some three or four thousand volumes of a work entitled "Picturesque Galveston," which was gotten up before the terrible storm devastated and destroyed that city. It was said to be one of the most beautiful cities of the world. It is a book of over a hundred pages, printed on eighty pound paper, filled with views of the city as it was before it was destroyed. These are offered to the public for sale at $2.00 a copy, the proceeds to go to the relief

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fund of the city. Those wanting a souvenir of the city can get one and help the victims in their trouble at the same time. If you send for a copy mention the HERALD, please.

THE NEED OF TEXAS.

We give place to the following sent us by the governor of Iowa with request to publish. Those who can with propriety help the cause of the citizens of Galveston now have the opportunity to do so.

AN APPEAL

To the People of Iowa:—I feel it incumbent on me to call upon the people of Iowa to contribute of their abundance to the help of the communities that are today suffering because of the calamity which has, with appalling effect, recently swept over parts of the state of Texas, destroying thousands of lives and millions of dollars' worth of property, and leaving the survivors in pitiful destitution. There is urgent need of help for the afflicted localities Shall not the people of Iowa render liberal assistance where there is such demand for it, and render it promptly? How can we better manifest our thankfulness that we were not similarly visited than by freely remembering the afflicted communities which have passed through such horrors of storm and flood?

The following gentlemen in the city of Des Moines have kindly consented to act as a committee for receiving and transmitting contributions to the afflicted district: Hon. Frank D. Jackson, David F Witter, Isaac Brandt, Very Reverend Michael Flavin, Reverend J Everist Cathell, Hon. William L Carpenter, William W. Witmer, James G. Olmsted, J. D Whisenand, Hon James G. Berryhill and Rev. Dr. Horace L Stetson.

Contributions may also be sent direct to the Governor of the State of Texas, at Austin.

LESLIE M. SHAW.

September 15, 1900

B. B. TYLER'S VISIT TO LAMONI.

Not very long ago there was a reverend gentlemen of the Christian Church who made Lamoni a visit, sight seeing. He had read somewhat of our people and Lamoni, and so improved the opportunity, while visiting in Leon, to see Lamoni and the "peculiar" people who live there. He came and spent a few hours in our town, visiting the "Home," the College, the Herald Office, the church building, etc. The gentlemen was Rev. B. B. Tyler. Since leaving Lamoni he has given the public through the columns of the *Christian-Evangelist*, of September 20, the benefit of what he learned about "Mormons" while here. It is found in an article headed "B. B. Tyler's Letter," which is signed with the initials, B. B. T. After speaking of Leon and the country surrounding, he says:—

The principal churches in the town are Baptist, Methodist, Presbyterian, and Christian. There is no Roman Catholic Church in Leon. Some miles from town there is an Irish settlement and a church owing allegiance to Pope Leo XIII. There are small Advent and Mormon churches in Leon. Lamoni, a Mormon headquarters, is in this county about fifteen miles distant. In fact, Lamoni is *the* headquarters for the "Josephite Mormons" or the "Reorganized Church of Jesus Christ of Latter Day Saints." A son of Joseph Smith, the original Mormon prophet, is a citizen of this place. I have heard that "he is a better prophet than was his father." The "Josephite Mormons" are opposed to polygamy. Mormons of this variety seem to be about as well thought of here as any people. The uniform testimony is that they are good citizens and good neighbors. I have been told that Mormons are teachers in the public schools in Leon. The county treasurer is a Mormon elder. Usually the people when speaking of the Mormons use the words "Church of Jesus Christ of Latter Day Saints," or simply "Latter Day Saints." Their printing house is located at Lamoni. A grandson of Joseph Smith, Frederick M. Smith, is the editor of the Lamoni *Chronicle*. The "Saints" in Lamoni do not like the Salt Lake City "Saints" a little bit. Mormonism is a power to be reckoned with in the United States. R B Neal, of Grayson, Kentucky, and others who are fighting this system, are not engaged in a bout with a windmill. This remark applies especially to the Utah Mormons.

THE following may be of interest to some of our readers:—

SUES HEAD OF MORMONS.

Salt Lake City, Utah, Sept. 27.—A sensational action was begun in the courts here today by three sons of Lorenzo Snow, president of the Mormon Church, who charges that their father has refused to support his legal wife, their mother, and that she is in need. They also declare that the favorite wife with whom the Mormon leader is living is using every effort to induce him to deed his property to her and leave all his other wives and children in poverty. The action has caused a great sensation among church officials.—*St. Joseph Gazette-Herald.*

MANSFIELD, Ohio, if one is to judge from the reports that continually come from there, is made up largely of a lot of mobbers. The Dowie elders who have attempted to go there have met with violent opposition, and have been forcibly ejected from the town. Besides thus maltreating the missionaries of Mr. Dowie, some of the citizens of the place have met with the same kind of treatment, and other residents of other states have been forced by mobs to leave the town. The authorities (?) seem both unable and unwilling to control the mobs. The *Philadelphia Times* speaks thus of the matter:—

Once mob rule is established it has no limit. The same persons who are now mobbing the Dowieites may themselves be mobbed should a more numerous mob take it into its head to undertake the job. The idea that mob rule can ever be or ever has been a reformative agent is dangerous humbug. It is quite time for the governor of the state to interfere in this matter.

EXTRACTS FROM LETTERS.

Bro. S. G. Cunningham, under date of September 24, writes from Mountainville, Maine:—

The work is moving on nicely this way. All are trying harder than ever since Bro. Hilliard left. He did the people good. Several have quit the use of tea and coffee and tobacco and are trying to keep the "word of wisdom." The interest in this place is good. Have been here ten days with good crowds, and I think some will obey before I leave. The work is truly onward.

A brother who signs himself J. W. V., writes from Oakland, California, September 20:—

We had fine times at our reunion, Bro. A. H. Smith giving the Saints patriarchal blessings and fine instructions. Brn. Griffiths, Etzenhouser, Chase, and a host of others did well.

W. H. Pease writes from Kansas City, Mo., September 20:—

Everything is moving along nicely at the Armstrong branch, and we are just on the verge of opening up tent work this evening in Kansas City, with Elder J. D. White in charge. We hope to accomplish some good. Am well and feeling good in the work.

EDITORIAL ITEMS.

Bro. N. C. Enge, writing to Bro. R. S. Salyards, under date of September 16, from Queenstown, Ireland, less than eight days from Boston, states that he and Bro. M. P. Hansen had a pleasant passage across the Atlantic, and were well and quite pleased with the prospect for getting to their field of labor. They would soon sail for Norway. Brn. Enge and Hansen ask interest, sympathy, and prayers of the Scandinavian Saints, especially, for the success of their mission. They will be pleased if Saints having relatives or friends whom they can reach to send the names and addresses to Bro. N. C. Enge, Homborgsend, Portadbneri, pa Lillesand, Norway.

Elder I. N. Roberts reached home on the 27th, for a few days' visit with his family. He reports favorably for the work in his field.

Mrs. Celesta Baty, of Grantsburg, Indiana, would like some of the elders to call there. Some of the Brighamite elders having been laboring there; hence her desire for men of our faith to come.

President Joseph Smith left last Wednesday for Dow City, where he will attend the reunion.

Bishop Kelley and Elder R. M. Elvin left Friday night for Dow City, to attend he reunion.

The Herald Office is being represented at Dow City by Business Manager Smith, who left for there last Friday.

Elder I. N. Roberts returned Tuesday to his Minnesota mission field. Elders Stedman and Hayer also recently returned there, having spent a few days at home with families.

The pulpit in Lamoni was occupied Sunday morning by Bishop Wm. Anderson, and in the evening by Bro. G. J. Whitehead, while Bro. C. I. Carpenter preached to the folks at the Saints' Home.

Services were held at Pleasanton Saturday and Sunday, in charge of the district president, F. M. Weld. R. S. Salyards assisted him, as well as local laborers.

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Original Articles.

BAPTISM.—NO. I.

BY R. M. ELVIN.

Webster gives the following definition of baptism:—

The application of water to a person, as a sacrament or religious ceremony, by which he is initiated into the visible church of Christ. This is performed by immersion, sprinking, or pouring.

Both Blackstone and Greenleaf tell us that words are to be received in evidence as they are locally understood. To illustrate: should I enter a Baptist church and ask the meaning of baptism, they would answer me promptly—immersion. Whereas, if I should go to a Catholic church, they would inform me the manner of administering the ordinance was by sprinkling. Should I choose to knock at the door of a Methodist church for admission by baptism, they would give me the choice of sprinkling, pouring, or immersion. S. M. Merrill, D. D., Bishop of the Methodist Episcopal Church, says:—

It is known that, as a Church, we practice three modes of administering the rite; namely, pouring, sprinkling, and immersion. —Christian Baptism: its Subjects and Mode, p. 172.

Education and religious teaching are responsible for the opposite views and opinions in relation to this principle of the doctrine of Christ. The object of this paper is not a defense of the views of any man or church, but an earnest effort to set forth clearly and authoritatively the will of God as revealed in his word. Paul wrote:—

One Lord, one faith, one baptism.—Eph. 4:5.

The same author said:—

Jesus Christ the same yesterday, and today, and forever.—Heb. 13:8.

While James, the Lord's brother, said:—

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

Baptism was a gracious and perfect gift from God, the especial ministry of John Baptist was the preaching of baptism; and when he was interviewed upon the subject, his answer was:—

A man can receive nothing, except it be given him from heaven.—John 3:27.

A baptism that is not from heaven, will not avail in our salvation. The testimony of the Apostle James was that with God there is "no variableness." It is with the understanding of the unchangeability of God, and his laws given for the redemption of man that this compilation is made. As foundation texts of scriptures I here cite:—

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—Ps. 19:7.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Isa. 8:20

Baptism is a

SCRIPTURAL DOCTRINE,

and was incorporated in the great preaching commission of our Lord:—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Again:—

He that believeth and is baptized shall be saved.—Mark 16:16

The language of the commission does not circumscribe the ordinance to either time or locality; its universal and divine character makes this ordinance of considerable importance to all those who desire to do the will of God, and obtain the crown and the palm, with eternal life. The high and holy nature of baptism is manifested in the following:—

He that sent me to baptize with water.—John 1:33.

This man confesses to his appointment from God to practice the rite. The Great Teacher said:—

If ye love me, keep my commandments.—John 14:15.

This is a plain test of our love for Christ. Now, as anciently, may people prove their confidence and love for saving truth, and of those of the present age it may be written:—

Then they that gladly received his word were baptized.—Acts 2:41.

Kind reader, to you I can say in relation to this ordinance in the language of the Bible:—

Shew me thy faith without thy works, and I will shew thee my faith by my works.—James 2:18.

The foregoing Bible proofs must convince all careful readers of the

NECESSITY OF BAPTISM,

that the privileges of both the church militant and church triumphant may be obtained. God never requires of any of his children anything that is nonessential unto their salvation. In the case of Cornelius, a praying man, God sent "an angel" unto him, directing that Peter be sent for, and the words of the angel were:—

He shall tell thee what thou oughtest to do.—Acts 10:6.

And when the apostle came and learned what had transpired in the house of Cornelius, he at once "opened his mouth" and preached the truth to all present, and closed the sermon with:—

And he commanded them to be baptized in the name of the Lord.—Acts 10:48.

Stronger is the proof of the necessity of baptism in the act of Christ:—

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.—Matt. 3:13–15.

Here is the exhibition of that child-like submission and obedience that was so characteristic of the Son of God, for his affirmation was:—

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38.

The deduction seems clear that Christ understood that it was his Father's will that he should comply with the ordinance of baptism, and in so doing "fulfill all righteousness."

Reader, let me ask you: If it was a duty imposed on our Savior to submit to baptism, how do you expect to enter the "holy city, New Jerusalem," and have a right to the "tree of life," if you refuse or neglect the means God hath given that "all righteousness" be fulfilled? Can we expect to be more favored than was the "Apostle and High Priest of our profession, Christ Jesus"? No! and for that reason it would be well for all to give heed to the counsel and advice of our "advocate with the Father, Jesus Christ, the righteous" (1 John 2:1). Hear what he says:—

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

Let none set up in their heart an idol of worldly wisdom or pride that would treat lightly the ordinance of baptism. Our companionship with Christ and God depend on our following their word:—

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.—John 12:26.

Let not thy lips say, I "follow him," while your actions speak contrariwise. Anciently, one evening a wise man came to Jesus saying: "We know that thou art a teacher come from God." Jesus in the conversation said:—

I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3:5.

This most assuredly teaches of the new birth, and the elements thereunto are: first, "water;" and second, the "Spirit;" and the word of God teaches that the Spirit is obtained after immersion. Paul inquired of the "certain disciples":—

Have ye received the Holy Ghost since ye believed?—Acts 19:2.

After some explanation to these people, "about twelve" men were baptized, and afterward received the "Holy Ghost."

I next present some evidence as to who are proper

SUBJECTS FOR BAPTISM.

The reason for so doing lies in the fact that a large majority of professors of religion, at the present time, never consented and have no remembrance

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of the act called their baptism, which is both unreasonable and unscriptural.

Faith and repentance—which are also principles of the doctrine of Christ—must always precede the act of baptism. To constitute a true baptism, the following is required.

1. An intelligent candidate who shall comport with the following:—

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—D. C. 17:7.

2. Water sufficient in which to immerse the whole body of the subject.

3. A God-appointed and duly ordained minister to officiate. Calvin says:—

Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede.—Poed. Exam., vol. 2, p. 272.

Mosheim, writing of the first century, says:—

In the earliest times of the church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required.—Part 2, chapter 3, verse 5.

He writes in the same verse:—

Then none were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions, and upright intentions.—Ibid.

In harmony with the above is the statement found in the "First Apology for the Christians, to the Emperor Antonius Pius," by Justin Martyr, who said:—

As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are brought by us where there is water, and are regenerated in the same manner that we were ourselves regenerated.—Chapter 61.

By implication and our knowledge of the order of the gospel, we are led to the conclusion that Cornelius was "instructed in the principal points" of the doctrine of Christ before Peter "commanded" him to be baptized; therefore it is not strange—

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—Acts 11:18.

Repentance follows faith, and goes before baptism. This will explain the action of John in sending away the "Pharisees and Sadducees" from his baptism,—they gave no evidence of faith, and were lacking the proof of true repentance, hence he said to them:—

Bring forth therefore fruits meet for repentance.—Matt. 3:8.

These, unlike Cornelius and his household, had not been "instructed," and were therefore not proper subjects for baptism. Belief precedes baptism in Mark 16:16, and the want of belief brings condemnation. The minister that instructed the people of Samaria was sound in the doctrine of Christ, for it is written:—

When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8:12.

Here we have manifested the true rule of action; people hearing and believing the truth and then complying with its requirements. Guided by the Holy Spirit, Philip preached unto the eunuch, and when the latter asked for baptism,—

Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Acts 8:37.

No one can doubt that the eunuch was a properly prepared subject for the ordinance of baptism. Next comes the conversion and baptism of the prison keeper, who asked:—

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts 16:30–33.

This man, with his household, at midnight, heard the "word" preached, and they rejoiced, as does every one who loveth righteousness, for they believed on the Lord Jesus Christ, and were baptized. Without doubt Paul taught as he received the gospel; and in explanation he said:—

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.—Acts 26:19, 20.

The relationship of repentance and baptism is fixed and sealed in the statement of Peter on Pentecost day, when he said unto them:—

Repent, and be baptized every one of you in the name of Jesus Christ.—Acts 2:38.

At the beginning of his preaching the Savior said:—

Repent ye, and believe the gospel.—Mark 1:15.

Repentance, as well as baptism is a factor in the gospel, and the object of believing the gospel is the inspiring hope of improving the spiritual condition here, and to be entitled to the full fruition of rest, peace, and glory in the unending hereafter.

I close this part of the subject with an extract from Alexander Campbell. He writes:—

So that, in the Four Gospels, and in the Acts of the Apostles, reaching down to the year of our Lord 63, in which we have the accounts of many myriads of converts, comprising Jews, Samaritans, and Gentiles, we have no example of the baptism of any other than believing and professing persons. May we not, then, say with the utmost assurance, that, so far as all sacred history deposes, there is not any evidence whatever that a single infant or non-professing person had been admitted to baptism during the lives of the Apostles?—Christian Baptism, p. 234.

It would be difficult for a careful reader of the Bible to arrive at a different conclusion.

Having ascertained who are proper subjects for baptism, the next consideration will be the

MODE OF BAPTISM.

Perhaps no item of ecclesiastical economy has been so fruitful of controversy as the mode of baptism; and no wonder, for men of marked ability have championed the issues upon the question, until churches and nations have taken sides, and adopted or sanctioned modes. The authorities are divided and the common people are distracted, resulting in some thinking that baptism is not essential unto salvation, while others are of the opinion that one mode is just as acceptable to God as another. That widely-read and wellnigh universally accepted church historian, Mosheim, says:—

There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this [second] century, many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude.—Part 2, chap. 4, verse 1.

With the above we connect the prophecy of Isaiah, which reads:—

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isa. 24:5.

This historical statement and Bible citation will prepare the reader to be on the lookout for, and calmly consider the attempted or accomplished change in the ordinance of baptism. During the times of John Baptist, Christ, and the apostles, applicants for baptism were immersed wherever sufficient water was found, and the only preparation was of the heart and mind, by being instructed in the principal points of the doctrine of Christ. Tertullian, A. D. 204, says:—

There is no difference, whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between them whom John dipped in the Jordan and those whom Peter dipped in the Tiber.—Campbell's Christian Baptism, p. 182.

The violent opposition that Christianity met with in the first century gave an occasion to adopt some changes, and the first change permitted was but the entering wedge

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for many other changes that followed in rapid succession. The first noted took place in the first century. Mosheim, in part 2, chapter 4, verse 9, says:—

The sacrament of baptism was administered in this century, without the public assemblies, in places appointed, and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font. Those adult persons that desired to be baptized (among the collegiants) received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, ever by immersion.—Tracts for the People, pp. 3, 4

This account explains the change from the sea, pool, river, fountain, lake, or channel to the "font." Also the exclusion of the public, so that only the church members and candidates were permitted to be present. Dean Stanley tells us of another change of those early times:—

There was, as a general rule, but one baptistery to each city, and such baptisteries were apart from the churches. There was but one time of the year when the rite was administered—namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the Bishop. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and an outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and turning to the west as the region of sunset, they stretched forth their hands through the dimly lit church, as in a defiant attitude toward the Evil Spirit of Darkness, and speaking to him by name: "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Then they turned, like a regiment, facing right around to the east, and repeated, in a form more or less long, the belief in the Father, the Son, and the Spirit, which has grown up into the Apostles' Creed in the West, and the Nicene Creed in the East. They then advanced into the inner chamber. Before them yawned the deep pool or reservoir, and standing by the deacon, or the deaconess, as the case might be, to arrange that all should be done with decency, the whole troop undressed completely as if for a bath, and stood up, naked, before the Bishop, who put to each the questions, to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. —Dean Stanley on Baptism, pp 5, 6.

After reading the foregoing it must appear clear that more attention was given to the ceremony and preparation of the person than to instruct the mind and abide in the simplicity of the ordinance. This was nothing strange when we consider that:—

The public teachers and instructors of the people degenerated sadly from the apostolic character. They seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous rites and ceremonies. This, perhaps, will appear less surprising, when we consider that the "blind led the blind;" for the public ministers and teachers of religion were, for the most part, grossly ignorant.—Mosheim, cent. 6, part 2, chap. 3, verse 1.

Sad indeed becomes the heart when examining the havoc wrought during the dark ages, when the divine and pure principles of the gospel became humanized by the admixture of anti-Christian ceremonies. We will let in a little more light, by running up the curtain of history. Eusebius says:—

The first law for sprinkling obtained in the following manner: Pope Stephen II., being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism poured on the head would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring, or sprinkling was admitted only in case of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation, (about the middle of the sixteenth century.) From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the established church.—Tracts for the People, p. 52.

Thus we have traced the change from immersion to sprinkling, from Rome to France, thence to Scotland, and to England, where it was not favorably received, if we are to judge from the following by John Wesley:—

Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion The child was ill then, but recovered from that hour. . . . I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, "Neither Mr. P. nor I will consent to its being dipped." I answered, "If you certify that your child is weak, it will suffice (the rubric says) to pour water upon it." She replied, "Nay, the child is not weak, but I am resolved it shall not be dipped." This argument I could not refute; so I went home, and the child was baptized by another person.—Tracts for the People, p. 19.

Mr. Wesley was far more tenacious, conscientious, in regard to the original mode of baptism than many of his professed followers are.

Dean Stanley, one of the ablest churchmen of the present age, writing upon the changes in baptism, says:—

We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize" (it is also the meaning of the word *taufen* "dip")—that those who were baptized were plunged, submerged, immersed into the water. That practice is still as we have seen, continued in Eastern Churches. In the Western Church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the Western Churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and particularly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had no doubt the sanction of the Apostles and of their Master. It had the sanction of the venerable Churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church, (except in the rare case of deathbeds or extreme necessity,) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall, and Havelock. In a version of the Bible which the Baptist Church has compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalance of consumption to the discontinuance of baptism by immersion. But speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper, in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the Apostlic language regarding Baptism, and has altered the very meaning of the word.—Dean Stanley on Baptism, pp. 21-23.

No more historical proof is needed to establish the fact that a great change has taken place in the ordinance of baptism. When the divine law in relation to the rite of baptism was proclaimed to the world, it was universal in its application unto all men. The word of Holy Writ is: "Teach all nations." "Go ye into all the world." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." "To every nation, and kindred, and tongue, and people." But what if the word of the Lord shall come unto the people:—

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6: 16.

Dean Stanley, answering for the people, would say: "We will not walk therein." "We will not hearken."

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"There is no one who would now wish to go back to the old practice." Wonderful how Jeremiah prophesied of religious conditions of the present time. The following scriptures indicate the true mode or action of baptism. Speaking of the people who accepted the gospel under the preaching of John:—

And were baptized of him in Jordan, confessing their sins.—Matt. 3: 6.

It was *in* the river *Jordan* that John did this baptizing, a fit place to immerse those people.

And Jesus, when he was baptized, went up straightway out of the water.—Matt. 3: 16.

Think of it, reader; the Son of God was *in* the river *Jordan* when he received baptism.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

Fathers! Mothers!! and all Ministers!!! Think of this beautiful simile employed by Christ to typify the ordinance of baptism. The coming out of the water into the air, is as complete a change of environment of element as takes place at time of birth.

And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.—John 3: 23.

Had sprinkling been the rule of practice, there would have been no necessity for "much water."

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.—Acts 8: 38, 39.

In this instance both the minister and the candidate went "down into" and "came up out" of the water. This is perfectly natural in the action of immersion, but wholly unnecessary and inconsistent if sprinkling had been the rule or practice.

Another type is employed by Paul as follows:—

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.—Rom. 6: 3-7.

Archbishop Tillotson says:—

Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes, Romans 6: 2-5.—Christian Baptism, by Campbell, p. 162.

Bishop Nicholson says:—

In the grave with Christ we went not; for our bodies were not, could not be buried with his; but in baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.—Ibid., p. 163.

The world-known John Wesley says:—

Buried with him—alluding to the ancient manner of baptizing by immersion.—Ibid., p. 163.

The able lawyer and great apostle to the Gentiles wrote:—

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

Say, pilgrim to eternity and candidate for eternal life, can you expect to wave the palm and wear the crown in the kingdom of our God and his Christ, if you neglect or refuse to be buried in baptism with him? Archbishop Secker says:—

Burying, as it were, the person baptized in the water, and raising him out again, without question, was anciently the more usual method; on account of which St. Paul speaks of baptism as representing both the death, burial, and resurrection of Christ, and what is grounded on them,—our being dead and buried to sin, and our rising again to walk in newness of life.—Christian Baptism, by Campbell, p. 162.

Whitby says:—

It being so expressly declared here, Romans 6: 4, and Colossians 2: 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death.—Ibid., p. 163.

Whitby seems anxious to have immersion restored, while Stanley thinks no one would desire to return to the ancient practice.

On several separate scriptural texts on this subject, Wall says:—

As to the manner of baptism then generally used, the texts produced by every one that speaks of these matters, John 3: 23, Mark 1: 5, Acts 8: 38, are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the baptist too. We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for the two later proofs, which seem to me to PUT IT OUT OF QUESTION: *One*, that St. Paul does twice, in an allusive way of speaking, call baptism a burial; *the other*, the customs of the Christians, in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a total immersion.—Ibid., p. 162.

On the

MEANING

of the word *baptism*, let the scholarly men of several denominations testify in an impartial manner, as to the meaning of the word in the early times, or primitive church.

John Milton answers:—

Under the gospel, the first of the sacraments, so-called, is baptism, wherein the bodies of believers, who engage themselves to pureness of life, are immersed into the water.—Tracts for the People, p. 60.

Milton was a Baptist; but the next witness was a Quaker, and they do not believe in ordinances.

2. Robert Barclay:—

The Greek word *baptizo* signifies *immergo*, that is, to plunge, and dip in; and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians who used it.—Ibid, p. 61.

The next witness was a Universalist preacher and scholar.

3. Samuel Scarlet:—

Tell us how he rendered *baptizo*, in his version of the New Testament, published in London, 1796? Answer, "immerse."—Ibid p. 62.

4. Dr. Tholuck, Professor of Theology in the University of Halle, of the Lutheran Church, gives this exegesis of Romans 6: 4, "buried by baptism:"—

For explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance, that, in the early days of the church, persons when baptized were first plunged below, and then risen above, the water; to which practice, according to the direction of the Apostle, the early Christians gave a symbolical import.—Ibid., p. 62.

5. Rev. Lyman Colman, of the Presbyterian Church:—

Immersion or dipping. In the primitive church this was undeniably the common mode of baptism.—Ibid., p. 68.

This is valuable testimony coming from one who believes in sprinkling. Here is another of equal value, and for the same reason.

6. Moses Stewart, of the Congregational Church:—

It is, says Agusti, a thing made out; namely, the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.—Ibid., p. 68.

Amen to the testimony of Mr. Stewart.

Rev. E. T. Hiscox, D. D., in his "Star Book on Christian Baptism," gives the following authorities, who all agree and unite that the meaning of *baptizo* is to immerse: Scapula, Schleusner, Schrevelius, Parkhurst, Greenfield, Green, Donnegan, Robinson, Liddell, Scott, Stevens, Alstidius, Passow, Schoettgen, Stockius, Stourdza, Sophocles, Anthon, Stuart, Rosenmuller, Wetstein, Leigh, Turretin, Beza, Calvin, Witsius, Luther, Vossius, Wilson, and Campbell. Mr. Hiscox, gives the words of each of these witnesses and cites the books from which he copies, and then writes thus:—

Very many other competent scholars and critics familiar with the Greek language might be cited to the same effect. Can there be any reasonable question that the true, indeed, the only proper meaning of *baptizo*, is to dip, to plunge, immerse, or bury in water

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—and that baptism can only be performed by burying the candidate in water?—Star Book on Christian Baptism, pp. 9-12.

OBJECT OF BAPTISM.

Through the transgression of Eve and Adam in the garden of Eden, the whole race of mankind fell into the deplorable condition of—

Being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. 2: 12.

One of the enabling acts by which amnesty is granted unto all those returning to their allegiance to the government of God, is this provision:—

For as many of you as have been baptized into Christ have put on Christ.—Gal. 3: 27.

It is impossible to put on Christ and abide in sin; hence, one of the objects of baptism is that the individual may obtain a pardon of sin, "the beginning of the gospel of Jesus Christ, the Son of God" (Mark 1 : 1) contained this provision of pardon:—

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

The scheme of salvation, and the means of forgiveness of sin, is outlined in the words:—

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.—Isa. 1: 16-20.

The foregoing may be interpreted and understood by the following:—

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.—Heb. 2: 3.

The beginning of the gospel was preached by John.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3: 3.

The responsibility placed upon the apostles by the Master was:—

Teaching them to observe all things whatsoever I have commanded you.—Matt. 28: 20.

In compliance with these instructions the apostles in opening their gospel campaign to evangelize, that there might be "added to the church daily such as should be saved," taught, when inquired of:—

Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 37, 38.

The answer given by Peter is as true now, and as binding upon those seeking to serve God, as the day it was uttered. Ananias had the same understanding of what was required of those coming into the church, and the object of baptism, for he said to Saul of Tarsus:—

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

If the sin of an individual is washed away, pardon surely has taken place. Paul in speaking of what Christ did for the church, said:—

That he might sanctify and cleanse it with the washing of water by the word.—Eph. 5: 26

The word of the gospel is, that people should repent and be baptized; upon their so doing, the promise is made that they shall obtain a forgiveness or remission of sin. Again, in explaining the folly and sin of those in the world, and how the change of heart or life is accomplished, we are told:—

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3: 5.

Baptism is not a work of righteousness upon our part, but quite frequently a work of humiliation and pardon of sin granted to us through the immersion of our person, is by the "mercy" of God, and thereby works for us a salvation in the kingdom of God. For indeed it is to us a "regeneration," going down, as we do, into the water in the likeness or nature of the "first Adam" to "die unto sin."

Often those who oppose the ordinance of baptism take refuge in the statement: "The blood of Jesus Christ his Son cleanseth from all sin." But those who make the claim of pardon fail to inform the inquirer as to the mode or method of the application of the blood. Man does not possess the ability to administer the blood of Christ to his fellow man; neither can man give to his fellow the Holy Spirit, and yet we are told,—

There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.—1 John 5: 8.

All must concede that it is God that grants the pardon of sin to the individual, and the pardon takes place at the abode or throne of God. Christ has left the earth and is "set down with my Father in his throne," (Rev. 3: 21). In this connection read:—

For this is the love of God, that we keep his commandments.—1 John 5: 3.

Baptism is a commandment. Jesus further said:—

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

It would not be a very great stretch of either faith or imagination to accept the thought that the blood of Christ meets us, and works our pardon in our baptism. Notwithstanding we go down into the watery grave in the nature of the "First Adam," we arise—are resurrected, in the life or nature of the "Second Adam," for we were buried with Christ in baptism:—

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Cor. 5: 17.

The church is composed of the aggregation of individual members, and the "washing of regeneration" must apply to the individual, so that each member separately obtaining a pardon of sin, the church fills the description:

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph 5: 27

This grand result can only be accomplished when the individual membership, for themselves, obtain and retain a remission of their sins. Men of wide experience and learning express themselves freely that baptism is for the remission of sin. Martin Luther, the great Reformer, says:—

This is not done by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, "All ye that are baptized have put on Christ." Also, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). For besides that they who are baptized are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life, there riseth in them also a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hopes, etc. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel. Therefore, the righteousness of the law, or of our own works, is not given unto us in baptism; but Christ himself is our garment. Now Christ is no law, no law giver, no works, but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Savior, and our Redeemer. Wherefore to be appareled with Christ according to the gospel, is not to be appareled with the law or with works, but with an incomparable gift; that is, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself.—Luther on Galatians: Phili. 1801, 8 vo., p. 302.

Of equal worth is testimony of John Calvin, as follows, on the object of baptism:—

From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol and token of our purification; or, to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe, to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, "He that believeth and is baptized, shall be saved." Mark 16: 16.—Christian Baptism, by Campbell, p. 261.

Timothy Dwight, president of Yale College, says:—

To be born of water here means baptism, and in my view it is as necessary to our admission into the visible church, as to be born of the Spirit is to our admission into the invisible kingdom. It is to be observed, that he who understands the authority of this in-

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stitution, and refuses to obey it, will never enter into either the visible or the invisible kingdom.—Ibid., p. 263

Remission of sins by baptism is conceded by these wise men, as they read the word of God.

(To be continued.)

BAPTISM OF ALEXANDER CAMPBELL.

Perhaps the following account taken from the *Millennial Harbinger*, vol. 5, pp. 280–283, and written by Alexander Campbell himself, might be of interest and use to some of the brethren. I have in my possession volumes 4 and 5, published in 1847 and 1848, respectively. Mr. Campbell was proprietor and conductor of the paper.

Under the heading, "Anecdotes, Incidents, and facts connected with the origin and progress of the current reformation, some of which have never been before published," I find the following:—

I will go no farther back than my arrival in the United States in 1809, and note a few matters very trivial in appearance, but important in their bearing and results.

The first *proof sheet* I ever read was a form of my father's DECLARATION AND ADDRESS, in press in Washington, Pennsylvania, on my arrival there in October, 1809. There were in it the following sentences: "*Nothing ought not to be received into the faith* or worship of the church, or be made a term of communion amongst Christians, that is not as old as the New Testament. Nor ought anything to be admitted as of divine obligation, in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church; EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT. . . .

While reasoning with myself and others on these matters, I accidentally fell in with Doctor Riddle of the Presbyterian Union church, and introduced the matter to him. "Sir," said he, "these words, however plausible in appearance, are not sound. For if you follow these out you must become a Baptist."

"Why, sir," said I, "*is there*, in the Scriptures, *no express precept for, nor precedent of infant baptism?*"

"Not one sir," responded the Doctor.

I was startled, and mortified that I could not produce one. . . .

And entering into conversation with my father on the subject, he admitted there was neither express terms nor precedent. But, strange to tell, he took the ground that once in the church, and a participant of the Lord's supper, we could not "unchurch or paganize ourselves;" put off Christ and then make a new profession, and commence again as would a heathen man and a publican. . . .

At length I told him, with great reluctance, I must dissent from all his reasonings upon that subject and be baptized. I now fully and conscientiously believed that I never had been baptized, and, consequently, I was then, in point of fact, an unbaptized person; and hence could not consistently preach a baptism to others, of which I had never been a subject myself.

His response was: "I have, then, no more to add. You must please yourself."

On leaving, in the morning, he asked me *when, where* and *by whom* I intended to be immersed. As to the place, I preferred to be baptized near home, among those who were accustomed to my preaching; as to the time, just as soon as I could procure an acceptable Baptist minister. The nearest and, indeed, the only one known to me was Elder Matthias Luse, living some thirty miles from my residence. I promised to let my father know the time and place, as soon as I obtained the consent of Elder Luse.

Immediately Mr. Campbell went to visit Elder Luse, and after having made known his errand and reasoned some with him on the subject, persuading the elder to dispense with the regular formula and ceremonies observed by Baptists in this case, that gentleman asked Mr. Campbell:—

"Where do you desire to be baptized?"

"In Buffalo Creek, on which I live, and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others will accompany me."

On the day appointed Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the day appointed. It was the 12th of June, 1812, a beautiful day, a large and attentive concourse was present, with Elder David Jones of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of the change of views, and vindicated the primitive institution of baptism, and the necessity of personal obedience.

To my great satisfaction my father, mother, and eldest sister, my wife and three other persons besides myself were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed, until in a short time almost an hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions, or to give a history of all their feelings and emotions, in those days falsely called "*Christian experience;*" as if a man could have Christian experience before he was a Christian!

Italics are all Mr. Campbell's.

PETER ANDERSON.

INTERPRETATION OF DANIEL, SECOND CHAPTER.

The writer, who has himself been a close student of prophecy for the last half century, having observed in the *Saints' Herald* of May 16, 1900, a brief exposition of Daniel second chapter, agrees with the writer of the article that the mountain was no part of the metallic image. The question then to be answered right here must be, What and where is the mountain here spoken of?

In turning to the second chapter of Isaiah, I find it thus written:—

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—Isaiah 2:2.

"The mountain of the Lord's house" I understand to be the kingdom of God upon earth, which is to be established in the top of the mountains or the kingdoms of this earth, and exalted above the hills or smaller powers. "And all nations flowing unto it," shows that it has reference to a time yet in the future.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2:3

This also has reference to a time in the future, when the law shall go forth out of Zion and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:4.

This is also a prediction which remains to be fulfilled in the future. In reference to the stone kingdom, it is universally admitted that Nebuchadnezzar's image represented the kingdoms that were to govern our earth from that time down to the second coming of Christ. The first four parts of the image have had their accomplishment in the rise and fall of the Babylonian, Medo-Persian, Grecian, and Roman empires, each of which has in its turn borne rule over the leading nations of this earth. We are now in the feet of Nebuchnezzar's image, a time of comparative peace and safety among the powers which formerly comprised the Roman empire. It is said that the empire was never equally divided into exactly five kingdoms on each division, but it is distinctly shown in Revelation 17:12 that there will be but ten kings who are to make war with the Lamb at his coming. These ten kings are identical with the ten toes of Nebuchadnezzar's image; and the stone which falls upon them represents Christ at his coming, when the kingdoms of this world are to be destroyed by him and utterly done away with as is here compared to the chaff of the summer threshing floors, which is to be carried away by the winds. (Dan. 2:35.) The stone is here represented as becoming a great mountain and filling the whole earth, showing conclusively that the kingdom of Christ must eventually prevail and cover the whole earth, during the first one thousand years, of which Satan is to be chained and shut up in the bottomless pit (see Revelations 20:3), after which he must be loosed for a little season. He then goes forth to deceive the nations, and to gather them together to battle.

And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—Rev. 22:9, 10.

In short, the toes of Nebuchadnezzar's image are not yet developed, as

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they are to be the last ten kings who are to govern the ten Roman states.

These shall make war with the Lamb [Christ at his coming] and the Lamb shall overcome them: for he is Lord of lords, and King of kings.—Rev. 17: 14. I. S. H.

Letter Department.

SAN ANTONIO, Texas, Sept. 22.

Editors Herald:—Received account of *Herald* subscription just previous to the Galveston flood. Will see to same as soon as able. Wife and I and three children went down in the old Col. Baker residence on the corner of Thirty-third street and Avenue Q, with fifty-two in number, counseling the people to trust in the power of God; and we were saved, only five of our number being lost. Quite an ordeal, I tell you! And right here, for the benefit of Bro. James W. Bryan, of Texas, and all Saints and friends interested in my welfare, I will say, I and family are at 2002 So 1th Flores street, San Antonio, penniless but not friendless. Expect to locate here. Please give this space, as we have been reported lost in the flood. As ever,

Your well-wisher and brother,

WILLIAM G. NORTH.

MILLERSBURG, Ill., Sept. 25.

Editors Herald:—The two days' services held here recently were pronounced a success by all those who attended. I arrived here on Friday evening, and went with others to the beautiful little church where we found quite an audience mostly of Saints eager for the success of the meetings ready to begin. Elder J. L. Terry, the branch president, invited me to preach, but I felt that it would be perhaps more beneficial for us all to engage in a social service, and we noted marked evidences of increasing spirituality and devotion to the cause of Christ, many earnest prayers being offered for the success of the services. Brn. Frank A. Russell and John W. Adams, of the missionary force, were in evidence, as well as a host of local brethren from this vicinity, who did all they could to contribute to the success of the meetings. The preaching was begun on Saturday afternoon, at 2:30, Teacher William Allen, of New Windsor, being the speaker.

After this service we adjourned to the Edwards creek, where Elder Russell inducted three souls by baptism into the earthly kingdom of our Lord Jesus Christ. At 7:30 we met for confirmation services, in which we enjoyed the Spirit's presence, after which the writer spoke from the words, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."

Prayer and sacrament services at 9 a. m., Sunday morning, in charge of Brn. Terry and Adams. At 10:45, preaching by Elder Russell, assisted by J. W. Bean. Both of these brethren took occasion to mention in prayer, as also in preaching, the improved condition of the building, its clean, bright appearance and new alcove addition which the Saints here have annexed and turned the seats and pulpit right about face, which adds wonderfully to its appearance. We felt indeed that the building was thus consecrated anew to the service of God.

At 2:30 Bro. Adams discoursed with good liberty, assisted by J. M. Keck. At night Bro. Russell again preached, assisted by Bro. W. P. Terry.

Thus ended a very profitable gathering of the Saints, and all seemed to be refreshed and renewed in determination to strive onward and upward in the building up of the kingdom of God. May we day by day renew our desires and take courage to press on in the conflict until we gain the crown; and that the Lord may now move Zion to diligence and duty is the prayer of your brother in Christ, WILL E. LA RUE.

ST. LOUIS, Missouri, Sept. 25.

Editors Herald:—The church in St. Louis feels almost overwhelmed by the crushing blow that has fallen upon us. Our beloved president, John C. Hitchcock, has been called to the world beyond, and the first feeling of unbelief, a feeling that the sorrowful fact could not possibly be true, has been followed by anguish of heart and an almost unbearable sense of oppression. Yet with it all such a blessed feeling of sympathy and love has drawn us together, for grief is a bond that unites more strongly than anything else.

Of his life, to know him was to feel that it was one of purity, of self-denial, of tireless energy in working for all that is good and noble. The example he gave us by living his belief so thoroughly speaks to us even more eloquently than did the sermons which were wont to encourage and inspire us. This example will always remain in our minds, urging us on to ambitions of the noblest sort.

He was born on December 19, 1867, at Ancona, Livingstone county, Illinois; and the never-to-be-forgotten night when he passed away from us was Friday, September 21, of this present year, 1900, at his home in this city. Between those dates how much to tell! and how impossible to tell it all in words! He united with the church in 1888, on February 5, at Lamoni, Iowa, and came to St. Louis about nine years ago. We are so thankful for the privilege of having known him during these years.

Seven years ago, when the Religio, which has spread so well, was first thought of and begun, he was one of its originators, being its first general secretary, the office he still held at the time of his death. It will serve to show how great was the growth he helped to accomplish in the society, and also his own ceaseless labors in that direction, to say that in those seven years this young people's work had grown to such size and importance that during his last term he sent out 1,628 letters, and 160 postal cards, besides Constitution and By-Laws, leaflets of instructions, sample programs, and the like.

He was ordained a teacher in the church on November 5, 1893; a priest on December 13, 1896, and an elder on March 13, 1898, all at St. Louis, Missouri. Two years ago he was chosen as presiding elder of our church, and not long past was superintendent of our Sunday school, perhaps the most thorough and earnest we ever had. All of this, too, while he was filling a rather important position as one of the most trusted employees of the Missouri, Kansas, and Texas railway, and was in daily attendance at his work there. To think of it all is to be filled with wonder at his determination, his strength of mind and spirit.

And now, just as we have obtained, with him at the lead and mainly through his efforts, a beautiful rock church, so much larger and better equipped than the little chapel we used to have, he is taken from us, and at first we feel as though our rejoicing is all turned to bitterness. On the first Sunday in the new church he was so pleased and happy; on the second he was feeling ill, but preached in the morning and evening notwithstanding, as our missionary elder was away; on the third Sunday he was not able to be out; and on the fourth Sunday, sorrowful congregations with bowed heads met throughout the day, and wandered between the services to his home, to gaze in a sort of dazed wonder at his face, so beautiful and peaceful in its last sleep.

The next day, Monday, September 24, the funeral was conducted from the church which he obtained for us, and from which (Oh, the crushing irony of the contrast!) he was the first to be carried to rest. The sermon by Elder Arthur Allen was a touching as well as comforting one. It included the dates we have given in his life, and also the fact that on January 9, 1895, he was married to Etta M. Izatt. A son blessed this union, who, with his mother, survives him.

Besides his own consoling words, the preacher read us the poem, "There is No Death," which is said to have been our dear brother's favorite poem, and which therefore seems to come as a blessed message from his lips. The church was full, as he would so love to see it; the scene was one of impressive and solemn majesty: The interior draped with black, the awe-struck crowd, the minister whose voice would falter even as he spoke words of cheer, the flower-laden casket, and himself the most peaceful and most majestic figure of all.

And now, since first the sense of his departure was borne in on our unwilling and unbelieving hearts, the question uppermost in our minds has been, "The Religio! the Sunday school! the church!—what will they do without him?" Yet we feel that we must not give up, we know that he would not wish it so if he were here, that he does not wish it so. And thus there comes a strong determination to be brave, to be far more diligent than ever, and carry on the Master's work after the manner that he did, as nearly as possible.

Things that he said are so apt to come back to us now with renewed force, and there comes to me the remembrance of a sermon I once heard him preach, in which he spoke of the different degrees of glory, the celestial being the highest, and the one which aspiring souls would aim to reach. He described, too, a vision he had had, representing the beauties of heaven. The ending of that ser-

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mon clings in my mind—it was so impressive. The last words were: "As for me, I shall never be satisfied until I see the gates open, and hear the Great King say to me, 'Enter, into thy celestial rest.'" Oh, we feel that he is sure of that entrance now, and so he is satisfied. And if *he* is satisfied, why should *we* mourn?

At another time he read in the pulpit that beautiful little poem called "Sometime." The words I cannot quote, but it expresses the thought that sometime the clouds of mystery and darkness will be swept away and we shall understand; and then, so the last stanza concludes, "I think that we shall say, 'God knew the best.'" How appropriate that is now and how comforting, when we are so puzzled in our grief as to what good reason there could be for his departure being so sudden and sorrowful. We pray that some enlightenment and comforting assurance may be given us, clinging to this hope that, even if not given soon, we shall know all "sometime."

I wonder if Whittier ever wrote anything prettier than those lines:—

"Alas for him who never sees
The sun shine through his cypress-trees!
Who hath not learned, in hours of faith,
That truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own."

It is true that we cannot lose him, we *have* not lost him, we who loved him as pastor, as friend, as brother. He is only waiting for us in those shining realms of glory he spoke about.

And so we hope that the spirit of love which has come to us and drawn us together, and also the resolve to strive to the utmost in the gospel cause, may never grow less than now; that our sorrow may be accompanied by peace instead of bitterness, but that that love and that resolve which are born of our sorrow may never alter, except to grow even stronger. Then we can hope to meet him ere long in that place of which it is written, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

FLORENCE BURGESS.

VINING, Woods County, Okla.,
September 23.

Editors Herald:—After the General Conference the writer came immediately to his field of labor, in company with Bro. R. M. Maloney. After partaking of Bro. Butler's hospitality for a day or two, we proceeded to a place east of Okarche, to hold a two days' meeting which had been previously appointed, thence to Dewey county, the next Saturday and Sunday, for the same purpose, remaining until the reunion of August 3 to 10. Afterward we assisted Bro. R. W. Davis in holding a few meetings in the Christian church at Nordin, with fair attendance considering the excessive dust and the hot winds which were prevailing at that time.

We next moved to Pond Creek, near where the writer held six services, Bro. Davis being unable to do anything on account of his ill health, and also receiving a telegram of the death of his sister. Bro. Aylor came to my assistance one week ago, and through the instrumentality of Bro. A. M. Crofford we are occupying in new ground with good interest so far. Expect to continue this week yet, then move east about nine miles to occupy in Sr. Stulls' neighborhood. She is an old time Saint. Was baptized when she was twelve years old; is now seventy-two, and quite active. Expect to return again to Bro. Cooper's, southeast of Pond Creek, to hold a series of meetings. So we have work planned ahead for some time.

I have been enjoying a good degree of the Spirit since coming here, and thereby have had good liberty in presenting the glad tidings to the people. Ever praying for the triumph of Zion, I am,

Yours in the conflict,
W. H. RHOADS

VINCENNES, Ind., Sept. 25.

Editors Herald:—As I feel somewhat disappointed this morning I will write to you and let my wants be known. I was expecting Bro. Jenkins. I just received a letter from him and he did not say anything about coming, and is going to build him a house at Plainsville. Now what I want is some one who will stay here all winter. We have a large house with eight rooms, and we are alone. We have a free reading room, and a good supply of reading matter. Thanks to the donors.

A word to the missionary in charge. Cannot some one come here and help? I will keep an elder as long as he will stay, if it is till the April conference and longer. We live on Eighth street, No. 802, not far from the union depot; so please some one come soon, and come to stay if you can, for there is surely a great work to be done here by some one.

M. ULMER.

September 23.

Editors Herald:—This afternoon dark clouds hang heavy and thick around me. I feel that all is dark within and around me. I am called to pass through many trials from time to time, and I ask my dear brethren and sisters to remember me in their prayers that I may have strength to bear my trials with more patience, and that I may have more faith, so that when I go to call upon his holy name I may receive comfort and satisfaction. I am a sister young in years and in the work, yet I know this work is of God, for he has blessed me many times, and I know that he will not forsake me now if I but have faith in him.

O for a faith that will not shrink,
Tho' pressed by ev'ry foe,—
That will not tremble on the brink
Of any earthly woe.

I often wish I had such faith as this. Soon after I came in the church I was at a little prayer meeting and my brothers and sisters were all bearing their testimonies. How I wished that I could rise and speak, if it were but a few words! I felt as though I would be blessed. All at once I felt as if a strong arm had clasped me about the waist and I was raised to my feet. Since I have always prayed for strength to bear my testimony to the truthfulness of this work, and pray and trust that the Spirit will rest upon the faithful, and that we may live to be bright and shining lights to those around us and be the means of helping others to see the light of the one blessed gospel, although at times the way seems very dark; yet we have one dear Friend in whom we can trust, and the nearer we draw to him the nearer he will draw to us, and that to bless.

Ever praying for God's people,
A YOUNG SISTER.

GATEWOOD, Mo., Sept. 22.

Editors Herald:—Priest George W. Beebe and the writer have been laboring in Ripley county for some four weeks. While holding a series of meetings at Gatewood, Bro. George took the chills, and was quite sick for a few days; but by the blessing of God in prayer and the use of that which wisdom directed, he is now well. While preaching in the Christian church at Gatewood, I was challenged to debate. I accepted, and so we had a debate on church propositions, which lasted for four days. We did not have a large crowd out to hear. We are all very well satisfied with the results of the debate.

Would love to see more letters from the South Missouri district. Brethren and sisters in Christ, let us not become weary in well-doing. We should not boast, but we should be meek and humble, watchful, and prayerful always, and truly we shall be blessed. I praise God for his goodness to us in this mission, and trust we shall be wise servants and do much good while here.

C. J. SPURLOCK.

DURAND, Mich., Sept. 23.

Editors Herald:—For some cause the Pastor of the Baptist church of this place has been making an onslaught on the Latter Day Saints, making no distinction between the Brighamites and the Reorganization. I presume it is because we have one family in this city trying to hold up the true gospel. They have been here several years. Bro. Carpenter and family have ever endeavored to carry the truth with them, and are noble workers. There being no branch here, they usually go to the Baptist church. Sr. Carpenter has taught the Bible class for several years. Was relieved of her position by the pastor taking her place. He then commenced a tirade of abuse in his sermons. I just happened to drop in here and purpose to go and hear him tomorrow morning. It seems that the W. C. T. U. have been circulating a book among its members called, "The False Star." It purports to be an expose of Mormonism. It has raised quite a breeze here. I am after them in the name of the Lord.

There are several places in this part of the district that are almost ripe for work. Many are becoming dissatisfied with their churches, and I think the time is not far distant when there will be a reaction.

Yours in gospel bonds,
E. H. DURAND.

Direct Box 343, in care of P. Carpenter. □

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WETUMKA, I. T., Sept. 23.

Editors Herald:—I have been here, about ten miles from Wetumka, I. T., for the last seven years. Myself and wife, and Bro. T. N. Smith and wife and daughter who came here last fall, are the only members here; but we never had any preaching until the first of this month, when Bro. W. H. Smart came and preached a week, and the people are well pleased with it, so far as we have heard. I think there can be some good done here if the effort of Bro. Smart is properly followed up. We have a railroad running through Wetumka now, and if any of the elders are passing through and can stop with us a few days, please drop me a card, and we will meet you at our town and bring you out. As ever, your brother in gospel bonds.

W. R. WEBB.

NEWPORT, Mo., Sept. 24.

Editors Herald:—This is a lonely place without any Saints here. No elders have ever been here that I know of. I think it would be good for some elder to come and preach the pure gospel. There are some honest in heart here. Could get church or schoolhouse. Most of the people are Adventists. When they ask me what our church believes in, I tell them our doctrine. They say they never heard it preached. I ask the brothers and sisters to pray for me alone here with my family, that I may ever be faithful to the end. A sister in the Little Sioux branch, L. B. DAVISON.

CENTERVILLE, Iowa, Sept. 24.

Editors Herald:—I want to fill the promise I made to the Saints at the Stewartsville reunion, that is, to write after I get well again. I never so fully realized the truth of the 26th verse of the 12th chapter of 1 Corinthians as I did when I was sick at the reunion: "When one member suffers all the members suffer with him." Even our worthy president included; for he and a large number of others came to Bro. Dice's to see me before they left for home. That did me more good than medicine. By the good care of Sr. Dice and her noble daughter, Minnie, I was ready to start out Saturday morning; but they insisted on my staying over Sunday. As I had no appointments ahead I consented, and preached in their church in Stewartsville at eleven a. m. and 7:30 p. m., to good sized and very attentive congregations. I was blessed in presenting the word, and a number expressed themselves as being edified.

On Monday I started for Iowa. Got to Cameron in good time for the train north. With two hours to wait, left my grips in the Q baggage room, and went to Bro. J. C. Elvert's for dinner. Got back to depot in time for my train on the Rock Island, but my grips were locked in the Q. room, and the agent did not come till thirty minutes after my train had gone. Got my grips and went back to Bro. Elvert's to wait for next train. I can see the broad smile on Sr. Elvert's face yet when I told them I got left. The first thing she said was, "Now we will have preaching tonight." I said: "You get the crowd, and I will do the preaching."

They both started out, and at 7:30 Sr. Layton's two rooms were well filled with people, and in the nineteen years of my ministry I never met a congregation who seemed so eager to drink in the truth. God blessed me in telling them the old, old story. One lady of the Christian (Campbellite) faith of more than ordinary intelligence said she learned more of the plan of salvation in that one sermon than she ever knew before. (Not so flattering for the Christian Church.) She said that many things which were dark to her were explained clearly in that sermon. I believe she will yet come out of Babylon into the Church of Jesus Christ. I left Bro. and Sr. Elvert feeling happy, and I felt well paid for missing the train.

Tuesday I came here. I was impressed that I must stop here for a short time at least. When I got here, Bro. D. Archibald said he had been praying God to send some one to aid and strengthen them, and we concluded I was there in answer to his prayer. There is a fine band of Saints here, although some few are asleep, and I fear unless they wake up soon, will not have oil enough to light up.

I had the great pleasure to be in company of eight Angels some two or three nights while here, and we had a nice time sure. Bro. George, his noble little wife, four frolicsome little boys, and two nice little girls, are the family of Angels. May God bless them! There is good interest here. Some are investigating. Last night had a good crowd out, but the weather is so against us. Rain every night; so I will close tonight, and wait for a more convenient season. I will wend my way toward the New London conference. May our God bless the Saints and friends here for their kindness, for all seemed to vie with each other to do honor not only by word, but by deed also to the preacher. Bro. D. Archibald, president of the branch, seems to have the respect of the branch, and also of the outsiders, as have most all the Saints here.

Saints everywhere please remember me at the throne of grace. I am scarcely able to travel. If my work is not done, I would like to be healed of some or all of my afflictions.

J. S. ROTH.

Home address, 1011 Summer street, Grinnell, Iowa.

GALIEN, Mich., Sept. 26.

Editors Herald:—As I was appointed by the last General Conference to labor in the Southern Michigan mission, I concluded to move my family from Netawaka, Kansas, into my field. I soon had the arrangements completed, and arrived with my family in Galien, May 1. We were met at the depot by Bro. E. A. Blakeslee, who conducted us to his uncle's, Bro. R. Alcott, who gave us a royal welcome, and to understand that we were to stay with them till our household goods arrived. The clear, running streams and tall, beautiful trees were greatly admired by my little girls, who were used to broad, rolling prairies, but not to such timber as we find in Michigan. We tried to adapt ourselves to our surroundings, and soon began our work as a missionary.

There has been but little preaching here for several years and as a result, the work is not in as flourishing a condition as might be desired; yet we have a number of faithful Saints in this region and we hope to see a revival of the work before long. The interest in Galien is on the increase, as we had the largest audience last Sunday evening we have had since we came. The missionaries in my charge have done nobly and they have been well sustained by the Saints. My labors have been mostly confined near home, but I expect to be able to open up a more extended campaign soon.

On Sunday, the 16th inst., a daughter came to enliven our home. Mother and child doing nicely, while I have been promoted to general manager of affairs. This afternoon, while I was warming some catnip, a knock was heard at the door and on opening it Bro. Charles Green came in carrying a large box covered with paper. He sat it down and handed me an envelope. On opening it I found a card containing these words: "Compliments of the Social." By examining the box, found that it contained a set of one hundred and fourteen dishes. We were not accustomed to such treatment, and to say we were surprised hardly expresses it. Well, we were glad Bro. Green had left the house before we found out what the box contained. We have three little girls learning to wash dishes, and this will account for the fact that we needed a supply. If my little girls develop the same spiritual qualities that have been manifested by their mother and grandmother (Sr. J. T. Davis), Elder Peak's home, some day, will not be a bad place for a young missionary to come, when looking for a companion. See!

We are glad to see such favorable reports of Graceland College. We believe it will succeed and become a power for good. I never was so much impressed with the fact that the rising generation needs a thorough education as now. The young man who fails to obtain an education makes a mistake, and a great one.

But, by the way, why not have a theological department? I am of the opinion that the time will come when Graceland will not be a "nonsectarian" school. It is just as important, yes, more important, to have an understanding of the gospel than the sciences. If I should ever send my girls to Graceland, nothing would suit me better than to have a course of study on the principles of the gospel. Let a boy or girl obtain an understanding of the gospel as it is taught in the Bible, Book of Mormon, and the Doctrine and Covenants, and when they go out into the world they will be prepared to teach and defend it. If the Lord should call some of the young men, who have thus been trained, they would be far better prepared to enter into the work of their calling because of having this training. This would not be educating men for the ministry as the world does, for they ordain the students, when they are able to pass a certain examination; while with the Saints we wait till God calls. It is just as pleasing to God for our children to obtain a knowl-

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edge of his word in the college as it is in the Sunday school, Religio, or meeting house. If some experienced elder had charge of a class in Graceland, I believe he would do more good than in the field, and it would create a greater interest among the Saints in favor of the college and greatly increase the number of students. But say some: "The world would not send their children." Possibly not; but this is not an institution of a worldly character. It is a Latter Day Saint College. For the especial benefit of Latter Day Saints. Why not arrange it so it will help Saints to the fullest extent. But this, as everything else, must be done in its time. "Be not in haste." But the school once established in Kirtland, Ohio, and the revelations and everything else point to the fact, to me, that our children should have the principles of the gospel taught to them in Graceland.

I am feeling well, physically and spiritually, with more reasons for loving this great work than ever before.

May God bless and prosper Zion.

W. E. PEAK.

WOODBINE, Iowa, Sept. 28.

Editors Herald:—Having rested from my northern tour in the Galland's Grove district, I went in company with Elder J. A. Donaldson to conference at Moorhead, Monona county. Elder Geo. M. Scott, assisted by Bro. Donaldson, presided. We had a fair representation of officers and members, and unity prevailed. Submissionary in charge was present, and declined to occupy the chair, desirous of honoring every man in his calling, which spirit is commendable in all. A desire to display authority is unseemly, and brings down contempt on the head of those who manifest it. "He that would be the greatest among you, let him be your servant." True greatness is not manifest in the desire to rule, but is manifest in willingness to perform even the humblest part, so that we can bless others and advance the interests of truth. The general desire for the success of the Redeemer's cause was evident among all present. The Saints at Moorhead kindly cared for all visitors.

From the conference I was conveyed down to Pisgah, (a new town on the Mondamin and Wall Lake branch of the C. N. W. railroad) by Bro. Julius McDonald, of Magnolia branch. I had been invited to assist Elder J. W. Wight in a series of tent meetings in Pisgah; but as prior appointments hindered him from being there at the time set for meetings to begin, Elder James M. Baker kindly consented to assist until Brother Wight could come. On the 3d inst. the brethren turned out and assisted Brother Baker in putting up the tent, I acting, mostly, as looker on, lending a hand when I could. On the 4th we commenced our meetings, each of us occupying alternately. We had good audiences and splendid attention; and the Holy Spirit's power was manifest in the preaching of the word. Bro. Baker remained with me until the 10th, when his duties as a member of the reunion committee called him away. I found Bro. Baker a very helpful companion in tent work; in fact, he bore the heaviest of the burden. When tent was down or torn, as it frequently was by the winds, he was always on hand to repair and replace whatever was out of order; and his ministry of the word was quite acceptable. He won the hearts of the people by his plain, straightforward manner.

On the 11th, Elder Wight came. He had been requested to carry on these meetings and myself to assist him. He was well received by the people, they having known him in his earlier days, and they had frequently heard him heralding the story of the cross.

The interest continued unabated, and the Holy Spirit's influence remained with the speakers, and, I believe, with the hearers; but what the result will be remains to be seen. I found Bro. Wight, like Bro. Baker, a pleasant and helpful fellow-laborer. No assumption of authority; no dictating as to what, when, or how the work was to be done; no claiming the best opportunities for preaching, and ignoring his fellow laborer, but willing to be in harmony and prefer another before himself. Such is the Spirit of the Master, and this course endears a man to his fellows and begets confidence on all hands.

I would to God all our brethren would learn the lesson! Humility is one of the brightest gems in the gospel character. "Pride goeth before destruction, and a haughty spirit before a fall." How weak is the man who thinks he possesses all the wisdom! "A fool is wiser in his own conceit than seven men that can render a reason."

Please tell Sr. Pauline Ruby that I have not forgotten my visit to her hospitable home in Buffalo, over thirty years ago. Nor have I forgotten Jerome's generous treatment when it was necessary for me to travel on the Father of Waters; how he would furnish me with means, and give me a share in his bed as he acted as pilot on the steamboat. I love to be grateful! But what pleases me better than all, is to learn from her pen that my humble instrumentality was used by the Master in leading her into the kingdom of God. How sweet to realize that our labors are not all in vain! May God grant that all my work may be acceptable in his sight. May Sister Ruby find in her declining years that God is her stay and staff, and that the "Everlasting Arms" are around her to uphold her in the way of righteousness to the end!

I had almost forgot to tell you that the people in and around Pisgah desire the Saints to build a church there, they offering to assist liberally to that end. Bro. Wight presented the matter to the meeting. It met the approval of all. A soliciting committee was appointed, a locating committee, and a building committee. Outsiders cheerfully consenting to act as well as to contribute. It was stipulated, however, that we should build in accord with our means—a wise proviso. A lot has been secured, I believe, from the railway, and the intention is to push the work to completion at as early a period as possible. The motto at the head of subscription list: "A free pulpit and an open Bible." The church is to be owned and controlled by the Reorganized Church of Latter Day Saints. May God speed the work!

CHARLES DERRY.

WATERFORD, September 27.

Editors Herald:—I cannot say that there is any special news in this vicinity in regard to getting the message before the people. We had a few sermons by Bro. E. Compton sometime in July which the Saints appreciated very much. He is a very forcible speaker, and was well liked by the Saints and the few outsiders who attended. Had the interest been good we should have been delighted to have had him remain with us for some time; but the weather was very warm and it being a very busy time of season we concluded to close the meetings until later. With the majority of people their occupations fill their minds more than the desire to attend church, and circumstances have to be about right to bring them out. "Lovers of pleasure more than lovers of God." To the wide awake Saints this state of the world is quite evident.

I am sorry to say (nevertheless it is a fact) that it takes a very small matter to keep many of the Saints away. This should not be, when we know what is at stake. We should put forth an effort to attend the different meetings of the branches. Some will attend when there is to be preaching, but will absent themselves from prayer and other meetings. Since Bro. R. C. Evans held a series of meetings last fall our prayer meetings have been well attended. There has been a slight falling during the hot weather, but a little cool weather will revive them.

We have started a Bible class Sunday afternoons, and we hope it will be a success, and it will be if we are diligent.

We have one of our old time members back with us in the person of Sr. Likins who joined the church when the work was first opened up in Waterford. She moved to London sometime after, and now has moved back in our midst. We are truly thankful for it, for she is a true Saint, and is a good church worker, and will be a splendid help to the branch.

We have been waiting patiently to secure the Presbyterian church of this place. It is a nice building, and if we get it this branch will have one of the finest places of worship in the country; so I have heard from those who are in a position to know. Then we expect more preaching, and hope a good work can be done.

Until a year ago this branch had been seriously neglected; but by the untiring zeal of a few of the faithful ones the fire was kept alive. Of course, when we know what a large field the ministry have to go over we cannot expect them to do much in one place.

I joined the church in November, 1899. Was baptized by R. C. Evans, and his word has proven true to me that I would never regret the step. So far it is true, and hope it always shall be. Though I am a weak Saint, yet I have tried to live up to my privileges, and have been blessed. We must be on the watch continually. In hopes,

P. YERKS.

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ST. THOMAS, Ont., Sept. 28.

Editors Herald:—Dear Saints of the Chatham district: I was appointed by the General Conference to labor in your midst as a missionary, to commence the 15th day of June last. I was sent by our worthy president, R. C. Evans, to labor with Elder St. John in tent and other work as the Master led us. I have done so to the best of my ability. We had the tent working in Tilbury, Cambell's Side Road, and Bothwell. The tent was at work about seven weeks. We have had some good interest. I have visited Ridgetown, Blenheim, Cedar Springs, Buxton, Dentville, Tilbury, Bothwell, Chatham, Longwood, St. Thomas, Glencoe, and Appledore. The last named place is the home of our worthy president of Chatham district, Elder Green. We also visited Bro. and Sr. Traxler, the son and daughter of Sr. Traxler of Lamoni. Bro. St. John went to more places than I did, because he had his horse and buggy. He would go to different places on Sundays, while I worked the tent with local laborers. We did the best we could to encourage those in the faith, also tried to win others not of the faith to see the truth of the gospel. Bro. St. John has baptized six. I have baptized six, and expect to baptize five or six more at Longwood in a few days. Three more are waiting for me when I go back.

I thank the Saints of the Chatham district for kindness to me everywhere I have been. Don't think any of you are slighted, but take this as my heart's love to you all. You have cared for us both. If any have seen me do anything unlawful, or said anything to hurt, I hope they will pardon me. I do not wish to hurt anyone, but my desire is to do you all good. If it is God's will for me to be returned to Chatham district again, I will try to do my best for you. I see room for improvement in some things along the line of church work. We must go as best we can, that our faith fail not. I hope God will keep us in the hollow of his hand.

In the Longwood branch God has been good to us. A few more honest souls have been added to his kingdom. I thank you all for your goodness and kindness to me, and I can vouch for Bro. St. John also, I am pretty sure. *Pray for us.* Come all who can to Chatham conference, and have a good time in the Lord, on Friday, Saturday, Sunday, and Monday, October 12, 13, 14, and 15 next.

Your brother in Christ,

T. A. PHILLIPS.

Original Poetry.

TO THE MEMORY OF GEORGIE.

God in his infinite wisdom
Has taken our little son,
And we in the depth of our sorrow
Would say, "Thy will be done."
Those whom he loveth he chasteneth,
And we meekly pass under the rod;
The pure, white soul untarnished,
We have given again to God.

They have taken the dear little body
In the little white coffin away,
'Neath the snow, on the dreary hillside,
In the cold, dark grave to lay.
A treasure has slipped from our hand,
Over death's shadowy brink,
And left, in our little band,
Forever a broken link.

A pearl has silently dropped
Out of life's diadem,
And unto the crown of glory
Is added a priceless gem.
A beacon is set on high,
To lead us gently on;
We will not question why,
But trust. Thy will be done.

Mothers' Home Column.

EDITED BY FRANCES.

Let this and every dawn of morning be to you as the beginning of life, and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.—Ruskin.

"HOME."

Home; what does this mean? Just simply a place for shelter when tired, hungry, or sleepy! Ah, no; to me it has a far greater meaning than this! In my judgment, if we would make home as God intended it, then it would be a paradise on earth. First, in choosing a companion for life, we should choose one whom we love and respect, and whom we believe loves and respects us in return.

Never marry for money or fame, for money never made a happy home; but love one another, and be kind and pleasant to your husband and family. By so doing, the honeymoon never ends; and if the father and mother are loving and kind to one another, the children will follow in their footsteps, and will all join in unison and make home happy.

Do not go about finding fault, and grumbling and growling about every little thing, but strive to make home happy. Too many homes are mere places for shelter, and I know it is all for the want of love. Was it not love that called our Savior to leave the realms of glory and come to this earth to save fallen humanity, and give them a perfect home in eternity? In order to obtain that home, we must live the gospel law; but to make our earthly homes what they should be, we must do as God commanded us, love our companions with all our heart, and cleave unto them and none else, or our home can never be happy. Ever praying for the welfare of Zion, I am your sister,

EVA DENIO.

THE BIBLE IN LITERATURE.

It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe—at least with no greater danger than that of starting an instructive discussion—to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English. The cause of this latter fact is not far to seek. It may be, as a discontented French critic suggests, that it is partly due to the inborn and incorrigible tendency of the Anglo-Saxon mind to drag religion and morality into everything. But certainly this tendency would never have taken such a distinctly biblical form had it not been for the beauty and vigor of our common English version of the Scriptures. These qualities were felt by the people even before they were praised by the critics. Apart from all religious prepossessions, men and women and children were fascinated by the native power and grace of the book. The English Bible was popular, in the broadest sense, long before it was recognized as one of our noblest classics. It has colored the talk of the household and the street, as well as molded the language of scholars. It has been something more than "a well of English undefiled;" it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature.

It is not only to the theologians and the sermon makers that we look for biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton, and Wordsworth; novelists like Scott, and romanancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life, unsystematic philosophers, like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and to their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession.—*The Century.*

"THE BRIDGE OF TROUBLE."

Do not cross the Bridge of Trouble
But stay this side, I pray;
The burdens are so heavy,
Just rest awhile today.
And smooth out all the wrinkles,
Pack frowns quite out of sight,
And tuck the little worries
Into their beds, for night.

Don't cross the Bridge of Trouble,
So insecure its piers,
Built on the weak foundations
Of sighs and groans and tears;
Oh, bide this side, I pray you,
Lest others follow on
Unthinking, in your footsteps,
Till joy and hope are gone.

Don't cross the Bridge of Trouble,
Just on the other bank
Lies Care, a town most dismal.
Whose mists so dark and dank
Are sure to breed the dolefuls,
And cause attacks of blues,
That make life seem a picture
Of most funereal hues.

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Don't cross the Bridge of Trouble,
A heavy toll you'll pay,
Just take the narrow footpath
That leads the other way.
O'er meadows bright with sunshine,
Through sweet fields of content,
Where streams of peace, like mirrors,
Reflect a life well spent.

—Lizzie de Armond.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Knowing the efficacy of united prayer, I desire to ask the Prayer Union to pray for my son, who has epilepsy, that the Lord will heal him if it be his will.

Sr. L. B. Davison, Newport, Missouri, writes, requesting prayers in behalf of a lady friend, not a member of any church, that if God so wills, she may be healed; and that she might hear the gospel and obey it.

The request for prayers for Bro. Wilson, of Blendville, Missouri, coupled with a request for a fast day and setting a date for the same, came too late for the announcement to reach our readers in time.

THE NAME OF JESUS.

Sometimes a name represents a memory, and sometimes it represent a hope, and sometimes a principle. Some names are degraded. They have been tarnished by those who once bore them, and the stain clings to the name as it descends to the generations following. The name of Judas is the synonym of treachery. We seldom write it, or speak it, or hear it without thinking of the man whose sole distinction is his treason; and if anyone should be so unfortunate as to be called by that name, he would always feel that those who gave him the name placed on him a stigma.

There are many honorable names which have been made noble by the conduct and character of those who once bore them. These great, good men and women have transmitted a halo of glory with their names. The name of Washington suggests patriotism; the name of Harvard, philanthropy; the name of Grace Darling, heroism. These are honorable names, exalted, fragrant names.

What a splendid list of names the Bible furnishes! Each one of these names represents some worthy principle. The name of Abraham represents faith; the name of Moses, meekness; the name of Joseph, purity, the name of Solomon, wisdom; the name of Nehemiah, heroism; the name of Jeremiah, tenderness; the name of Daniel, fidelity; the name of Samuel, integrity; the name of Paul, courage. But the name of Jesus outranks them all, for he exemplified, not one great virtue, but all the virtues, and that, too, in the highest conceivable degree of development. This name stands for faith, courage, tenderness, fidelity, heroism, and every noble quality that can enter into the character of a great and good man.

Write down the names of all the great and good, whose deeds are recorded in the Bible and in all history, and opposite each name write the peculiar feature of goodness which distinguished him; and then above them all, far above them, you may write the name of Jesus, for his name represents every good principle known to man. Besides all this, there is no spot on his name. While the best names recorded in the Bible and in history represent many good qualities, each one represents some weakness. Every one had faults. But Jesus was singularly free from sin and weakness. He was altogether lovely. His name is above every name in respect to the character which that name represents. It is like ointment poured forth.

"How sweet the name of Jesus sounds,
In a believer's ears!"

—*The Christian Advocate.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

SUNDAY SCHOOL ON CAMP GROUND.

J. A. Gunsolley, First Assistant Superintendent.

The writer of this sketch left home August first for a campaign in the interests of Sunday school and Religio work in particular, Graceland College also, and all church work in general, to represent same at various reunions.

After a stopover at Independence, Missouri, of two days, the camp ground at Nine Wonders Park, near Eldorado Springs, in Clinton district, Missouri, the first object point was reached Saturday afternoon, August 4. This is a beautiful location, and though small in numbers, an earnest band of genuine Saints was found sojourning in some dozen or fifteen cotton houses, which number was increased by several in the close of the meeting. Though everyone tried to keep up appearances, and tried to be cheerful, it did not require a prophet to discern that there was a feeling of sore disappointment at first by many who had an idea that for a reunion to be a success it was highly necessary that certain "big guns" should be on the grounds and it had been learned that though some were invited none could come. This feeling did not long continue, however, for realizing that the artillery of lesser caliber must be depended upon, the Saints began to pray earnestly for the Lord to bless the "little guns," and as a result the strongholds of error and tradition suffered a ten days' seige of very telling marksmanship.

Sunday school work commenced, Sunday morning, the 5th, with a good attendance and a fine interest. The writer was chosen superintendent, Sr. Ida Keck, assistant, the latter being assistant superintendent of Clinton district Sunday school association. The fine park-pavilion afforded excellent opportunity for marching, and it was a pleasing sight, as well as a striking one, to see the veterans of '61 and the little children in the same line of march, the one enjoying it quite as much as the other. The feelings entertained by some that our work would be a failure owing to so many not being able to attend, were soon dispelled by the earnestness exhibited by those present. Sunday school sessions were held each morning for several days, and some kind of institute work the balance of time and also in afternoons, occupying from eight o'clock to nine in the morning, and from four to five-thirty in the afternoons.

Thursday was set apart as special Sunday school day, which began with Sunday school prayer meeting at eight a. m, Sunday school at nine. A miscellaneous program of addresses and music at ten forty-five, a program of recitations and music at two-thirty, and preaching in the evening. Friday, and what time was at our disposal on Saturday, was devoted to Religio work, so that our Sunday school ended with a fine session at eight a. m., the last Sunday.

A very enjoyable, and certainly profitable, time was had. A more earnest and efficient band of Sunday school workers it certainly would be hard to find than lives in the Clinton district, and it makes the heart glad to see the radiant cheek and glistening eye speaking volumes of appreciation. At seven p. m., we boarded the train, and turned toward our next point of operation, Sherwin, Spring River district, Kansas.

Bro. William Jordan, of Nevada, Missouri, was our host during the night of Sunday, and Monday morning, at about ten o'clock, found us upon the beautiful grounds of the Spring River camp, a little distance from Sherwin, Kansas. Our coming was expected, so we did not surprise anyone.

The reunion committee had been very liberal, indeed, having voted us five afternoons, provided so much time were needed, leaving us to make our arrangements. After consultation with local workers, a visiting committee was appointed to visit each tent on the ground and notify them of the fact that there would be Sunday school the next morning, and to solicit the attendance of all children and as many of the parents as could do so. So Tuesday morning, August 14, at eight o'clock, we introduced the work with an interesting session of Sunday school work. Willing helpers were found here, also. The writer was chosen superintendent, and Bro. M. S. Frick, secretary of Spring River district, was chosen assistant superintendent. We also had Sunday school on Wednesday morning, also sessions of institute work in afternoon. Thursday was special Sunday school day.

A program of addresses had been arranged for by the local workers, which was carried out with interest and profit to all. Another session of institute work was held at four o'clock.

Friday was Religio day, and much interest was manifested by those present, and prejudice gave way.

Had another session of Sunday school Sunday morning, which ended a season of work both pleasant and profitable.

The spirit accompanying the work here was of that convincing and confirming kind, which undermined opposition and beat down prejudice. Some who had not hitherto been active workers determined now to become so, and some who had labored under discourag-

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ing conditions were renewed in spirit. District and local officers gained light on methods. All learned, who had not before known it, that the Sunday school is a necessary auxiliary to the camp meeting as it is auxiliary to the church.

HOW AN ASSISTANT SUPERINTENDENT CAN ASSIST.

Read before the Northwest Kansas district convention, by J. E. Soderstodt.

The office of assistant superintendent is not generally considered very important or necessary, although to my mind it is as necessary as any office in the school. The duties of the office are generally supposed to be to take charge of the school in the absence of the superintendent, and when he is present there is nothing to do. This should not be the case. The meaning of the word assistant is, "one who assists or helps." A good, active assistant can find plenty of work to take up his time if he will only launch out and try to work wherever a chance shows itself. What we need is more active officers in Sunday school work who will fill their places the best they know how, those who will be enthusiastic and desirous of seeing the work progress. In many schools the officers do not launch out and establish new methods, but follow in the steps of their grandfathers. Because the assistant never used to this and that they will not do so now. They simply hold the office, and that is all.

A good active assistant is only preceded in authority by the superintendent, and should help to control the school. He should be ready to give the superintendent advice in all matters pertaining to Sunday school work. He is a counselor to the superintendent, and the superintendent should confer with him in all business matters. If in a large school he should have control of part of the classes, see that they have teachers, visit classes, give advice, invite visitors to take places in classes, greet all strangers and find seats for the same. In the opening of school he can give very valuable assistance in leading the responsive reading for the audience. He can visit absent members, also sick members, and recruit the school by inviting new scholars.

The constitution gives us to understand that the assistant should aid in selecting teachers for the primary and intermediate classes. This I find, is not practiced in many schools. The superintendent simply appoints a teacher and does not ask the assistance of the assistant. This should not be so. He should seek aid from the assistant, and in doing so he will get the good will of him and also make him feel he is really a factor after all, and so get him to work and help him in many ways. And in so doing will make the old saying true, "two heads are better than one!"

What we need to do is to get the assistant interested. Make him feel that his work is needed and his office is important and you will soon be able to work together; and doing so you will find the school will be better and grow faster.

We further find in the Constitution and By-Laws the duties of the assistant are "to assist the superintendent as occasion requires and take charge of the school in the absence of the superintendent." I believe that the superintendent in charge should at different times let the assistant take charge of the school so that he will be able to run it in absence of the superintendent.

Conference Minutes.

PHILADELPHIA.

Conference convened at Baldwin, Maryland, August 25; George W. Robley chosen to preside, F. G. Pitt associate, E B. Hull secretary. Branch reports: Philadelphia 107, a gain of 2; Baldwin 57, no change. Ministry reporting: Elders F. G Pitt, G. W. Robley; Priests D. C. Carter, H. H. Bacon, M. O. Matthews; Teachers A. D. Angus, J. V. Carter; Deacon H. Hargon. Treasurer reported: On hand at last report $3.11; collected $4 65; expended $4 25; balance $3 51. The license of Deacon John Swank was ordered recalled. F. G. Pitt was elected district president, E. B Hull secretary and treasurer. John Zimermann was sustained as Bishop's agent. Preaching on Saturday and Sunday evenings by F. G. Pitt, and on Sunday afternoon by G. W. Robley. On the 26th, Priest M O. Matthews baptized his daughter, Lulu E Matthews; also Ira Humes was ordained a deacon. Time and place of adjournment left to district president.

WESTERN WALES.

Conference of above district was held at Porth town hall, August 4. Elder David Lewis, district president, presiding; Elder A. N Bishop, missionary, associate president; Cathrine Treharne, secretary. Resolved that brethren from the eastern district, also Bro. W. E Lewis from America, have leave to take part in the business. Elder A. N. Bishop gave a few words of counsel and advice to the assembly, which were appreciated by all. He also reported having labored and preached in the following localities within the limits of the district: Porth, Penygraig, Gilfach Goch, Mardy, Aberaman, Llanelly, and Pontyeates. Officers reporting: Elders David Lewis, Evan Lewis, J. O Evans, Lot Bishop; Priests W. P. Cox and John Salathiel. Bishop's agent reported: Received £6. 11s. 7d.; paid out £6 10s.; balance 1s. 7d. Auditing committee reported accounts correct, and vote of confidence passed on Bro. Edward Williams, as Bishop's agent. A recommendation from Penygraig branch was given to ordain Bro. David Edwards to the office of deacon. Said brother stated his desire to labor in the kingdom of God. It was therefore resolved that the brother be ordained at the call of district president. Branches reporting: Aberaman, Morriston, Penygraig. Bro. Edward Williams and Sr. E. A. Lloyd were appointed to audit accounts of district treasurer, and reported them correct. Resolved that the district treasurer be released, and that each branch appoint a collector to defray expenses of district. The tobacco question was left on the table until next conference. District officers appointed: District president, Elder David Lewis; vice president, Elder Lot Bishop; secretary, Sr. Cathrine Treharne; assistant, Sr. E. A. Lloyd. Resolved that we uphold all the authorities of the church in our faith and prayers. Resolved that we uphold Elder A. N. Bishop as missionary, in our faith and prayers. Resolved that all officers send in their reports, also licenses for endorsement seven days before convening of next conference. Sunday and Monday, August 5 and 6, was a reunion of the Eastern and Western districts. Preaching in Welsh by Elder David Lewis, in English by Elder A. N Bishop. Sister Bessie Bishop gave a recitation, which was enjoyed by all. Monday afternoon, Saints' fellowship meeting; sacrament was administered. Bro. David Edwards was ordained to the office of deacon. Monday evening, Elder A. N. Bishop gave a lecture; subject — Ancient and Modern America, which was enjoyed by all. Chairman, Elder Trenchard, of Cardiff A hearty vote of thanks was accorded lecturer and chairman. Resolved that we appoint a committee to prepare for a reunion, to be held this time next year. Brethren Trenchard, Ellis, Evan Lewis, and John G. Jenkins were appointed. A vote of thanks was accorded the committee, Saints, and friends of Penygraig, for their kindness and able manner in which they have catered for the comfort of the visiting Saints; also to Bro. and Sr. Jenkins, of Spiders Castle, for providing all the milk free. Adjourned to meeting at Llanelly first Saturday and Sunday in November.

NEW YORK.

Semiannual conference of above district convened at Broad River, Connecticut, September 1 and 2. District president, Elder A. E. Stone, chosen to preside; Elders Joseph Squire and U W. Greene associates; Samuel Guilfoy, secretary. Brooklyn branch 126; gain by baptism 6, letters from other branches 2, absent from branch 20. Broad River branch 26; loss by death 1, absent from branch 5. Ministerial reports were read from Elders A. E Stone, U. W. Greene, Joseph Squirl, George Potts, F. H Truman, W. T. Rushton; Priests James Cocks, William Hobson, E. H. Tordoff, J. W. Burget, Samuel Guilfoy. Financial secretary's report: On hand last conferece $11 80; half of collections $5.96; expenditures $7 10; on hand $10 66. Bishop's agent, Thomas Lester, reported: Receipts from January 1, to August 30, $259.40; paid out $170; on hand $89 40. Officers elected for next six months: District president, Joseph Squire; associate, A. E. Stone; secretary, Samuel Guilfoy. Half of conference collections to district fund and half to Broad River branch. District fund to be drawn on for traveling expenses of those doing missionary work in New York district, and a committee appointed to provide ways and means of enlarging the district fund. Sunday services: Nine a. m. prayer service in charge of Brn Rushton and Potts. Bro. U. W. Greene speaker for both preaching services. Bro. Potts in charge of sacrament service. All church authorities unanimously sustained by the district conference. Vote of thanks tendered Broad River Saints and friends for care and attention to the visiting Saints. Conference collections $10.70; to district fund $5.35, to Broad River branch $5.35 Collected by committee for district fund $3. Bro. Greene baptized Faith, the daughter of Elder George Potts, on Sunday, September 2; confirmation at sacrament service. Adjourned to meet six months hence, at Brooklyn, New York.

SOUTHERN INDIANA.

Conference convened with Byrnville branch, August 11; J. H. Lake and G. A. Smith chosen to preside, J. T. Scott clerk. Branches reporting: Byrnville 59; gain 9. Union 46. New Marion 21. Eden 30. Plainville 28 Elders reporting: G. Jenkins, W. C. Marshall, M. R. Scott jun. baptized 3, William H Kelley baptized 5, T. J. Bell; Priests P. A. Flinn, J. J. Boswell, S. M. Scott baptized 2, J. T. Scott. Bishop's agent's report: Received $107 27; expended $77 67; balance due church $29.60. Next conference to be called by district president. M. R. Scott jun. chosen president of district, J. T. Scott clerk. Preaching by T. J. Bell, J. H. Lake, and G. A. Smith.

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EASTERN MAINE.

Conference convened with Indian River branch, September 1 and 2; Brn. U. M. Kelley and W. W. Blanchard presided, Nettie Leighton secretary. Branches reporting: Olive 150; gain 5. Indian River 67; gain 1. Ministry reporting: Elders W. W. Blanchard, U. M. Kelley, J. N. Ames, J. S. Walker, and A. W. Kelley; Priests L. A. Woodward, John Richardson, and F. P. Smith. Bishop's agent's report read and referred to an auditing committee and found correct. The same officers were sustained. Mertie Whiting chosen chorister, L. A. Woodward chosen district treasurer. Remarks by Bro. G. H. Hilliard on the Saints' duty. Preaching on Saturday evening by W. W. Blanchard. Prayer and testimony meeting Sunday, at nine o'clock, in charge of J. N. Ames and U. M. Kelley; sacrament administered and one baptized. Preaching morning and evening by Bishop G. H. Hilliard, and in the afternoon by W. W. Blanchard. A vote of thanks was extended to the Saints and friends of Indian River for their hospitality. The preaching was earnest and uplifting, and the prayer service calm, peaceful, and soul-cheering. Adjourned to meet at Jonesport, December 1.

Sunday School Associations.

CONVENTION NOTICES.

Northern Michigan district Sunday school association will assemble in convention, October 12, at 9:30, at Beaverton, Gladwin county, Michigan.

CHARLES E. IRWIN, Supt.

A CORRECTION.

The convention notice of Clinton district which appeared in last week's *Herald* should read, October 5, instead of October 12. This is my mistake, not yours.

WARREN MCELWAIN, Sec.

Convention of Sunday school association will meet at Chatham, Ontario, Friday, October 11 [12?] at 10:30 a. m. All officers of district and schools please see that your reports are in writing.

JESSIE A. HACKETT, Supt.
MAGGIE BADDER, Sec.

The convention of Northeastern Illinois district Sunday school association will convene at Plano, Illinois, October 5, at two p. m. Let all attend that can, that we may have a profitable time; secretaries, please send reports to me, at Norway, Illinois.

MAMIE WILLIAMSON, Sec.

Miscellaneous Department.

GROVE MEETING.

The annual grove meeting of the New Marion branch, Ripley, county, Indiana, was held September 1, continuing over the 9th. The district president, M. R. Scott jun., being present, presided. W. C. Marshall was chosen chorister. M. Anna Camron secretary. Sunday morning the stand was occupied by W. H. Kelley, assisted by George Jenkins, subject, "Two Covenants." 2:30 p. m., M. R. Scott jun., assisted by David Hurbaugh, taking up the subject of "The Plan of Salvation." 7:30 p. m., W. C. Marshall and J. J. Boswell addressed the audience, speaking on the duty of the "Creature to the Creator" — "Narrow Way." Monday eve, George Jenkins and J. J. Boswell were the speakers. Subject, "Duty of the Creature to the Creator."

Meetings were held each evening during the week with increasing interest. On Sunday the crowd was immense. The work was nobly defended, and the banner of King Emanuel did not suffer loss. In all it was a profitable meeting, and has made a bright page in the history of Ripley county, which time cannot erase. There were many visiting Saints from other branches, whose cheerful faces were gladly welcomed, but space will not permit us to give their names. We would like to give subjects and speakers during the week, but our article would be too lengthy; at all events the work did not suffer loss.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

CONFERENCE NOTICES.

Semiannual conference of Southern California will meet October 26, at ten a. m., in the Saints' chapel, Garden Grove. Branches, please take notice and thus be properly represented by delegates. The Sunday school association will meet on Saturday afternoon. Come, Saints, bringing the Spirit of the Master, and thus keep in touch with the latter-day work.

A. CARMICHAEL, Pres.

Conference and Sunday school convention of London district will be held at Toronto, Ontario, October 6, 7, and 8, instead of October 5 to 7, as announced by Secretary John L. Berger in *Herald* of September 12, page 604.

BORN.

GREEN.—To Bro. O. E. and Sr. Ella J. Green, a boy, July 28, 1900. Blessed September 20, by Elder J. R. Sutton, and named Paul Raymond.

MARRIED.

JONES — MORRIS. — At Nantyglo, Monmouthshire, England, August 27, 1900, Sr. Alice Jones, third daughter of Elder J. Jones, to Bro. George Morris, also of Nantyglo. The ceremony was first enacted at the established Church of England, according to national laws. The bridal party then returned to the home of the bride's parents, and there Elder A. N. Bishop performed the impressive rite according to the laws of God. The happy pair, with parents, brothers, sisters, and friends, then partook of a wedding breakfast, at which all enjoyed the good things of the earth. Many presents were received, both useful and ornamental. Bride and bridegroom have the best wishes of the household of faith. May their lives be long and happy.

MEREDITH—JONES.—At Aberaman Glamorganshire, Wales, Sr. Elizabeth Meredith to Bro. Howell Jones, both of Aberaman branch. The ceremony was first performed according to the law of the land, then at the home of the uncle of the bridegroom, Elder Evan Lewis, the ceremony was performed according to the law of the Church of Christ by Elder A. N. Bishop. A happy time was then enjoyed by friends, and the presents to the happy pair were useful. They have the good wishes of all, and may God bless them.

DIED.

ALLEN.—Near Paige, Texas, Eppie Belzora, oldest daughter of Bro. W. W. and Mary E. Allen, aged 7 years, 4 months, and 26 days. Funeral service by Elder Mobley of the Baptist church.

BEIRLY. — At her home, near Seligman, Missouri, September 7, 1900, Sr. Martha J., wife of Bro. Solomon Beirly. Deceased was born June 19, 1849; united with the church in 1886, being baptized by Morris T. Short, during a series of meetings held at that place. Sr. Beirly was among the first to unite with the church at Seligman amid bitter persecution. She ever afterward was a staunch and able defender of the faith, sparing neither time nor opportunity to try to assist those around her to see the beauty and grandeur of the latter-day work, and was instrumental in bringing quite a number into the church. The home of Bro. and Sr. Beirly was the home of all the elders doing missionary work in that locality. Although her sufferings were great, they were borne with patience and fortitude, and she rejoiced in the thought that she was going to her reward which had been so richly earned, and which to her seemed so certain. Just a few moments before her spirit took its flight, some of the brethren on the outside of the house heard heavenly and angelic music, which seemed to come and rest directly over the house and over that portion in which she was lying; and she seemed to comprehend it fully, although life was rapidly passing away; and now as life's scene closes with her, can anyone say that her spirit's rest will not be most glorious? She leaves a devoted and faithful husband, also three daughters and one son. Funeral sermon to a large and interested audience by Bro. James Grimes.

HORTON.—At Manistee, Michigan, August 28, 1900, Bro. Wesley B. Horton. He had lived in Manistee for thirty-three years; was an elder in the church, but did no active service as such for a number of years. He was superintendent of public schools in Manistee for two terms. Has held the office of supervisor, then superintendent of the poor. Keeper of Manistee county poor farm for nineteen years. He was also county agent of the State Board of Charities. He was widely known and respected. Leaves a wife, one daughter, five grandchildren, and one brother, George Horton, of Independence, Missouri.

MAXWELL.—At Cadillac, Michigan, August 30, 1900, Bro. E. Maxwell. He was born in Canada, March 8, 1865. With his parents moved to Michigan in 1879. On April 25, 1888, our brother was united in marriage to Sr. Jessie Kennedy, who survives him. Funeral services from the residence, conducted by Elder J. R. Beckley.

ROYCE.—Dr. J. H. Royce was born in Cayuga county, New York, June 3, 1831; died at his home near Baroda, Michigan, August 31, 1900. He came to this State in 1850; studied medicine and became a practicing physician soon after, which profession he followed till death. His first wife died about fourteen years ago, and his second marriage was with Sr. Bell Babcock, which union was blessed with one son. He was baptized about two years ago. His love for the work was strong, and his greatest desire was to advance it; always willing to help to make a meeting a success. His beautiful and pleasant home was always open to the Saints, and especially for the elders, who always felt at home when under his roof. He was well known throughout the county, and an immense crowd attended his funeral, which was conducted by Elder E. A. Blakeslee. Brn. F. Granger and W. E. Peak preached the funeral sermon. He leaves a wife, son, and a host of friends to mourn his departure.

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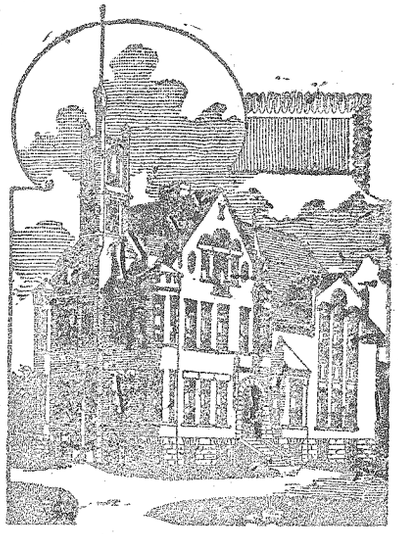

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RSSalyardsSec

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IS THERE A DECREASED DEMAND FOR BIBLES?

BY THE REV. R. A. TORREY, PASTOR OF MOODY'S CHURCH.

Much is being made of the fact that the American Bible society in its recent report tells of a great falling off in the demand for Bibles from that society. It is said that "over 400,000 more Bibles and Testaments were sent out by the American Bible society five years ago than are sent out now, and its receipts in money have fallen off nearly one half." From this fact the inference is drawn that there is a great falling off in the demand for Bibles. This inference is entirely unwarranted by the facts. Many other societies have risen as competitors with the American Bible society. These other societies have taken to popular methods for the sale and distribution of the Bible, and so have left the American Bible society far behind in the competition. The International Publishers, the Oxford Bible society, Bagster, Holman's, Eyre and Spottiswoode are selling Bibles by the hundreds of thousands; besides these, many newspapers have taken to the selling of Bibles as premiums. A single religious paper in the City of New York disposed of several hundred thousand Bibles last year as premiums. Bibles are now sold in the great department stores, one firm alone in one of our Eastern cities selling far more Bibles than any bookstore in the city.

So far from there having been a falling off in the sale of Bibles in the last five years there has been a marvelous increase. It is true the one society mentioned has fallen behind, but it is simply due to the fact that people have not thought wise to contribute to a society to sell Bibles as a matter of benevolence when equally as good or better Bibles could be secured elsewhere for less money.

The reduction in the price of Bibles has been amazing. Editions that a few years ago could only be secured for $9 or $10 can now be secured for $3 or $4, and serviceable imitation of them for even less than $1. Never has the Bible been in such demand; never has it been so much studied as during the last year. It has been said that "this present neglect of the Bible, however, cannot be called surprising. It is a natural consequence of the discredit thrown on the scriptures even by clergyman and teachers of theology. The Bible is no longer distinguished by them as the infallible word of God, but is apologized for as mere 'literature,' disfigured by human errors, the guile of priestcraft, and the ignorance and credulity of semi-barbarous compilers." Now, it is true that the views of the scripture stated in this quotation are held even by men in the ministry, but there has not arisen a neglect of the Bible from that—for the Bible is not neglected. These views might naturally be supposed to produce a neglect of the Bible, but the truth is that the men who hold these views do not get much of a hearing from students of the Bible. Those who really desire to study the Bible, and do study it, are perfectly aware that these views are arrant bosh, and that, while men seek to foist them upon the public as new truth, they are simply the old exploded notions of Tom Paine and other infidels revamped. The falling off of the business of the American Bible society is not due to them but to the competition of other societies that have seen fit to adopt the business methods of the day.

Conferences for Bible study are springing up all over the land, and have a large attendance. Men who preach the Bible are demanded for pulpits, large and small, as never before, and the men who believe in the Bible and preach it, and not their own theories, are the men who have the crowds to hear them.—*Chicago Tribune, September 23, 1900.*

M'CLURE'S FOR OCTOBER.

The October number of McClure's opens with an article on "The Strategy of National Campaigns," attractively illustrated by Jay Hambidge. The frontispiece, showing Governor Roosevelt and Senator Hanna in conference at Republican National Headquarters, and the strikingly original portraits of Cleveland, Blaine, Quay, Croker, Bryan, and others, lend especial interest to this paper on the tactics of party managers in the Presidential campaigns of the past twenty-five years. The author has been in the thick of the fight and has evidently been brought very closely into contact with the great leaders in the battles which he describes.

CHAUTAUQUA.

Chautauqua has become an America Institution and an household word. From a little beginning it has attained a greatness which has not yet stopped growing. Chautauqua has high ideals and has had the practical wisdom to make them real and operative. Chautauqua has touched and broadened the intellectual life of many a community—nay more, it has given to many a community its first intimation that there is an intellectual life. Of the Summer Chautauqua everybody who knows anything knows. Of the Winter Chautauqua Course of Home Study not so many know, although over two hundred and sixty thousand readers have taken advantage of its instruction. Its social influence has penetrated almost every city, town, village, and many foreign countries. During the past summer one hundred and twenty Chautauqua Assemblies were held in thirty-four different states and territories, the attendance at which aggregated a million of people. The season at the Mother Chautauqua, N. Y., was one of the most successful in its twenty-five year's history. Over forty thousand people attended the lectures, concerts and entertainments, while two thousand six hundred and fifty students pursued one hundred and six courses under seventy-two instructors in the summer schools.

The Chautauqua Literary and Scientific Circle was organized at the Chautauqua Summer Assembly in 1878. Its purpose is to provide a systematic course of reading in history, literature, science and art. It secures to those who have been denied college opportunities the college student's general outlook upon the world and life. It also gives college graduates an opportunity to review the studies of earlier years. The Circle is not a college either in its courses of study or its methods. But its influence in thousand of homes has been to awaken an interest and enthusiasm in the higher education among young and old.

A regular four year's course is provided, each year being distinct from the rest. The member does not bind himself by any pledge. The individual reader may pursue the entire course alone, but circles of three or more are recommended. These circles or clubs hold weekly meetings and pursue regular programs of readings, discussions, papers, etc. Over forty supplementary courses are provided for special students. A monthly magazine called *The Chautauquan* is published with readings, notes, programs, and announcements. *The Chautauquan* is considered by many to be unsurpassed for contents of current interest and for permanent literary, educational, and historic value. Special review outlines are given in the books and required readings. Twenty minutes a day will cover the required reading, and the total expense entailed amounts to $5.00 a year, less than fifteen cents a week for a period of nine months. A diploma is awarded at the end of the four year's course, and seals are bestowed for written review work and for extra reading. The advantage of a systematic plan of study is apparent to anyone who has had occasion to compare the

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results of a year of desultory reading with the outcome of a twelve month in which the books and magazine articles read, whether few or many, have been chosen with a definite aim in view.

The general subjects of The Chautauqua Four Year's Course are as follows:—

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English History, Literature, and Art.
Nineteenth Century History—Geology.

1903–1904.

The Expansion of the American People.
Socialism, Nature Study, American Literature.

The editor of the *Catholic World* seems to find some consolation in the failure of the American Bible Society, as is evidenced by the following editorial paragraph in the October number of that magaz ne:—

"Another chapter in the history of Higher Criticism closes with the sale and demolition of the great Bible House, the home of the American Bible Society for fifty years. The American Bible Society is the direct outcome of the Protestant Rule of Faith: that the world is to be converted by the reading of the Scriptures. It began its work with the beginning of the century. It has had an immense income, amounting in 1875 to $577,569 a year. It has done a tremendous work. Since its foundation it has printed and disseminated 31,893 332 Bibles, enough probably to sow the world knee-deep with Bible leaves.

"But the love for the Bible has been killed in the hearts of the people, and the reverence for its sacred pages has withered under the chilling blasts of Biblical Criticism. The fountains of revenue have been dried up, and the American Bible Society is obliged to seek more economical quarters.

"Of course we know that there has been a ruinous competition in England between the Oxford and International societies, but when there is a big plant for the making of Bibles, and when there is no demand for the output, so that the society cannot actually give its Bibles away, there is only one alternative—to go out of business. There is no better evidence of the decay of Protestantism than the demolition of the old Bible House."

THE MONGOOSE IN JAMAICA.

The agricultural features of Jamaica cannot be disposed of without due reference to the part played by the mongoose. Some years ago, the cane-fields became infested with snakes and rats to such an extent that drastic measures had to be employed in order to rid the country of the pests. It was decided that the mongoose would do the work, and accordingly the mongoose was imported. The animal went to work with a will, and soon there was scarcely a snake left on the island. The rats, likewise, were driven from the fields; but, taking refuge in the cocoanut trees, the rodents began to do that damage to the nut which ever since has been such a drawback to the raising of cocoanuts. But the mongoose did worse than this. The moment the animal found no more snakes and rats to feed upon, it attacked the ground-laying birds, destroying them and their eggs as well. These birds had heretofore been invaluable to the country, because they lived upon the pestiferous tick which was such a nuisance to man and cattle. With the disappearance of the birds, the ticks increased enormously, and now, in their turn, they are attacking the mongoose. Raisers of poultry in Jamaica would consider it a blessing if every mongoose were swept off the island. When the animal had succeeded in doing away with the snakes, and made the rats seek safety in the cocoanut trees, it went for the chickens. Naturally, prices rose skyward, and it was considered a luxury to have poultry on the table. With the destruction which the tick now does to the young mongoose, it is said by those who know that the ground-laying birds are once more appearing, and it is further suggested that more birds should be imported. The cattle owners will welcome the feathered agency that formerly minimized the effect of the ticks by feeding on these insects. With the introduction of sugar-cane in Cuba and Porto Rico, the identical destructive conditions are likely to confront the planters there; but since Americans, with experience bought in Jamaica, are at the head of the enterprises in the other islands, it is unlikely that the mongoose will be imported, even though rats might appear numerically strong enough to warrant drastic measures of extermination. Care will be exercised in the selection of an antidote. As far as the mongoose is concerned, a recent act of Congress prohibits the importation of the animal into the United States or its colonies. Hawaii, where the mongoose was introduced in 1881, passed a similar law in 1892 The history of the mongoose in the British colony may stand for some lesson in agricultural experience.—*American Monthly Review of Reviews for October.*

THE FUTURE OF CHINA AND OF THE MISSIONARIES.

In any résumé of the elements that have contributed to the progress of China, it is simply just to allude to the labors of the missionaries of all nations and all denominations. Truthful history must say of them that they preceded commerce, that their literary and educational labors have instructed foreigners as to China and China as to foreigners, and that their exalted philanthropy has begot among the poor and the rich a great measure of respect and confidence. While it is proper to give to the Imperial Maritime Customs, to the ministers and consuls, and to the great commercial houses full praise for their labors, we should not forget gratefully to remember those unobtrusive, but influential, agents of progress, whose inspiration came from a holier source than a desire for gain.

The question of the future of the missionaries is clear-cut now, and it lies outside of any consideration as to the intrinsic value of their work. It is this: Conceding all the good that is claimed for missionary work, should it, in view of the present condition of China, be abandoned? That question is to be answered. In the beginning we must recognize the undoubted fact that the Catholic powers—the Pope, Spain, Italy, and especially France—will never consent that the Catholic missionaries shall be driven out of China. Their interests there are immense. There are twenty-eight Catholic bishops in the Empire, of whom three are in the province Chihli. There are vast establishments over the country with schools, colleges, and asylums. Curiously, the Catholics have not gone into medical or surgical work, but they fill all other fields, covering industrial schools, carpenter and other shops, and all the forms of labor. The great cathedral at Peking was built mostly by the native Christians. The wealth of the church is enormous. The chief religious societies, the Jesuits, Benedictines, Augustines, Christian Brothers, Lazarists, and Franciscans are found at many places. You cannot turn the dial of progress back. You cannot revoke all the treaties. You cannot undo the work of three centuries. If the Continental Catholic remains in China, his Protestant colleague will go thither. It is not human nature to stand back and see others occupying fields of danger or of venture, and it is not in Christian nature to disregard the divine command to go into the world and teach all nations.—*Hon. Charles Denby in October Forum.*

A PUEBLO LEGEND.

Through all the grotesque darkness of Pueblo superstition, writes Marion Hill in *Frank Leslie's Popular Monthly* for October, runs a bright thread of poetic legend; and one legend, since it is woven around the ruined estufa in the ruined Pueblo of Pecos, has a right to be told here.

Pecos was founded by the man-god, the great Montezuma himself, and he therefore probably felt a protective interest in it; at any rate, when the usurping Spaniards lay upon the conquered Pueblos a cursed rule of restraint and wrong, Montezuma invoked against them the aid of his brother gods in heaven. These told him to plant a tree upside down beside the chief estufa of Pecos, and to light a holy fire upon the altar, and if the fire were kept burning until the tree fell, then would there come to the rescue of the oppressed a great pale-face nation, and deliver them from the Spanish thrall.

So the fire was lit, and a sentinel was posted to guard its sacred flame: and the tree was planted—under the circumstances the planter would be excusable in planting the tree as insecurely as possible. But year after year passed and the tree remained standing. Sentinel succeeded sentinel, and the flame lived on. Generations withered away, yet deliverance seemed no nearer. One day there came a rumor from old Santa Fé that the city had surrendered to a white-faced people. Was this the band of deliverers? That day at noon the sacred tree toppled and fell. Spanish rule was no more. The prophecy had been fulfilled.

If there be an unbeliever of this legend, let him go to the ruins of Pecos and see for himself that whereas the city was built upon a *mesa* so barren that no trees are there nor ever have been there, yet across the crumbling estufa lies the fallen body of a pine of mighty growth. The like of it is not for many miles around. Whence then did it come?—*Frank Leslie's Popular Monthly for October.*

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 10, 1900.

HEALING BY HUMAN AND DIVINE MEANS.

Referring to the article, "Healing; Defense," found elsewhere in this issue, we state. In his zeal to defend himself and his methods, the writer does his cause an injury in the following statement, referring to the motive, or incentive for employing one or the other of the means intended for healing, he writes:—

> That we engage in one as a part of our religious duty to God and the Saints, but in the other as a part of our business obligations to suffering humanity; in one for spiritual and physical benefits, but in the other for the good of the physical and financial.

He thus eliminates from the ordinance of the laying on of hands the sympathy of the eldership and the desire on their part to alleviate the distress and sickness of "suffering humanity," the very cause for which the ordinance was instituted.

Further than this he broadly states that in the employment of the other methods there is in view the possible good of the physical and the actual good to the financial; that is to say, that an appeal to the divine method may result in relief from physical distress and impart spiritual good, strength, and vitality without cost to the sufferer; but that in the human only, good may be received by those administered to, but it is attended with the element of cost. In the divine plan is no reward in pecuniary gain, in the human there is—the first does not pay, in the latter there is money.

In our former article we wrote of our own personal experience and observation only, touching permanent results, hence, do not presume to state what the result of others' experience may be; but assure the writer and our readers that though our acquaintance with mesmerism, magnetism, hypnotism began over forty years ago, that acquaintance has run through the years since that time, during which the advancing researches referred to by the writer have been going on; and while quite ready to admit that there may have been an increased knowledge touching the application, there has been no change in the forces or power through which mesmerizers, magnetizers and hypnotists have operated. The very things done on the public stage by hypnotizers today, in their lectures and experiments to prove the influence of mind over matter are those wrought in our presence from 1850 to 1865, by those whom we heard lecture and read after during those years. Of these we remember well Professor Griffin, who was one of the most successful operators of his day. Some of the effects wrought by him then by the way of suggestion are standard experiments today; and he then taught biology, or the science of mind, as his bills read. We spent weeks with the Professor attending his lectures, conversing with him, reading from spiritist works and studying the phenomena; and we were then no more disturbed by the alleged superstitions supposed by the writer to attach to the study of psychology, as related to soothsaying, conjuring, sorcery, necromancy, witchcraft, magic, legerdemain, enchantment, the black art, etc., than we are today. The writer erroneously classes spiritualism with the before named, for spiritualism itself claimed then as now, to operate through the "influence" which he attributes to the practice of mesmerism, magnetism, and hypnotism, distinctly relying on the occult forces of nature, not assuming that either was the result of interference with human affairs by God, or the Devil, claiming only the presence of spirits and the exercise of forces known to them, but operative through human agencies.

It is this that formed the danger line then, and we are strongly of the opinion it is the danger line now.

It is true that "knowledge is power," but it is a mistake to say that all "knowledge and learning walk hand in hand with civilization and godliness."

Paul wrote long ago:—

> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

This is as true now as it was then. Much of the knowledge and learning of this world has little to do with civilization and less with godliness. Men know the things (knowledge of this world) of the world and the things of man by the spirit of man which is in him; but the things of God are to be known by the Spirit of God which may be given of God.

We stated clearly in our article that our conclusion had been the result of our experience and observation; hence, arrived at by the processes of common deduction from things seen and felt. And whether we could or could not make the *modus operandi* (method of operation) by which we reached our conclusion plain to the satisfaction of the writer, we reiterate our statement, "it is to us of doubtful propriety to become learned in this direction."

Whether departures from the rules of health are made in ignorance, or are willful, the result of deliberate and unjustifiable carelessness, or from enforced conditions, the result is much the same, and health is disturbed and broken; if because of willfulness or carelessness, the sufferers are in fault; and to ask divine interference and afterwards to continue in the same courses is to forget prudence and disrespect divinity. The writer both misstates and misapplies what we wrote in regard to the above.

The writer misunderstands and misstates us again when he writes "they are solemnly warned and officially cautioned against making any scientific investigation of the 'rules of health and right living.'" No such warning, no such caution was given by us. We simply stated a truth, and the writer misconstrues it. We were writing of healing by the plan given in the word and contrasting it with other forms of healing in which faith is supposed to be a factor; and we wrote no word that can be justly taken to discourage the study of physiology, the rules of right living. We wrote nothing of the practical methods of health clubs, hydropathic or water treatment, the laws of hygiene, osteopathy (the study of the bones, etc.), physical culture, or mental science. The different authors on the rules of health do not agree, except on some few points.

There are no "exact rules" of health known to the scientist. Most of them are theories, which have had human origin. Many flourish for a time and disappear. Dio Lewis, the "strong man," taught a system of hygiene and right living, yet died of dyspepsia. A system of right living is taught at Battle Creek, Michigan, yet the husband of Mrs. White died while yet a comparatively young man. But it is needless to pursue this line of thought further.

The writer again misconstrues what we wrote, when he, quoting from us, stated: "There is spiritual danger" in every health method "no matter

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what its name," except the church ordinance."

We did not use the words "in every health method," nor "except the church ordinance."

We were writing of "Healing, by what power," and, referring to what the Lord had given, stated: "There is absolute safety in the method appointed in the word. There is spiritual danger to a greater or lesser degree in every other, no matter what its name, or however specious its promises." And we repeat that statement.

We quote not a word about "defective teeth, neuralgia, chills and fever, or broken bones." Neither did we write in the passage referred to in regard to there being physical danger in employing other means for healing than the one provided in the word. The writer has caught up the sentence and sought to break its force by an appeal to the physical suffering phase, of which the sentence called by him a "broad sweeping asseveration," stated nothing.

A man with defective teeth, neuralgia, chills and fever, or broken bones, "giving disease," would be just as bad off and helpless a "hundred miles" from a mesmerist, a magnetizer, a hypnotist, as he would be if so far away from an elder; and would be just as near to God as if surrounded by dozens of elders and hypnotists. There is plenty of power conceded to the Devil if it is conceded that he can create a "lie," a "negation of the truth." This being conceded then every truth is, or may be subjected to the Devil's negation, and that lie exist in the "imagination." This is the spiritual danger to which we referred. Whoever endeavors to substitute the merely human for the divine is within the possible reach of that danger. Whoever stands with the divine is safe.

The proverb has it:—

> There is a way that seemeth right unto a man; but the end thereof are the ways of death.

The Devil makes it his business to disabuse the minds of believers of their trust and confidence in God and his word, to create an imagination in their minds contrary to God's promises. To do this he employs agencies sometimes harmless in their outward seeming, but dangerous in their final tendency to the spiritual well-being of those misled by him. It is well for Saints to be on their guard always lest possible deception overtake them.

We are indeed commanded to "do good to all men, especially to those of the household of faith;" but we are not commanded, nor will we be excused if we choose doubtful ways in which to essay to do supposed good.

There may be "no sentence in Holy Writ that can be twisted into a prohibition of the use of all good measures to do the much good we are commanded to do of our own free will, and by the power there is in us."

This is undoubtedly true. But, and we regret that the writer so easily placed his cause in jeopardy, there are several sentences in Holy Writ directing what measures men should employ for the alleviation of the pain and distress to which humanity is subjected. The Master said, "They shall lay hands on the sick." James wrote:—

> Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

By "modern revelation," to which the writer referred, there has been given several commands and directions on the subject.

> They shall heal the sick.—Sec. 34, par. 2.
>
> And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—Sec. 42, par. 12.
>
> And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal.—Sec. 46, par. 7.
>
> Lay your hands upon the sick and they shall recover.—Sec. 66, par. 5.
>
> In my name they shall heal the sick.—Sec. 83, par. 11.
>
> He shall heal the sick.—Sec. 107, par. 30.

It is an axiom that whatever is prescribed in rule or law as lawful is right, that which is different to that prescribed is not provided for and is not lawful; and for that reason is not good. Paul recognized the fact that what was commanded in the law was "good."

We regret that the writer concludes that we loudly denounced the three methods for which he writes. We were giving the divine as compared with the human. And by the "ray of light" which he "flits across" our pathway we discover that the three methods referred to by us are confessedly human, and the writer so rates them.

The statement that anyone having any one of the five senses left is using magnetic force, or personal magnetism; that hypnotism "is used in all branches and avenues of life;" under the guise of calling it *influence;* and that mesmerism "is only an inferior, or limited degree of hypnotism;" are all of the same class as the argument made by the defender of the liquor traffic, because that there was "free alcohol in every blade of grass, in every grain of wheat or kernel of corn; hence, as the Almighty had put the element of alcohol in the grass and grain, man is authorized to extract it by distillation and use it as a beverage; notwithstanding intoxication and social ruin follow in the wake of the use of the emancipated spirit.

Besides this, it will be seen that under the flitting light thrown upon the subject of hypnotism, the writer shows that hypnotists do not agree; some claiming degrees in influence, while others, himself included, deny that there can be fixed degrees. He then states some of the differences existing between hypnotists as to what it is, and claims to hold views contrary to some of them. It is too soon to ask us to accept a system as proved by scientific processes to be a science before those professing to be scientific exponents of the science are agreed as to what it is.

The statement made by the writer that "there is no known dividing line where influence ends and hypnotism begins, for they are one and the same thing," marks the danger line, the spiritual danger line. And the next statement, sweeping every influence, "good, bad, or indifferent," into the realm of hypnotism, as it does, confirms our suggestion that such knowledge is of "doubtful propriety," and that "it is better to know of the things of God, so far as these have been revealed."

The writer states that "there is practically no end to the methods by which hypnosis may be induced." He then follows this up by citing a list of things that the bold, "strong, well balanced mind" may do by the employment of hypnotism upon the "average mind." Classing salesmen, orators, commanders, and revivalists, with swindlers and sharp bargain drivers, calling them all "hypnotists, or influencers," is a sorry refuge and ought not to deceive anybody; and reveals the possible evil that lurks in the system.

According to the writer's statement, patients are influenced into "a passive state," in which passive state the subject is plied with "suggestions," and these suggestions may be "good, bad, or indifferent," at the will, intent, and purpose of the operator making the suggestions. If he be a good, noble man, such suggestions may be good; if he be evil-minded and designing, the patient becomes a victim to evil suggestions. There is no such risk in the method of which we wrote in our former article.

We make no war on the acquisition of valuable knowledge. We concede every man's right to delve deep, soar high, and go far abroad in search of truth. We believe that man should make himself acquainted with himself, the laws of his being and how to keep himself in health. We wrote not a line in disparagement of the study of the laws of life and health. There are plenty of health teachers, practical seekers after the elixir of

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life as possibly found in creation but hid hitherto, who are not mesmerizers, magnetizers, or hypnotists, or even religionists, and we certainly do not concede that health wisdom is found in the three classes of philosophers named only.

POOR BOYS IN COLLEGE.

Some people have the idea that only rich men's sons can have the benefits of a college education. It is believed by many that in order for a young man to get education in one of the institutions of higher learning a large supply of ready money must be had. It is more than likely that such idea has kept many young people from making the attempt to get such education, when if the truth was known about the cost of procuring the benefits of a college training many more would be found in the higher schools of learning who are now out because they see no chance.

The average cost of a college education is rather high; but for an average to be found there must of necessity be a maximum and a minimum. There are many young men who go to school who do not know the value of a dollar, simply because dollars have been at their disposal for the asking. Such young men when in college do not know the necessity of economizing, and the dollars roll through their hands in a surprisingly rapid manner. These men help to make up the average cost, and through their folly and extravagance the average is greatly raised. Many rich men's sons are found in college, as a matter of course. Because of this the average cost is raised considerably. These things must be taken into consideration in figuring the cost of a year's schooling.

In the *National Magazine* for September is found an interesting article on "Self Support in College," written by Leonard K. Smith. In the article he gives his experience in making his way through Harvard. Harvard has been called "the rich man's college," because of the idea prevailing that one must be rich to attend it. Mr. Smith, however, shows how it is possible for a poor boy to attend and pay his way as he goes. He arrived in Boston with twenty-eight cents in his pocket, though he had a capital of $500 to draw on for his expenses. His first year passed, and he found he had $225. The second year he did some better, so that at the beginning of the third year he had again the $500, so his two years had cost him nothing from his capital. Thus he went on, finished his course, and, as he says, found himself "at the end of four years with a clear record, an honorable degree and no debts to speak of." He had gone through four years in "the rich man's college" on an original capital of $500.

He tells of another, a friend of his, who entered the school with an indebtedness of $50, and graduated with a bank account of $1,000. After telling of some others, he says:—

But why enumerate? There were in my time about 3,000 students in Harvard. If I were to make a mere guess I should say fifteen or twenty per cent of these were more or less self-supporting,—let us say, for the sake of moderation, ten per cent. Very many of these, too, passed for the well-to-do men of the college, are taken into the Hasty Pudding Club and others, and are elected class marshals on Class Day, though of course these latter instances are not usual.

Mr. Smith's experience has been similar to that of many poor boys who have gone through college. The first requisite is determination. That comes ahead of capital. A boy with plenty of determination and pluck can get through a college course, even if he has no capital. Not having money should not discourage our young people. It is sometimes best not to have.

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun writes from Magnolia, Iowa, September 26:—

My labors at Sloan in grove meetings resulted in two baptisms. A few were convinced of the vast difference between us and the Brighamites, which removed prejudice and strengthened and encouraged the Saints. A report came to me from there last night that they enjoyed one of the best prayer meetings last Thursday eve that they had ever enjoyed.

The meetings at Mondamin last week from Monday eve to Sunday eve were not largely attended, but we trust some good was done. A few of the young there are persuaded of the way of truth, but feel timid about being baptized, which feeling I hope they will overcome ere long.

The Sunday school here is doing well, there being a deep interest shown on the part of pupils and teachers.

Returned home Monday last to rest an hour or two, then to seek to minister comfort to a bereaved husband and to children and grandchildren of Mrs. Harry H. Lockling, who, while not a member of our church, was one of the noble women of earth, one kind to the poor and needy, and a keeper at home, and of whom no reproachful word has been heard.

It was with great sorrow that I learned of the death of Bro. J. C. Hitchcock. How much he will be missed from church circles! May God give comfort to the bereaved ones!

Sr. S. A. Johnsons writes on September 24, from Merced, California:—

The *Herald* is the only preacher I have. I have not heard a sermon for years, and cannot live without the *Herald*.

The senior editor writes from Dow City, Iowa, October 3:—

The camp is being rained on by passing clouds; but, from appearances, it will soon be over. The weather has turned quite warm, which favors the rain. Our big tent was badly torn by the storm of Sunday night; but was repaired yesterday between the services, with but a little loss of time. The meeting series have all been excellent, though the audiences for the first two days were small as compared with some former reunions. The long continued rains with threatening for more have kept many away, who are usually here.

The grounds on which the camp is located is the public square, which covers two whole blocks and the intervening street between, is at the foot of the bluffs, beautiful for location, and covered with a heavy growth of blue grass, making a fine carpet of green on which the tents, including the tabernacle, are pitched. There is no dust, and few mosquitoes. The ground is nearly level, so that the whole array of canvas houses is on the level, no one having a better, or more eligible site than another.

The water furnished by the city, is good, clear, cool, clean, and easily accessible to all on the grounds, the horses being watered away from the camp altogether. Indeed the horse corral is quite away from the camp, so that no one is offended by the nearness of it. The location is in some respects the best the reunion has ever had.

Dow City is small, so that there is not so large an attendance of the outside people, but those who do attend are quite attentive.

The elders in attendance and who have spoken have had good liberty and good hearing.

There is to be a marriage in the tabernacle at the close of this morning's service, which will be a relief to the monotony of the routine of daily procedure.

All are good-natured, and prepared to make the best of conditions as they are.

Bishop Kelley is the preacher this morning, the editor for the evening.

Bro. F. A. Smith, under date of October 1, writes from Dow City, Iowa:—

Rained hard this forenoon. Better now; clear. Crowd small so far.

EDITORIAL ITEMS.

By a portion of the Seattle *Post-Intelligencer* of September 16, sent us by Bro. John Davis, we note that a man by the name of Peter Olstad has recently found a collection of prehistoric bones on the Pensacola River, 110 miles northeast of Nome. In the collection is found a mastodon's skull with eye apertures twenty-two inches in diameter, several mastodon ribs, and the upper part of a big bone thirty-six inches in diameter. Also the skull of what is supposed to be a prehistoric bird. Mr. Olstad thinks it probable that he will place his collection in the Smithsonian Institute.

Brn. James Caffall and S. K. Sorensen have a characteristic article in the Madison [South Dakota] Daily *Sentinel* for September 28. They give a good outline of our church history, and invite investigation.

Decatur district conference was held last Saturday and Sunday, at Lone Rock chapel, the business all being done Saturday. The attendance was rather small, which is undoubtedly due to the fact that Lone Rock chapel is inaccessible except by wagon road. We believe conference in districts as large as is the Decatur district should be held at points readily accessible from all parts of the district, and hence should be held at some place on a railroad.

President Joseph Smith, Bishop E. L. Kelley, and Manager Smith returned from Dow City Tuesday.

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Original Articles.

BAPTISM.—NO. 2

BY R. M. ELVIN.

The next part of the subject considered is the practice of

INFANT BAPTISM.

The following scripture leads the religious teachers to the conclusion that infants had some place in the church:—

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised —Gen. 17: 9, 10

Rev. Daniel Baker, D. D., of Texas, in his little book, "A Plain and Scriptural View of Baptism," says:—

Our argument is this: Infant membership formed a part of the original constitution of the visible church of God. Infant membership has never been abolished, and therefore infants have a right to membership still. Baptism has taken the place of the ancient initiatory or recognizing ordinance, and therefore infants are to be baptized."—View of Baptism, p 8

No misunderstanding the above statement, that "Infants are to be baptized." Again he says:—

Indeed, we have reason to believe that there was a church organization from the period when the first promise was made to the human family, touching the "seed of the woman that should bruise the serpent's head;" and from what is said about the connection which existed in the earliest ages of the world, between parents and their children, it would seem that they were linked together by some bonds and ordinances of a sacred character, even from the time of Adam.—Ibid. p. 9.

While truth exists in the thought that "parents" and "children" were "linked together," it is wholly an imagination and an assumption to conclude that that forms a justification or authority for infant baptism. The hint at "initiatory" ordinance is plainly told in the following:—

That baptism has taken the place of circumcision is also evident from the fact, that if baptism be not *now* a seal of the covenant, as circumcision formerly was, then we have *now no seal* of the covenant at all. And if baptism be not at the present time the initiatory or recognizing ordinance of the church; then, at the present time, we have no such ordinance whatever.—Ibid. p. 21.

Reader, the question is fairly before you, that infant baptism takes the place of circumcision. But do not overlook the fact that the command of God was that "every *man* child" was to be circumcised, whereas those who practice infant baptism or sprinkling receive both male and female children to their practice without any additional commandment than that given to Abraham to circumcise "every *man* child."

Alexander Campbell has formulated "a hundred and thirty-four questions and answers on infant baptism, here are a selection of them for your consideration:—

Q—Had Jesus been circumcised when an infant? *A*.—He was circumcised the eighth day.

Q.—Had all those that John baptized been circumcised? *A*—Yes; they were all Jews.

Q—What do you infer from this fact? *A*—That baptism did not come in the room of circumcision; otherwise no Jews would have been baptized.

Q—Had all the males baptized by the apostles on this occasion been circumcised? *A*.—Being Jews, they must have been circumcised; for the Jews were called "*the circumcision*."

Q—And what would you infer from this? *A*.—That baptism was not a substitute for circumcision, as some vainly imagine; for, then, how could the apostles have baptized those who had been circumcised?

Q.—Did you ever read of the baptism of any infants in the Scriptures? *A*.—No.

Q—Did you read of the sprinkling of any infants in the Scriptures? *A*—No.

Q—Why do you sprinkle water upon the face? *A*.—Because thus the Clergy have ordained.

Q—Why do they not sprinkle the foreskin, seeing the Jews circumcised it? *A*—Because it would be indecent and impolite.—Christian Baptism, pages 422, 423, 424, 427, 430

In the New Testament is the following:—

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matt. 19: 13–15.

Some pretend to find authority for infant baptism in the foregoing, while there is not a single word that is indicative of any such ordinance or practice. If such scripture would prove infant baptism, nothing assumed by man as a religious rite but what could be sustained in the same way—namely, by untrue interpretation; it is even now as it anciently was:—

There be some that trouble you, and would pervert the gospel of Christ.—Gal. 1: 7.

If changing the ordinance of the laying on of hands for a blessing, to that of infant sprinkling is not a perversion, then we ask what would constitute a perversion of gospel truth? In a work on the defense of infant baptism, Bishop Kenrick, of Philadelphia, adroitly admits that the practice cannot be satisfactorily sustained by the inspired writings. He says:—

Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the Scripture proofs on this point not being thoroughly conclusive; yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force.—Treatise of Baptism, p. 129.

"History repeats itself," is a trite saying. Christ had this to say of tradition:—

Why do ye also transgress the commandment of God by your tradition?—Matt. 15: 3.

Thus have ye made the commandment of God of none effect by your tradition.—Matt. 15: 6.

Paul said:—

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Col. 2: 8.

Infant baptism rests not on any direct commandment from God, but upon "tradition," "philosophy," "deceit,"—that is a perversion of the original ordinance, or as Isaiah has it, "changed the ordinance," which is nothing more nor less than a deception, a regular counterfeiting of the original plan as given by the Almighty for the salvation of those that would hear, believe, and obey. Our citadel is to abide within the provisions of the divine law, as given by the Holy One of Israel. Martin Luther, whose followers sprinkle children and call it baptism, said:—

It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.—Pæd. Exam., vol. 2

This confession upon the part of Mr. Luther is equivalent to an acknowledgement that the practice is without divine authority, sanction, or appointment; therefore, is purely and simply a makeshift, a substitute for the blessing of little children, as instituted by Christ.

John Calvin, whose followers also practice infant sprinkling, has this to say:—

Because Christ requires teaching before baptizing, and will have *believers* only admitted to baptism, baptism does not seem to be rightly administered, except faith precede.—Pæd. Exam., vol. 2, p. 272.

Chambers, who wrote neither in favor nor against the practice, says:—

It appears that in the primitive times none were baptized but adults.—Cyclopedia, art. Baptism.

Neander says:—

It cannot possibly be proved that infant baptism was practiced in the apostolic age.—Apost. Age, vol. 1, p. 140.

Curcellæus says:—

The baptism of infants, in the first two centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth, and following ages, it was generally received. The custom of baptizing infants did not begin before the *third* age after Christ was born. In the former ages no trace of it appears, and it was introduced without the command of Christ.—Religious Institutes.

No matter how strongly the people may resist an innovation of a religious principle, time will reconcile them to every change, until the zeal of those who strive for the perversion, completely obliterates the original doctrine or practice.

Our liberty-loving citizens of Virginia may not look back with pride at the zeal of their forefathers when they enacted the following penal statute:—

Copy of a law, found in Henning's Statutes at large, vol. 2, page 165. December, 1662, 14, Charles II.

Article III.—Against persons that refuse to have their children baptized.

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Whereas, many schismatical persons, out of their averseness to the orthodox established religion, or out of the newfangled conceits of their own heretical inventions, refuse to have their children baptized;

Be it therefore enacted, by the authority aforesaid, That all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced in two thousand pounds of tobacco—halfe to the informer, and halfe to the publique."—Christian Baptism by Campbell, p. 197.

Had the Episcopalian Church been as successful in each of the commonwealths as they were in Virginia, long ere this infant baptism would have been popular and universal in our loved and free America. The following, which seems to possess plainness, common sense, and inspiration, will close this part of the topic:—

And now my son I speak unto you concerning that which grieveth me exceedingly, for it grieveth me that there should disputations rise among you. For if I have learned the truth, there has been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God.

Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism.

Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold I speak with boldness, having authority from God: and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike, and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism: and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God."—Book of Moroni 8: 2–29.

Thoughtful reader, can you afford to ignore, neglect, or reject such plain evidence on so important a subject as is set forth in this paper? The happiness of your immortal soul in the unmeasured and the unending eternity is a matter of your personal and present consideration and preparation. Will you give heed to the counsel of God, receiving and complying with the demands made in the ordinance of baptism, and be at peace with God in the hope of eternal life? Or will you resist the loving kindness and counsel of God, and thereby bring upon yourselves condemnation? The same loving Father that spoke anciently:—

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.—Ezek. 18: 30–32.

In closing this paper on baptism, the following is submitted for your consideration.

BAPTISM FOR THE DEAD.

Do not be startled at this, as its presentation is suggestive, and not put forth as a commandment requiring your immediate compliance, for it is a doctrine of permission, under the rule of immediate revelation in the fullness of the restored gospel, preparatory to the fulfilling of the prayer:—

Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6: 10.

There is meaning and importance in the following:—

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. 4: 5, 6.

The fulfillment of this wonderful prophecy lies in the future, but is sure of being fulfilled as God has appointed, and in his own way. In the light of the gospel being presented to those who have passed through the change called death, read:—

For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and living.—Rom. 14: 9.

The logic of this text is that Christ died for the dead and the living, as preached to both. No proof will be required that he preached to the living, and his statement was:

The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.—John 5: 25, 28.

The above are the words of Christ before his crucifixion, and here is the testimony of Peter, after his cruel death upon the tree:—

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quicked by the Spirit; by which also he went and preached unto the spirits in prison.—1 Peter 3: 18, 19.

The idea that Christ preached to the dead is confirmed and explained in the following:—

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.—1 Peter 4: 6.

The object of preaching the gospel is that those to whom it is preached may be reformed thereby, and the only proof of their being benefited or blessed thereby, is in their accepting and obeying the same. Christ preached to the disembodied spirits, or those who once lived and by death went hence, for them was provided a proxy administration of the means in which their peace with God may be assured:—

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?—1 Cor. 15: 29.

Paul wrote about baptizing for the dead as if it was generally understood, and a doctrine neither strange or new.

Baptism for the dead was a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. . . . If it can be proved (as some think it can) that this practice was as early as the days of Paul, it might probably form a solution of those re-

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markable words in 1 Corinthians 15:29.—Smith's Bible Dictionary, p. 74.

He further informs us:—

Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and St. Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed.—(Chrys. Hom, XI on 1 Cor. 15.)

2. Chrysostom believes the apostle refers to the profession of faith in baptism, part of which was, "I believe in the resurrection of the dead." The former of the two interpretations above mentioned commends itself to us by its simplicity; the latter by its antiquity. Many other explanations have been given."—Smith's Bible Dictionary, p. 74.

That such an institution as "baptism for the dead" was in the primitive Christian church cannot be sneered away; that the precise use thereof may not now be properly understood does not militate against or disprove either the ancient practice or truthfulness of the doctrine. Christ went to heaven; there to remain until all that has been lost shall be restored, that a perfect salvation shall be accomplished. The word says:—

Whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:21.

Without baptism for the dead there seems no adequate possibility of a fulfillment of the following:—

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things [people] in Christ, both which are in heaven, and which are on earth; even in him.—Eph. 1:9, 10.

Tertullian says:—

But inasmuch as "some are also baptized for the dead," we will see whether there be good reason for this. Now it is certain that they adopted this [practice] with such presumption as made them suppose that the vicarious baptism would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily resurrection, there would be no pledge secured by this process of a corporeal baptism. "Why are they then baptized for the dead," Paul asks, unless the bodies rise again which are thus baptized? For it is not the soul which is sanctified by the baptismal bath.—Comp., p. 217.

In the preparation of this paper, there has been no attempt at sensationalism, nor yet an appeal to your prejudice or emotional nature. Think carefully and prayerfully the following in Bible language,

AFFIRMATIVE

in favor of baptism:—

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.—Luke 7:29.

NEGATIVE

against the ordinance of baptism:—

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke 7:30.

Freedom of choice is left with you, whether you accept the ordinance of baptism, and obtain justification from God, or you are free to reject and receive the Pharisees' companionship in suffering punishment commensurate for rejecting proffered opportunities of making your peace, calling, and election sure.

To close, the following plain and inspired declaration is submitted:—

Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment. And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.—Gen. 6:61-65, I. T.

HEALING.

D. R. BALDWIN'S DEFENSE.

EDITORS HERALD:—Inasmuch as your editorial for August 22 calls in question certain methods which the writer has for some time been using in giving treatment to the sick, and as previous articles from my pen along the line of healing seem to have left the impression with many that I would in some way connect these methods with the gospel ordinance, I think it proper that I explain my position. And I may also be pardoned for defending what long, careful observation has proven to be both good and helpful. The larger portion of your editorial hits the nail squarely on the head, drives it in a sure place, and brings from the writer a hearty amen. Your clear, lucid, statements that "the operation of mesmerism, magnetism, and hypnotism is largely that of human powers alone; . . . it is human power under human control, exercised at the direction of human wisdom," "while that of laying on of hands is of the spiritual, and its presence and employment under the control and direction of the divine mind" seem to me to be the right thing at the right time and in the right place. I have from time to time set this distinction forth, and drawn the line clearly, so that the Saints, as also the world, may see that the two are separate and distinct; the one divine, the other human; that we engage in one as a part of our religious duty to God and the Saints, but in the other as a part of our business obligations to suffering humanity; in one for spiritual and physical benefits, but in the other for the good of the physical and financial. In one it becomes our duty to speak as agents, by the authority and in the name of Jesus Christ. In the other while engaging in things exclusively human, we have no right to speak in his name.

There are some exceedingly peculiar things in this editorial. For instance: "The Saint who pays money to learn the mode of operation in either of the three named influences, may obtain a species of knowledge of human possibilities within human reach. But as our experience proves to us, no permanent or lasting good has come from such knowledge, it is to us of doubtful propriety to become learned in this direction." Now I want to say: First. The editor's personal experience may have proven that he or certain others under his immediate observation received "no permanent or lasting good" from such knowledge; but how his personal observation can justify so broad a conviction and assertion as that "no permanent or lasting good has come from such knowledge" is one of the hidden mysteries. Can his lack of observation disqualify hundreds of testators who have seen and do know? The writer has before him many qualified statements of leading citizens of various localities to the end that they are the happy recipients of permanent and lasting good, and that the same came from the above-named source. Now I cannot believe that our beloved editor would wish me to give all these the lie simply because he has failed to see such things with his own eyes.

Second. We are told that we "may obtain a species of knowledge of human possibilities within human reach." Now, as all truth runs parallel with the gospel, as no two truths were ever known to conflict, as "knowledge is power," as knowledge and learning walk hand in hand with civilization and godliness, I should be pleased to know by what *modus operandi* the editor reached the conclusion that "it is to us of doubtful propriety to become learned in this direction." Is it "folly to be wise"?

But since he informs us that his acquaintance with the things he calls in question was formed "long before engaging in the spiritual work of the church," or over forty years ago, I begin to see a solution to the enigma. In those days nearly every student of psychology was in some way or another supposed to be connected with soothsaying, conjuring, sorcery, necromancy, witchcraft, magic, spiritualism, ledgerdemain, enchantment, the black art, etc., etc. So it is easy to see the condition of a mind that in

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those days commenced an investigation and became so disgusted as to conclude it to be "of doubtful propriety to become learned in this direction." Whoever will now take up the study of mental science, or the new psychology, "prove all things and hold fast that which is good," will learn that wonderful strides are being made, that thoroughly competent, unprejudiced individuals are sifting it to the depth, disrobing it of undue dogmatic assumptions, bringing it out of the long night of mystery, detaching it from all forms of evil human conjuring, and placing it on broad scientific premises.

I read again: "Much of the sickness among the Saints is due to departure from the rules of health and right living for which the sufferers are alone to be blamed." The first clause of this statement I know to be true; but I am convinced that ninety per cent of them are entirely ignorant of when or where or how the "departure" was made, or what it consists in, or how to retrace their steps or make amends for said "departure." So I cannot say with the editor, "the sufferers are alone to be blamed." How can I, since they are solemnly warned and officially cautioned against making any scientific investigation of the "rules of health and right living" in the following words: "There is absolute safety in the method appointed in the word. There is spiritual danger to a greater or lesser degree in every other, no matter what its name."

The last clause of this quotation surprises me beyond measure. The practical methods adopted by different health clubs, by hydropathy, hygiene, health science, osteopathy, mentation, mental science, physical culture, etc., are to teach the exact "rules of health and right living;" but we are now confronted with the official warning, "There is spiritual danger" "in every health method," "no matter what its name," except the church ordinance. This broad, sweeping asseveration condemns every effort we can make for self-perservation of health. If we have defective teeth, neuralgia, chills and fever, or broken bones that are giving us disease, our only safety is in being administered to, for "there is spiritual danger . . . in every other" method, "no matter what its name," and we find ourselves more than one hundred miles from an elder to officiate. Oh, me!

Let us consider a few stubborn facts as recorded in the word. "In the beginning God [and his Son] made the heavens and the earth." "All things were made by him, and without him was not anything made that was made." "And God saw that it was good." To be brief, this includes man with all his human powers and possibilities for good. The only thing on earth the Devil has the honor of creating is a lie, a simple negation of truth, something that exists only in imagination. God made all force, all power, all life, and it is all good. Man is under obligation to do good by all means. We are plainly instructed in modern revelation that man should "do many things of their own free will, and bring to pass much righteousness; *for the power is in them*, wherein they are agents unto themselves." (Italics mine.) Now if it is good to be well, if it is good to relieve the sore afflictions of our fellows, and there are human forces resident within us by which this can be done, who shall condemn us for using them? Surely it will not be God, for he has commanded us to do good of our "own free will," and told us that the power is in us. And though we are told "there is no warrant in Holy Writ for tampering with any minor and merely human agency humanly directed and controlled," it is a fact that there is not a sentence in Holy Writ that can be twisted into a prohibition of the use of all good measures to do the much good we are commanded to do of our own free will, and by the powers that are in us.

In conclusion, I want to flit a ray of light across the pathway of the Saints relative to what these "three methods" so loudly denounced are, First. Personal or animal magnetism is a mental or nervous force generated in the brain and stored in the nerves. It is distinct from muscular force, as also from spiritual force. Man is a triune being; spirit, mind, and body. There are therefore three powers in man, spiritual, mental or magnetic, and physical or muscular. No person living who has one sense left, be it hearing, seeing, smelling, tasting, or feeling, but is using personal magnetism. To ignore or condemn it is to ignore or condemn every sensation of the body. To recognize and cultivate it is to become an active, intelligent, powerful thinker.

Second. Hypnotism, so called, is nothing more nor less than the influence that one mind exerts over another mind. It is used in all branches and avenues of life. If any living person has ever influenced another person by gesture, reason, logic, fear, persuasion, or any other means, he has hypnotized that one to just that degree that he has influenced him. Therefore hypnotism is but another name for influence. Of course, it is usually applied to those more potent influences that are mysterious because not understood; but there is no known dividing line where influence ends and hypnotism begins, for they are one and the same thing. Whoever ignores or condemns hypnotism as a whole, ignores or condemns every possible influence, good, bad, or indifferent, that one person was ever known to exert over another person.

I am aware that many professional hypnotists have fixed certain limitations called degrees; but there never has been and never can be degrees fixed that will apply alike to a majority of subjects. Some say that hypnotism consists of a sleep, that the subject is not hypnotized until he goes into a deep sleep, and loses mental control of himself. Others claim that hypnotism begins when the influence reaches the spirit or subjective mind, while the conscious mind is subdued or asleep; but this will hardly do, since there is not an experienced hypnotist on earth but knows that very many subjects are under splendid control even when cerebrum is active, and that a post hypnotic suggestion will be executed when every faculty of the mind is intact. A wonderful variety of complications arise with different temperaments, and I again affirm, without fear of successful contradiction, that hypnotism is only another name for influence.

There is practically no end to the methods by which hypnosis may be induced; but a large majority of people are more easily influenced if you step close up to them, put your hand on them, look them straight in the eye, and make positive suggestions. Let a strong, well balanced mind do this, and the average mind at once loses its poise, and is easily influenced, duped, and swindled out of his hard earned money. All good salesmen, all noted orators, all successful commanders, and all prominent revivalists are hypnotists or influencers. Many are able to drive shrewd bargains in this way. The sufferer firmly resolves not to be caught that way again; but they soon find that some one else under other circumstances has again "held them up." They have no idea why they were so spellbound, or how it was done, and so they go on through life as mere tools used by the cunning and avaricious. Now the writer is most sure that with this class it would not be "of doubtful propriety to become learned in this direction."

Third. Mesmerism is only an inferior or limited degree of hypnotism, wherein the operator influences himself with the subject. In our practice, we simply influence the patient into a relaxed or passive state, and then by plying suggestions in a scientific manner we arouse life's forces, and start a unanimity of action in the vital organs. If the disease be functional, it is often there and then remedied. If it be organic, nature sets up a lively action to clear the obstructed channels and repair damage.

The *Herald* readers now have the

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matter before them in a nutshell, and if they feel so disposed can criticise it intelligently.

Yours for all good, with Jacob's God at the helm. D. R. BALDWIN.

RAVENDEN SPRINGS, Ark.

REPENTANCE AND FORGIVENESS.

Faith and repentance are most usually associated in Bible quotations, as also in our publications and pulpits. It is the design of this brief article to show the relation which repentance and forgiveness bear to each other in Christian life.

Repentance signifies turning away from our sins, or, as Daniel gave the thought to Nebuchadnezzar, "Break off thy sins by righteousness." Sorrow for sin is not repentance: –

For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.—2 Cor. 7:10

Pardon a passing thought. Prolonged, deep regret over financial loss will destroy the energies of business life, and blast all hope of temporal success faster than any other agency.

Back to our subject. Genuine repentance, if indeed not the very resolution to repent, is always attended by the seeking of the forgiveness of our heavenly Father, through the merits and power of the blood of Jesus. Jesus has made it an absolute necessity, when seeking pardon from God, to obtain it also from our brother who may have aught against us.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5: 23, 24

But says one, "I've done nothing wrong. My brother has not justly anything against me; he only *thinks* he has. Shall I confess to something I have not done?"

The trouble lies in the difference of opinion as to what is or is not wrong. It is much easier to hold my brother to be wrong, than to admit myself wrong. But the reconciliation must be made sooner or later, and the sooner the better. The longer the delay, the more difficult the task. The plan adopted by so many, to keep away from him, leaving him entirely alone, will never do. And we venture to say that whoever dares to pursue this course will meet disappointment when he crosses the river of death. Matthew 18:35 warrants this conclusion.

But says one, "That verse speaks of the one who holds the offense, not the one against whom it is held."

True, but it follows that no person can possibly avoid unpleasant feelings toward one who is holding offense, real or imaginary, against him, so the verse is applicable to both.

On the other hand, Jesus has taught us to pray, "Forgive us our tresspasses as we forgive those who trespass against us." In his explanation of this prayer, he said:—

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:14, 15

In Matthew 18: 23–35 we read the parable illustrating the kingdom of heaven concerning forgiveness. After saying that, this lord delivered the unforgiving servant to the tormentors, till he should pay all that was due unto him. Jesus adds:—

So likewise shall my heavenly Father do *also* unto you, if ye from your hearts forgive not every one his brother their trespasses.—Verse 35.

If these scriptures mean what they say, it is utterly useless to bow the suppliant knee before the throne of grace, and lift the pleading voice for pardon while we hold in our hearts aught against anyone.

But says one, "We do not hold anything against the offender, but we'll keep him at a distance."

Impossible! Vain delusion! More than this, our forgiveness must be more perfect than such as is frequently granted. For example, we will suppose that Bro. A. has done me grievous wrong. After thinking, and perhaps praying over the difficulty between us, he sees the wrong, and with real sorrow and deep repentance in his heart, he comes to me and says, "Bro. B., I was wrong; I did you a real injury. I want you to forgive me and forget the offense." In the plenitude (?) of brotherly love I reply, "I'll forgive you, but I can't forget the wrong."

When next I bend the knee and lift the heart, "Father, forgive me my trespasses, as I forgive those who trespass against me," and God answers me just according to that prayer: "I'll forgive you, but I can't forget the wrong;" tell me, how wide will the pearly gates swing on their golden hinges to admit me to the realm where all is love?

Another form of such magnanimous (?) pardon is frequently displayed. "I'll forgive you, but I don't want anything more to do with you." When next I pray, God answers me with the same words. What seat will I have in heaven with such forgiveness? How long will I survive when God will have nothing more to do with me? How long can a repentant offender, unforgiven or forgiven (?), with all succor cut off, continue in the faith? I tell you my brethren and sisters, no more momentous questions were ever propounded. The great question, "Sirs, what must I do to be saved?" was not more important. We "compass land and sea" to bring souls into the garner of God, but suffer many, O too many! to "make shipwreck of faith," for the want of the mantle of charity, that "hideth a multitude of sins." (Jas. 5: 19, 20.) The whole text reads thus:—

Brethren, if any of you [not the world] do err from the truth, and one convert him; let him know, that he which converteth the sinner [not a sinner, as of the world] from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Some one will say, "I don't believe in hiding sin; let it come out; expose it to the church and the world," Well, its you and God for that. I've given the text as it reads.

I am aware that the Inspired version of the Bible gives James 5: 20, "Prevent a multitude of sins," instead of "hide" them. No doubt this is the correct rendering. "An ounce of preventive is better than a pound of cure." Lack of charity is sin, for we are commanded to both love and forgive. When we hate we sin, and by hatred refuse or fail to forgive, so multiply, or cause "a multitude of sins," which we could prevent by charity. This would prevent the sin of unforgiving, bitterness, and its evil crop from the seeds of uncharitable holding of pardon, or bitterness of soul toward an offending brother. Therefore he that forgiveth not has multiplied his sins, while the offender who repents and seeks pardon does not. Hence the unrelenting, uncharitable, and unforgiving one multiplies the sin of uncharitable judgment by the sin of not forgiving, and so hath the greater sin.

Now says another, "To forget the offense is more than we can do." No more groundless statement was ever uttered! God gives us the pattern in Ezekiel 18: 22 and 33: 16.

None of his sins that he hath committed shall be mentioned unto him.

And I *know* that when reconciliation has been so completely made that the wrong shall be no more mentioned to the repentant offender (nor anyone else), the memory will not be long forgetting the offense forever.

More than this neither God the Father nor Jesus our Lord has made it optional with us to forgive or not forgive, as we choose. Neither are we at liberty to withhold forgiveness till the offense and repentance has gone beyond "seven times in a day." (See Luke 17: 3, 4.) "Thou *shalt* forgive him." Neither till the total number of offenses and times of forgiveness shall exceed "seven times seventy." (See Matt. 18 : 21, 22.) There is no option about it.

It follows then that forgiveness withheld from a repentant brother or sister, whether individually or collectively, will bring consequences from which there is no escape.

'Tis true, the Doctrine and Covenants, section 42, paragraph 9, provides that the murderer (in the

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church) shall not be forgiven, but that he shall die, i. e., he shall be delivered up to the law of the land (to pay the penalty), as provided in paragraph 22. Paragraph 7 also provides that one committing adultery the second time, i. e., after being once forgiven, shall be cast out. But mark the language in the first instance:—

If he repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive him.

No option there.

"*Thou shalt.*"

But mark, other evils have not this limitation.

It is a fearful thing to refuse pardon to a repentant offender, either individually or collectively.

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is *required* to forgive all men.—D C. 64: 2.

O. B. THOMAS.

WILKESVILLE, Ohio, Aug. 21, 1900.

THE MILLENNIUM;

OR, THE FINAL INHERITANCE OF GOD'S PEOPLE.

The earth, though not always in the same form, is eternal. By this we mean that the substance of which it is composed had no beginning and will never have an end. Before the creation it existed, though "without form, and void" (Gen. 1: 2). Since the creation it has undergone great changes; but though deformed, the substance has not ceased to exist. Nor will it ever cease to exist, though it will undergo various changes and transformations.

Peter, in speaking of the world that existed before the deluge, says:—

The world that then was, being overflowed with water, perished.—2 Peter 3: 6.

Thus it is clearly seen that "perish" does not signify annihilation, or reduction to nothing; for the "world that then was" and the present world are of identically the same material.

"But," says one, "the world referred to by Peter means the people only."

Not exclusively. The context shows the contrary; the verse before, and the one after the one quoted above show that the earth is included. In the seventh verse of that same chapter, Peter says:—

But the heavens and the earth, which are *now*,

as if they—the one before the flood and the one since—were two different earths. The earth, in the time of the flood, was "divided," and since that it has experienced great earthquakes, etc. (Gen. 10: 25; 1 Chron. 1: 19.) Yet everyone who has read the Bible knows that the present earth is the same earth, in substance, that existed before the flood.

If, then, the fact that the earth "perished" in the destruction of the antediluvian world does not prove that it ceased to exist (the substance), we have no right to believe it will cease to exist, or be reduced to nothing, if we read that it is to be destroyed again. Before, it was purified by water; next time it will be purified by fire. It is now "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." God never made something out of nothing, and he will never make nothing out of something. Solomon says, "the earth abideth for ever" (Eccles. 1: 4). In Psalms we read:—

The earth which he hath established for ever.—Psalms 78: 69.

These passages emphatically deny the cessation of the earth's existence. If they are true, the earth will exist "for ever." If they are untrue, then we are at a loss to determine what part of the scriptures is true.

"But," say some, "Peter declares that the earth shall be burned up." But that does not in the least change the passages cited in the foregoing, which declare that the earth will exist "forever." Nor does it prove that those passages do not mean just what they say. Both of these positions cannot be right; one must be wrong. They are directly opposed to each other; and if there is proof for each position, the proof must be just as inharmonious as the positions themselves; hence, if such proof exists in the Bible, then the Bible is self-contradictory. Peter says:—

The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—2 Peter 3: 10.

This is how it appears in the so-called authorized version.

It must be remembered that the division of the Bible into chapters and verses, insertion of punctuation marks, as commas, etc., are only of human introduction. The translators inserted commas so as to convey in the English what was intended in the original tongue from which they translated. Inasmuch as they were apt to misunderstand things, they were apt to improperly punctuate. It is very easy to punctuate a verse or sentence so that the meaning will be changed entirely. Now with reference to that passage in Peter: if the comma appearing after the word "heat," appeared after "also," it would make a marked difference in the idea conveyed. It would then imply or say that the "elements" and "earth also" shall melt with fervent heat, and that only the "works that are therein shall be burned up." Another translation reads:—

The mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat: the earth also shall be filled, and the corruptible works which are therein shall be burned up.

This agrees with other scriptures; and the translation it is taken from is no less authoritative than King James'.

Another passage the writer has known to be urged as conflicting with the doctrine of the millennium is found in John:—

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.—John 14: 2, 3.

This, say they, is evidence that the Saints will not reign on the earth; because the place he was going to prepare to receive them into is in the air. But, we ask, is that any proof that it will always remain there? Is it immovable? If not, what is there to interfere with the idea that it will be brought to earth? Nothing, answers one. All right then, that passage furnishes you "nothing" to refute our position after all. And before getting through with this (reading it through) work, the reader will find that that "place" will be brought to earth.

Another objection; in Thessalonians we read:—

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thess 4: 17.

Therefore, say they, we will, according to this passage, exist in the "air"—not on the earth." How weak this is! The declaration that the saints will be "caught up to meet the Lord" furnishes no proof whatever that they will not descend again; especially when the Bible abounds with passages which say that the saints will reign on the earth after the second advent of Jesus. There is nothing more reasonable than to suppose that the righteous will be caught up until the corruptible things of the earth are consumed by fire. But to say they will never come down again is going a little further than we are warranted. Still it remains to be proved that the earth will be the final inheritance of God's people. We have shown that it always will exist, that it is eternal and will exist "forever;" and that there is nothing in the scriptures to discredit the possibility of its being the Saints' final resting place.

We will now produce the evidences the Bible affords to show that it will be the abode of the faithful. Jesus said:—

Blessed are the meek; for they shall inherit the earth.

If there were nothing more said in the Bible in relation to this subject, this ought to settle it to those who believe the Bible to be true. Yet some who delight in juggling the scriptures and making things agree with their traditions, object to this passage as proving what we claim. They say it does not refer to the

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world to come, for the meek inherit the earth now. So do the wicked inherit the earth now. If Jesus alluded to the present life, he might have, with equal propriety, pronounced the same blessing on the wicked. For if the meek are blessed simply because they live on the earth, it follows logically that the wicked are blessed for the same reason. The "four and twenty elders" sang:—

And hast made us unto our God kings and priests: and we shall reign on the earth.

This is placed in the future. It is found in Revelation 5:10; and in chapter eleven we read:—

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev 11:15

This great transformation—of the "kingdoms of this world" into Christ's kingdoms—has not yet occurred; therefore it is in the future. And Peter, after speaking of the fermentation of the present earth, which we have already shown means purification, says:—

Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3:13

In Revelation twenty-first chapter, is a description of the fulfillment of what Peter "looked for." In the fifth verse God says, "Behold, I make all things new"—not all new things.

The most definite language as to the length of time the saints will reign on the earth before another change occurs, and from which I derive the title of this article, "The Millennium," is found in the first part of the twentieth chapter of Revelation. It declares that an angel is to come down and bind Satan at the beginning of the "thousand years." It will also be seen that a resurrection takes place at that time. The righteous will then be raised, but the rest of the dead will remain in their graves until the expiration of the thousand years (Rev. 20:4-6). Also see 1 Thessalonians 4:16; and 1 Corinthians 15:23. The "thousand years" reign will be on the earth (Rev. 20:8, 9).

The Old Testament also abounds with proof for this doctrine. In Psalms we read:—

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.—Ps. 37:9.

Thus it is clearly seen by this passage that those who "wait upon the Lord," the righteous, shall "inherit the earth;" and that after the "evil doers shall be cut off." Verse 22 says:—

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

The eighteenth and twenty-ninth verses show how long the blessed shall inherit the earth:—

The Lord knoweth the days of the upright: and their inheritance shall be for ever.

The twenty-ninth verse says:—

The righteous shall inherit the land, and dwell therein for ever.

Isaiah, referring to the state of existence in the great hereafter, says:—

Thy people also shall be all righteous: they shall inherit the land for ever.

We are also informed by Zechariah that—

The Lord shall be King over all the earth.—14:9,

this, too, is after he sets his feet on the mount of Olives; after his second advent. (See verses 3 and 4.)

The righteous, during their inheritance of the earth in the "world to come," will have bodies of flesh and bones. Jesus is our type, our pattern. He is the "firstfruits of them that slept" (1 Cor. 15:20). He is the "firstborn from the dead." (Col. 1:18; Rev. 1:5.) He was the first to "rise from the dead" (Acts 26:23). That is, he was the first to rise to immortality. Others were raised from the dead before him; as examples: Lazarus, Dorcas, Jairus' daughter; but they were only raised to mortality. For proof that he has a body of flesh and bones we refer to Luke 24:39. The three preceding verses record his appearance to his disciples after his resurrection. They thought that they had "seen a spirit." But Jesus says:—

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Soon after this occurrence he led them out as far as Bethany, and after blessing them, ascended with that same body of flesh and bones. As he ascended, the disciples stood gazing up after him; and

Two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:10, 11.

If he comes in "like manner" then, he will come with a body of flesh and bones; and John says:—

We know that, when he shall appear, we shall be like him; for we shall see him as he is.—1 John 3:2.

As additional evidence and plainness on the question, I cite the language of Paul:—

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.—Phil. 3:20, 21.

If our bodies are "fashioned like unto his," we will also have bodies of flesh and bones. Our bodies will then be destitute of blood (1 Cor. 15:50). Blood is for the sustenance of the natural life; spirit will sustain the spiritual life. Every body occupied by blood is mortal, subject to sickness, pain, distress, etc.; whereas, every living body unoccupied by blood is immortal and spiritual, hence, it is insusceptible of the calamitous conditions so common to the natural body.

As to the change the earth will undergo in its preparation for an inheritance for the saints, I submit the following scriptures. John the Baptist, in speaking of the coming of Jesus Christ, said:—

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matt. 3:12.

"Purge" means cleanse, and "floor" means the earth, while the "wheat" and "chaff" are clearly the wicked and the righteous. Therefore, he will burn up the wicked and cleanse the earth. The Psalmist says:—

Thou renewest the face of the earth.—104:30.

Again, it is said in reference to the coming of the Messiah:—

A fire goeth before him, and burneth up his enemies round about. . . . The hills melted like wax at the presence of the Lord.—Ps 97:3-5.

Also, read in this connection Psalm 46:6-11. The change will consist in melting of hills, exaltation of valleys, etc., according to this language, or cleansing and leveling the earth's surface.

For a description of the condition of the saints during that glorious period, read Isaiah 2:4; 11:6-9; 60:18-22; 65:17-25; Ezekiel 38:25, 26; Rev. chapters 20, 21, and 22.

Therein it will be found that during that triumphant reign of peace and happiness the saints shall "build houses and inhabit them, plant vineyards and eat of the fruit thereof," and so on. They will also beat their swords into plowshares; they will have no more use for swords, as war will be ended.

Knowing that such a great reward is at the end of our pilgrimage here, it enables us to endure hardships, trials, and temptations. With faithful Abraham and other worthies, we "seek a country" and a "city that hath foundations, whose builder and maker is God."

May all who read this come to a knowledge of the truth, that they may participate in the reception of those blessings. ALVIN KNISLEY.

BARNACLES AND CLOGS.

The first-named incumbrances are in the habit of attaching themselves to other shells, rocks, the hulls of vessels, and wreckage afloat on the high seas. Their numerous external tentacles take hold of and tenaciously cling to solid substances, as the tendrils of the vine, or the ivy, cling to bower or wall. To free the ship of these invaders is a task indeed; but it must be done frequently at the expense of arduous labor.

If great caution and skillful toil are essential to keep afloat these

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crafts and secure the cargo, what about the old ship of Zion? We should not scotch, brake, sprag, nor otherwise impede the great wheel of human progress.

An honorable war is far better than an ignominious peace. The fight of faith must be both offensive and defensive. It is unyielding, inflexible, inexorable, uncompromising, and perpetual. Whenever anyone winks at sin, or shuts his eyes or stops his ears at the appearance of wrongdoing, he is compromised, more or less, according to the turpitude. To apply palliatives or extenuate a crime by throwing the cloak of charity over the affair, is a reproach and a palpable fraud. The reins of our church are held in a slack manner, by palsied, ineffectual hands. Flagrant evils go unrebuked, only in a tame, general way; exhorting to faithfulness, and diligence, with promised blessings, is not effectual.

Busybodying, backbiting, evil surmising, jealousies, and the likes, are reprehensible. Vulgarity, profanity, and the giddy dance are all out of character. Sloth and filth are twin sisters, and a double scandal. Drunkenness is a dark, deep gulch, and lasciviousness is an open sepulcher and a dismal grave.

Our institution is carrying entirely too much driftwood. We should never lower the moral standard nor trail the banner of Prince Immanuel in the dirt and mire. The eldership does not "see that the law is kept," neither do the local and standing ministers keep out iniquity. If the Seventies undertake to administer wholesome church discipline, or even counsel in an advisory way, high dignitaries and district and branch officials thus instructed will not be slow to tell them to keep hands off, and go out to minister to the world. It is a pretty note if this band of missionaries can proselyte—but cannot either feed sheep or lambs when the local machinery is sadly out of tune or inactive.

Some branches have reported elders and the lesser priesthood, when all these high and many of the other officers used tobacco in various ways. Some church organizations and religious movements that have no recent accepted word of God, but the light of olden revelation, coupled with experience and observation and the torch of reason, and the love of truth, have prohibited the use of the noxious, dirty poison weed, while many of our benighted shepherds and bewildered sheep bow down to this false god of a perverted taste, and that, too, in the very face of the divine denunciation and prohibition.

Shall we move the parasites and unclog the wheel, or will we ever "Fellowship the unfruitful works of darkness?" Fraudulent and false is he who cannot or will not see these gins and snares and pitfalls for unwary feet. While it is merciful to tenderly care for the sick and wounded, it is but proper, right, and just to prune and purge away all dangerous and useless dead and decaying branches. Can you fly a kite with a millstone tied to its tail? Can we be the light of the world while we take in about everything, and then carry and fellowship, year in and year out, a motley crew of the baser sort?

I know full well that no human hand can weed out all the tares or discriminate always where to draw the line of church discipline. In equity and in law the jeopardized have the advantage of doubt. In ecclesiastical government the one in peril and under trial should be favored with reasonable dubiety, but the door of mercy should not rob justice. Right rule heroically enforced is an angel of love in proper attire. To wink at, connive with, be deaf to, or in anywise palliate, smother, or extenuate sin in our best friend, or even members of our own household is wickedness; for, behold, the justice of our courts and the jurisprudence of the land allow "that it is a crime to conceal a crime." I want the morals of our people to keep pace with their faith and profession. I want us to preach good and practice as well, lest merited reproach and disintegration blast the fair fields of prosperity.

While the strong are enjoined to bear with the infirmities of the weak, and comfort the feeble-minded, that does not mean that they should let them severely alone, and never visit and counsel them. Let us seek to rescue the unfortunate, and reclaim the estranged, and feed the flock with the sincere milk of righteousness and truth. As we are prohibited of God from fellowshiping the unfruitful works of darkness, and enjoined to withdraw from those that walk disorderly, still excommunication should be the last and only resort. I trust and partly believe that the moral tone is getting better year by year as a whole, with some local exceptions; but, behold, I want to see lovely Zion put on her strength.

Please tell me not of your failures and troubles, nor yet of the trials and peccadillos of the Saints, unless I am bound under the law, and as I am called to aid in trying and judging of all such matters; then I will be under obligation to hear evidences and proofs on the case under official consideration. I do not wish to hear, neither is it right for me to listen to, a tale of woe or injustice, imaginary or real, when acting as a field officer and engaged in mission work. I cannot give relief, or preach the stories while acting as a gospeler. It is stealing my time to ask me to hear only one side "because it is you." Furthermore, I do not see that any have the right to fill me full and then enjoin me to keep still. I get everybody to help me to keep secrets, so you see I am a poor confidential. I delight not in the defeat and downfall of any; but the right must be vindicated if it hurts somebody.

If I have stated myself in strong and seemingly harsh terms, it is for the good of all and an error in method, not in intention. I would far sooner be hurt than to needlessly wound any. I can forgive, have forgiven, and still hope to forgive the trespasser; for, indeed, my selfish nature and my best interests tell me so to do. No properly balanced mind is likely to commit suicide, or otherwise injure himself. Self-preservation is nature's primal law; therefore, Paul said no one ever hated himself. We must also love our All-wise creator and benefactor, and our neighbor as ourselves.

May the Father love us freely, and bless us ever by his guiding hand, and through the ministrations of his adorable Son and our blessed Savior.

M. T. SHORT.

Letter Department.

HOLLY, Mich., Oct. 1.

Editors Herald:—It has been a long time since I have written you in regard to the work of the Lord in my field of labor; but I can assure you I have not been altogether idle, but have been working with Bro. William Davis in the tent. I like the tent for two days' meetings, but for holding meetings in opening new places I do not like it at all. I would sooner preach in schoolhouses, churches, and halls.

Quite a good many were baptized at our two days' meetings, and the Saints were cheered and encouraged in the work. I am now preaching at Five Points schoolhouse, where Bro. Levi Phelps preached a few years ago. I felt directed to come here. Hunted up the school board and got permission to preach in the house, and then learned Bro. Phelps had preached here long ago. Maybe there are some here who will obey the gospel.

How hard it is to convice people we are living in the last days. Last year a cyclone went through here and killed men, women, and children; and with the great tidal wave of Galveston and the one at Japan a few years ago, when thirty thousand people perished, these with perilous times, earthquakes, and the Jews gathering to Palestine, one of the greatest signs of our times that the end of this world is near; yet the people will not wake up to the fact that the Lord is coming, and his marvelous work is before him, as predicted by the prophets: "The light shines in darkness, and the darkness comprehends it not." I feel confident that

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the Lord of hosts is working and causing everything that is going on around us, to bring to fulfillment the things spoken by the prophets in days of old. And as the Saints are not in darkness, and know what the Lord has said, I believe they should do as the Lord said, "Pray, that they may be accounted worthy to escape those things that are coming on the earth." It is very necessary they be united and work together in order to bring about the redemption of Zion and the gathering of the Saints. The work is gaining ground slowly, and people who were once our enemies are now our friends. The leaven is working, and the honest in heart being gathered into the fold of Christ.

Yours for the truth,

F. C. SMITH.

OAKNOOK, Man., September 27.

Editors Herald:—At last writing I had just reached my present place of labor, which is now about five weeks past. Since then I have, under the blessing of God, labored with some success. Had no difficulty in finding places to preach, hence was soon occupying in the Orange hall, on what is called the Big Ridge, and in three other schoolhouses. Have been busy right along, laboring mostly at the Orange hall. As a result of continued effort, twelve have been baptized to date, and more are likely to follow very soon. Interest from the first has been very good. A retired Presbyterian preacher made a sneaking attempt to offset my work which met with some support from the creed-bound in the community; but as I defended the latter day work and showed the injustice of such an attack, and the cowardice of the individual making it, the more intelligent and unbiased were willing to listen to the story of the angel's message. Have met and had talks with the Baptist and Methodist preachers, but they did not seem to appreciate the force of good logic. The former made an agreement to meet and have an afternoon's private conversation; but having heard of a rumor about me using another Bible, he called, in my absence, to say he did not intend to have any further talk with me. I met him afterward on the road and "compelled" him to take a little medicine for his soul's sake.

The Methodist minister heard me preach one sermon from my chart on the restoration, and expressed himself as delighted, but policy, such as some of these Yesites follow rightly entitles them to the name of hypocrites. This man professes acquaintance with Elder A. E. Mortimer, having worked with him in Paisley, Ontario, some years ago. His name is Gregg. Do you recollect, Bro. Mort?

Nothing happening to prevent, I expect *Gospel Quarterlies* to reach me in time for opening Sunday school two weeks from Sunday coming, making it October 14. Prospects are good for a branch being organized, but we continue the work and hope for the best. A new line of railway from Dauphin runs west across the Big Ridge, two and one half miles south of the hall. A station is to be built and named Ridgeway. In bonds,

FREDERICK GREGORY.

TERRYVILLE, Conn., Sept. 30.

Editors Herald:—I should like to give a little experience through the *Herald* that may be of some encouragement to those who may be investigating the claims of the L. D. S. Church. I have been a believer and a professor of Christianity since a young man, and for over thirty years have had faith in the gospel as given to the apostles, and have contended with several men who have had the faith of the Wesleyans and others of the same faith as they, but never came in contact with the Saints until August, 1898, when I visited my brother, J. P. Knox, in Missouri, and from that time have taken the *Ensign*. Then I took the *Herald* and *Autumn Leaves*, and was convinced of the truthfulness of the work, and decided to obey at the first opportunity; but being so far from any branch or church I was prevented until the reunion at Silver Lake, Plimpton, about one hundred and sixty miles from where I live. I decided to go to see the brethren and sisters there. Knowing no one there, it seemed quite a trial for me to go so far; my wife thought it a "wild goose chase;" but I thank God that I took the step for I have been amply repaid for the trouble. When I found the brethren there I found they were friends indeed. My prayer is that the Lord will bless such people. It was there that I was buried under the silvery tide, and rose to a newness of life as it is in Christ.

There has been great peace with me. One of the sisters said to me that I would never regret the step taken. I do not see why I should, for I have passed the most peaceful two months I ever spent in my life. It comes from rendering obedience to the word that says, "He that believeth and is baptized shall be saved."

As I have received so much from the hands of the Lord, I want to know the brother who is Bishop's agent in the New York district, so that I may send my tithing to him at the earliest date. I thought Bro. Greene would have seen to that—the Lord bless him.

Your brother in bonds,

THOMAS KNOX.

AVENUE CITY, Mo., Sept. 20.

Editors Herald:—This leaves me at this place taking up the work that I had to drop in order to go and assist in tent at Rea. Bro. D. C. White thought while we were at the "Barnard reunion" that he could get some of the local brethren, to help with the meeting at Rea, and I could go and see about the work at this part. This accounts for his being alone. The meeting at Rea was well attended and good was done. While none of the world's people were baptized, six of the children of the Saints were. A vast amount of the prejudice that was in the minds of the people is moved. In time some will more fully learn the truth.

Next the tent was taken to Rosendale. Attendance was not good at first on account of mosquitoes, bad weather, and prejudice; but matters changed. We had good crowds, and the people were kind to us. Thought the preaching was the best ever done in the town. The few Saints living there did all they could to get them to come out to meeting. I believe the Lord blessed them in gaining the good will of the people for their faith and works. Am safe in saying as much good was done at this place as at Rea. I was left alone with the tent near the close, as Bro. D. C. White had to go home a few days. Bro. J. C. Vaughn, of Rea, assisted me, he was also with Bro. White while he was with the tent. A coming young man.

It is plain to be seen that our reunion at Barnard was of worth to the mission; not to the Saints only, but the outside as well, and paves the way for the good seed as preached by the elders.

District reunion is a splendid plan, much better than too many large ones, as the influence is had where it is most needed. In each mission the Saints get the same amount of good, and they are doing good building up the work at home. This can all be done with very little expense to each one.

Although this is campaign year, it does not make very great difference in our work that I can see. We are surrounded by work on every side.

The Saints of this district are alive and at work in every way they can to build up. They that have this world's goods pay to the Lord the part that is his, "one tenth," and remember the traveling elders in his expenses. There is some splendid talent among the middle aged and young, for preaching, Sunday school work, and music. The outlook is good in this mission.

Trusting that the Master's work everywhere may prosper, truly,

J. ARTHUR DAVIS.

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19 Rectory Road, CANTON, CARDIFF, South Wales, Sept. 19.

Editors Herald:—At our Mutual Improvement class, the question arose as to how many kings existed on April 6, 1830, the date of the organization of the church. I investigated the subject, and found the following kings. It was determined to send the list for publication in the *Herald*, asking at the same time any reader to point out the particular ten kings that Daniel referred to.

List of Kings who reigned April 6, 1830:—

Austria, Francis I., crowned August 11, 1804, died March 2, 1835.

Afghanistan, Dost Mahomed Khan, crowned 1826, deposed 1838.

Bavaria, Louis I., crowned October 13, 1825, abdicated March 21, 1848.

Brazil, Dom Pedro, crowned 1822, abdicated April 7, 1831.

China, Taow Kwang, crowned 1820, died January, 1850.

Egypt, Mehemit Ali, crowned March 1, 1811, expelled 1839.

France, Charles X., crowned September 16, 1824, deposed July 30, 1830.

Great Britain, George IV., crowned August 11, 1804, died June 26, 1830.

Germany, Frederick William III., crowned 1797, died June 7, 1840.

Hanover, George Augustus Frederick, crowned 1820, died June, 1830.

Madagascar, Radam I., crowned 1810, died August 23, 1861.

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Morocco, Muley Abderaham, crowned 1822, died 1849.

Norway, Charles XIII., crowned November 4, 1814, died 1836.

Oude N. India, Ghazee-Wd-deen, crowned 1819, died 1837.

Persia, Futteeh Ali Shah, crowned 1798, died 1834.

Portugal, Don Miguel, crowned July 4, 1828, deposed 1833.

Prussia, Frederick William III., crowned 1808, died June 7, 1840.

Russia, Nicholas I., crowned September 3, 1826, died March 2, 1855.

Spain, Ferdinand VII., crowned March 8, 1820, died September 29, 1833.

Servia, Alexander Milosch I., crowned August 15, 1829, abdicated June 13, 1839.

Sweden, Charles John XIV., crowned February 5, 1814, died March 8, 1844.

Sardinia, Charles Felix, crowned 1821, abdicated March 23, 1849.

Turkey, Mahomet VI., crowned 1808, died 1837.

Tuscany, Leopold II., crowned June 18, 1824, abdicated July 21, 1839.

Wurtemberg, William I., crowned October 30, 1816, died June 25, 1864.

Zululand, Dungaan, crowned May 6, 1825, assassinated December, 1838.

Denmark, Frederick VII., crowned 1814, died November 15, 1863.

Our class would be very pleased to have the views of any well informed reader, who would point out the ten most probable ones to whom Daniel referred. Respectfully submitted. Your brother in Christ,

MORONI BISHOP.

GUERNSEY, Cal., Sept. 29.

Editors Herald:—I wish to say through the *Herald* to the people of this district that Bro. D. Allen and the writer are at present in the Taquin Valley, and that my address will be Tulare City, California, and that we will be pleased to hear from all who desire preaching. We are here for that purpose, and wish the help of the Saints. The tent is over here, and can be used if it is thought best. It is a hard year to do much, but next may be worse for all we know, so let us each one do all we can, remembering that it is the doer of the word that God likes.

HIRAM L. HOLT.

Mothers' Home Column.

EDITED BY FRANCES.

Keep on praying—
He'll answer thee;
And it may be
His love will bring
Some better thing.

MANY SIMILAR CASES.

"O there, by the way," said Mrs. Slocum, to her neighbor, Mrs. Goodlaw, "have you heard the good news?"

"No; what is it?" interrogated the other with interest.

"Not much—only old Dave Friendless has put an end to his mortal existence, and I for one am glad of it. I was tired and sick of seeing him wandering around in other folks' way, and I wish all such trash would follow his example."

An expression of pleasure accompanied the remark, whereas Mrs. Goodlaw's countenance exhibited a look of respect and pity, and she gently replied:—

"Poor man; circumstances drove him to the act, no doubt, and he has only one near relative to mourn for him, and I don't imagine that that mourning will be very deep. His has been a sad life,—a wearisome life from birth. He was born in extreme poverty; and besides, his eyes had a birthmark, which shut off much of the power of sight. His parents were very illiterate, but when of proper age they sent him to the district school. He was often minus a book, but with all of his difficulties, he learned as well as the average of his age, and no doubt if he had ——"

"But he has been terrible ugly and revengeful ever since I knew him and I should think, judging by his appearance, that he was a half fool," was the abrupt, unfeeling reply of the surface thinker.

"I will admit that he has done many things that were wrong; but show me one person that never did wrong if you can, even though he or she has been blessed with good mental and physical powers, and with good advantages for development, and I will show you thousands who have erred, ourselves included."

"O well, but I don't expect to find perfection in anyone; but I do think he might have done better than he did do! He would have had more friends, sure."

"Certainly; so might all who have lived, and all who are living, have done better, and possibly would, had their circumstances been different, or could they have realized the result of their doings and withheld from their wrong acts. I will admit that he has been revengeful and malicious; but he has more excuse than many, for he had no good instruction in his youth. His mother died when he was a little child, and his father, brother, and sister who were older than he was, often left him alone the larger part of the day with scanty food and more scant clothing, and often without fire in cold weather. Such was his childhood; and when I think of it, my heart is pained. When his father died, their apology of a home was broken up. The brother died, and the sister went out to service, and poor Dave became a wanderer, seeking food and shelter, or a job at cutting wood or shoveling earth. His sight was so poor he could not learn to work as other men—it grew worse as he grew older—but was willing to do what he could, and I am sorry to say that some who hired him would not pay him the value of his work, and others mocked him and scornfully turned him from their doors, and some one stole a part of the little that he had in a camp, where he tried to stay awhile. Who then can wonder that his hereditary spirit of revenge was stirred? Ofttimes that of which he was not guilty was laid to his charge, and told and retold against him, and the guilty one went clear. Each recital added to his disgrace and to his sorrow. Those who took in the reports, not understanding the facts of the case, fell in with the majority, and I am one of that number, Mrs. Slocum. But right glad am I that I had the privilege of seeing the man, and talking with him, in connection with a few who knew much of his history and biased their opinion by a spirit of charity.

"I was very glad to learn the truth and glad to have my soul stripped of its unjust prejudice, and have it clothed instead with sympathy and kindness," said Mrs. Goodlaw, her countenance beaming with emotions adapted to her words.

"But he was revengeful and malicious, and you cannot deny it," replied the other, peering into the face of her hostess, as if about to drive a nail.

"Certainly not. I would not deny a fact; but I would state also that many people who are blessed with friends and the comforts of life, are as revengeful as he was, and do not have the excuse that they were driven into the practice: and strange to say, the world does not censure them so harshly as it did that poor friendless one. When speaking of his evil propensities, why not be fair and note his good points?"

"Well, I declare; I never heard it spoken of in that light before. He must have had rather an unpleasant life, sure." After a moment's thought she added, "And I fear an unpleasant life in the other world."

"Unpleasant is not strong enough to apply to his earthly conditions; and as regards his future life, we know but little—God takes all things into account and deals justly."

"But the Bible says that no self-murderer can enter into the kingdom of heaven; so of course he is lost—is cast out." Her face was clothed with solemn thoughtfulness.

"I have read the Bible through many times, and failed to find your statement in it; but instead, found the words, No murderer has eternal life abiding in him,' replied the vindicator of truth.

"Well, I don't know; I never read it much, but I have heard Aunt Jerusha quote it."

"My opinion is that no sane person would rashly take his or her own life. The mind cannot be fairly balanced at the time. The victim must be driven to desperation by a cause, known perhaps to no one but himself, and in a frenzied moment performs the act.

"There are many, very many methods of suicide. Corsets, poisonous beautifiers, whether applied to the face or to the hair, the close following of injurious fashions of dress, or of an excess of amusements, overlabor of brain or of body, indulgence in licentious habits, drunkenness or dissipation of any kind. Now I would ask right here, Which is under the greater condemnation, one who has rashly, in a moment of distraction, put an end to his own life, or one who has done the same by excessively following fashion, or by indulgence in dissipation?"

"I don't know, I'm sure," was the reply, in a thoughtful manner; "but as we read that

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Judas, who hung himself, went to eternal punishment, I supposed that everyone who has committed suicide must fare the same fate."

"My dear woman, where do we read that Judas went to eternal punishment?" queried Mrs. Goodlaw, in surprise.

"I don't know exactly; but it is somewhere in the last part of the New Testament, I guess. It is there, I know, for I have heard my mother and lots of folks quote it."

"The twenty-seventh chapter of Matthew tells us about Judas' terrible crimes—the betrayal of his beloved Master—and his suicide; and it is stated in the first chapter of Acts, that Judas fell from his apostleship by transgression, that he might go to his own place; but I am not able to tell where that place is or what it is. It is just such a place as he merits, no doubt; and as Dave's crime is so much inferior to Judas', and as God punishes according to the deeds, we must think that the former cannot be punished according to the latter. I think it is a fearful thing to rush into the presence of God unbidden, and pray that I may be withheld from such an act, and also that I may be able to comfort those who are being driven into it. Yet I am unable to tell what the future state of such must be. We will leave that with the righteous Judge," was the thoughtful reply.

"Well, I 'spose that is the best way," responded the other.

"Now in regard to his being foolish, I will say a few words, then drop the whole subject. When conversing with him, I was greatly surprised to see what a brilliant mind he had, and thought if he had had a fair chance in the world he would have been far above the average of men. He enjoyed talking on the Scriptures, and asked many deep questions. In his youth he had no opportunity of learning God's law, and very little later on; he seemed to appreciate that little, however. He had a sweet voice to sing, it reminded me of the warbling of a bird. He had memorized many pieces of music by hearing them sung, so you see he was not an idiot (as many mean when they say, 'a fool'); neither did he have more unwise points than the average of mortals. As he was blessed with talents, and not with sight and opportunities to improve them, it seems to me that he will be looked upon in the life to come with a greater degree of allowance than those who have been blessed with the five senses, and with opportunities for mental and spiritual development, and especially those who have treated him as the rich man did the beggar. His case is beyond our reach, but there are many similar ones, so let us be more thoughtful in future."

SR. ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. Hiram J. Corless and wife, of Michigan, request the Prayer Union that the deafness of their son may be a subject of their prayers, that he may hear, and that they may bring him up in the fear and admonition of the Lord, that he may be the means of a great deal of good.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

OUR NEED AS A DISTRICT ASSOCIATION.

BY LEVI GAMET.

That we are needy is apparent to all who stop to think. My purpose in this paper is to point out some of the more pressing needs as they appear to me.

Our need as adapted to the end to be accomplished may better be appreciated by a brief notice of that end; namely, the awakening of an interest in the mind of the young in a knowledge of the scriptures and of spiritual things, and the satisfying of that interest by supplying the tender minds so awakened with the necessary food for thought and mental and spiritual growth. Among the things needed for the accomplishment of this end may be named first a host; men and women, old or young, it matters not so much, but a host is needed of those who comprehend the necessity of the work to be done and who are willing to do what lies within their power and opportunity in the performance of such a work. These workers should be imbued with the thought that nothing can be attained by spasmodic effort; that it requires continuous, persistent labor, and that from an unselfish, sacrificing motive. The best qualification is the same as pointed out for the minister, "Faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work." These workers may be Sunday school officers having the general oversight of Sunday school organizations. They may be teachers of classes in these same organizations. Or last, but not least to be overlooked in their importance, they may be parents, or brothers, or sisters who will interest themselves in helping the little folks at home to learn the lessons assigned them, and make personal application of the lessons so that they may develop in the children those characteristics so necessary in the Christian character.

Another need which is more marked in some places than in others is a plentiful supply of song books, so that every child may have the opportunity to assist in the song service. Nearly all children love to sing, and will gladly do so if encouraged by parents and teachers. To make this arm of the service effective, fifteen to thirty minutes each sabbath should be given to the song service.

Cards to the wee ones and papers to those who can read should be reckoned among the indispensables. We need in every local school a library, and in it should be a plentiful sprinkle of biographies.

We need some individual with sufficient powers of locomotion, and otherwise endowed with a love of the work and the capacity to instruct in methods to travel and visit the various schools in the district and give them words of encouragement and assist them in making their schools more interesting and hence more effective for good.

These may not be all that we need, but possibly more than we shall obtain for a time. And as this is possible, it suggests one other need which I trust we shall all strive to obtain, and that is a large supply of patience that will enable us to labor on with the means at hand, striving to make the best of present conditions until the way shall open for a better and more successful equipment.

SOME few days ago our hearts were filled with sorrow and our eyes with tears when the sad news reached us that one more of our beloved brethren had been called to the other world. So unexpected, and to us seemingly so untimely when measured by our limited wisdom, we were in no wise prepared for the sad, sad news. It was some time before we could come to a true realization of the truth. But, alas, it is too true. Our esteemed and beloved brother, J. C. Hitchcock, has gone to his rest. May his rest be sweet. May it be complete.

We were never privileged to become intimately acquainted with our brother. We have had several profitable conversations with him, but they have always been at the general conventions or similar places, and he being one of the busiest of men, our opportunities for personal contact were of necessity limited. But we learned to love him—love him for what he has done. We have seen his unceasing and untiring efforts to build up the work of the Religio; and we have with thankfulness seen his efforts crowned with success. We have seen his earnest work in the Sunday school, and God has blessed his efforts there. We have learned of his wise and patient administration of affairs as president of his branch and also of his district, and that there, as elsewhere, he enjoyed the complete confidence of his brethren. Yes, we have seen and known sufficient of his work to know that he was a constant, earnest, and untiring worker for the cause of the Master. We love the earnest, busy workers. We love the person who is sufficiently consecrated to the service and work of the Lord that he will, when the hours of secular work are past, turn to his work for the Master rather than to the attractions and pleasures of the world. These are the ones whom the Lord calls upon to do a great work. Brother Hitchcock was one of these trusted workers. And we believe we speak the voice of all that ever knew him when we say, "we love him for what he has done."

But while we are thinking of his many works of righteousness, the thought reverts to us so keenly and so sadly, "He is gone." Who will do his work? Who will take his place in the branch? in the district? in the Religio? We have sometimes been made to wonder why it was that those we loved the best, and whom the work needed most were the ones taken first. God knows why. We must learn to trust in his wisdom and mercy, even though we cannot see "why."

We extend our sympathy to our sister society, the "Religio," for the loss sustained by them. The vacancy must be filled and the

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work go on, for it is God's work. But the work done by our departed brother will stand as his most lasting monument,—will ever be fresh in the memories of all who knew him. We will love to think about it though it will be with feelings of sadness. We will talk about it though it brings tears to our eyes. Tears often bring relief for the pent up sorrow that is within our souls.

But it is to the bereaved wife whose life has been made sorrowful and whose hopes are blighted, and to whom the whole world and all therein appears to have changed its hue, we extend our deepest and most heart-felt sympathy. For her our most earnest prayers have been uttered. Hers is a loss that no one else *can* feel. We sympathize with her, but that sympathy, however sincere, can only comfort. It cannot fill that aching void or wipe away the tears. We can pray for her and God will give her strength to bear her up, but that will not remove the stern reality of what there is. There is a worldly side to these things that we cannot remove. We would not if we could. We may weep for him, but our weeping will afford us a calm relief. We may be sorrowful, but sorrow is only the result of having loved most dearly. We weep and are sorrowful and wish that we could bring him back again. Though it would be to labor and toil and suffer, we are selfish enough to wish him back again. But this cannot be. He has passed through the darkness, or the dawn, we call death; beyond the twilight's purple hills. Why it was necessary we cannot see. The wisdom in it to us is not clear. He knoweth best "who doeth all things well." "God give us faith to trust where we cannot see."

Conference Minutes.

FAR WEST.

Conference convened with Delano branch, near Cameron, Missouri, September 29 and 30; Brn. T. T. Hinderks and J. S. Constance in the chair, Charles P. Faul and A. Leaverton, secretaries. C. P. Faul, bishop's agent, reported: On hand last report $138.61; received and on hand $643.12; disbursements $377.80; on hand $265 32. Committee examined the books and reported the same correct. Ministerial reports: Elders William Lewis, T. T. Hinderks, J. S. Constance, D. E. Powell baptized 6, C. E. Guinand, S. F. Cushman baptized 2, J. W. Roberts, Arnold Nesser, A. W. Head, W. E. Summerfield, Ben. J. Dice, J. C. Elvert, J. C. Foss baptized 6, M. Shaw baptized 5, R. Archibald; Priests Robert Garlich baptized 2, Walter W. Smith, R. S. Parker; Teacher C. J. Craven. Branch reports: Wakenda 60; gain 1. Delano 111; loss 2. German Stewartsville 77. Edgerton Junction 42; gain 3. Dekalb 51; loss 1. Mount Hope 42. Stewartsville 156; gain 3. Pleasant Grove 86; gain 1. St. Joseph 468; gain 19. Bro. H. B. Taddicken was recommended by St. Joseph branch to be ordained to the office of an elder. This was granted and referred to the president of St. Joseph branch to provide for his ordination. Bro. W. E. Haden was recommended by Stewartsville branch to be ordained to the office of an elder. This was granted and referred to Bro. F. C. Keck of Spring River district to provide for his ordination. Bro. W. E. Haden is now laboring in the office of priest as missionary in that district. The secretary of the district to purchase a suitable valise to carry the district books, etc., and he to present his account to next conference for allowance. Bro. B. J. Dice presented a bill of $10 53 for material bought for tent seats furnished the district. Collection was ordered to pay the bill. The president and submissionary in charge to appoint two days' meetings in branches throughout the district: Mount Hope, October 27, 28, in charge of J. C. Foss and S. F. Cushman. Wakenda, October 27, 28, in charge of J. C. Elvert and W. W. Smith. Pleasant Grove, October 27, 28, in charge of M. Shaw and C. E Guinand. Delano, November 3, 4, T. T. Hinderks and C. P. Faul. St. Joseph, November 10, 11, J. C. Foss and S. F. Cushman. Stewartsville, November 17, 18, H B. Taddicken and M. F. Bryant. Kingston, November 24, 25, A. W. Head and Ben. J. Dice. Dekalb, November 24, 25, J. S. Constance and J. W. Roberts. German Stewartsville, December 1, 2, D. E. Powell and Andrew St. Lewis. Edgerton Junction, December 1, 2, A. Nesser jun. and D. J. Flanders. Any minister finding he cannot fill the above appointment will see that a substitute is sent. Officers elected: T. T. Hinderks president, J. S. Constance vice president, C. P. Faul and A. Leaverton secretaries. Charles P. Faul was sustained as Bishop's agent. Bro. Swen Swenson, because of secular affairs, will be compelled to return to his home. A vote of thanks was tendered him for his faithful services while missionary in the district. Preaching by Swen Swenson, William Lewis, and J. C. Foss. Social meeting in charge of M. Shaw and D. E. Powell. Adjourned to meet with St. Joseph branch, December 15, 16

WESTERN MAINE.

Conference convened with the Lamoine Saints, September 8 and 9; W. W. Blanchard chairman, assisted by S. G. Cunningham, R. W. Farrell clerk pro tem. Invitation was extended to visiting Saints to take part in business meeting. Branches reporting: Surry, Green's Landing, and Brooksville. Officers reporting: Elders S G. Cunningham, H. J. Davison, J. N. Ames, W. W. Blanchard, O. C. Eaton; Priest C. H. Rich; Teacher H. E Sanders; Deacon H. R Eaton. A letter from A L Colby, district clerk, was read, calling for $2.41 to pay district expenses from June 16, 1899, to September 8, 1900. Voted to accept bill and take up collection for the same. Bishop's agent's report from October 14, 1899, to May 1, 1900: Receipts $293 64; expenses $293 64. Bishop's report of moneys collected since May 12, 1900, to September: Receipts $182.25; expenses $152 80; balance on hand $29 45. Both reports audited by Bishop G. H. Hilliard and H R Eaton, and found correct. A recommendation was received from West Surry, asking for the ordination of Eugene D. Brann as priest, and George W. Hamar as deacon. Elders Hilliard and Cunningham ordained Brann, and Elders Blanchard and Ames ordained Hamar. S. G. Cunningham was elected president of Western Maine district, and A. L Colby secretary. Bishop's agent, S. G. Cunningham, sustained. Order of meetings left with the president. One was baptized. Next conference to be held at Stonington, Maine, December 8 and 9.

SOUTHERN WISCONSIN.

Conference convened at Buckwheat Ridge, September 8; W. A. McDowell chosen to preside, J. O. Dutton secretary. Branches reporting: Janesville, East Delavan, Oregon, Flora Fountain, and Wheatville. No report from Buckwheat Ridge. Ministry reporting: Elders E. M. Wildermuth, W. A. McDowell, and W. P. Robinson; Priest H. Dobson; Deacons J. O. Dutton and James Edgington. District treasurer reported, on hand September 6, $7.34. Bishop's agent, C. C. Hoague, reported: On hand June 2, $189 76; received since $163 25; total receipts $353.01; expenditures $ 84; balance on hand $169 01; Preaching by W. A. McDowell and W. P. Robinson, also a short talk by Bro. Robert Addison. Adjourned to meet with East Delavan branch the Saturday and Sunday nearest the full of the moon in February, 1901.

ST. LOUIS.

Conference convened in St. Louis, Missouri, September 29; Elder Arthur Allen was chosen to preside, with Elder Henry Roberts assistant, J. G. Smith secretary. Reports were had from Elders A Allen, H. Roberts, N. N. Cooke, and W. O Thomas; from Priests J. Christensen, J. G. Cole, T. J. Elliot; and Teachers J. J. Billinsky and J. Wild. Branch reports: St. Louis 454 members; 1 baptized, 2 received by letter, 4 expelled, 1 died. Whearso 60 members. Report of Bishop's agent, J. G. Smith: Last report, June 23, balance tithing $129 57; received since $147 80; total $277 37; paid out $173; balance on hand $104 37 Report audited and approved. Report of Sr. Etta M. Hitchcock, secretary of the St. Louis district reunion of last August was read and approved. In it she wrote, "As a reunion the gifts of the gospel were enjoyed; the faith of many strengthened, and the admonition of the Spirit given to the Saints to come up higher. At the business session of August 11, a motion unanimously prevailed, That we have a reunion next year, 1901, date of same to be left in the hands of the presiding officers; and that the appointment of the reunion committee be left in the hands of the general missionary." Report of Sr. Anna De Jong, secretary of Sunday school convention, was read and approved. She wrote, "Convention was held in St. Louis, Missouri, September 29, at 3:30 p. m. J. J. Billinsky, district superintendent in charge. Various items of business were acted upon. It was decided to hold our next convention in St Louis, Missouri, February 9 and 10, 1901; and that the exact time and arrangement of program be left in the hands of the officers of the district." Sunday services: Preaching morning and evening by Elder J. T. Walters. Sacrament, prayer, and testimony in the afternoon. Resolutions of sympathy were adopted by the conference on the death of Elder John C. Hitchcock. Adjourned to meet in St. Louis, Missouri, January 4 and 5, 1901, at the usual hour.

Sunday School Associations.

NEW YORK.

District Sunday school convention convened September 3, at Broad River, Connecticut; district superintendent, A. E. Stone, in the chair; Estella M. Stone, secretary. Broad River and Brooklyn schools reported. Treasurer reported. The present staff of officers was sustained. Visitors were accorded the right to participate. The benefits and use of a Sunday school library was favorably discussed at length, and it was decided that steps be taken to procure a library for New York district, and a committee was formed consisting of Sisters Marie L. Squire and Estella M. Stone to pass upon such books that were considered necessary, and obtain the publisher's price of the same and report at our next convention, to be held in Brooklyn. The officers were requested to prepare a program for our next meeting.

The Delineator, of New York, the well-known fashion Journal, is offering by way of celebrating the advent of the new century, 1901 prizes to be secured by getting new subscriptions. The prizes aggregate $17,500. It presents a unique scheme.

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Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

Dear Saints of Northeast Missouri District:—I feel moved upon to call your attention to the law of tithing, which law is one of the fundamental principles of the gospel, and is binding upon all Latter Day Saints. I wish to stir up every Saint in this district to honor this important law. The progress of the gospel throughout the world depends chiefly on our temporal means to carry it to the nations of the earth. Our prayers and songs, and our boasting of the truth of this work will not spread it to the nations; our faith alone will not save us. I compare tithing, or our temporal means with which God has blessed us, to a locomotive. The engine and train behind her will not move without the application of steam; neither will the gospel move along without means to push it onward. Surely in vain we call him Lord, Lord, and do not the things which he has commanded us. The Lord has told us through the Prophet Joseph Smith that this law is in force until Christ shall come, notwithstanding that the Lord has spoken directly to us in this dispensation. It seems to me that many Saints in this district are very unconcerned and indifferent as far as its binding character upon all is concerned. I am sorry to say that among four hundred or more members, comprising this district, that we cannot support two missionaries laboring in this district without sending to Bishop E. L Kelley for means to provide those two families Under the present condition I am compelled to impress upon your minds, not only our obligations, but the necessity of imparting a portion of the means with which God has blessed us. Let us show our faith by our works. Hoping this method will stir us up to our financial obligations, I am yours in the one faith, J. T. WILLIAMS

RESOLUTIONS OF SYMPATHY.

The following resolutions were adopted by the St. Louis district conference, September 30, 1900.

Whereas, it has pleased our heavenly Father to take from us at this time of need our beloved brother and president, Elder John C Hitchcock; and

Whereas, the departed one has always shown himself an untiring worker, ever ready to comfort those in sorrow, to strengthen the weak, and encourage all, being slow at all times to consider his own convenience when duty called, be it

Resolved, that in the demise of our beloved brother the St. Louis district has sustained a loss as severe as it was unexpected; and be it further

Resolved, that the St. Louis district in conference assembled extend to his bereaved family and many mourning friends their deepest sympathy; and further

Resolved, that while the loss to us is so serious that our poor human judgment would at first question, yet through all we feel our Father knows best, and we believe our brother has but gone to perform labor blessed with greater fruitage in another sphere of usefulness; and be it

Resolved, that a copy of these resolutions be sent to the bereaved family, to the church publications, and to the district secretary to be spread upon the minutes.

Committee, JAMES CHRISTENSEN.
J. J. BILLINSKY.
S. R. BURGESS.

Resolutions of condolence voted by the St. Louis district Religio convention, September 28, 1900.

Whereas, it has pleased our heavenly Father, in his infinite wisdom and mercy, to remove from our midst our beloved brother and co-worker, John C. Hitchcock; be it

Resolved, that we, the St. Louis district Religio in convention assembled, do hereby tender our sincere and heartfelt sympathy to the bereaved family and relatives, in this their hour of severe trial; and be it further

Resolved, that a copy of the same be sent to the family of the deceased brother; and be it further

Resolved, that a copy be sent to the church papers for publication; and be it further

Resolved, that a copy of these resolutions be spread upon the minutes of the meeting.

Respectfully submitted,
Committee, FLORENCE BURGESS
JOHN J. BILLINSKY.
CHARLES J. REMINGTON.

Whereas, in the infinite wisdom of God it has been seen fit to remove our brother, John C. Hitchcock, from our midst, thus depriving us of direction and incalculable assistance he so willingly rendered;

Therefore, be it resolved, that we as a society of Religians, express our deep sympathy for his immediate family and friends; and

Be it further resolved, that it is the sense of the society that in the death of our co-worker and friend, Bro. John C. Hitchcock, the Religio sustains a most serious loss; and while we deplore the necessity for his removal, yet we bow to the will of Him who doeth all things well; and

Be it further resolved, that a copy of these resolutions be sent to the family and to the church publications.

Independence Zion's Religio-Literary Society, BERTHA M. SKINNER, Sec.

PASTORAL.

To Whom it May Concern:—This is to give notice that in harmony with the recommend of Elder J. R. Sutton, and after conferring with the President of the church, Elder W. A. La Rue is hereby appointed to labor in Eastern Iowa district for the ensuing portion of the conference year.

J. W. WIGHT.

CONFERENCE NOTICES.

Texas Central district conference will meet at Texas Central branch, November 3. Sunday school association meets at same place on the 2d at ten o'clock. Let every officer in the district come or send in their reports, and as many as can come. Come, let us have a good time. All who come on train to Hearne will be met with conveyance.

E. W. NUNLEY, Pres.

TO SUNDAY SCHOOLS.

SPECIAL NOTICE.

In ordering supplies for schools much inconvenience and positive annoyance to the office results from carelessness, which may be avoided by following these suggestions: (1) If there is a branch agent for the Herald Publishing House in your branch, let all supplies be ordered through this agent. (2) When ordering for the Sunday school, whenever a new person orders, be sure to give the name of the person to whom the supplies have been *previously* sent. This will prevent the frequent annoyance to both the office and schools of sending duplicate orders. (3) Be sure to sign your name to every order. If the order is not signed it will not be filled. (4) Send cash with order when at all practicable and save book accounts. (5) Address all orders and remittances to Herald Publishing House, Lock Box E, Lamoni, Iowa,

BORN.

DAVIES.—To Mr. and Mrs. Davies, at Gilfach Goch, Glamorganshire, Wales, July 29, 1900, a son; named Alma Nephi Davies. Blessed September 7, by his uncles, Elders A. N. Bishop and Lot Bishop.

MATTHEWS —At Centerville, Iowa, August 17, 1900, to Bro. and Sr. W. T. Matthews, a daughter, named Margaret Elizabeth. Blessed September 23, by Elders J. S. Roth and David Archibald.

DIED.

DAVIS.—At Angola, Kansas, September 23, 1900, Bro. Bengman T. Davis, son of Elder Richard Davis sen., aged 24 years, 6 months, and 1 day. He was a true and faithful Saint and obedient son, loved by all, as it was well attested by the presence of so many at the funeral. Blessed are the dead who die in the Lord.

WALTERS —Hanna Walters, mother of Sr. McLane, of Fairfield, Utah, departed this life September 19, 1900, aged 70 years, 8 months, and 10 days. She was born in Llanelly, Wales, January 9, 1830, and came to this country in 1856 or '57. Funeral services by Elder Peter Anderson; the choir from Cedar Fort doing the singing. Several children and a number of grandchildren mourn the loss of a good and beloved mother and grandmother.

MC NTOSH.—Sister Maggie May, youngest daughter of John A. and Malinda McIntosh, was born at Galland's Grove, Iowa, December 29, 1875, and was at her death, which occurred May 10, 1900, 24 years, 4 months, and 11 days old. She was the youngest of a large family, and was a bright and earnest spirit, bravely trying to win her way in the world, and had endeared herself to many friends, who with her family mourn her departure from their circle. She waits the resurrection in hope. Funeral sermon by Pres. Joseph Smith, on Sunday, September 30, at Sr. McIntosh's request. Family present.

GREEN.—Ella J. Moore was born October 17, 1857, at Poughkeepsie, New York; came to Cedar Rapids, Iowa, with her parents when still a child; and in 1860 came to Anamosa, Iowa, where she lived until October 17, 1878, when she was married to O. E Green, near Onslow, Iowa. She was baptized March 13, 1887, by Elder J. S. Roth; died September 24, 1900, near Onslow, Iowa. To them were born eight children, three of whom have preceded her to the better land. One daughter and four boys remain, with her husband, to mourn her untimely death; the youngest is a babe eight weeks old. She will be missed in her home. The branch will lose an active worker; the church will miss her, as she wrote so much for the *Autumn Leaves*, and she will be missed by the readers of the *Hope*, as she conducted the fourth page of the *Hope*. Her writings cheered many lonely hearts. A large attendance at funeral services, which were conducted by Elder John Heide, at the Green Valley church; interment at Frozen Hill cemetery, to await the resurrection of just.

AGENSTEIN.—At her home, Omaha, Nebraska, September 25, 1900. Sr. Susanna Agenstein. She was born in Switzerland, October 4, 1845; came to America in 1870, and went to Utah. Becoming dissatisfied, she joined the Reorganization October 8, 1871, and moved to Omaha the same year, and has lived there ever since. She lived and died true to her covenant with her Lord. Her home was ever a home for the ministry, and her hand a liberal one in helping this work along. The poor have lost a friend, the church a staunch and faithful member, and society a noble citizen; and her family a true, devoted, and loving mother. She leaves one son and four daughters, as well as many sorrowing friends to mourn her loss. Funeral from the church where she was a faithful attendant for nearly thirty years; sermon by Elder F. A. Smith. The genuine sorrow of the Prayer Union, as they gathered around their departed president's body, was a marked evidence of the esteem in which our departed sister was held by those who knew her well.

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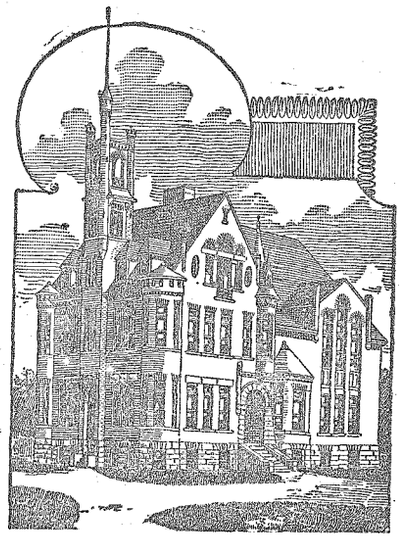

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GREEKS WROTE IN 1300 B. C.

HISTORY OF ALPHABET.

Proof has just been discovered that written documents existed in Greece 1,300 years before Christ. Three hundred years before the coming of the Messiah, the Roman capitals of our written language were in use, and two hundred years earlier the writings of the Latins embodied these characters in almost identical form with those on the tombs of the Scipios as preserved in the Vatican at Rome.

Six thousand years has been suggested as the period in which written language evolved to become "the triumph, the instrument, and the register of the progress of our race." It began, according to generally accepted theory, with the hieroglyphic picture-writing of ancient Egypt. A hundred years ago, however, Wolf startled the literary world of Great Britain by saying that Homer's "Iliad" and the "Odyssey" could not have been composed in the present form, largely for the reason that in the time of Homer this written language, begun by the Egyptians, had not evolved sufficiently to have admitted of the composition.

Now, however, Arthur Evans of the British association, delving in the ruins of Knossos, in Crete, announces that the Greeks were using a written language in the thirteenth century before Christ.

ORIGIN OF THE ALPHABET.

Herodotus had told of the Phœnecians bringing the alphabet to the Greeks. "Phœnecians," he wrote, "introduced into Greece the knowledge of letters, of which, as it seems to me, the Greeks were heretofore ignorant."

Archæologists had found indications of the truth of this observation. Tradition seemed to bear it out, and the names, number, forms, and order of the primitive Greek alphabet have been shown to indicate their Semitic origin. The Phœnecians are supposed to have come by this alphabet from the hieratic writings of ancient Egypt. For in the time of the "shepherd Kings" the Egyptian priests had evolved a running hand that expressed their thoughts, and these people were of Semitic origin.

De Rouge, in 1859, pronounced this theory. The proposition had many backers. At the same time it had its emphatic opposers. In Germany Lagarde, and in England, Robertson Smith and R. S. Poole combated this theorizing of De Rouge's. Now Arthur Evans of the British association insists that the whole pretty theory must be abandoned. In a paper recently read before the anthropological section of the association he says:—

"De Rouge's theory of the derivation of the Phœnecian letters from remote hieratic Egyptian prototypes must be definitely abandoned. The Phœnecian, and with it the Greek, alphabet must be regarded as a selection from a syllabary belonging to the same Ægean as the Cretan."

EARLIEST GREEK WRITINGS.

Mr. Evans, with his newly-discovered clay documents from Knossos, bases his assertions on the tablets which he so recently has uncovered. Not only this, but he has set forward the date of the earliest writings of the Greeks more than eight centuries beyond the old limit of 500 B. C.

It is odd to the layman to observe how the dates of the archæologist, as a rule, are moving backward, steadily. Jewish tradition has put the age of the world at only 6,000 years, but science of today would scarcely stop under a million. Wolf had explained in 1795 how Homer, for lack of a language letter, could not have written his poems 1,000 years before Christ. Mr. Evans has found evidences in Crete that they might have been written 300 years earlier if only an alphabet were in the way of it. But already Wolf's idea had been combated.

At Aba Simbel, near the second cataract of the River Nile, are four colossal statues of Rasmeses II., cut out of the solid sandstone of the cliff and standing there as guardians of a stupendous temple-cave, dedicated to the gods of Egypt. In all ages the habit of visitors to such shrines seems to have been to scratch names and dates on such objects. These colossal figures are scratched by many peoples, and among others are several Greek inscriptions. One of these records the visit of several Greek mercenaries, who were acting for Psammetichus. The first Greek ruler of this name lived from 654 to 617 B. C., and the other from 594 to 589 B. C. It is not certain to which of these the inscriptions of the mercenaries refers, but the fact that these travelers were able to write their names at such an age is taken to indicate that the knowledge of writing was pretty widely spread in Greece at that time. At the least these inscriptions have indicated that Greek writing was extant nearly 600 years before Christ. Now Mr. Evans comes and multiplies the least of these groups by two.

These changes in archæological findings indicate that not all is known about the beginnings of civilization, no matter how thoroughly civilization has a grasp of its own present.

It hardly will be contradicted, however, that next to intelligible speech the evolution of an alphabet expressive of all the sounds of language was the thing having greatest bearing upon the progress of the human race. The further this written language is traced back, the more logical becomes the evolution of man himself. If a man or a nation advances by profiting from errors, nothing could have been more preservative of the moral of error than is written language.

VALUE OF WRITTEN RECORDS.

Through this recording of man's errors in the past the future generation got its compass-points. Only a certain limited progress ever has been possible to one generation. If the records of this progress and the means to it had been denied to man the race would have been at a standstill. With a written record left behind one generation the next has been able to take up where the preceding one left off; not only its errors but its experiences of truth have become the heritage of the other, and so the sum of man's generational progress in civilization has come to be the property of the present. Without this written language the law of today would be only custom, history

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would be hazy tradition, and religion only an intricate superstition.—*Chicago Tribune, Oct. 7, 1900.*

PUBLIC OWNERSHIP OF FORESTS.

By J. P. Brown, Secretary of the Indiana Forestry Association.

Fifty years hence Kansas and the States planting trees today will be supplying California and the coast States with timber. One need not be particularly gifted with foresight to predict such an event. It is an indisputable and lamentable fact that at the present rate of forest denudation on the Pacific coast it will be but a short time before all the timber on that section of the coast is gone. The government will realize when it is too late the great loss this despoiling of our forests means.

Kansas has formed an organization for the preservation of the trees which other States would do well to join. The progress made in the last quarter of a century by Kansas in tree growing is evidence of what the State can do and will do in the next quarter of a century. I have traveled over the greater part of the State; I have examined groves planted twenty and thirty years ago, and while some are insignificant in appearance the results, taken as a whole, are favorable to Kansas developing from an agricultural region altogether to a forest growing section. This is work along the right line. It seems to me a criminal act to allow our forests to be destroyed by pests and woodmen without the slightest attempt at preservation. Kansas ought to have one quarter of all the lands within its boundaries planted with trees. If such a thing were done the remaining three fourths of the State would be far more productive than they are now. It would change climatic conditions, bring more rains, break up the hot winds, and make agriculture even more flourishing than it is today.

Trees conserve the water supply. Forests in Kansas would also make the country a manufacturing instead of a totally agricultural region. The government reports of timber lands all over the United States are greatly exaggerated. The result has been to lull Congress into slumber and has prevented it from taking action looking toward the preservation of our forests. I would suggest that your Legislature make some such provision as we have in Indiana, making a law practically exempting from taxation timber lands for a certain length of time. That would only be right, for no man can afford to plant trees and wait thirty years for returns.

The great bulk of the forest planting has been done in the States west of the Mississippi River. In the Eastern States, except in a few instances, the planting has been done on a smaller scale.

A year ago our association for the preservation of the American forests secured a forestry law in Indiana. The society is but a little over two years old, but our success in this respect has given it a large growth. We have members in twenty-eight States. In fact, the society is really national in its character, though we keep the name because we hope to get an appropriation from the State for its work. The law that was passed authorizes the Assessors to list as much as one-eighth of any man's acreage at only $1 an acre if it contains a forest growth as dense as 170 trees to the acre. Any tract set out in trees of that number to the acre can be valued the same when the trees are three years old. After trees are four inches in diameter the tract can be used for pasturing cattle. The old plan of valuing the land at $20 to $50 and then the standing timber also made the taxes so high that it placed a premium upon the destruction of the timber.

The question of restoring the hardwood forests of that section is vital with manufacturers, and they are taking the liveliest interest in the movement.

When my bill was first introduced the House barely considered it and the Senate turned it down completely. I began at once a campaign of education by writing to manufacturers and the press, and they took the matter up so vigorously that before the session closed the bill passed both Houses almost unanimously.—*Chicago Tribune.*

BOOKS BOUND IN HUMAN SKIN.

On a shelf in the library of Dr. Matthew Woods of Philadelphia are three books bound in human skin. The man from whose body the skin was taken was Karl Kaufman, a young German, who had left his home across the water at 24 years of age because of a disappointment in love. Coming to America he supported himself by teaching German. Dr. Woods, who was his physician, became one of his pupils and fast friends.

The young man was dying of consumption. He was speaking one night to a friend of his regret in dying so young, because if he had lived he might have produced a book worthy to stand on library shelves along with Homer, or Ovid, or Virgil. Soon after this conversation Dr. J. C. Morton showed the young German a purse made of the skin of a human being. Kaufman made no comment at the time, but after Kaufman died his will requested that a section of his skin be employed to bind several of the books in the doctor's library, so that he might give of himself to form the binding of some of the grand books that he had so loved.

The request was granted. A large section of skin was taken from the young German's body, and after being thoroughly tanned was used to bind the three books that Kaufman had most admired.—*Chicago Tribune.*

DURATION OF GEOLOGICAL PHENOMENA.

"As a rule," says *L'Illustration* (Paris, August 18), "geological action is regarded as having been exceedingly slow; but this classic opinion does not appear to be confirmed by the observations which have just been made by M. J. Gosselet upon the sand about Dunkirk. During certain excavations recently made for the purpose of enlarging the port of Dunkirk, some most interesting geological discoveries have come to light. Among others, there are strata of yellow sand from twenty-three to twenty-six feet in thickness, full of marine shells washed in by the tide. At the base of this deposit were found fragments of pottery covered with a green glaze which marked them as belonging to the sixteenth century. Besides this, at a depth of twenty-three feet in the sand, was found the skeleton of a ship from which three large cannon were taken. One of these bears the date 1581. The sand was well stratified, and, in consequence, must have accumulated after the foundering of the vessel. There is thus a proof that from twenty-three to twenty-six feet of sand have been well stratified on the shore at Dunkirk between the beginning of the sixteenth and the nineteenth centuries, that is to say, a thickness of seven and one half feet per century. Moreover, on emptying an old basin of the port, it was found that there had been a stratification of from four to six feet between 1829 and 1882, although no stream or drain emptied into it, and the waves reached it only on two or three days per month. These discoveries are far from proving the truth of the old theories."—*The Literary Digest, September 29, 1900.*

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
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LAMONI, IOWA, OCT. 17, 1900.

THE EDITOR AT DOW CITY, IOWA.

Continued rains and cold weather suggestive of the near approach of winter, together with the need to make good the retarded work of the farm, kept hundreds from the Dow City reunion. It may be that there was the additional reason furnished by the misconception that the grounds offered by the city and accepted by the last fall session were not large enough or adequate to the accommodation of the reunion; and this in spite of the assurance given by us as one of the persons who by request looked over the site and reported with the committee that the room was ample, and the site an eligible one.

Because the session was apparently to be an unpropitious one, possible an impracticable one, we determined to be on the grounds at the start, and consequently reached Dow City September 27, the day before commencement day. We found the big tent or tabernacle in its place at the top of the main street of the little town, located near the west center of the city park, an attractive plat of ground of over two blocks in size, nicely shaded by rows of elm, maple, box elder, pine, and cottonwood trees, and covered with a carpet of rich blue grass and clover—an ideal camping place. Rows of tents were already up and ready for occupants. Among them, in a pretty group of trees midway between the tabernacle and the west end of the park, we found our own somewhat battered canvas house, with its end to the big tent, and its door opening toward the setting sun, all ready for us to move in; and before the damp and dingy day had drawn to its close, our furniture was moved in and we were established in our own rented premises, cozy, and if the rain would permit, comfortable quarters.

At the hour of eleven on the 28th, Friday, the few who had gathered from their homes, including the committee, Brn. Baker, Butterworth, Carroll, and Rudd, assembled at the tent, and, in apparent defiance of cold and rain, organized the Dow City reunion. Brn. the editor, J. W. Wight, missionary in charge, C. E. Butterworth, president of Galland's Grove district, were installed as presiding officers; Bro. A. H. Rudd, with Brn. Oscar Case and D. M. Rudd, secretary and assistants; Brn. James Pearsall and S. B. Kibler, choristers, and an efficient corps of police, ushers, and janitors, and the reunion of the year of our Lord 1900 was in full swing. Subsequently, by regular action, Brn. W. H. Kelley and Bishop E. L. Kelley were added to the presiding force. The appointment of Bro. W. H. Kelley was of no avail, as he had gone east, without visiting the camp of the Saints, though he would have been greeted with a welcome had he come. The bishop arrived on the 29th, and was with the camp to the end, rendering such service as in his power.

Brn. J. M. Stubbart and C. E. Butterworth took the opening preaching services. Brn. J. R. Lambert and Charles Derry arrived on the 29th also; but Bro. J. W. Wight was hindered from coming until Monday, October 1, leaving an opening at Mt. Pisgah to come at the time he did.

The preaching was excellent throughout, if the general expressions of satisfaction are to be trusted. The weather was for the greater part of the time good, though for two days at the opening it was wet and cool, and for two days at the close was cold and windy. The attention and interest were sustained to the end. Fifteen were baptized.

We regret that there was some misunderstanding in regard to the locality being low, swampy, and too small for a camp. How this understanding went abroad we do not know, but we do know that it was by no means correct. There is ample room for a camp twice as large as the largest we ever had, and three or four times as large as the one that finally pitched its tents on the site chosen. The arrangements made by the committee were excellent, and gave the fullest security for the peace and welfare of the Saints. There was no disturbance of any sort during the entire time of our sojourn in camp.

On account of the rain the prayer session for Monday morning was held in the Saints' chapel, but the change of locality did not prevent a good session. The other prayer services were held each morning on the grounds, at nine o'clock, and were undisturbed by rain except one session by a passing shower. These services were quite spiritual, and were the scene of tongues, interpretations, prophecies, as well as prayer and testimony.

The Dow City reunion has passed into history, and will be a memory for all time, and we write the hope that next fall a much larger attendance will be had at the time to be stated by the committee. Correspond with A. H. Rudd, of Dow City.

TOLSTOI EXCOMMUNICATED.

Count Tolstoi, the Russian officer, who after a life of profligacy and polite trifling with all the corrupting things of the Russian court, grew tired of them and turned his attention to the consideration of better things, established a sort of religious colony at his estate called Yasnaya Polyana, where as a self-appointed priest he preaches a religion based on the tenet, "Resist not evil."

The Greek church has virtually excommunicated Tolstoi, he having been a member of that church, as are all Russians. But, judging from what is stated in the following extract, the count will pay but little heed to the edict severing him from the church militant in Russia.

The attitude of Tolstoi toward rulers and laws is but the expression of the sacred right of conscience carried to the extreme, just what may occur in any state, society, or church, through the exaggerated estimate that men may put upon their own value and their own right to independence of thought and action. It would be a queer world if every man was at liberty to disregard "any authority save that of the individual conscience."

The better thinkers of the age, among religionists at least, seem to be agreed that conscience is not the only safe guide to human conduct; and that no conscience is or can be an approximately safe guide until such conscience has been fully educated up to the highest Christian standard and the teaching of Christ has other precepts than "Resist not evil," and "Thou shalt not kill."

It is quite possible for a man to be so taken up with the idea of his own freedom of conscience as to forget and ignore almost completely the consciences of his coworkers in a cause to which both are mutually pledged, and to grow restive and resentful under the restraints of the laws of society which are essential for the well-being of the whole fabric of human association. Such men see

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dangers and menaces to human liberties and rights where none exist, and overestimate their own good qualities and exaggerate the short comings, defects, and actions of others.

We have read Tolstoi's work, "My Religion;" and while recognizing the awakened good in the character of the man, we could not fail to see where he left the realm of sound principles as developed in Christ's religion in its entirety, and entered upon the realm of a self created philosophy. He may not yet have realized the principle stated by one of the participants in the Harrison – Shearman – Godbeite movement in Utah, some years ago. "We had thought," said he, "that a priesthood of love would have been sufficient, but we have learned that it requires a priesthood of power as well."

It must not be forgotten that when Count Tolstoi started his theory and its development he had a goodly estate and considerable means at his command, could have no apprehensions as to want for himself and his, and that he must still control his estate, and the colony which he has founded. Nor is it out of the bounds of probability that Tolstoi's conscience is practically the conscience of his adherents and followers; for while he may not attempt to coerce them, if they stay in Yasnaya Polyana they must conform to its rules, or fail of its benefits.

We give the extract below, taken from a daily *Tribune* for October 1, 1900:—

THE EXCOMMUNICATION OF TOLSTOI.

A dispatch from Lausanne reports that Joannicius, the Metropolitan of Kieff, has addressed a circular to all the Russian Archbishops virtually excommunicating Count Toltsoi. The great novelist and reformer is declared to be an avowed enemy of the church and unless he abandons his errors the holy synod will prohibit him from celebrating divine service and from expiatory masses in case of his death.

It is not likely that Tolstoi will fret much under this ban. He long ago avowed himself the enemy of autocracy and orthodoxy as it is understood by the modern church. He long ago declared against all rulers and laws and compulsion and refused obedience to any authority save that of the individual conscience. His religion is embraced in a single tenet and that the most difficult to practice, the law of love revealed in the teaching of Christ. His theory of this law does not admit the authority of any hierarchy. The Metropolitan's excommunication, therefore, cannot affect him, for long ago he voluntarily placed himself outside the pale of the church. Granted that Tolstoi's creed is impracticable, he is nevertheless sincere in it and practices it to the smallest detail of life. He lives on the plane of his high ideal and to that extent at least should command the respect of the world. Perhaps it would be better for the world if, morally at least, it imitated his example, but in the present conditions of human nature, which are about the same as they were when Cain killed Abel, Tolstoi's ideal is but a dream of the millennium. Henry Norman, who has recently visited him, tells of his interview with him most entertainingly in the current number of *Scribner*. He says that his patriotism and his dream are: no more nations and frontiers, but the world, "no more multitudinous cities, and manufactures, and money, but simply the tiller of the soil, eating of the fruit of his toil, exchanging with his neighbor the labor of his hands, and finding in the changing round of natural processes alike the nourishment of his body and the delight of his eyes, while, like some directing angel poised above, the law of love, revealed in Christ, lights each man's path and so illumes the world." It is a beautiful dream, but only a dream this wide world over, except at Yasnaya Polyana, where it is a reality. That Tolstoi carries out his theory still, after publicly acknowledging that men can never be induced to accept it, is the crowning test of his sincerity. Excommunication from the church can be of little moment to such a man.

It is remarkable that Tolstoi has gone so long without excommunication, but it is still more remarkable in that land of autocracy where he lives that the ban of political excommunication has not also been placed upon him. Thousands of men have gone to the gallows or joined the long mournful procession to Siberia for less offense than he has committed over and over again. In an article, "Thou Shalt Not Kill," which appears in the current issue of the Independent, he says of the Czar:—

"He proposes a childish, silly, and untruthful project of universal peace at the same time that he is ordering an increase of the army, and even then there are no limits to the laudations of his wisdom and his virtue. Without any reason he senselessly and pitilessly offends the whole of the Finnish nation and again hears nothing but praise. At last he starts the Chinese slaughter, terrible by its injustice, cruelty, and its contrast with his project of peace: and he gets simultaneously applauded from all sides, both for his own conquests and for his adherence to his father's policy of peace. What must indeed be going on in the heads and hearts of such men?"

No other man in Russia could have written this vigorous criticism of the Czar without feeling the weight of his displeasure, and yet this is but one of many similar utterances which he has made with impunity. Has he escaped the autocratic wrath because the Czar fears the criticism of the world, which respects Count Tolstoi, even if it does not believe his theories?

THE EVERGREEN CHURCH.

There was a dedication service six miles southwest of Lamoni, Sunday, October 14, present year.

Some two years ago the Saints residing in the region between Lamoni, Iowa, and Lone Rock, Missouri, having become somewhat numerous, concluded that it would be well to have a building in which to hold services, many being unable to take their families to either Lamoni or Lone Rock. A committee consisting of Brn. S. B. Hartshorn, S. Rew, A. B. Young, H. C. Snively, George Harger, and David D. Young, was appointed; subscription lists were circulated by Bro. T. J. Bell and others, and the result is, that at a two days' meeting under the direction of the district president, F. M. Weld, the branch decided to have the building dedicated. The meeting was called to order by presiding officer D. D. Young, at eleven o'clock a. m., with Brn. F. M. Weld, J. S. Snively, E. L. Kelley, and Joseph Smith in the stand. After the song service, Bro. Snively offered the invocation. Bro. Young delivered the deed of the land and the keys of the building to President Smith, on behalf of the branch, President Smith accepting them on behalf of the church.

The sermon was by President Smith, the prayer of dedication was offered by Bro. E. L. Kelley. President Smith on behalf of the branch delivered the deed of the premises to Bishop E. L. Kelley; and on behalf of the church, returned the keys of the building to presiding officer D. D. Young to be held by him and his successors for the use and benefit of the Saints of the branch and their neighbors and the strangers within the gates.

The aggregate cost of the house, lot, and well was $802.05; all of which has been paid and the debts discharged.

The day was an ideal fall time one, the air warm and pleasant, what little breeze there was being from the south. The roads were good. From ten o'clock to the hour of service there was a constant stream of buggies, carriages, and wagons, arriving with their freight of Saints and friends; until the house was packed full, and the premises round it crowded with teams. It was a moving scene; the best of order prevailed throughout. The song service was in charge of Sr. Hartshorn, the chorister of the branch, and was good. The feeling of the meeting was excellent and at the close it was evident that all were pleased with the event and glad that success crowned their effort.

It is indeed pleasant to contemplate. The Saints have a little church suitable for their present need, built and paid for with a few dollars still in their treasury, no debt, no fear, no bickering, no heart burnings, from the first to the last of their effort to build.

We do not know how the name Evergreen church originated, but it is suggestive of the ever enduring character of the work, the faith, the doctrine. May the perpetual sunshine of the Holy Spirit of promise and peace ever be with the Evergreen church.

LITERATURE FOR DISTRIBUTION.

Those elders in the field who may be desirous of having church literature for distribution will do well to note the following which we received from Sr. Louise Palfrey, editor of the Religio Arena:—

Sr. Clark, superintendent of our "Gospel Literature Bureau," says that the supply on hand exceeds the demand. There are doubtless many who would like to have some of this literature for distribution if they knew we had it. That our useful plan may become more widely known, and those in need of lit-

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erature have opportunity of availing themselves of the help we are anxious to give towards the spread of the gospel, would you kindly give the matter mention, editorially, in the *Herald?* It is expected, of course, that only elders and those who intend to use the literature in distributing among outsiders, for missionary purpose, will apply. The scope of the bureau includes all the church papers, and tracts.

Here is a chance for elders desiring church literature to get themselves in touch with those whose object it is to collect and supply such. Sr. Clark has been active, and we are glad that there are those who are giving their time for such work. We are glad to assist them in any way we can, and gladly give space to this matter, for we are sure many of our ministry will quickly and gladly avail themselves of the opportunity to get reading matter for distribution among people anxious to study our position. Sr. Clark's address is, Marie H. Clark, Box 4, Station A, Kansas City, Missouri.

A QUESTION OF LEGALITY.

We are requested to notice the question of the validity of marriages performed by other than church authority.

It would seem to be unnecessary to make an extended argument upon the subject. The church in solemn assembly, August 17, 1835, made public declaration upon the point as follows:—

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled.—Doctrine and Covenants, section 111 (101 Kirtland edition), paragraphs 1 and 4.

If it be asked, What is a legal contract of marriage? we answer, Any and all contracts of marriage entered into in good faith between persons of legal age and qualifications as specified in the statute enactments of states, governments, and nations known as civilized nations.

Neither man nor woman is justified in attempting to evade the obligations of the marriage bond who has voluntarily entered into the domestic relationship according to the laws of the land where such live and are married. Those who choose to disregard the sacredness of the marriage relation are guilty of a violation of the law of God as well as of the law of the land, both of which Saints are under obligation to keep. There can be no excuse for them. Any plea that marriages performed by other than church authority are either void or voidable by members of the church is an error and of no value as an excuse for wrongdoing.

CLOSE INDIA RELIEF FUND.

Our Business Manager informs us that a few days ago he made another remittance of about $39 for the India Relief fund. Just before he made it he received the following, which our readers will please note:—

CHICAGO, Sept. 27, 1900.

John Smith Esq., Mgr.

Dear Sir:—We are about to close our fund. Should anything have come to your hands we shall be grateful if you will kindly send it in.

We shall arrange to forward anything coming in later, but are about to discontinue our efforts to obtain help.

Very sincerely appreciative of your generous aid, Yours faithfully,

ERNEST A. BELL,
Secretary India Famine Relief Fund.

QUESTIONS AND ANSWERS.

Editors Herald:—On the road home from the Clinton district conference (convened at Rich Hill, October 6), we had a little argument about how many delegates a branch was allowed with a membership of twenty-five. The Rules of Order and Debate says that a branch is allowed one delegate to each six members or fraction thereof; and I claimed the branch was entitled to five delegates, and was in the minority. So I write you for the answer, which please give through the columns of the *Herald*, and oblige,

Very truly yours,
H. S. MCINTYRE.

The writer is correct. The rule which provides that a branch shall be entitled to one delegate for each six members or fraction thereof, would grant a branch of twenty-five members, four for the twenty-four, and one for the twenty-fifth. It would be entitled to no more than the five if there were thirty members in the branch, but would be entitled to five delegates for any number over twenty-four and less than thirty.

WE have in this broad land of ours many magazines, devoted to nearly as many interests. There are magazines whose interests are those of the woman; others are for men. The American boy is represented, as is also the American girl, while the youth of the country are represented in very many periodicals, and we have magazines and magazines, until it would seem that every field is occupied, and that every cause has its advocate in the journalistic arena. Yet magazines continue to be born, and every little while we are told of the advent of a new bark upon the sea of journalism.

One of the latest to come to our notice is one which in its mission appeals more or less directly to all of us. It is *The Nursery*, and is devoted to the interests of the American baby. As might be expected, it is not addressed directly to the little ones themselves and written in the almost mysterious language of the "tots," but it comes in the best of English, and is addressed to the mothers of our little folks, as all such messages should be. It is issued by the Van Publishing Company, of 254 West Fifty-fourth street, New York, and is being mailed for the price of one dollar per year or for ten cents per number.

It deals with all phases of child culture, looking after their diet, their intellectual development, their dress, and what not. We certainly wish the new magazine success, and hope that its mission will ultimately be most beneficial to the little ones.

EXTRACTS FROM LETTERS.

Bro. A. N. Bishop wrote from Cardiff, Wales, October 1:—

The work seems gradually moving in my mission. I have during the past six months baptized ten precious souls. I feel sometimes somewhat despondent, when I see such very little results. I have distributed from door to door a large amount of old *Heralds*, *Ensigns*, and *Hopes*, and a few thousand tracts, also one thousand four hundred ministry cards. The Lord has blessed me in my labor, and I presume it will bear fruit in due season.

EDITORIAL ITEMS.

Joseph Kirby, Allegan, Michigan, would like to know the address of some Saint who lives in Leon. Elder Asa S. Cochran is living in Leon, Iowa.

Leslie M. Shaw, Governor of the state of Iowa, was a visitor in Lamoni, October 11, where he made a political speech. He was accompanied by his private secretary.

Mrs. Mary A. Belt, of Decatur, Burt county, Nebraska, and Mrs. Elizabeth E. Cutting, of Little Rock, Arkansas, would like to learn of the whereabouts of James A. Primble, or J. A. Trimble. In his last correspondence with his mother, he claimed to be an officer in the Latter Day Saints church. Anyone knowing of the man please inform either of the above-named.

By letter from Bro. Rushton, who is at work in the Scottish field, we learn that he is presenting the faith at every opportunity to the best of his ability, and has some hope, though the chances are but poor. No churches or schoolhouses are open for use, only private houses and the open air.

Elder J. W. Wight reports crowded houses at Echo schoolhouse six miles east of Mondamin, Iowa, with good liberty on part of the preacher.

Mrs. M. E. Ronat, of Sacramento, California, arrived on the 15th and will live at Saints' Home. She is in fair health and spirits.

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Original Articles.

BE CONSISTENT.

If consistency was considered as one of the brightest jewels, and a stricter adherence to the same observed, it would produce a greater satisfaction and benefits not otherwise obtainable. For this reason St. Paul's injunction to Timothy (2 Tim. 4: 2) to be instant in season who are out of season (or consistent at all times—continually) would be a great regulator of our actions and judgment, and one of the principal means to gain a higher standard of perfection.

Those characters enumerated in 2 Timothy 3: 1-6, lack this consistency, and their mere form of godliness will be to their destruction. Benevolence and eloquence without charity are useless, vain, and inconsistent. (1 Cor. chap. 13.)

For those with velvet lips and tongue
Will not compose the heavenly throng;
While those with charity alone
Will surround his glorious throne.

St. James points out in his epistle the true nature of religion and consistency; and also St. John, who declares that "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John v. 9.) The Savior prayed for those only whom God had given him (John 17); and all through the Holy Scriptures the fact is prominently placed before us that God will only own and acknowledge those who receive his gospel and live up to the same to the best of their ability.

Disobedience has been the cause of all the ills and woes that mankind were afflicted with. Adam fell, the antediluvians were destroyed by the flood, the Jews were scattered among all nations and became a hiss and byword. Judgments and calamities were, are, and will be poured out upon all nations for disobedience to the gospel of Jesus Christ, who will destroy the wicked and rebellious by the brightness of his coming.

When king Saul tried to bribe God with a sacrifice, he was rebuked by Samuel the prophet, and told that obedience is better than sacrifice (1 Samuel 15: 22), and Saul lost his kingdom as the result. Therefore strict obedience to the will and law of God, or the gospel of Jesus Christ, has to be observed to escape the punishment of the wicked and rebellious, and to gain salvation in the kingdom of God.

The Lord by his servant and prophet, Joseph Smith, established his church and kingdom through the bringing forth of the Book of Mormon, which contains the fullness of the everlasting gospel of Jesus Christ, and also a true record of the ancient inhabitants of this continent. (Isa. 29.) The church grew rapidly in numbers; and although her incorporated name was "the Church of Jesus Christ of Latter Day Saints," she went by the name of "Mormon" (as the system was called "Mormonism") without a stigma or reproach upon her until after the martyrdom of Joseph and Hyrum Smith in 1844; and after Brigham Young led the minority of the body to Utah, and there in 1852 introduced polygamy and other abominations among them—all diametrically opposed to the pure and undefiled tenets of the Book of Mormon, disgracing thereby the whole latter-day work and creating a prejudice against the same hard to be eradicated, for the general impression is that Mormonism is Utahism, and every member a polygamist, which is greatly strengthened by the reluctance to be known by that name, while sneeringly the Utahites are called by that once so highly honored name, when they are a set of apostates, inveterate enemies to the truth, and a dangerous counterfeit to the Reorganization, and just as well admit heathens to be Christians, or the fallen angels to be angels of light as the Utahites Saints or Mormons. Cut Utahism loose from Mormonism, and degrade no longer the fair name of that book so essential to salvation, and which the public will hardly receive with a depreciated name and record.

The significance of the name "Mormon" is "more good" (Joseph the Martyr): then the true believers in that book are or should be those that are seeking for more good works (not women). Then what is the difference between a so called Mormon and a Saint? Nothing but the name; for a Latter Day Saint had to accept the Book of Mormon to be a Saint, and as the church is built upon Jesus Christ through revelation, and not upon Mormon the Prophet, the discarding of or even slighting of the name and then advocating the importance of the book at the same time, is inconsistent and foolish.

I have been known and called a "Mormon" for these last forty-six years, and considered a polygamist and a horse thief of no mean order; yet I have lived through it, and my hair did not get any more gray on account of it. If any asked me why I was a Mormon, I politely gave them my reason for being one; as for being a Saint, they shook their heads, very sagely saying, You may be a good Mormon, but not a Saint; and of course if we are judged by the report, I could not blame them.

I am now seventy-six years and six months old, and confined to my bed for these last eighteen months with kidney and Bright's disease and I think I am pretty near to my journey's end. I had a rough and eventful life; a soldier in Prussia when only fourteen years old; came to America; went to the Mexican war; doubled Cape Horn; pulled a handcart to Utah in 1856; joined the Reorganization in 1864 I think; had a rough time preaching young Joseph, as also in the States and Canada; but am now helpless. I am lonesome, forsaken, and forgotten, though I hope not of the God whom I have tried to love and serve. In hope of eternal life,

CARL W. LANGE.

PEN NOTES AND PENCILINGS.

Just how to vote in the coming election is a very perplexing question to one who has been out of touch with his country's politics for so long. I had begun to prepare by studying the platforms, but found that I am disfranchised—was away too long and have not been back long enough, and yet I am one of the oldest native-born inhabitants of Montana. However, there is no use losing interest. Saints should prize the franchise. If we are careless, and bad men get into power (locally, specially), we are partly responsible. The Doctrine and Covenants contains the counsel: *vote for good men.* I do not like many features of even the best government by man on earth, but it is a great deal better than nothing. "The powers that be" are ordained of God in the absence of the better (best) kingdom which is to come. For instance, I don't like the blending of politics and statesmanship. Nowadays, a man may be an able statesman, but in order to get into the lawmaking branch of government and do us good, he must be a politician. He must make a trade of it—fall in with and use the methods of those who make it their profession. Some of these methods are bad. A politician is not necessarily a statesman. But to return to the present campaign: no matter which party is right or which is victorious, one good result will come out of it. There is a class of foreigners numbered by thousands who are here to stay, but who came to this land of the free to better their temporal conditions. They have been more intent on making money than assisting in the government of the State. It is desirable that they become intelligent, active citizens. The issues of the present campaign are such as will call out discussion of the immortal principles upon which this government was founded. The contest is to be a warm one, and even a casual observer cannot help but know more of the Constitution and the spirit of our free institutions, and what Americanism means. A sounder citizenship for all ought to result, and thus a safer foundation be laid for the future.

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I came across a good thing lately in Campbell's *Illustrated Journal*, published in Chicago. It is a letter from that eminent rabbi, Dr. Emil G. Hirsch, to Isador Blumenthal, of Chicago, in answer to questions on the present political situation. Dr. Hirsch is a republican. The two candidates for governor of Illinois are Alschuler (dem.) and Yates (rep.), but Alschuler is a Jew. The question is: Should not all Jews vote for their brother? Here is Dr. Hirsch's opinion:—

The fact that I am a Jew and Mr. Alschuler is of Jewish parentage cannot influence my action. *I do not vote as a Jew, but as an American citizen.* . . . If we are so foolish as to vote for a Jew simply because he is a Jew, we must be prepared to have others vote against Jewish candidates because they are Jews. Judaism teaches loyalty to principles. . . . There ought to be no such thing as a Jewish vote. It is as insane as would be a Catholic vote. Hebrew marching clubs, no matter under what flag, are an insult to the spirit of our institutions. We vote as citizens and not as members of a religious fraternity.

Amen to that! And the church that follows the course deprecated by Dr. Hirsch, to gain temporal power, will certainly share the fate described of Jews in his closing sentence which says:—

Those Jews, I am afraid, who ignore these elementary principles will have cause to regret their fanaticism or their enthusiasm. Today they plead for a Jew with Jews. Tomorrow others, non-Jews, will plead with non-Jews against Jews.

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Thoughts sometimes seem original when they were really read beforehand in some book or heard in conversation. Some years ago, was reading the Sermon on the Mount. "Blessed are the meek, for they shall inherit the earth." A new (?) thought struck me, and on the margin I penciled: "*inherit*" it—not *buy* or *conquer* it. Later, in scanning my Drummond's Essays, found I had read the idea there, and marked it long enough before to have forgotten it. The mind holds many concepts we are not conscious of. All truth is of God, and it may be doubted whether anything from human minds is original. The meaning of the word in this connection is relative, not absolute. We are but reflectors of thought and truth.

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There is in the nature of mankind something (what is it?)—a sort of secret skepticism eating out the heart of a Christian's better nature. It causes the supernatural, and sometimes the existence of the Deity, to be doubted. Reason is called into action, and doubts flee. Dark doubt! you bring no satisfaction to the human mind. It is human to doubt; divine to believe. Intelligent faith develops mind or soul, especially reason. Doubt is negative and dwarfs the mind. In his essays on religion, Hume says:—

The whole frame of nature bespeaks an Intelligent Author; and *no rational inquirer* can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine theism and religion.

But let us be impartial in this reflection on doubt. Human nature seems just as prone to dangers on the side of religious thought and devotion. "Ignorance is [sometimes] the mother of devotion." If some doubt without a reason, others believe without a reason. This isn't faith, but credulity, or superstition. That which is absurd or false to a rational (*i. e.* reasoning) mind is sacredly orthodox to many unreasoning worshipers.

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A minister who can rise above denominational bigotry is Dr. Martin, of Deer Lodge, president of the Presbyterian seminary located at the same place. Since being introduced, he always speaks as we pass, and sometimes stops to chat. I had about completed painting and repairing the Deer Lodge Saints' chapel, and had been complimented through the local paper as a rustler. Dr. Martin took occasion to point out in one of our chats that though I had done a good service to the church and had improved the appearance of chapel, I was hurting the other ministers in town by such a course, and also working a hardship to my brother ministers who would follow me. Considering the constitution of human nature, this seemed the philosophical side. He said they once had a pastor locate at Pony, in this State. He would work with the farmers, do all kinds of hard work, and finally built a chapel there. When he went away the work died. His successor didn't fill the bill, because he fell below the standard (?) erected by the first man. Good men with other tastes and talents went there, but could do nothing. The verdict on each was: "He don't do like brother Blank." Result: an empty church and no pastor now. I acknowledged the philosophy, but explained that the present case was special, inasmuch as the church building was going to decay and the congregation was not able to hire a painter at $2.50 a day. However, when the doctor and I parted, I thought there was wisdom in his observation. The people do not always consider the different talents and abilities of men who minister in spiritual things. I know of one missionary who is a mechanical genius. He mends clocks or sewing machines, which is a delight to him, and often helps needy people in his travels, through his skill. He can take off his coat and build a house. He can take his bike and ride to an appointment and not bother any one for fare or horse. And so it is. Another missionary can walk miles and miles, and some others can talk in the street against wind, dust, and noise. It does not follow that because one minister is constituted for a certain line, and may be very useful outside the pulpit, that all others are just the same. Then, the times and conditions must be considered. Elder Glaud Rodger traveled through Australia as a pioneer elder, when railways were wanting or few. Result: he walked extraordinary lengths. Facilities for traveling are better and cheaper now, yet it would be foolish to exact that our elders there now should do just like Bro. Glaud, or be considered below the standard. There are in the church a few (only few) who think a General Conference appointee falls below the standard of ministerial excellence unless he shoulders his valise and strikes out on foot altogether. They might as well require that he wear sandals.

G. R. WELLS.

SECRET SOCIETIES; ARE THEY APPROVED OF GOD?

The above was the caption of an article appearing in *Herald* for September 19. Quite frequently some of the good brethren feel called upon to write against secret societies and insurance companies. It really is an important subject; but a satisfactory answer to the query cannot be given by quoting what Daniel did over two thousand years back, nor can we answer the question by any citations to what the Gadiaton robbers did or what God thought of some secret societies on this continent some centuries ago. Even by inference, where is there anything written that condemns all of the modern insurance companies and secret societies? Probably a majority of these socalled secret organizations are composed of men organized for the purpose of carrying out certain principles and objects. They generally have grips, signs, passwords, etc. They hold meetings, transact their routine business, initiate new members, visit the sick, attend funerals of members, and that is about the life led by the average secret society. About all the secrecy connected with them is that everybody can't get in the room where they are transacting their business. Passwords are simply a device to accomplish this end. There is as much secrecy connected with the average business concern as the regulation lodge. There is the private office, a porter or some one to whom a card or name must be given before an interview can be had with the head of the concern. There is the secret safe combination, trade secrets, private cost and price marks, etc. The church is a secret society to some extent. Everybody can't get into the meetings of the quorums and into

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sessions of elders' courts. The school of the prophets, referred to on page 243, Doctrine and Covenants, bears a striking resemblance in some things to a secret society in the way of exclusiveness. So the matter of secrecy is not an objection to them. The whole question resolves itself into this: "Are there good lodges, doing good, that it would be beneficial for Latter Day Saints to join?"

The wickedness or righteousness of one doesn't determine the moral complexion of all. Where the sick are visited and nursed, orphans provided with a home, widows assisted, the dead decently interred, that is doing good and Latter Day Saints can properly help in such work, and in turn be benefited. James says, in 1: 27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The Book of Mormon gives the thought that all good cometh from God. If it is pure religion to visit the fatherless and is good to care for the sick, does not he who will reward every man according to his works approve of the practical religion carried on by such organizations? Sometimes it is better to go visiting with a full purse than a ready prayer. There is a demand for these organizations, and as the churches don't fill that want, we have insurance companies and lodges filling that demand.

"Oh, but we should have faith in God and not depend on a worldly organization to provide for our wants and look after our loved ones."

What should we expect from God in case the head of the family gets sick and remains so for a long time, as many good Saints have done, and then dies? Ought we to think that the mother and little ones will get along just as well, somehow? If the old people in the church were being well provided for, why was the Saints' Home built? There was a legal demand for just such an institution because the old people were not being properly taken care of, no matter how much faith they had in God.

If it wasn't for the institution of the insurance company, how many additional sad and poverty-stricken homes we would have! God always expects us to use our own intelligence and help ourselves when we can. The sectarian idea is that Jesus has and will do it all, but a modern revelation from that Jesus says: "You can do much good of ourselves." "He that will not provide for his own is worse than an infidel." Isn't it peculiar reasoning to conclude that it is our duty to provide for our loved ones while we are living but it is not our duty to make any provision for them in case of our sickness or death, and is positively wrong to do so, betraying a woeful lack of faith in God? If a man loses faith in God because he is a member of an organization that provides for him when sick and for his loved ones when he dies, we can conclude there is not very much celestial material in that fellow's makeup.

By reason of our environments we are compelled to depend upon human institutions for our very lives, no matter how much faith we have. The majority of us may make our livings from those who oppress the hireling in his wages. Don't let us be cranky and narrow on this subject of insurance, etc. Ideal conditions are not in the church or in the world, so in the meantime we should do the best we can and the Lord will not close the pearly gates on us.

The whole subject is often looked at from a wrong point of view. We ought to do every thing we can to conquer sickness and death, and God proposes to help us in the effort. Christ has said that death is the last enemy he shall put under his feet. He has made it possible to say: "Oh death, where is thy sting! Oh grave, where is thy victory!" God has given the laying on of hands for the healing of the sick that death and sickness may be conquered. He has given the "word of wisdom" for a like purpose —although many of us don't appreciate it. The Lord says we can do much good of ourselves. These insurance organizations help us to soften the terrors of sickness and death; and yet we are told we haven't faith in God if we try to do what we can to meet these enemies to our bodies. Instead of carelessly shoving the responsibility upon God of taking care of your family after you die, use means the most sagacious business men of the day employ to guarantee the protection of the home after their death.

So far as the association of these societies is concerned, the young especially should be careful of the company they keep; but what use is salt as a preserving and saving chemical if it is not mixed with that which it is to save? If Latter Day Saints are to be the salt of the earth, they must mingle with the people whom they are to save, and influence them for good. The convent is a good place for people who are so weak that contact with their fellow men will ruin them; but Christ prayed that God would not take his disciples out of the world but keep them from the evils of it.

Here are some good thoughts by Talmage:—

> Some of you are making a great swash in life and after a while will die, leaving your families beggars and will expect us ministers of the Gospel to come and lie about your excellencies, but will not do it. If you send for me I will tell you what my text will be: "He that provideth not for his own, and especially those of his own household, is worse than an infidel."
>
> In this day God has mercifully allowed those of us who have limited income to make provision for our families. By some self-denial on our part we can make this provision for those we shall leave behind us.
>
> Is there anything so helpless as a woman whose husband has just died, when, with her children at her back, she goes out to fight for bread? Shall she become a menial servant in some one else's household? No—not the one who has been lying on your arm all these years, and filling the household with joy and light.
>
> Shall she sew for a living? God knows they get but six or eight cents for making garments.
>
> Ah, no! You had better have your coffin made large enough to take all with you into that land where they never freeze or starve.
>
> How a man with no surplus estate, but still enough money to pay a premium on life insurance, can refuse to do it and then look his children in the face, and say his prayers at night on going to bed, expecting them to be answered, is a mystery to me that I never yet have been able to fathom.

Prospective brides, after the young man has popped the question, you begin popping. Ask him how much life insurance he carries or how much he proposes to take out. If he can't pass the physical examination you don't want to marry a possible invalid.

Brethren with families, it is your duty to invest some of your earnings in a substantial life insurance company and then when the time comes for you to shuffle off this mortal coil, if you haven't been able to save anything, your dying moments will not be filled with anxiety as to the provision of your family temporally.

C. EDWARD MILLER.

PITTSBURG, Oct. 5, 1900.

"TRY THE SPIRITS."

1 John 4: 1.

March the eleventh, 1900, I was at Walker, Missouri, and at the social meeting in the afternoon a sister spoke in tongues, and the interpretation was: "Not many days and war will be poured out upon China. Yea, and also war will yet be on your own country."

Well, we see a part of the prediction having a fulfillment. Shall we look for the balance? We are told by the Lord through Moses:—

> When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.—Deut. 18: 22.

But now we see the thing spoken coming to pass, so the Lord hath spoken it. These are days of trouble and sorrow, and the fulfillment of the Savior's delaration found in the 24th chapter of Matthew; and as we see the Savior's prediction coming to pass, we can lift up our heads and rejoice, for his coming is near, even at the door.

I am very well satisfied that the time is near at hand when he that will not take the sword against his

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neighbor must flee to Zion for safety. (D. C., sec. 45.)

I believe the Saints now should gather into the regions round about and get themselves homes in the land of Zion, as is found in section 117. The Saints should send up money to the Bishop, and let him whose duty it is buy up large tracts of land, as he could get it much cheaper; for as soon as those speculators find a few families moving in, up goes the price of land; and if we put our money in the hands of the Bishop he stops that raise, and the Saints get the benefit. Let us act wisely in those matters, Saints. If the Saints had acted wisely, and done as God commanded them in the days gone by, Zion could have been redeemed, the temple built and ready for the Master's coming. O what blessings, temporal and spiritual, Latter Day Israel has lost by not obeying the commands of our heavenly Father! God has promised to commune with his people if they would keep his law, and give them revelation upon revelation for their guidance, and be fed daily on that bread of life that cometh down from above. But as it was sung in tongues by one of God's servants in Canada:—

Hearken unto me, my people,
I will give to thee advice;
Think not you I have forgotten,
For before me thou art prized.
If in me you'll be united,
Then my power you would see;
But when vice, and grave disunion,
Then, oh then, how can it be?

I would speak unto my people,
Send my angels to their home;
If in me you'll be united,
Ne'er, O ne'er, from me to roam!
Oh, my people, take the counsel
Of my servants o'er the land,
Cease to be in such disorder,
Then, oh then, in me you'll stand!

Then you'll see my power displayed,
Then you'll have mine angels come;
Oh, my people, they are waiting,
They are waiting, will they come!
It is on you I am waiting—
For my storehouse it is full;
Oh, then, cease, cease all your jangles,
Be united—be you one.

The work in many places is really spiritually dead, yet in other places many of the Saints are struggling alone through the trials of life, and are very anxious to reach that happy home beyond. I find some Latter Day Saints that really believe the letter of the gospel is true, yet they seek for the pleasures of life, and are oft found in the park or theater, and many times go visiting on Sunday, and are not found at the altar worshiping the Master and trying to keep the Sabbath holy. And when they are taken down sick, they are scared, fear comes upon them, afraid they are going to die, and then call for the elders to come quickly and administer, and instead of being raised right up, may lie upon their bed for days and suffer. And why is this?—

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me —D. C. 98:3

Let us try, my brethren and sisters, to make God's law honorable in keeping it, and thereby reap the benefits accruing therefrom; and by our life in Christ be the means of bringing others to see the glorious light of the everlasting gospel.

J. C. Foss.

A DREAM VISION.

I dreamed I came out of my house in the evening, with two of my boys. We met other children, and together we went up to the corner of the street. It was nearly dark. I happened to look upwards to the sky, and there saw a most beautiful scroll, which appeared to be about six feet long and two feet wide, darting about with great rapidity, seeming to encompass the whole heavens. It appeared to act with intelligence, and to have a purpose in its motions, as it would shoot with lightning velocity in one direction, and then suddenly change is course. The colors were more beautiful than I ever had seen before, so brilliant and splendid; but there was not the least halo or reflection from it. The loveliness was all in itself.

I called the attention of others to the phenomena, but they seemed either not to see it or to be indifferent; only the children and myself enjoyed the wonderful appearance. At the first it caused in me a feeling of awe and great wonderment. I thought it was some kind of comet, that portended disaster to some part of the people of the earth. While thinking of these things, the scroll was gradually approaching the earth, and its form gradually changed. The colors became more numerous and resplendent, and it threw out rays and scintillations in a most beautiful manner until it made the earth round about it for quite a distance glorious with warmth, color, and beauty.

I began to have a feeling of happiness come over me, and wanted the folks in the house (which was only a short distance away) to come and see the strange sight. They seemed to enjoy the recital of the occurrence, but did not come out, as I desired them to do. I returned to the place I had left. The boys were still there, watching the vision, that by this time had descended still nearer the earth, and was now about twenty feet from the ground. My joy seemed to increase as I was enveloped in the beautiful reflections of the wonderful heavenly visitant, and I felt that I must go again to the house and urge my people to come and see it.

As I started the object with all its attendant grandeur commenced to move likewise. At first I did not pay special attention to this; but as I perceived it moved in the same direction that I did and appeared to keep directly over my head. I stopped to see if it would stop likewise, which it did. This caused me great surprise and an extra degree of pleasure, and I purposed then to make a test to see if it was not merely a coincidence or accidental. So I started onward again, and the object started just as soon as I did, and kept in the same position over me, and all the surroundings were beautiful as before. I did not go into the house as at first intended, but passed by to continue the experiment. No matter how far I went, or how often I retraced my steps, it would still move as I did and stopped when I did all the while keeping directly above me.

When the knowledge came to me that I did, truly, control the motion of this beautiful and peculiar appearance, no tongue can describe the feeling of rapture that pervaded my soul, and I could not repress the exclamation, "I believe this is indeed meant for me."

At this point I awoke.

J. Edwards.

Oct. 7.

THE CHURCH OF JESUS CHRIST.

In the first century of the Christian era the civilized world rested in unexampled peace. It was the most tranquil period Europe has ever known. No general war disturbed the prosperity of Gaul, Italy, or the east; no widespread revolution carried carnage and desolation to the populous provinces of imperial Rome. It was a golden, autumnal season of classic civilization. When the ripened fruits of long years of material and mental progress were showered upon mankind, and when the internal decay of the mighty empire was hidden in its exterior and splendid tranquility. Compared with the later centuries the first was singularly frugal of human life.

In the seventeenth century all Europe was torn by fierce religious wars, and men died by myriads to gratify the fanatical malice of kings and priests.

In the eighteenth the obstinate vanity of a Louis, a Frederick, or a George III. covered land and sea with slaughter.

In the dawn of the nineteenth, millions of the human race perished by the iron will of Napoleon; and the young generation of Europe and

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America have seldom known any long repose from the dreadful duties of the camp.

But in the first century no battle of civilized men occurred equal in importance to Sadowa; no siege, except that of Jerusalem, as destructive as that of Sebastopol. Under its imperial masters — whether madmen, philosophers, or monsters—the Roman world almost forgot the art of warfare; and, weighed down by a general tyranny, gave itself languidly to the pursuits of peace.

A magnificent form of civilization at once grew up. Men everywhere clustered together in cities, and surrounded themselves with the countless appliances of a luxurious life. The theater and also amphitheater, the aqueduct and bath, the graceful temples of yellow marble, the groves and gardens, the triumphal arches, the forums filled with statues and lined with colonnades, were repeated in all those centers of artistic taste that sprung up under the fostering care of successive emperors, from the Cæsarea of Palestine to the distant wilds of Britain or Gaul. The Roman empire embraced within its limits a chain of cities fairer than the proudest capitals of modern Europe—a throng of municipalities destined to become the future centers of Christian thought. At the mouth of the venerable Nile stood Alexandria. Its population was nearly a million. It controlled the commerce of the world, and its vast fleets often covered the Mediterranean. It was the Paris of the east—gay, splendid, intellectual; its university and its library, its philosphers and critics, filled the age with active speculation. Antioch, on the Syrian shore, still retained its prosperity and its luxurious charms. In the midst of its apocalyptic sisters, Ephesus glittered with artistic decorations, and maintained in all their magnificence the temple and the ritual of Diana.

Greece boasted the corrupt elegance of Corinth, the higher taste of incomparable Athens. Far to the west Carthage had risen from its ruins to new importance. Spain was adorned with the temples, and the aqueducts of Saragossal and Cordova; the banks of the Rhine and the wilds of Gaul were sown with magnificent cities; and the camps of Britain swiftly grew into populous capitals and peaceful homes. In the midst of the series of provincial towns stood conquering Rome, the mistress of them all, slowly gathering within her bosom the wealth, the luxury, the corruption of the world.

But of all the imperial cities the most wonderful was still Jerusalem. In a mysterious antiquity none of them could rival her.

The towers of Salem had been contemporary with that of Belus or Semiramis, of the glory of Thebes and the youth of Memnon. Jerusalem had seen the splendors of her conquerors of Babylon and Egypt sink into decay.

A thousand years had passed since David founded the city of Mount Zion, and still, in the first century, with a singularly vitality, the holy site was covered with magnificent buildings, and a new temple had risen on Mount Moriah, to surpass the glory of that of Solomon, when the seven hills of Rome had been a desolate waste, and the acropolis the retreat of shepherds —when all Europe was a wilderness, and savage hunters roamed over the site of its fairest cities. Jerusalem had shone over the east a beacon of light, and had observed and, perhaps, guided the progress of Italy and Greece.

She had been often conquered, but never subdued. More than once leveled to the ground, she had risen from her ashes. For a thousand years the priests had chanted the psalms of David from Mount Moriah, unless in captivity or exile, and still the Jerusalem of Herod and Nero was in her magnificent ritual and her sacred pomp the rival and the peer of Athens and Rome.

Among the gods is none like unto Him, into whose hand are committed the kingdoms, the power, and the glory of the worlds. Thrones and empires, the dynasties of kings, the fall of nations, the birth of churches, the triumphs of time. They arise and pass, they were and are not; the sea and the dust and the immense mystery of space devour them. The tramp of armies, the voices of joy and of pain, the cry of the newborn babe, the shout of the warrior mortally smitten. Marriage, divorce, division, violent deaths, martyrdoms, tyrannous ignorance, the impotence of passionate protest, and the mad longing for oblivion. The eyes of the tiger in the jungle, the fang of the snake, the fœtor of slaughterhouses, the wail of innocent beasts in pain. The strife towards manhood, the ceaseless pulse and current of desire, these are all his. God called him Satan the Destroyer, for his arm breaketh and grindeth to pieces.

Time accuseth even the saints of the Lord. Blessed are they who withstand his subtlety. They shall be called the Sons of God. Oh! that we united be, for the end cometh soon.

Lo! it comes! with stealthy feet,
Day, the ages shall complete,
When the world shall melt with heat.

Day of wrath and consternation,
Day of fiery consummation,
Prophesied in Revelation.

O, what horror on all faces,
When the coming Judge each traces,
Flaming, dreadful, in all places.

Trump shall sound, and every single,
Mortal slumberer's ears shall tingle.

All of every tribe and nation,
That have lived since the creation,
Answering that dread citation.

Volumes, from which nothing 's blotted,
Evil done, nor evil plotted,
Shall be brought and dooms allotted.

Day shall dawn that has no morrow,
Day of vengeance, day of sorrow,
As from prophecy we borrow,

Day of vengeance, end of scorning,
World in ashes, world in mourning,
Whereof prospects utter warning.

Respectfully, in the gospel,
BRO. WM. J. HOLDEN.

Letter Department.

SYDNEY, Australia, Sept. 12.

Editors Herald:—Things are "looking up" in Australia, and times seem to be getting better than they have been for the last seven years. The Australian Federal Parliament will soon meet, and all the colonies will then be united and working under one head, with intercolonial free trade and protection against foreign nations. This will encourage foreign capitalists to invest their surplus cash here in developing some of the many rich deposits of minerals. Australia is as large as the United States, and has a white population of about five million, and under proper conditions should be able to sustain more than twenty-five million people—Australia is an infant nation that will yet grow to power and wealth and exert a powerful influence among the nations.

Our church has a large field of labor here; but with only three missionaries we can't expect to evangelize Australia in a few years' time. The honest in heart are being gathered into the church by twos, threes and fives, and we are cheered and made glad by seeing the gifts and blesings follow the believers.

Yes, the truth is being confirmed in the hearts of the Saints here by signs and wonders and divers miracles and gifts of the Holy Ghost according to our loving Savior's will.

I have been here over seven years and in this time would many times have been awfully discouraged at the slow progress of the work and the many hindrances in the way, but for the cheering and comforting promises of the Holy Spirit speaking peace to the soul and declaring that the Lord had many sheep here to be gathered into the "one fold."

I believe one of the main factors in getting the gospel before the people here should be the printing press. The majority can be reached no other way. It's not an easy matter to get buildings to preach in; and when one is obtained it is difficult to get people to come and hear; but the printed word can be supplied to every one alike, if we only have it.

Adventist, Campbellites, Army and many other sects have publishing houses here and print mission papers, tracts, and pamphlets,

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and thus they have a great advantage over us in making their faith known. Why cannot we who have a fullness of the gospel, also have a small printing plant? If we had one our "Australian Ensign" would have continued to live; for we would only have been to about half the expense with it. One hundred pounds ($500) would get press and type to meet all the requirements of this mission, and we have a place free of rent to put it in, and all the work of getting out a monthly paper would be donated except £2 ($10) per month for type setting, and price of paper and ink would of course be extra. Under these conditions two hundred good subscribers at $1 each would publish a neat little mission paper. We have a "press" fund started and all Saints in Australia please remember to donate what you can afford towards it. Send along your offerings, large or small. Saints in any other part of the world wishing to assist can also send along their donations. The Lord has told us that there were thousands, in this mission, to be gathered in by the faithfulness of the Saints. The printed word will reach many of these honest souls that can be reached no other way. For the present send all money for the Australian press fund to the writer, 128 Evans street, Rozelle, Sydney, N. S. W., Australia.

Thanks to Bro. Caffall for his pleadings on behalf of our Australian work in *Herald*. I remember with joy my labors under dear Bro. Caffall in Colorado. May God enrich his last days on earth! Love to all Saints!

JOHN KALER.

SWEET WATER, Texas, Oct. 6.

Editors Herald:—I wish to say to the household of the faithful, that I was knowing to the fact of Bro. W. G. North and family being at Galveston at the time the waters heaved themselves beyond their bounds and swept the inhabitants from the island. It was through the faithful effort of Sr. Wight that the daily reports were carefully noted for his name. When she first found it, it was in the enumeration of the refugees at Houston. He is now at San Antonio, as you may see by his letter published in *Herald* this week.

I have known Bro. North for many years. He is a man full of pluck and energy; and although he must be about sixty years of age I am willing to guarantee that if he has half a chance he will make a sustenance for himself and family. But, dear Saints, he is now out from under the care of the relief committee, and it becomes us as Saints of God to practice what we believe and divide our scanty substance with Bro. North in this his trying hour. If any of the branches will take a collection and send to me I will receipt them and forward to Bro. North at once; or if they prefer, his address is 2002 South Flores street, San Antonio, Texas. He has been a subscriber to the *Herald* and advocate of the angel message, and a liberal contributor to the ministry and the poor for many years, and notwithstanding he is among his friends who I know to be willing to divide the last crust, they are of the worthy class, very poor.

As to the work in this part, were it not for the perfect confidence I have in the final triumph I would give it up. All the preaching I have done lately has cost me about an average of $1 50 per effort, and that comes out of the scanty allowance for the family; but the Lord blesses us, and though he should slay me yet will I love him.

Yours in hope of a final triumph,

L. L. WIGHT.

LEAVENWORTH, Indiana.

Editors Herald:—I have never attempted to write to your paper; but as the letters in the *Herald* do me so much good, I thought one from me might reach a place in some heart. We have had such a good meeting at our place in charge of Brn. Marshall and M. R. Scott. We hope they will come again.

I never was much inclined to believe in dreams, but am a little puzzled over some dreams I have had lately. First I dreamed I saw a black place in the sky. It was in the northeast, and was in the shape of a sword. Just a little south of that was another black place, it was straight. Just south of that was another, the same as the second. On the night of the second of October I saw those spots the same color as the others, but different shape, and many more of them. They were in the northeast. The sky was so blue and clear and the spots appeared so plainly as I stood at our north gate beholding the beautiful scenery. I heard beautiful singing, such as I never heard before. I never heard such singing among feathered songsters in all my life.

Your sister,

LIZZIE FLINN.

SANTA ANA, Cal., October 1.

Editors Herald:—Perhaps a few items from the Chatburn-Hyder debate will be of interest.

The evening of September 19, Bro. Chatburn and I began a series of tent meetings at a point known as Ocean View, about nine miles southwest of here. On the second evening Bro. Chatburn was interrupted and corrected (?) by what proved to be an elder in the Church of Christ, by the name of Edward Hyder. At our meeting on the 22d ult., Elder Hyder presented challenges to Bro. Chatburn, which were accepted. The question involved being which church is the true church of Christ and is the same in faith, organization, and doctrine as the one set up by Christ and his apostles eighteen hundred years ago.

Bro. T. W. began Tuesday evening, and for three nights affirmed the position of our church, and Elder Hyder denied. The following three nights the order was reversed.

All along we had large crowds and a good interest. Though prejudice ran high on the opposing side, a great many friends were made to the cause we love so much. Bro. Chatburn ably defended our cause, and in a manly and upright way showed forth our position.

Elder Hyder started out a follower of Alexander Campbell, but before the close he repudiated Campbell with his works and claimed to be identified with the church set up by Christ eighteen hundred years ago. He failed however to reveal the mysterious channel through which this identification came. At the same time he denied the Holy Ghost with all the gifts and blessings characteristic of Christ's church; admitted a complete apostasy, and never named an officer in the church he represents.

Bro. Chatburn closed by displaying two charts, one showing the organization and spiritual blessings of the Christ church, the other showing a summing up of all that was set up by Hyder, "nothing."

Our faith is unshaken, our hope far brighter, our zeal augmented, and to God we are returning thanks for his goodness and blessings.

Three young ladies were baptized Sunday afternoon; others are interested.

We will continue services there in the tent for some time.

Still joyous in the conflict, I am,

Your brother,

D. A. ANDERSON.

LAMONT, Iowa, Oct. 7.

Editors Herald:—

"Oh watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

It has just been six weeks today since Elder O. H. Bailey baptized Sr. Mary Nedreau and myself, and since then I have been happy in serving God. Although I am called upon every day to pass through many trials, praise God I can go to him in prayer and receive comfort. It seems I cannot thank the Lord enough for sending the elders to Lamont that he did, and especially Bro. O. H. Bailey who was so kind in explaining the Bible to us all. I shall never forget the feast we all had who attended the two days' meeting at Arlington, Iowa. It seemed hard to part from the Saints who are trying to worship God as they should, and come home where no God is worshiped. I desire the prayers of all Christians, that I may have help from God to bear through the trials of this earth. Sister Mary also wishes your prayers. Your sister in bonds,

CLARA M. SCOTHORN.

LEAVENWORTH, Ind.

Editors Herald:—Brn. M. R Scott and Wm. Marshall commenced meetings on the 28th of September at Leavenworth branch. They did some splendid preaching to the Saints, and it was good for the unbelievers. The meetings were well attended night and day. The order was good. The people seemed to want to hear. The brethren preached four sermons, and closed the meetings on Sunday night. After the meeting closed there were four who wished to be administered to, and the arrangement was made to meet at John Baker's early Monday morning. Elders and Saints came together at eight o'clock. All the Saints bore testimony that this latter-day work is of the Lord. The power of God was felt in the meeting to the shedding tears by many who were present. The brethren gave the Saints good advice on the account of the outpouring of the Holy Spirit that will be

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remembered a long time. After the meeting we bade each other farewell, and went to our homes feeling we had been blessed during the stay of the elders with us. May God bless them as they go to other fields to labor, is my prayer.

Your brother in Christ,

PETER A. FLINN.

KANSAS CITY, Mo., Oct. 2.

Editors Herald:—Last June, in company with Bro. J. D. White, missionary in charge here in this city, we began active work in our new tent which had been purchased by the four branches of the city. We erected the tent on Eighteenth street, opposite Holmes Park. From the very first we felt blessed in our preaching, and had good congregations. The second Monday we organized a Sabbath school, with sixty members present: Bro. E. Etzenhouser superintendent, and F. Koehler assistant. Much good was accomplished by the school. We preached forty sermons. Hundreds were informed of the angel's message, and heard us gladly. Much prejudice was removed, and many have become our friends. We were here ably assisted by Brn. Hilliard, I. N. and Alfred White, Williams, and Pease. Their labors were appreciated by us. Also many of the young Saints aided us very much and made our meetings joyful and attractive by their song services.

We were quite loath to pull up stakes and move, but wisdom directed that in other parts of this great city the gospel should be preached, so we moved to Seventeenth street and Prospect Place. Here we were heartily joined by the West Kansas City branch; and the same Spirit that was ours to enjoy at the former place was here with us to rule and govern our meetings. The people seemed to give us a hearty welcome, and we had good congregations at once. We also continued our mission Sunday school every Sunday afternoon. Some followed us from our former location.

After we were nicely located I received an invitation from the committee on reunion of the Spring River district. With the consent of my colaborer and those in charge I left for southern Kansas, my field of labor twenty years ago. Our meeting with Saints and many friends (outsiders) was more than we are able to express. It was almost heaven on earth, a foretaste of the sweet bye and bye. Our associations there with the Saints and friends is one of the oases on the desert of our life. The reunion was a perfect success from beginning to finish. God indeed was with us. Most of the preaching was the best I ever heard, and in our prayer services we were blessed with the outpouring of God's Holy Spirit in prophecy, tongues, interpretations of tongues, and revelations, by which the Saints were cheered, comforted, and instructed. Many sick were administered to, and some were instantly healed. At the close it seemed almost as if the heavenly choir was aiding in singing "Praise God from whom all blessings flow." Our parting was a feeling of heartfelt love for each other as Saints only know.

Much credit is due to the committee, Brn. W. S. Taylor, J. M. Richards, and McCall for their untiring labors and looking after everything and everybody. Such labors of love will not be overlooked by Him who rules on high and has this latter-day work in charge. The Saints who manifested so much kindness to us are so many, and lest we should omit some names, we will name none in this letter; but when the sheep will be gathered and the rewards given, then will the sheep, the Saints of the Holy One of Israel realize the sayings of Jesus, "Inasmuch as you have done it unto these my brethren [the priesthood] you have done it unto me." "They shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full forever."—2 Nephi 6: 7.

When we returned home we found everything lovely at the tent. Bro. A. White had nobly filled our place during our absence, and the interest was fully as good as when we left.

Again we reluctantly pulled up stakes and moved our tent to Ninth and Ohio streets, feelings well satisfied with our labors there, for good was accomplished.

Thanks to the many Saints for their kindness shown to us and the excellent assistance rendered while we were there with you. We acknowledge that we could not have accomplished the good we did without your aid.

In our present location we have had some very good meetings; but have been greatly hindered and interfered with by hard winds and rain. But now it is cleared up, and the equinoctial storm seems to be over, and we look for a good time. Last night our tent was full. Every seat was occupied, some sitting on the platform and some standing on the outside: and oh, how happy we felt under the inspiration of God while feeding the souls of that multitude with manna from heaven.

I find in my associate, Bro. J. D. White, all that I could desire. Yours in bonds,

F. C. WARNKY.

2422 Wabash avenue.

PROVIDENCE, R. I., October 6.

Editors Herald:—The work in Providence is "marching on." The recent sermons of Bishop Hilliard have been extremely helpful along practical lines. Zion's Religio, locally, is taking a new impetus. Not long since a new opening was made at Hope, Rhode Island, with preaching by Elders M. H. Bond and G. H. Smith. The last two Sundays a new church building has been secured at Anthony, Rhode Island, where services have been held with Elder George H. Gates in charge and Elder George H. Smith as preacher. Bro. H. B. Johnson has led the singing, assisted by a corps of singers, at both of these places. Bro. A. Leckney as organist has rendered valuable assistance. Several of the Fiskville Saints have attended nearly all these services. The pastorate of Elder M. H. Bond locally has several commendable features, thus far. The death of Bro. Hitchcock of St. Louis is lamented here. In bonds,

UNCLE BURNSIDE.

BRIDGE, Oregon, Oct. 2.

Editors Herald:—This writing finds me up for repairs, but I hope soon to be about my "Master's business." I wish to take this means of expressing my thanks to those Saints who came to my aid last spring to assist me into my field of labor: may the "good Lord" bless them for the same; and while I did not receive the necessary amount, I had some means given me to purchase clothing with, which I was greatly in need. From that fund I paid my way to my field. One good sister took one garment and sewed, dyed, and otherwise repaired it till it looked new; and a good brother did the same to another one, till now they look fairly well. But three years of service is nearly all a suit can stand.

This county (Coos,) presents a very inviting field of labor, although much prejudice remains. Some twenty odd years ago the work was first introduced here by Bro. J. C. Clapp, when some twelve souls accepted the truth; but of these only a few remain true to their covenant. This is not to be wondered at when we come to consider that for some twenty years they were not visited by the ministry, and as one of them remarked to the writer, "We concluded we would have to live and die alone." Some few years ago Bro. J. Luff came and revived the word and baptized a few; then later Brn. Holt and Chase came and did likewise; then a year ago Bro. Chase and the writer did some labor, when some nine were added by baptism. This year Bro. C. E. Crumley and the writer have been doing missionary labor, and to date have baptized eleven, and others have given their names, and we hope will obey ere long. Now we have some thirty-one or thirty-two members in this county in a disorganized condition; but we expect this will be attended to when Bro. Griffiths comes, which we hope will be very soon.

I wish to say to all who have written me in regards to labor, Be a little patient, and I hope to reach you all in time. I may be a little slow, but I hope sure. My plan is to work the ground thoroughly as I go, then when I leave a place I can feel I have done my duty. Observation has taught me that to run hastily over the ground often proves detrimental to the work. A small farm well worked will yield better returns than a large one only partly cared for.

Bro. Crumley will settle his family in this part of the field and will be a great help to the work, for I find him a very agreeable coworker and an able "defender of the faith." With some he is the "white-headed preacher," and I feel to recommend him to all, as worthy of your confidence and support, which I pray will be given him. He is now in another part of the county while I have been at Camas, Douglas county, a new opening, where I held some thirteen meetings, and met some that "knew all about the trouble in Missouri," and of "Joe Smith's" bad work. An investigation proved all they knew was "hearsay." My meetings were fairly well attended considering everything. I am to return there again before leaving, and one is to be baptized on my return. Those who thought they knew so much heard for the

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first time the "faith of the Saints" or any part of it, and the effect was pronounced, and today we are held in more favorable light than before, and I think if the effort is followed up good will come to the church in more ways than one. While I have anything to say it will be that the Saints in this field (as everywhere I have been) are kind and take pleasure in administering to the wants of the "stranger" who sojourns among them, and one cannot but feel at home with them. As one man, not a member, remarked to the writer, "I find a feeling of love and respect that I do not find with any other people." This is as it should be, for the Saints are the "people of God," therefore should be in the lead in all good works.

I think the west is the headquarters of his "Satanic majesty;" but still there are many noble souls through this country, and I hope they may hear and obey the truth, and that sinners may turn and live. For such we labor and pray.

My address will be Myrtle Point, Coos county, Oregon, till November 1.

Yours in hope of eternal life,

D. L. HARRIS.

CORRELL, Minn., Oct. 7.

Editors Herald:—As requested, Bro. Eli Hayer was sent here by Bro. I. N. Roberts, arriving at 3:30 p. m. I took a flying trip around town, and at eight in the evening had a fair congregation of attentive listeners to Bro. Eli on the first principle of the gospel, "Faith;" others following in their turn for four nights, except Sunday forenoon. He spoke then on the resurrection, from 1 Corinthians, 15th chapter. The Lutherans said it was a spot on them, and such preaching a shame to listen to, for it destroys their eternal damnation doctrine, and one said he would have a dose for him when he comes next year, agreeing to take the stand half of the time. Bro. Hayer preached seven sermons while here, with good attention; but the audiences were small most of the time. Some were satisfied with one hearing; a few attended through all, and were well satisfied and will attend again if one will come in the near future, and, I think, at any time. It was a spiritual feast to me, for I love the doctrine. Mr. Nelson and family received and welcomed Bro. H. throughout his stay here.

Yours in Christ,

JAS. M. BLOOD.

CLINTON, Iowa, Sept. 10.

My Dear Brethren in Christ My Lord:—I was baptized in the Church of Latter Day Saints nearly forty years ago in Sparta, Wisconsin, and married to one of the good old elders of the church, and the man's name that married me to Elder Rogers was James Hutchins. He was one of the twelve apostles [under Strang.—See Church History, vol. 3, p. 44.—ED]. and Elder Cowdery then went to Lacrosse, Wisconsin. He told me he was an eye-witness to the sufferings of the church in Illinois and Missouri. Thank God, they got through all right; but oh! they had to kill our dear prophet, Joseph Smith. I hope God will bless us all to meet in glory. All hold fast to your profession, till Jesus comes. O, I have had many happy hours all alone, although I am feeble in body, but all alive in the spirit. God blesses me daily. I hope you all will pray for me to get better. I pray God to bless all. My name is Eliza Rogers. I am seventy years old and feeble in body. I can go to none of the meetings at all. The good word says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." I have read almost a dozen of your publication called the *Saints' Herald.* I like them, O, how much! I have the Book of Mormon. I like all of the true Church of Christ. MRS. ELIZA ROGERS.

CHADWICK, Mo., Sept. 6.

Editors Herald:—I take this opportunity to let all know how the work is progressing in this part of God's vineyard. Our branch, John's Mills, is in a rough, mountainous section, and the scattered condition of the Saints makes it impossible for all to meet and partake of the "bread of life" regularly, which may account for our spiritual growth not being greater. Last Monday Bro. William T. Roach "dropped" among us. Tuesday night he opened up the work at the Barber Creek schoolhouse, south of here. He is having good liberty, making many friends for the cause. Many are interested; some are investigating; the seed is being sown. To God we look for the increase.

Yours for the spread of the truth,

I. K. WEAGLEY.

COOK'S POINT, Texas, Oct. 5.

Editors Herald:—Here I come, to tell you and readers that I met another witness for the Book of Mormon, but he did not know it. This is the way he testified that it was true: He said there was no Devil at all. You remember that the Book of Mormon said that the time would come when men would say, There is no Devil. This man was a prominent merchant. He further said that there is no opposition to right. Some who were present said that they believed his doctrine. He did not hesitate to say that any part of the Bible which he did not believe was not true.

That grand Book of Mormon is and will be proven by those who do not believe it to be true, as well as by those who do.

E. W. NUNLEY.

CHETEK, Wis., Oct. 8.

Editors Herald:—I am still trying to assist in advancing our Master's cause. I joined Bro. E. M. Wildermuth at Eagle Corners, Richland county, September 5, and remained with him about three weeks. We had a splendid hearing at the Corners, with an average attendance of seventy-five. A good interest was manifest all through. We closed our meetings at this place the following Sunday evening after I arrived there, as there had been in all about thirty-two sermons preached at this place. We then moved our tent to a fine grove near the post office of Balmoral, about three miles from Eagle Corners; but we did not have a very good hearing. It is a Presbyterian neighborhood; prejudice against us is very great. However, we were hindered some by a fall of rain nearly every day.

About two weeks later we stored our tent in a granary for winter quarters, and went to Loyd (my old home), and visited my aged grandmother for a few days. Bro. E. M. Wildermuth expects to go into Illinois for the winter. I started for our Northern district conference at Porcupine, which was to convene October 6 and 7. I went via Viroqua, and got my overcoat, which I had left last spring in care of Bro. and Sr. Johnson, then to Valley Junction. I arrived at this place on Thursday eve, ready to go to Porcupine the next day. Here I met Bro. W. A. McDowell. We started for place of conference the next morning and went as far as Eau Claire, but could get no farther on account of railroad washout. We started from Eau Claire to go to Durand, but the train only passed one station and had to return on account of washouts. The track many places was under water. The next day came to Chetek in company with Bro. Whiteaker. Bro. McDowell went back to Valley Junction. We don't know yet whether they had any conference or whether it will be put off until settled weather. There has been so much rain it has been hard to accomplish much, or even for the farmers to get their work done.

Ever laboring and praying for the redemption of Zion, I am,

Your colaborer,

J. B. WILDERMUTH.

BANDERA, Texas, October 6.

Editors Herald:—Bro. Baggerly has been with us for some time. I left him in San Antonio two weeks since. He has sown the good seed of the word of God, which will surely bear fruit in due time. He was with us in a good, spiritual conference, where all enjoyed their portion of the same.

Yours in the faith,

J. A. CURRIE.

DETROIT, Mich., Oct. 9.

Editors Herald:—The conference of the Eastern Michigan district, held at Flint, October 6 and 7, was well attended. Peace and unity characterized the proceedings. Brn. John H. Lake and A. Barr district president were in charge. There was a continued prayer meeting on Sunday from 8 a. m. to 10:30. Elder A. Barr preached 10:45 to 12 noon; Bro. N. F. Liddy from 2 p. m. to 2:30; Elder Lake from 2:45 to 4 p. m ; Elder E. K. Evans from 5:15 to 6:10 p. m.; and Elder C. Scott from 7:50 to 9:05 p. m. G. A. R. hall, auditorium some 55x60 feet, was full, and the people would have listened another hour!

One was baptized on Monday, at about eight o'clock a. m.

It was a rousing conference. Elders J. A. Grant and Phelps were present from the northern district to enjoy the occasion. Bro. Francis C. Smith, of Owendale, Huron county, was ordained to the office of seventy, by Elders J. H. Lake and C. Scott; and a young brother, James Davis, was ordained to the office of a priest by Elders C. Scott, J. H.

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Lake, and A. Barr. The next conference of this district is to be held at the city of Detroit. Yours,

C. SCOTT.

Original Poetry.

THE NEW JERUSALEM.

Jerusalem, that holy city, we find,
Was shown by an angel to John the divine,
And he saw the glory of God on it shine,
And it "Lighted the city," said John the divine.

The walls of the city were of jasper, so clear,
And had twelve gates of pearl, delightfully fair;
And the beautiful city was gold, pure gold,
Like unto clear glass; glorious to behold.

And a river of water of life was there,
And the tree of life near the water so clear,
Which bore precious fruits, and of twelve different kind,
And "yielded her fruit monthly," said John the divine.

And this holy city that John saw, we learn,
Will come down from heaven prepared and adorned
As a bride for her husband, lovely and fair,
And God and the Lamb that was slain, will be there.

No need of the sun there, for God will give light;
No need of the moon, for there will be no night;
There will be no more death, no crying, no ill,
But God with his people forever will dwell.

And who are the people that God calls his own,
That with him will dwell in that beautiful home,
And partake of the fruit of that lovely tree,
And happy forever and ever will be?

All those who love God and his precepts obey,
From sin and temptation turn firmly away;
Yes, they are God's people, and with him will dwell
In that lovely home, where there will be no ill.

And eat of the fruit of that beautiful tree,
And happy forever and ever will be,
For sorrow and sighing will not be known there,
Nor affliction of any kind ever come near.

Then, dear, beloved Saints, who are bowed down with care,
Affliction, and sorrow, let this your hearts cheer;
For that blessed time is fast hastening on,
Your sufferings and tears will cease before long.

Ere long your Redeemer in clouds you will see,
And then, if found faithful, how happy you'll be!
Through the great thousand years his face you'll behold,
And bye and bye enter that City of Gold.

ELIZA CAFFALL.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

But heredity is not the whole story, any more than the foundation is the whole house.

Several times when I have spoken or written upon the basic principle of heredity I have been met by questions like this, from those who are not students: "Then you must think it is hopeless. With these awful facts and illustrations of the power and persistence of heredity before us, we must recognize that we are doomed before we are born, must we not? If there is, as you say, no escape from our heredity and its power and influence, what is the use of trying? Why not let go and just drift on the tide of inherited conditions? If these conditions are unfortunate for us, why not just accept the tragedy; if they are favorable, why not drift in the sunlight that our ancestors turned upon us, and let the world wag as it will?—we are not responsible. Do you not think it does away with our very sense of personal responsibility?" I confess that each time this type of reasoning comes to me it finds me in a state of surprise that it is possible for thoughtful people to reason so inadequately, and to see with but one eye.

It is undoubtedly true that, do what we will, labor as we may, heredity has established beyond the possibility of doubt that an apple cannot be cultivated into a peach. Once an apple, always an apple. That is the power of heredity. That is the foundation of the house. But there is another story. Plant your apple tree in hard and rugged soil; give it too much light and too little rain; let some one hack its bark with a knife from time to time; when the boys climb the tree, let them strain and break it; let Bridget throw all kinds of liquids about its roots—in short, let it take "pot luck" on a barren farm with Ignorance for an owner and Shiftlessness for his wife, and the best apple tree in the world will not remain so for many years. The apples will not degenerate into potatoes, however; heredity will attend to this. But they will become hard and knotty and sour, and feeble and few as to apples; environment will see to that.

Now, suppose you sold that farm to Intelligence, and gave him for a wife Observation or Thrift. Suppose that they had dug and fertilized and nourished and pruned that tree (I do not mean after it had been ruined, but from the start). It is quite true that you need never expect it to bear Malaga grapes. Heredity will still hold its own, and the kind of fruit was determined at birth (if I may be permitted the form of speech), but very much of the quality of the fruit will depend upon the conditions under which it grew—the environment. So while it is true that our heredity is as certain as the eternal hills and, as a famous biologist recently said in my hearing, "dates back of the foundation of the Sierra Nevada mountain range, so that each of us carries within us mementos of an age when language was not," and, as he humorously said: "Man has in his anatomy a collection of antiques—we are full of reminiscences;" still it is equally true that the power of environment, the conditions under which we develop or restrict our inherited tendencies, will determine in large part whether heredity shall be our slave-driver or our companion in the race for life, liberty, and the pursuit of happiness, and whether we will pass on to our children a better or a worse, a weakened or a strengthened inheritance. It doubles our responsibility to realize that we are responsible for the physical, mental, and moral quality and condition of our children—for their chances in life.

It is sometimes asked, if children were changed in the cradle, and those of fortunate parentage carried to the slums to be nurtured and taught and those from the slums placed in the cradles of luxury, would not all traces of mental, moral, and physical heredity of a fortunate type disappear from the darlings of Murray Hill in their adopted environment of squalor and vice; and would not the haggard and half-starved, ill-nurtured waifs of Mulberry Bend blossom as the rose in strength and virtue in their new environment of luxury and of wholesome and healthful surroundings? Just here a digression seems necessary; for while I have no doubt that the change (even on the terms usually implied) would work wonders in both sets of infants, still it is to be remembered that for such a test to tell anything of real value to science, the exchange would need to be made upon another basis from that which is generally used as an argument, because it is usually quite incorrectly assumed that children of luxury (as a rule) are born with clean and lofty heredity. This is, alas, so far from true that it is almost a truism that "the highest and the lowest" (meaning the richest and the poorest) are "nearest together in action, and farthest apart in appearance only," the world over. It has been from the middle walks of life that, as a rule, true greatness has sprung. They both, the richest and the poorest, more frequently give to their children tainted mental, moral, and physical natures with which to contend. The self-indulgence of the young men of the "upper classes" leaves a burned-out, undermined, and tainted physical and mental heredity almost a certainty for their children, while the ethical tone of such men—their moral fibre—is higher only in appearance, and in the ability to do secretly that which puts the "tough" of Mulberry Bend in the penitentiary, because he has not the gold to gild his vices and to dazzle the eyes of society. The exchanged children, therefore, might not be so totally different in inherited qualities, after all. They might have alike a tainted ancestry. Their physical natures may be the hotbeds of vices or diseases that are to be developed or curbed according as environment shall determine. But the foundation in both cases—the ground—mental, moral, and physical, is sowed down and harrowed in with the tainted heredity. The mother in both classes, as a rule, is but an aimless puppet who dances to the tune played by her male owner—a mere

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weak transmitter or adjunct of, and for, and to, his scale of life; she also having inherited tendencies which she neither understands nor is able to cope with. Therefore, to point to the fact that to change these classes of infants in the cradle is to exchange (by means of their environment only) their mature development also, from that of a Wall street magnate to a Sing Sing convict, tells nothing whatever against the power and force of heredity. It tells only what is always claimed for and readily conceded to fortunate and unfortunate environment—that, as Longfellow puts it:—

"It (wealth) gilds the straightened forehead of the fool."

So, let us start fair in our argument. Let us understand that no environment can create that which is not within the individuality—that heredity has absolutely fixed this; but that environment does and must act as the one tremendous and vital power to develop unduly or to control happily the inheritance which parents stamp upon their children. Notwithstanding this, you are personally responsible for the trend, the added power and development you give to much that you inherit. You are personally responsible to the coming generation for the fight it will have to make and for the strength you transmit to it to make that fight. Many a respectable father and mother transmitted ignorantly, but recklessly, to their "fallen" daughter the weakness and the tendency to commit the acts which they and their fellows whine about afterward as "tarnishing the family honor." If they had tied her, hand and foot, and cast her into the midst of the waves of the sea expecting her to save herself, they would be no more truly responsible for her death, be it moral or physical.

And let me emphasize here that I do not attribute all of the moral and physical disasters of the race to the fathers of the race. By no means. I believe with all my heart that the mothers have to answer for their full share of the vice, sorrow, and suffering of humanity. The mother has not, perhaps, been such an active agent, and much of the wrong she has done to her children has been compassed through what have been regarded as her very virtues—her sweetest qualities—submission, compliance, self-abnegation, ignorance of the sterner facts of the world. In so far as the mothers of the race have been weakly subservient, in that far have they a terrible score against them in the transmission of the qualities which have made the race too weak to do the best that it knew—too cowardly to be honest even with its own soul.

I do not believe that the sexes in a normal state would differ materially in moral tone. Why? Simply because throughout all nature there is no line of demarcation between the sexes on moral grounds. In the so-called lower animals the male and female differ in qualities, but neither is "better," "purer" nor "wiser," than the other—dividing them on the basis of sex alone. I do not believe that women are (under natural and equal conditions) better or purer than men, as is so often claimed. I do not believe that men are (under natural and equal conditions) wiser and abler than women. These are all artificially built-up conditions, and they have fixed upon the race a very large share of its sorrow, its crime, its insanity, its disease, and its despair. They have weakened woman and brutalized man. Children have been born from two parents, one of whom is weakly, self-effacing, and trivial, narrow in outlook and petty in interests—a dependent and, therefore, necessarily servile; while the other parent is too often unclean, unjust, self-assertive, and willing to demand more than he is willing to give. These conditions have morally perverted the race, so that it will continue long to need those evidences against, instead of for, civilization—almshouses, insane asylums, reformatories, and prisons.

It is usual to point with vast pride to the immense sums of money we spend year by year to support such charitable and eleemosynary institutions, instead of realizing, in humiliation and shame, that what we need to do, and what we can do, in great part, is to lock the stable door before the horse is stolen; that what we need to do, and what we can do, in large measure, is to regulate conditions and heredity so that we may congratulate ourselves in pointing to the small sums of money needed year by year to care for the unfortunate victims of inherited weakness or vice. We don't want our country covered with magnificently equipped hospitals, asylums, poorhouses, and prisons. What we want is intelligent and wise parentage which shall depopulate eleemosynary, charitable, and penal institutions. We don't want to continue to boast of a vast and increasing population of sick or weak minds encased in sick or weak bodies—half-matured, ill-born, mental, moral, and physical weaklings, who drag out a few wretched years in some retreat and then miserably perish, or who are shielded in homes against a world that they are unfitted for from birth.

We want men and women on this continent who shall be well and intelligent and free and wise enough to see that not numbers but quality in population will solve the questions that perplex the souls of men. We want parents who are wise and self-controlled enough to refuse to curse the world and their own helpless children with vitiated lives, and who, if they cannot give whole, clean, fine children to the world, will refuse to give it any. Nothing but a low, perverted, and weak moral and ethical sense makes possible the need of an argument on this subject. It is self-evident the moment one stops to ask himself a few simple and primitive questions: "Am I willing to buy my own comfort and pleasure at the expense of those who are helpless? Am I willing to be a moral and physical pauper preying upon the rights of my children? Am I willing to be a thief and misappropriate their physical, mental, and moral heritage? Am I willing to be a murderer and taint with slow poison their lives before they get them? Am I willing to do this by giving to them a weak, dependent, and silly mother, or be to them a father who is less than the best he can be—who arrogates to himself the prerogative of dictator, who has no account to render so long as his acts are secret?"

All these questions apply to the "health of the nation" and to what it shall be in the future. When we speak of "the health of a nation" we are so given to thinking of the physical condition only of its citizens, that the more comprehensive thought of their mental, moral, ethical, and business health is likely to escape our minds. Indeed, I fancy that few persons realize that even in the matter of business ethics and general moral outlook (including the nation's political policy, of course) heredity cuts a very wide swath. But it is true that national business morals are as distinctive from generation to generation in each country as are the physical characteristics, well-being or mental qualities of the different peoples. Some one will say, "True, but all this is due to difference of environment"—forgetting that the special feature of our environment itself (outside of climate and soil) are due primarily to the hereditary habits and bias and conduct of a people. Speaking in the terms of evolution, *natural selection, per se*, ceased to have full force the moment man reached the stage where he was able to control artificial means of protection or power. The "fittest" ceased to be so upon the basis of mere inborn quality. Artifical means—from the use of a sharp stone to overcome a stronger (or "fitter") antagonist, on up to the skillful application of money where it will do the most good—took the place of primary "natural selection" and the "fittest" to survive in the mental, moral, physical, financial, or political worlds became he who could command the artificial means of guiding and controlling the natural forces of primary "selection." The "tough" lives in the "slums" primarily because his parents did. He inherited his social and ethical outlook as well as his physical form, and the mould in which his thoughts have run was fashioned by nature and secondarily fixed by an environment or surroundings which, also, came to him as part of his inheritance.

Heredity and environment act and react upon each other with the regularity and inevitability of the succession of night and day. *Neither one tells the whole story;* but together they make up the sum of life; and yet it is true that the first half—the part or foundation upon which all else is based and upon which all else must depend—has been taken into account so little in the conduct and scheme of human affairs, that total ignorance of its very principles has been looked upon as a charming attribute of the young mothers upon whose weak or undeveloped shoulders rest the responsibility, the welfare, the shame or the glory (the very sanity and capacity) of the generations that are to come.

PROGRAM FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 691 Saints' Harp. Prayer. Scripture reading, Psalm 91. Discussion of Select Reading in Home Column. Supplementary Topic—Destruction of property by children; its effects on their moral character. Roll call. Business. Closing hymn 1025. Dismissal prayer.

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Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE following is a report of the Sunday school and Religio work at the Dow City, Iowa, reunion as furnished us by our ever busy worker, Bro. J. F. Mintun:—

After careful preparation, and many, many discouragements met with, the Sunday school workers met in the large reunion tent at Dow City, and organized Saturday, September 29, not only for their work but also to supervise the work of the Religio and Daughters of Zion work, by selecting T. A. Hougas as superintendent and J. F. Mintun and Romanan Wight assistants. Sr. Lenna Strand secretary, Sr. Lou Mann assistant secretary, Sr. Nellie Ballantyne treasurer, Sr. Anna Stuart librarian, and C. M. Wilder chorister. Superintendents for each grade were selected by superintendents as follows: Romanan Wight, in charge of senior; Sr. May Rudd, in charge of intermediate; and Sr. Mary Shafer, in charge of primary grade. The session of Monday, at 2:30 p. m., was occupied in prayer and praise service, followed by short papers by Brn. Samuel Burgess, Ammon White, and J. A. Gunsolley, with a short talk by Sr. M. Walker, resulting in a greater feeling of confidence and a better understanding of the basis upon which the departments for good in the church have been founded, and an assurance that these departments of work are a power for good in the church of accomplishing what God has intended should be accomplished by the people of God in the "organizations for good" to which the Lord makes reference in a revelation given in 1873, that is a blessing "of the household of faith."

Wednesday afternoon session was occupied in normal work.

A PRIMARY LESSON.

I. Teacher's Preparation.

1.[1] Study lesson for herself.

2.[1] Study lesson for her pupil.

(a) Adapt the lesson.

1. Decide on chief things to be taught.
2. Decide how much of the lesson you will teach; how much you will not teach.
3. Look to the language; decide names and places necessary to be used.

3.[1] Write out before hand, how you will present the lesson,—a lesson outline.

(a) Why?

1. To systemize your manner, to be clear and direct.
2. To find where exists an opportunity of illustrating.
3. To discover how you can teach, and repeat without seeming to do so.

II. Presenting the Lesson.

1. Have a definite aim in view.
2. Make something the children's own each Sunday.
3. Do not encumber the child's mind with unnecessary names, places, and details.
4. Do not let anything detract from central object.
5. Repeat sufficiently.
6. See that terms are clearly understood.
7. Do not lecture the children.
8. Draw the children out.
9. Be unstudied before your class.
10. Do not be stereotyped in method.
11. Do not read the lesson to your class.
12. Make the lesson bright with as much of illustration as will throw your object into stronger light.

The above subject was prepared by Sr. Louise Palfrey.

Following this was the subject of illustrating lessons, conducted by J. F. Mintun.

The regular sessions were held at 4:15, Monday, at which time there were 9 classes and 140 present; 4:15, Tuesday, when 160 were present and 12 classes represented; and 4:15, Wednesday, when 180 formed the school, divided into 15 classes.

The band composed of young brethren from Bigler's Grove played for marching and whenever called upon, which added interest to the work, and demonstrated the wisdom of God in giving instruction to the church in 1887 in which he said, "Let the young men and the maidens cultivate the gifts of music," and in the congregations of God's people "use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large and as wisdom and choice may direct."

The willingness shown on the part of those called upon to assist was very encouraging, and the work done was very efficient, no dissatisfaction expressed by any as to the nature of the work done, but by a few who seemingly have not as yet felt the importance of this part of the church work being represented at the reunions it was thought that the time of the reunions was too precious to be used thus.

(To be continued.)

PRIMARY WORK.

The following paper was read at the Carroll County Convention.

I cannot think of Primary teaching in the Sunday school as something very different from Primary teaching the five days in the week. Methods of teaching the little ones in the public schools have radically changed the last decade. How much has the Primary Sunday school been affected by this modern education?

In some places the Sunday school kindergarten has been established, where Froebel's principles of education have been used in teaching the Bible.

But for the Sunday kindergarten the church parlor or Sunday school room is required, fitted with chairs, tables, sand table, blocks, sticks, etc.

Such conditions do not exist in many village or country churches.

Where the Primary class is conducted in the main auditorium one corner of the building should be devoted to it. This corner, protected by large screens or a curtain from the remainder of the room, would appear quite like a separate apartment. Kindergarten chairs should be provided for the little ones, and with the true kindergarten spirit we would suggest their being arranged in a circle.

It is not easy to apply the principle of self activity to Sunday school work, without the use of material or means of expression. But, mindful of this principle and to foster the spirit of helpfulness, I have the children do as much of the work of the class as possible. One member collects the offering, another distributes the lesson cards, another the papers, etc. Until recently I did not know what an honor and privilege it was considered by the children, to be the one chosen for this work. Only this week a mother asked me if I would please let her little son take up the pennies next Sunday. She said that for three Sundays he had cried when he came home, because he had not been chosen to help.

There are no trifles in childhood. The Primary teacher must learn to "despise not the day of small things."

The publication of inexpensive copies of the noblest pictures of the world, by the Perry Picture Company, has given the resources of Christian service into the service of the Sabbath school. These pictures add a deeper and better interest to our teaching than that which attends the gift of the cheap color cards and floral text cards in use. The masterpieces of the world need no apology on the score of dignity. A truth enforced by the aid of such a picture is remembered. At Christmas time how eagerly Lerolle's "Nativity," or Gorreggio's "Holy Night" would be welcomed. Or if the lesson be of Christ's visit with his parents to Jerusalem, how impressive would be Hoffman's "Christ with the Doctors." Or again "Christ the Teacher" is so beautifully illustrated by Zimmerman's "Christ and the Fisherman."

These pictures as you may know are purchased of the Perry Picture Company for one cent apiece.

A common mistake of Primary work is too much negative teaching. In our anxious zeal to shield the little ones from the evils of life, we often disclose pitfalls to them, which in their innocence they would have passed over unconsciously.

For instance, introduce the subjects of the evil of lying, stealing, or intemperance. Immediately, if you will listen, you will hear how Johnnie told a naughty story; how Harry stole a knife; or how the drunk man appeared on the street.

Such mental pictures do not tend to strengthen character, but to destroy innocence.

Teachers and mothers know the influence of suggestion upon the mind, and yet we are continually creating mental pictures of evil, rather than of good.

"Please, sir," said the first small twin, as they entered the grocery, "We want a cent's worth of beans."

"What do you want them for?" asked the groceryman.

"Because mamma has gone away and she told us to be sure and not swallow any beans, and we can't find any in the house."

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Whatever rigid teaching must be given to older pupils, until they are six years old, may they hear only that which is good and true and beautiful. . . . —*Mrs. Geneva Jack, in Iowa Sunday School Helper.*

Conference Minutes.

NORTHERN NEBRASKA.

Conference at Blair, September 28; F. A. Smith, district president, in the chair; James Huff, secretary. District president reported that the work in district and branches was not what it ought to be, but Omaha and Columbus branches were in fair condition, and Platte Valley branch needed some work. Statistical reports: Omaha 276; 5 received by baptism, 1 on certificate, and 6 by letter. Blair 30. Columbus last report 29; absent from branch 15. Decatur 97, absent from branch 54. Fremont reported verbally; no changes. Platte Valley 61. Bishop's agent reported: On hand last report $188 82; collected $209 40; total $398 22; paid out $166 50; balance on hand $231.72. Audited and found correct. Ministry reporting: Elders F. A. Smith baptized 4, H. J. Hudson, Oscar Case baptized 1, George W. Galley, John Avondet, James Huff, N. Rumel, S. S. Black, B. L. Lewis, J. E. Butts, W. F. Seward; Priests Marcus Bilyne, Ira C. Lewis, J. F. Weston, H. W. Belville, and E. R. Ahlstrand; Teacher W. C. Fetter; Deacon C. M. Hollenbeck. The priesthood reports show a summary of 163 sermons preached, 5 baptized, 101 administered to, 13 children blessed, 3 marriages, and 4 ordained. Tent committee reported: On hand $17.95; received $4.95; total $22 90; paid out $21.93; balance on hand 97 cents. Tent 10x12 bought and now the property of the district. District treasurer reported on hand $3 17. Report from southern district on change of boundary lines was favorable to the change. Report from Central district on boundary lines not favorable to the change. Further consideration deferred to next conference. Bill of James Huff for $7 50 presented and ordered paid. The time of election of officers for the district was changed from May to January conference. Preaching by H. J. Hudson, F. A. Smith, and James Huff. Conference closed to meet at Omaha the last Friday in January, 1901, at 7:30 p. m.

FLORIDA.

Conference convened with Calhoun branch, Santa Rosa county, Florida, October 6; S. D. Allen presiding, W. J. Booker chosen to assist, Elder G. T. Chute secretary pro tem. The visiting brethren were invited to take part in the conference. Branches reporting: Calhoun, 72; gain 5 by letter. Open Head, 21; gain 4 by baptism. Ministry reporting: Elders W. J. Booker baptized 3; G. T. Chute had performed local labor as president of Bay Minette branch and secretary of Mobile district, was gladly welcomed by his old friends of Florida district; S. D. Allen baptized 4; Priests J. P. Calhoun, J. H. Johnston. Bishop's agent reported: On hand last report $18 01; received $82 50; paid out $90; on hand $10.51. Auditing committee requested by agent, but not acted upon. On Sunday the Saints met for prayer and testimony meeting; S. D. Allen in charge. Preaching by W. J. Booker and G. T. Chute. The following resolution was presented and unanimously adopted. Whereas, Mobile and Florida districts are suffering for the need of high priests to preside over them; and whereas, the church at the last Annual Conference took steps toward providing high priests in districts and branches where material is available; and whereas, Bro. G. T. Chute and Bro. W. J. Booker were pointed out by revelation and prophecy through Bro. M. M. Turpen as high priests; and whereas, they have lived honorable and worthy, and are well qualified to preside over a district; therefore be it resolved by this conference, that we recommend these brethren to the consideration of those in authority, who have the power to ordain and appoint high priests, and ask that they be ordained as soon as possible and set over the above mentioned districts. Many spoke upon the resolution; all were interested, and the good Spirit bore witness that it was sanctioned above. W. J. Booker was elected district president and S. D. Allen secretary. Adjourned to meet at Pleasant View, on Saturday before the full moon in February next, at ten o'clock.

SOUTHERN TEXAS.

Conference met September 14–16, at Crockett schoolhouse, in Bandera county; Elder O. D. Johnson chairman, Elder J. A. Currie vice president, W. H. Davenport clerk. Ministry reporting: Elders I. P. Baggerly baptized 1, J. A. Currie, O. D. Johnson, and W. H. Davenport. Priest Alpha R. Wheeler. Branch reports: San Antonio 64; gain 5, new ordinations 3. Medina City 49; died 1. Bandera 39; removed 1. Elder O. D. Johnson was elected district president, J. A. Currie vice president, W. H. Davenport clerk. Preaching by Elder I. P. Baggerly during the conference; two prayer meetings were held. Adjourned to meet in San Antonio on or before the full moon in February, 1901.

ALABAMA.

Conference of Alabama district met with Pleasant Hill branch, September 29; President, M. K. Harp, in the chair; D. T. Parker, secretary. Ministry reporting: Elders M. K. Harp baptized 2, W. S. McPherson, D. E. Tucker, and F. Vickery; Priests J. E. Miller, J. R. Harper, and W. D. Clark; Teachers G. O. Sellers and G. E. Wiggins. Bishop's agent reported on hand at last report $55 05; received since $57.15; paid out $55; on hand $57 20. Bro. G. O. Sellers sustained as an officer to look after the Sunday school work, with the privilege of choosing his assistant. At the afternoon session the auditing committee reported Bishop's agent's books correct. Branches reporting: Pleasant Hill 161. Lone Star 123; 2 expelled, 2 died, 2 baptized. Flat Rock 50. Alta Pine 20; 2 baptized. It was moved and carried that the request of Flat Rock branch, asking the conference to restore to Bro. C. T. Wadsworth his license be taken and disposed of. On motion it was laid on the table. M. K. Harp was sustained as president, and W. S. McPherson vice president. On motion D. T. Parker and J. R. Harper were nominated for secretary; J. R. Harper was elected. A vote of thanks was extended to the out-going secretary for his services. The general authorities of the church were sustained. Preaching by D. E. Tucker to a large congregation, especially on Sunday. Time and place of next conference to be left to the president.

OHIO.

Conference convened with Vinton branch at Vales Mills, September 29; James Moler chosen to preside, G. W. Hull associate. H. E. Moler secretary pro tem. Branch reports: Lagrange 54; gain 1. Creola 39; gain 19; Liberty 61; loss 1. Milton 48. Vinton 107. Byers 55; loss 11. Hemlock 26; loss 2. Bishop's agent's report: received $528 21; expenditures $444 16; balance due church $84 05. Elders reporting: T. J. Beatty, A. W. Kriebel, O. B. Thomas, L. R. Devore, V. M. Goodrich, James Moler, and W. H. Kelley. James Moler was elected district president, Elmer E. Lang clerk. S. J. Jeffers sustained as Bishop's agent. Preaching by W. H. Kelley and G. H. Hilliard. Adjourned to meet with Liberty branch at Limerick, Ohio, the Saturday before the full moon in February, 1901.

Sunday School Associations.

CONVENTION NOTICES.

Sunday school association will convene at Galland's Grove, Iowa, October 26, at ten a. m. Programs will be distributed among the schools announcing the business and subjects to be discussed. Perhaps the Religio will convene the day before. Examine your program and see. Secretaries, please send your reports in good time to the district secretary at Dunlap, Iowa.

R. WIGHT, Supt.
FRED B. SHUMATE, Sec.

Miscellaneous Department.

DOW CITY REUNION.

Friday, September 28, 1900, called to order at eleven o'clock by Pres. Joseph Smith. By motion the following organization was effected: Pres. Joseph Smith, J. W. Wight, and C. E. Butterworth were chosen to preside; A. H. Rudd, Oscar Case, and D. M. Rudd as secretaries. Short talks by Pres. Smith, C. E. Butterworth, and J. M. Baker were heard. Benediction by Joseph Smith. At 2:30, a short prayer service was held, after which Pres. Joseph Smith talked to the assembly. Met at 7:30 for preaching. Bro. C. E. Butterworth was the speaker.

Saturday morning prayer service in charge of Bro. Jackson and Oscar Case was spiritual. Five prayers and fifteen testimonies. Preaching at 10:45 by Bro. James Stubbart, assisted by Joseph Smith; text, "Who then can be saved." Bro. Stubbart was chosen as usher with liberty to choose a corps of assistants. Benediction by President Smith.

Met at 2:30 and listened to sermon by Bro. J. Frank Mintun from the text found in Ephesians 1:10. At 7:30 the speaker was President Joseph Smith, telling some of the reasons why he believed in the scriptures.

Sunday, September 30. Prayer and testimony meeting at nine o'clock was well attended, and the Spirit was present. Fifteen testimonies and six prayers. At 10:45, Pres. Joseph Smith preached the funeral sermon of Maggie A. McIntosh. At 2:30 the speaker was Elder R. M. Elvin, who spoke from the text found in John 8:29: "He that sent me is with me, for I do always those things that please him." At 7:30 Bishop E. L. Kelley was the speaker; text found in Romans 5:1 which was, "Therefore, being justified through faith, we have peace through our Lord Jesus Christ." The speaker showed that there was only one way of salvation, and that we could not be justified by the law of Moses, and that forgiveness of sins is only preached through Christ. Also the gospel was preached to Israel before Sinai. Moses said, "A prophet shall the Lord raise up; him shall ye hear in all things."

October 1, met at nine o'clock for prayer service. A spiritual time was had. Three prayers and fifteen testimonies and one tongue. Preaching at 10:45 by Elder Charles Derry. A soul-stirring sermon, appealing to the Saints to shun evil and have patience and hope. A few remarks at close by Pres. Joseph Smith concerning patience. Preaching at 7:30 by Elder J. R. Lambert.

October 2, Tuesday, prayer service at nine, in charge of W. D. Bullard and ——; six prayers and eleven testimonies were offered. The good Spirit was present. Preaching at 10:45 by Bishop C. J. Hunt; text, 2 Peter last verse, "For prophecy came not in old

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time by the will of men, but holy men of old spake as they were moved by the Holy Ghost." The speaker said: "God's ways and thoughts are higher than man's ways and thoughts. Refers to prophecies fulfilled. The tithing law was given as an express command of God. Jesus said it ought to be observed. Abraham paid tithes, also the ancient Americans. Whosoever is ashamed of me I will be ashamed of before my father in heaven." At 7: 30, sermon by Elder F. A. Smith; text, "If any man will do his will, he shall know of the doctrine." The gospel is not after man. It is absolutely necessary that the people should know whether this gospel originated in the mind of man or God. If the people ever obtain this knowledge it will be a revelation to them. Job 32 says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Shall we close the inlets of our intellect and say we will not let that revealment have effect upon us. We should know how to do our work and this heavenly means is the only way we may acquire it.

October 3, prayer service at nine, in charge of C. E. Butterworth and John Smith. The prayer meeting got fairly under way, when a heavy rain interrupted the meeting. The tent leaked freely. Preaching at 10: 45 by E. L. Kelley. A rousing sermon. After which President Smith officiated in the marriage ceremony of Mr. Yokeley Carroll and Miss Effie Abbie Rounds; a very nice, respectable young couple of Saints.

October 4, prayer meeting at nine, in charge of J. C. Crabb and C. J. Hunt. One tongue and interpretation, six prayers, and twelve testimonies. Preaching at 10:45 by J. R. Lambert; text, "Now ye are the body of Christ, and members in particular." The speaker said: Paul addressed this letter to the saints at Corinth, and also to all who are in Christ Jesus. The first and great commandment was to love the Lord thy God with all thy might, mind, and strength. 2: 30, preaching by Charles Derry; text, "The adaptability of the gospel to the necessities of humanity. The wisdom of God could devise a means of salvation to suit the necessities of all men. Man was made a little lower than the angels, and we should make friends with God in days of prosperity, so in the days of adversity we may have his good pleasure. At 7:30, preaching by J. W. Wight. The language of the text was found in Psalms 25: 19, James 1:25, and Genesis 28:12. The speaker ably presented the gospel as having fundamental principles, and by a blackboard illustration impressed the text very clearly to the minds of the people.

October 5, prayer service at nine o'clock, was very spiritual; the gifts in tongues and prophecy were enjoyed to the comfort and strength of the Saints. At 10:45, R. M. Elvin's sermon was in support of Graceland College. Text, "Keep thy heart with all diligence." At 2:30 the speaker was J. R. Lambert. At the evening service, Pres. Joseph Smith was the speaker.

October 6, the nine o'clock prayer service was spiritual and strengthening. At 10:45 R. M. Elvin was the speaker.

Business session, Saturday, October 6, at 2: 30, called to order by Pres. Joseph Smith. Prayer by Bro. I. N. Roberts. Speech by President Smith, stating the report of the reunion committee, total receipts $30.35; disbursements $90.32; indebtedness $59 97. Voluntary contributions called for, resulting in $77 being collected. Motion to have another reunion next year prevailed unanimously. Applications: One read from Dow City. Motion to accept the offer of Dow City carried unanimously. Motion of thanks to citizens of Dow City committee. Moved that we retain and sustain the present committee; motion prevailed. Motion prevailed to pay the police as committee deem just. Moved to grant the Sunday school, Religio, and Daughters of Zion, Tuesday, Wednesday, and Thursday afternoons of next reunion. Vote of thanks to committee. F. A. Smith was called upon to speak, admonishing and cheering the Saints for forty minutes. The speaker for the evening was Charles Derry.

October 7, the nine o'clock prayer service was largely attended, and twenty-three testimonies, four prayers, and two prophecies were given. In the afternoon the assembly was addressed by Elder J. W. Wight; text, "The people were astonished at his doctrine, for he taught as one having authority." Blackboard illustration of gospel ladder and tree of life, showing up the church officers, gifts, and signs in New Testament church in an able manner. At 7:30, Pres. Joseph Smith spoke of our position affirmatively, and showed the difference between our faith and other religionists.

The cheerful hearts, occasional sunshine, and the music of the band, and the blessings of the Spirit made the reunion a decided success. Fifteen were baptized during the meetings. Quite a number of ousiders were in attendance, and a great deal of prejudice was overcome.

Secretaries, OSCAR CASE.
D. M. RUDD.
A. H. RUDD.

MESSAGE OF SYMPATHY.

Since our respected and beloved brother, John C. Hitchcock, has passed from the active duties of life to enter upon that more abundant life which God has for the faithful of his children, and since the place once filled by him in the home, in the church, in the Sunday school, and in our society, is now vacant,—

We, the Religio society of Lamoni, feel keenly the loss to our work, and sincerely sympathize with his companion and child who, because of the near ties of love, must realize and mourn his departure most of all; and we feel in our hearts the response to our Father's teaching, "Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die." While we find comfort also in his word, that death is sweet to them that die in him, we seek to sustain our sorrowing sister with the strength of this assurance and the brightness of this hope and pray our heavenly Father in her behalf that he may be with her in her hour of trial, that she be not left utterly desolate.

It is well with our brother; may it also be well with our sister and child.

Adopted September 28, 1900.

RESOLUTIONS OF CONDOLENCE.

We, the Religians of Far West district, realizing that in the removal of Bro. J. C. Hitchcock by the hand of death, the society has lost a worthy member and a faithful officer, one who was ever ready and willing to use both time and means for the advancement of the society, and one whose place will be hard to fill, yet we humbly bow to the Divine will, believing that his reward will be commensurate with the labor done. And we hereby extend our deepest sympathy with the bereaved family, and pray God to grant to them that consolation that he alone can give in this hour of their great trial.

Adopted by the Far West district Association, Cameron, Missouri, September 30, 1900.

WALTER W. SMITH, President.
SAMUEL H. SIMMONS,
Secretary pro. tem.

FAR WEST.

Religio convention met with Delano branch, four miles north of Cameron, Missouri. September 28. Reports from officers showed an increase in interest and work. Reports from locals showed an increase of fifty-eight members and two locals since last report in June. A committee on good literature was appointed for the district, Bro. Samuel Simmons jun., Cameron, chairman. A called meeting on the 30th, passed resolutions of condolence on the death of the general secretary, Bro. J. C. Hitchcock. Walter W. Smith president, Samuel H. Simmons secretary pro tem.

CONFERENCE NOTICES.

Conference of Northwest Kansas district will meet at Idylwild, November 3, at ten a. m. Please send all reports to district president, Alma Kent, Idylwild, Clay county, Kansas.

BORN.

KIESTNER.—At Yarmouth, Iowa, August 26, 1900, to Bro. Joseph and Mrs. Lula Kiestner, a daughter, named Vita Luciel; blessed by Brn. J. S. Roth and J. S. Snively at New London, October 7.

BROWN.—Near New London, Iowa, a daughter to Bro. Charles and Mrs. S. E. Brown, August 26, 1900, named Dollie Mabel; blessed October 7, at New London by Brn. J. S. Snively and J. S. Roth.

WILLEY.—Near New London, Iowa, June 24, 1900, a daughter named Ethel Vera to Bro. Loren and Mrs. Lillian Willey; blessed by Brn. J. S. Snively and J. S. Roth, October 7, at New London, Iowa.

DIED.

MILLER.—Charles W. Miller was born in Lawrence county, Pennsylvania, April 24, 1866; united in marriage to Annie E. Tucker, May 28, 1892; baptized by Elder J. J. Cornish in 1893; ordained as teacher; died September 13, 1900, aged 34 years, 4 months, 19 days. He leaves a wife and three little ones to mourn.

STONE.—Nephi, the son of James and Elizabeth Stone, of Higbee, Missouri, but was given over to the care of Bro. Thomas and Sr. Caroline Lilly, they having him from December, 1899, until the time of his departure, October 1, 1900, was born September 19, 1899. Funeral services held at the residence of Bro. Luther Simpson, he also officiating. Nephi was a bright and promising little babe, but God in his infinite wisdom saw fit to remove him.

SEATER.—At Sidney, Iowa, October 4, 1900, Bro. Thomas Seater; aged 85 years, 5 months, and 4 days. He was born at Orkney, Scotland, May 1, 1815. Was united in marriage to Miss Hannah Webb, December 16, 1838, in Knox county, Illinois. Of this union three sons and one daughter were born; wife and two sons preceded him to the spirit world. A son and daughter and grandchildren are left to mourn the loss of a kind and loving parent. Bro. Seater united with the church about 1840, and in after years with the Reorganization. The worldly men say he was a grand and noble soul. Funeral service by A. J. Davidson, to a large gathering of friends and neighbors.

SMITH.—At Salt Lake City, Utah, June 24, 1900, Oranita Smith, infant daughter of Bro. and Sr. J. B. Smith. She was born April 27, 1899, being at the time of her death 1 year, 1 month, and 27 days old. Blessed by Elder J. W. Wight. The departure of this little one to the better world was a sore trial to her fond parents, but it is comforting to know that "of such is the kingdom of heaven." Funeral sermon by Elder D. W. Wight.

MANEHAN.—Earley P., daughter of Sr. Anona Mabel Manehan, was born July 20, 1900; died after a lingering sickness, October 9, 1900. Services by James Buckley. This notice was sent from Leavenworth, Kansas.

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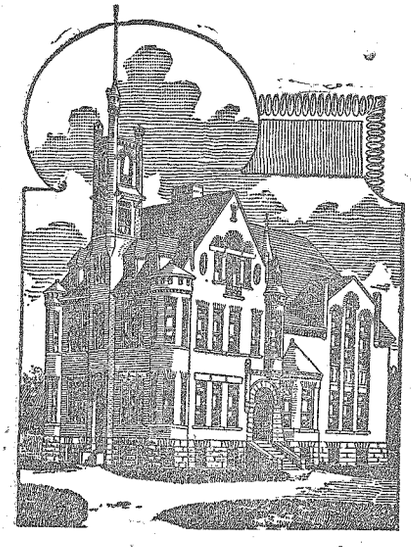

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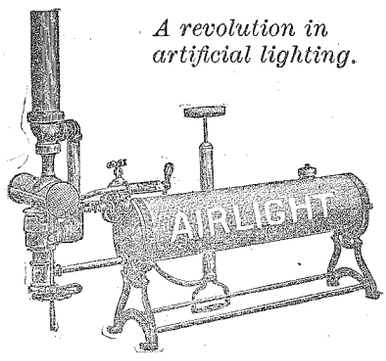

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DEFECTS OF THE JURY SYSTEM.

If we would save the institution of trial by jury, justly described as the palladium of our civil rights, from the undermining influence of popular discontent, we must devote serious attention to the vices and defects of the system. Only a few of these can be briefly noticed here.

In these times of rapid dissemination of news the rule which disqualifies persons who have formed or expressed an opinion based upon other than original evidence is an anachronism. In cases exciting wide public attention it tends practically to exclude all intelligent newspaper readers. It furnishes an easy method to escape jury service to the man willing to swear that his mind is made up.

The business of examining panelmen as to their qualifications should be taken from counsel and intrusted to the presiding Judge. Their names, on the other hand, should be furnished to counsel a reasonable time in advance, so that opportunity may be had for timely discovery of the existence of bias or other objections. An enormous waste of time—in some of our cause célebres many weeks are consumed in the selection of the jury—would thus be saved.

The function of finding the facts should be strictly divorced from that of applying the law to them. Instead of giving the jury complicated instructions as to the law upon involved hypothetical statements of facts, which it does not understand and sometimes deliberately disregards, simple questions as to the existence or non-existence of the material facts in controversy should be submitted to it. When the facts are thus found by the jury the Judge should deduce the legal conclusions and pronounce the judgment of the court. Misapplication of the law by juries would thus be eliminated, the work of appellate tribunals would be simplified, the number of appeals would be reduced.

The requirement of unanimity in the verdicts of juries is illogical and an obstacle to the attainment of justice and the orderly administration of the law. The absurdity of this requirement is that it gives one mind weight equal to that of eleven; its unsoundness, that eleven honest and intelligent men may be defeated by one fool or crank; its moral deficiency, that it constantly holds out a premium to the professional jury manipulator.

In continental Europe, where trial by jury has been adopted in modern times, unanimity is not required. Generally a two-thirds majority is necessary and sufficient. Even in some English-speaking countries, like Scotland, British India, and the Bahama Islands, jury verdicts are made by majority vote. In civil cases a three-fourths majority is sufficient in California, Nevada, and Texas.

It is not possible that all men should have equal power of discerning truth from falsehood. Their opinions are influenced by preconceived ideas and prejudices upon matters of religion, ethics, politics, economics, sociological questions, etc.

A trained chancelor often experiences difficulties in deciding controverted questions of fact. Will twelve men, coming, perhaps, from weighing butter and measuring calico, have less difficulty in weighing evidence and measuring the credibility of witnesses? So long as jurors are taken from the common mass of humanity their opinions will differ in every case in which the evidence does not all tend in one direction. Consequently, when the jurors do not all honestly agree the trial must either be a nullity or a verdict will be returned which, though having the appearance of unanimity, is really the result of compulsion or compromise.

That a small minority should be able to bring about a real change in the opinion of the majority is probably a case of the rarest occurence. If the minority yield because the majority have convinced them, this would simply tend to prove the correctness of the latter's judgment. If the minority yield because they are intimidated, exhausted, or weak-minded, their enforced concurrence adds little weight to the verdict of the majority.

If eleven men say "guilty" and one man says "not guilty" there can be little doubt that the one man is morally or intellectually warped.

In criminal cases the requirement of unanimity is usually defended upon the ground that if even one juror is not convinced of the guilt of the accused there exists such a reasonable doubt as should preclude a conviction. Logically, this argument should lead to the conclusion that the accused must be acquitted whenever one juror believes him not guilty. But the absurdity of the rule is carried so far that even if eleven men vote for acquittal and only one holds out for conviction the defendant is not discharged, but must stand for another trial.

Appellate tribunals, which often have to pass on controverted questions of fact, are allowed to decide by simple majorities. Legislative measures and popular elections involving the happiness and welfare of the nation, questions of peace or war affecting the lives and prosperity of millions of people, the adoption or rejection of vital constitutional amendments, the decisions of grand juries are all determined by majorities. Unanimity is not required to impeach the President of the United States. A person tried before the House of Lords may be sentenced to death by an assembly of twenty-three peers, twelve of whom upon their honor declare him guilty, while eleven declare him not guilty under a like sanction.

In spite of all these analogies we continue to place it in the power of one corrupt or foolish man to pollute the fountain of justice, to defeat the ends for which courts are organized, to upset the judgment of eleven honest and intelligent men, and to make jury trials a mockery.

I favor a two-thirds majority verdict. In criminal cases, unless at least two-thirds of the jury vote "guilty" the defendant should be acquitted. The death penalty, however, should never be inflicted unless by the unanimous verdict of the jury.—*Sigmund Zeisler, Chicago Tribune.*

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SINGING AS ART AND RECREATION.

According to Webster "singing is the act of uttering sounds with musical inflections or melodious modulations of voice, as fancy may dictate, or according to the notes of a song or tune." Singing is the most beautiful of all modes of expression, and in its beauty lies its recreation, but before attempting to describe the art of singing let me first say what I conceive music to be—namely: tone food for the mind, which accounts for the universal love or desire for music which is felt by all nations and peoples.

Music is a distinct and positive portion of the mind's food, and therein lies the secret of its charm and recreation to those who listen to it. When I say listen I do not mean those who listen only, but I include all who have ears to hear, whether they sing, or play, or listen only. It is a fact that those who sing enjoy the music much more than the mere listener, because by a natural law the current of tones which the singer produces enters his own ears, and thus returns to the mind which conceived the tones before singing them. The exhilarating influence of music is much greater to the singer than to the listener, and it is because of this extra exhilaration that it is sometimes said of singers that they are conceited about their own ability. Such remarks are mostly unjust.

Music to a highly sensitive nature sometimes acts as a mental intoxicant; hence the excitement frequently observed among a body of singers. As a natural consequence, if music be tone food for the mind it is recreative and exhilarating to those who partake of it. I would prefer to call music the greatest recreator of the sustenance needed by the mind. It will naturally follow that if music be mind food it should be administered in the most skillful and pleasing manner, so as not to be distasteful, for, be it remembered, the mind judges the quality of its food through the ear, just as it judges food for the body by the tongue.

A good deal of discretion is needed to produce music acceptable to a cultivated mind. Art is needed to accomplish this. Art is skill in the adaptations of things in the natural world to the uses of life; therefore it should be the supreme object of the singer to communicate to the minds and hearts of his hearers the various sentiments and passions expressed in the composition. To achieve this a lovely voice will do much, and a pure, clear enunciation of the words will do more, but the effect of these combined may not be quite satisfactory "for want of animation. This is because the animation which is felt by the artist communicates itself as the electric fluid—to persuade we must believe in what we say, and to move we must ourselves be moved." The singer's object is threefold—to be heard, to be understood, to be felt.—*Chicago Tribune, Sept. 23, 1900.*

THE PASSING OF THE MANCHUS.

The law of history is that the North must conquer. Russia is illustrating this rule. She is coming down from the septentrional steppes and is eating up Manchuria, just as the Manchus formerly went from their fastnesses north of the Amur and carried all before them among the abject swarms of the Hoang-Ho and Yang-tse valleys. That great conquest was achieved in 1644. Russia has a definite plan in view. The Muravieffs formulated it. It is a first rate formula, too. Prince Krapotkin, in his pre-revolutionary days, did more than any man still living to explore and exploit Manchuria, as far as Kirin, passing through extraordinary adventures at the risk of his life. The Manchus have only dominated China for two centuries and a half, and now they are about to lose the last remnant of their own magnificent original empire. What kind of a territory is that which Russia has now openly declared it her intention to annex? By a diplomatic euphemism the announcement informs the world that Russia has appropriated the "south bank of the Amur." But it is only necessary to look at the map to understand what this means. It does not actually follow that the Czar will immediately occupy all Manchuria, for that, of course, would be a large order, but virtually this is what the proclamation involves. For the Russian forces are operating in three directions. They have crossed the Amur from the north at Blagovechensk; they have marched from Vladivostok towards Mukden; and they have placed the Muscovite flag on the customhouse at New Chwang, in the extreme south of Manchuria. Now, Manchuria is a far more extensive territory than most people imagine. It extends over an area of 380,000 square miles, and is thus considerably larger than Great Britain, Ireland, and France together. This will be a big morsel of the quivering body of the dragon for the bear to swallow. It will be a tough bite, also, but the bear is always a long time licking before deglutition. Mukden, Kirin, and Tsitsihar—these are the three objective points which Russia must and will secure.

The true Manchus are undoubtedly superior to the Chinese, whom they so easily subjugated. Even though they have sadly degenerated, they will excel the southern tribes both in physique and in intellect. The women are often beautiful, and they are generally tall and vigorous. The Manchus never succeeded with the women of China as they did with the men with regard to the engrafting of their northern customs and habits. They forced the male sex to adopt the queue, but they could never eliminate the "golden lily" or bandaged foot. In this single respect the two races have remained entirely distinct. No Manchurian baby's foot is ever bound, but the Chinese have obstinately conserved the cruel custom. A woman who hobbles on "golden lilies," whatever may be her rank, is never allowed to enter the imperial court at Pekin. The Manchu ladies dress their abundant tresses in the most fantastic yet imposing style. As parties of them promenade with their children along the banks of the lovely little Siao-Ho, or "Small River," they present a really picturesque spectacle. Their dark hair is stretched on silver frames in wide projecting loops, decorated with beautiful flowers. Manchuria is a land of gardens and flowers and the people are among the most persevering agriculturists in the world.

Brigandage is an old established institution in Heiligungkiang, as indeed it is to some extent throughout the whole of Manchuria. The northern province between the Amur and Sungari is one of the richest mineral territories in the whole world, and Russia knows all about its potential resources. She will for some few years have a hard task before her in contending with the mountain tribes in such a tangled mass of mountains intersected by countless streams. But the second objective point to the Muscovite forces is Kirin, the capital of the province of that name, the eastern section of Manchuria. Taking that and also Mukden from China, the decapitation of the dragon will indeed be consummated.—*Chicago Tribune, Oct. 7, 1900.*

"The *National Magazine* is an American magazine, printing the writings of American authors, illustrated by American artists, and giving to American topics, new and old, that prëëminence which has so long been withheld." So writes the editor of that magazine in the October number, and this fact is nicely illustrated by the first article in the number, which is from the ready pen of Clarence Ousley, editor of the Galveston *Tribune*, and graphically and pathetically tells of some of the horrible experiences of the people of that stricken city in the disaster that overcame it a short time ago. The article is illustrated by views taken for the *National Magazine*, and the photographs were the "first to cross the bridgeless channel between the stricken city and the main land."

The October number of the popular Boston magazine is up to its usual standard in brightness.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 24, 1900.

WORK FOR THE COMMITTEE ON HISTORIES.

The powerlessness of the "Committee on Histories and Encyclopedias" which has been maintained for a number of years by the church to accomplish that for which it has been appointed is illustrated by an instance of recent occurence. It shows how the committee is handicapped in its work. A. Flanagan, a publisher of Chicago, under copyright of 1900, has issued a book entitled "The Making of Illinois," which consists of a number of "historical sketches" by Irwin F. Mather, A. M. It is written, so the writer says, to give the boys and girls of the state of Illinois a better knowledge of the state in which they live, and to encourage them in the study of the history of that state and to "strengthen the love of Illinois."

Chapter eighteen of the work is devoted to "Nauvoo and the Mormons;" and if it is a criterion of the reliability of the rest of the work it is certainly a most unreliable book to put in the hands of the school children of the state of Illinois or any other state. That our readers may see how the writer has tangled himself up on the matter of history connected with the rise and the progress of the people commonly designated as "Mormons," we quote verbatim and entire the chapter on "Nauvoo and the Mormons":—

Some time between the years 1820 and 1825, a minister, by the name of Solomon Spaulding, conceived the idea of publishing, in the form of a religious romance, his belief as to the origin of our American Indians. He believed that they were the descendants of the ten lost tribes of Israel.

The manuscript of this book, under the title of "The Book of Mormon," was sent by the author to a printing house. In this printing house Sidney Rigdon worked as a journeyman printer. The manuscript disappeared from the office, and, shortly after, Sidney Rigdon, giving up his printer's trade, became an itinerant preacher in the State of New York.

About this time a man named Smith had moved from Sharon, Vermont, with his family, to the town of Palmyra, in New York. This man was a well digger by trade, and his wife a fortune teller. One of their boys, named Joseph, had inherited much of his mother's shrewdness and tact.

One day, while digging a well, Smith, the father, unearthed a peculiarly colored stone, semi-transparent and odd in shape. This the boy Joseph at once appropriated for his own use, and, duping the credulous around him into the belief that this stone had miraculous and divine properties, posed as a seer, and read from it hidden messages and revelations.

Sidney Rigdon, the possessor of the stolen manuscript, and the shrewd Joseph Smith, the owner of the mysterious stone, became acquainted, read the manuscript and decided to start a new religious sect, with a new creed, based on the "Book of Mormon," which the two impostors solemnly declared had been given to them by divine revelation.

As with all new creeds or religious innovations, so with this, dupes and followers were not wanting, and in 1830 Joseph Smith and Sidney Rigdon, at Manchester, New York, established the first church of "Latter Day Saints," or "Mormon Church," as it was commonly called.

About the year 1833 we find the Mormons, led by Smith and Rigdon, establishing themselves in their new city of Nauvoo, in our State of Illinois. They called it the "Holy City of the Saints."

A special charter was secured for this new city, and Joseph Smith was elected its first mayor. A shamefully procured act of the State legislature had given the Mormon city the right to pass any ordinance it saw fit, provided it did not conflict with provisions of the State and National Constitutions.

A mayor's court with extraordinary power was established, and a Nauvoo Legion, which was independent of the military organization of the State was authorized.

Smith established an order whose members were to be kings and priests. He organized a company of Danites or Avengers for his bodyguard, each man sworn to obey him as the voice of God.

About this time Smith received a new revelation from heaven. This new doctrine proclaimed that a Mormon elder might marry any number of wives after the manner of Abraham and Jacob.

The governor of Missouri made a demand upon Governor Carlin, of Illinois, for Smith, who had escaped from jail.

A warrant was issued for him and he was brought before Judge Douglas, who found the warrant defective and released the prisoner. Emboldened by this success and fearful that their leader might be taken from them, the Mormon Council enacted a law "that no writ issued at any other place except Nauvoo for the arrest of any person in the city should be executed without approval endorsed thereon by the mayor." The result of this law was soon apparent. Robbers plundered houses and hastened to Nauvoo to escape justice.

Horse thieves fled to the City of the Saints, where they were protected by the mayor and the city council.

The Mormons now became unpopular everywhere. After the release of Smith by a Democratic judge his followers had returned to the Democratic party.

The Whigs realizing that they were lost to their party began to attack them through the columns of their papers. The Legion had been furnished by the State with 250 stands of arms and three pieces of cannon. These the papers magnified into many thousands of muskets and cannons.

The people, now inflamed, prepared to make war upon the Mormons, and the governor called out the troops. Before his arrival upon the scene, the entire militia of McDonough and Schuyler counties had assembled at Carthage and Warsaw. The governor, fearful that the Mormon leaders would be sacrificed to the fury of the people, obtained from the officers a promise that they would keep within the limit of the law in the discharge of their duties.

At the last moment the prophet, his brother and the leading Mormons surrendered and were taken to the jail at Carthage.

Several days after, the jail was broken into by a mob, and the prophet and his brother Hiram were killed. Thus ended the life of a man who, though coarse and ignorant, possessed many elements of leadership which enabled him to originate a movement that he was unable to lead to success.

As organized, the church consisted of three presidents and twelve apostles, who were abroad preaching Mormonism. Two of the presidents—Joseph and Hiram Smith—were dead. The third, Sidney Rigdon, proposed to seize the power.

Several revelations from the prophet confirmed him in his position.

He might have been successful but for an unfortunate revelation which commanded the wealthy to sell their possessions and follow the leader to Pennsylvania. The rich refused to obey and the poor were powerless to go alone. Rigdon became unpopular, and a fierce conflict arose between him and the twelve apostles, who had returned at the news of the prophet's death.

The apostles, with Brigham Young as their leader, now gained control, and sent missionaries everywhere preaching Mormonism and the martyred Joseph Smith. Everywhere they went they found ignorant and credulous people who became infatuated with their strange doctrines. No other religion promised so much for so little.

Dupes and scoundrels, stupid and ignorant flocked into the fold of the church. The sect grew rapidly. In fourteen years their numbers had increased to 200,000.

Meanwhile the state had revoked the charter of Nauvoo and the Saints prepared for the journey to the promised land, where they hoped to live undisturbed.

In the spring of 1846 the great company began to depart, and after enduring many hardships arrived upon the shores of Salt Lake.

Of this region their industry soon made a garden. Here were laid the foundations of a mammoth temple which has been completed after many years of labor and the expenditure of great treasure. The city of Salt Lake grew up around it, and with passing years the church of the "Latter Day Saints" has grown in wealth and in the number of its people.

It is quite evident from the foregoing that the writer of the work has drawn his information of the "Mormon" church from such writers as Kennedy, who wrote "Early Days of Mormonism," and writers equally as capable of distorting the facts and coloring the historical matter to suit personal prejudices. It is to be regretted that writers who are producing books to be put in our schools and in the hands of the young people of this country will persist in drawing their information from such sources. We are confident from the style of the above that

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Mr. Mather depended largely upon Mr. Kennedy's work for facts of the history of the "Mormon" people, supplemented, possibly, by matter gleaned from Kidder, or Ford, or Hyde, or Thomas Gregg. However that may be, it will be apparent at once to all our people that the writer had decidedly wrong information, no matter whence he gathered it, and the question that naturally arises is, If this chapter is so woefully erroneous, how much dependence can be placed upon the rest of the work?

We will not attempt here to call the attention of the readers of the HERALD to what is wrong in the article, for neary every error made in the chapter quoted has been repeatedly corrected in these columns.

QUESTIONS AND ANSWERS.

Is it lawful for a deacon to prepare the sacrament?

Yes. He should have charge of the vessels and wine supply, and secure and make ready the bread.

Is it lawful for a deacon to take lead and open meeting by prayer when both elder and priest are present?

Yes; if it be in a branch and the deacon is requested to do so by the proper officer of the branch. If in an unorganized assembly the highest in office presides, and may ask a deacon to lead in prayer.

Is it proper to read the comparative text in open school and explain it before the school, or where should it be read?

It would be owing to the conditions of the occasion whether it would be proper or not. There is no rule about it. It would be a matter for the school to determine.

What is the meaning of verses 38 to 41 in the twelfth chapter of Matthew?

It means that the prophet, Jonah, was sent on an errand to Nineveh, and tried to evade his duty, for which he was punished by being put in jeopardy of his life by being cast into the sea, to teach him the value of obedience. When afterwards sent to Ninevah he went and delivered his message, the citizens of Nineveh believed his message, and God did not destroy them. So, in like manner as Jonah was for a time, longer or shorter, in the belly of the fish, as a sign or token of the genuine character of Jonah and his message, so should the Son of Man, being in the heart of the earth, that is, in the grave and the prison, for a time, longer or shorter, be a sign or token to the men of the generation which the Savior was then addressing of his character and mission. No set or stated miracle would be vouchsafed to them, the Pharisees, who were asking for it.

It is useless to ask us to state how long in hours the Savior was in the grave, whether it was full three days of twelve hours daylight and twelve hours darkness and twilight, or that he was buried near the close of one day, and raised in the morning of the third day, thus being three nights and two whole days in the grave. What is written on the subject in the Scriptures is open to the reading of all. We know no more than what is written.

We do not know from the account given just how many hours Jonah was in the belly of the fish; but, if we are justified in believing that there was a parallel in time between that time and the time the Savior was in the grave and prison, then we may accept the idea that Jonah was cast overboard from the vessel near the evening of one day and thrown out on the shore in the morning or forenoon of the third day after, thus leaving three nights and two days to transpire with enough hours of the afternoon of the first day and of the forenoon of the last day to make the approximate of the three days of daylight. We know of no way to determine the question absolutely.

ANOTHER BOOK OF MORMON VINDICATION.

If we can believe much that has appeared of late in the newspapers of the United States, there have come to light many and wonderful testimonies of the truthfulness of the Book of Mormon. We have given to our readers many articles (usually on the cover of the HERALD) which have appeared in the daily and weekly press on the subject of archæology which vindicate to a wonderful degree statements of the Book of Mormon,—and the end is not yet. In the Sunday *Inter-Ocean* for September 23, this year, appeared the following article which will be of not a little interest to the committee on "American Archæology" and those who have taken an interest in the work of that committee and who are interested especially in a comprehensive study of the Book of Mormon:—

LOST RACE OF TEXAS.

Relics of a prehistoric race were discovered in Galveston, Texas, just previous to the storm that flooded the city. Nearly 2,000 human skeletons were found, and scientists who examined the excavations had just given the opinion that an ancient city had been submerged by a tidal wave that drowned all the inhabitants, when the calamity of centuries ago was repeated.

The bones were discovered in a search for relics for the archæological exhibit at the Pan-American exposition, which is to be held in Buffalo, New York, next summer. The skeletons are beyond a doubt several thousand years old, and the character of the people who occupied the coast of the gulf at this period is an interesting subject for speculation. Whoever they may have been and whenever they may have lived, the remains found show beyond a question that some terrible outbreak of nature caused the sudden death of thousands of these ancient people and their burial in the strata where by chance they were exhumed by the people of a far-distant age.

It was but a short time ago that the excavations were begun which resulted in these singular and extraordinary discoveries. The finding of the remains in the first place was quite accidental. H. J. Simmons, superintendent of the Arizona and New Mexico railway, was making excavations along the lines of the railroad near Clear Creek, Galveston county, when bones were found in the earth removed. On examination of the contents of the steam shovel, skulls and human teeth were noticed, and further search led to the discovery of skeletons of whole families, together with ivory beads and other objects of human handiwork.

TIDAL WAVE OF THE PAST.

Realizing the valuable and scientific character of the discovery, a systematic search of the strata in the vicinity was made. Geologists say that the whole section of the state was once covered by the Gulf of Mexico. The idea at once came to Mr. Simmons that in far distant ages a tidal wave had occurred at the time the gulf covered more of that part of the country than at present and that these bones were the remains of the thousands of human beings who had been drowned in the overflow of the waters of the gulf. His theory was later upheld by leading scientists.

Evidently these people were not mere barbarians, living in temporary abodes and having no permanent abiding places. The number of the skeletons and their close proximity to one another indicates that there existed here a populous community and that in some far away age a people devoted to the pursuits of industry and more or less skilled in the arts were here living in a city having its institutions of government and social customs and some degree of civilization. This could not have been simply the site of a cemetery, for the positions in which the skeletons were found proves conclusively that the persons were not buried after a natural death, but were drowned and afterward buried beneath the debris of the convulsion, or hurriedly and in wholesale by their survivors, as was done recently at Galveston. While all the skeletons were lying down, some were face up, others face down, and many on the side. There was no regularity in their burial at all. It was the exception to find one skeleton by itself. Usually two, and sometimes three and four were found together, in some instances as many as fourteen being piled in a heap, as if a whole family had gathered to meet death, and perished in one another's arms.

SKULLS OF GREAT SIZE.

Some of the skulls of those prehistoric Texans were of enormous size, and the majority of them had rather low foreheads. A singular fact observed was that while all of the teeth were considerably worn, showing the use of hard food and age of the persons, there was in no case the slightest indication of decay, a quite different situation from that observed in relics of more modern but still prehistoric Indians, among whom dental *caries* is comparatively common. Several thousand skeletons were removed in the process of excavation. Fifteen hundred were actually counted in the first part of the excavation, and doubtless several thousand more were removed. As a rule they were soft and damp when first uncovered, but many became fairly hard after being exposed awhile to the sun. No bones of children were found, and this was accounted for by the supposition that they had all decayed.

The situation of this remarkable archæological discovery was a deposit of shell, gravel, and sand in a bank consisting of about thirty acres nearly surrounded by the Clear creek. This deposit consists of seven distinct strata, each about three feet thick, and between each stratum there is a deposit of silt or earth from a quarter of an inch to an inch in thickness. On the top of the bank

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the soil is about eight inches deep, and large live oak trees grow thickly over it. It is one of the last places to which one would go in looking for the remains of a prehistoric race. No two of the strata are exactly alike, some having a larger percentage of gravel than others, and the shells also vary. Some are much larger than others, some are oyster shells, and some are clam. On the average the deposit consists of about ten per cent shell, forty per cent gravel, and twenty per cent coarse sand. In the second layer from the top the bones were found in great abundance, and in the bottom layer, just at water level, and about twenty-one feet below the top of the bank, large quantities of the bones were deposited.

PUZZLE FOR ANTIQUARIANS.

Just how to explain this phase of the situation has taxed the antiquarians. Some suggest the possibility of two successive tidal waves, one perhaps far removed from the other in point of time. The ivory beads found were a quarter of an inch in diameter and an inch and a half to two inches long, with a hole cut lengthwise and a diagonal groove cut on the outside.

The exhibit of these bones in the ethnology building of the Pan-American exposition at Buffalo will be a most valuable one, in view of the wide interest excited by the fate of thousands who perished recently in this same part of the country in the same way.

This considered in connection with the report of the Archæology committee reveals a rather noteworthy coincidence. On page seventy-two of the "Report of Committee on American Archæology," as the report was made to the General Conference of 1897, and as published by the Herald Office in 1898, there appears the following:—

It appears from the record that at this time Central America and a large proportion of the central portion of the United States were settled by the Jaredites; in the United States, probably, they occupied mainly in the valleys of the Mississippi, Missouri, and Ohio rivers, covering largely their watersheds. Omer and Nimrah "fled out of the land," evidently from the countries already settled, and probably the chief centers were at New Orleans, St. Louis, Cincinnati, except in Mexico and Central America, where the oldest and richest communities dwelt.

Again, on page seventy-four, we find the committee using the following language:—

So the chase went on. "Shiz did pursue Coriantumr eastward, even to the borders of the seashore, and there he gave battle unto Shiz for the space of three days." (V. 53.) This line of flight and pursuit was in all probability through southern Texas, the States of Arkansas, west Tennessee, and Kentucky, southern Indiana and Ohio, western Pennsylvania, and southern New York, and Connecticut, to somewhere near the present New London or New Haven.

If, then, the report as given in the *Inter-Ocean* is true, it would indicate that the committee made a pretty shrewd "guess" as to where indications would be found of a once dense population. It is really gratifying to see how present-day investigations of worldly scientists are vindicating the record of the Book of Mormon. It might be well for some of the brethren in the Texas field who are near to where this "find" is said to have been made to investigate this matter a little farther, and if it is possible for any good specimens to be found or procured, we can assure them that there will be a place made to care for and preserve them in our college. The Graceland authorities are always glad to make place for such, and we believe that when our men in the field find this out there will be more of an incentive for them to collect such specimens. Write to Bro. J. A. Gunsolley, of the college, about such matters, and he will tell you what they can do for you.

It might be interesting to some of our readers to know how the *Presbyterian Journal* defines or describes the doctrine of predestination. Here it is; we give it for what it is worth:—

Belief in predestination is simply a matter of expression. Call it Providence and all agree as to its truth; make it evolution, and the scientists accept it. But where lies the difference? Providence is to see in advance, but God cannot well see what doesn't exist. Evolution is development according to law, but to evolve what is not involved is an absurdity. After all, it is a war of names. The truth may be presented out of all proportion, but to eliminate it entirely would be to make chance omnipotent.

EXTRACTS FROM LETTERS.

I. N. White, from the field, October 10:—

I am at Webb City in an interesting meeting; close on the 18th and go to Weir City, Kansas. Held several days at Blendville, where Bro. Macrae had been preaching, and on Sunday last, seventeen were baptized by Bro. Macrae; fourteen from Blendville, and three from Webb. In this number were a number of excellent men and women; also young women and young men; the remaining being mostly children of the Saints—Sunday school scholars. It was hard for me to leave Blendville, when there were new names being added to the list for baptism, at nearly every meeting. Bro. Macrae in his series of meetings had got the people so stirred up and interested that it only lacked, seemingly, an invitation to come. My first sermon was on: "Why we believe Joseph Smith was a prophet of God." I had most excellent liberty. This sermon was the turning point to the many. The people flocked together like thirsty sheep to hear the word, and I felt well in delivering the angel's message to a hungry people. Bro. Macrae continued the meetings for another night, and was to speak Sunday night after the baptisms, and confirm the fourteen, being assisted by the local elders, who are not the least in this work of conversion of so many, and the end is not yet. May God bless them for the work. Political gatherings, rallies, etc., hinder some, but we dare not lie idle and let politics take the field. Have cheering news from many of the missionaries; while from others a seeming lack of interest among the people. But all in all the work is moving forward rapidly.

An elder writing from the field, October 15:—

Just a line this morning as I am hurried. Four more baptized here (Coffman settlement) yesterday. Schoolhouse could not hold all that came last night. Reports for last quarter are in and we have a record of ninety baptisms. Will send report in full tomorrow. I continue here till Thursday night, and then go south on my way home, possibly calling at Crescent, Hazel Dell, Persia, Thurman, Hamburg, and Shenandoah. Am feeling O. K. Preached three times yesterday, baptized four, confirmed and assisted in confirming four, blessed one, and rode twenty-two miles.

Bro. I. N. White, by card October 19, from Webb City:—

Closed my meetings at Webb City last night. Large house and great interest, better than I have ever witnessed before at this place. Messrs. Richards and Frank Freeman, and Mrs. Warren Decker and Mrs. Neff asked for baptism last night. Their baptism will take place next Sunday at two p. m., the same hour and place where the seventeen were baptized last Sunday. Many more are much interested, but I must go, as I am billed to speak at Weir City tonight and up to the end of twenty-fifth, when I commence at Nevada on the eve of 26th and hold over Sunday, 28th. I leave the work at Webb in the hands of the local brethren—O. P. Sutherland, Z. Decker and others, and God through them will care for the work. My field is large and the calls are urgent and I must be on the move, for this is the "*hastening time.*"

Bro. J. W. Wight, from Crescent, Iowa, October 19:—

Five more baptized at Echo today, making twelve in all. Bro. Crabb and writer confirmed at home of Bro. D. B. Coffman. Schoolhouse last night, the last service of eighteen, could not hold all. Never saw better order for such crowds.

EDITORIAL ITEMS.

Bro. W. H. Kelley reports things going fairly well in the Eastern field. Bro. D. L. Shinn sick all summer, otherwise the workers all busy, prospects fair from Nova Scotia to Ohio. Twenty-one baptisms, many more visitors at the Temple in Kirtland this year than last. Good interest manifested.

Reports from the laborers in Bro. Heman C. Smith's field show a good condition of the branches, an active ministry, and thirty-one baptisms. Prospects favorable.

Bro. Joseph R. Lambert reports having preached at Lamoni, Davis City, Pleasanton, Evergreen, Tuskeego, Cleveland, Council Bluffs, and Dow City, Iowa, and Rock Creek, Illinois, having good liberty in all places.

Bro. J. W. Wight's report shows ninety-three baptisms in his field. He thinks if the report from local labor had been full a hundred baptisms would have been scored.

We call attention to the letter of Bro. James Caffall upon the subject of reunions and conferences. It is worth a second reading.

Sr. Lizzie Baggerly, of Bird's Eye, Indiana, asks the prayers of the Saints for the recovery to sanity of a brother now in an institution at Buffalo, New York; and also, for the Lord to interpose in behalf of her husband who is an opposer of the work. Remember this dear sister in her solicitude for those dear to her.

A bright little sheet that comes to our desk is the *Deaf Hawkeye*. It is printed at the Iowa school for the deaf, and is now entering upon its

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twentieth volume. It has been coming to us for years, and we are always glad to see it. Indeed, we miss its regular visits when it stops for the summer vacation. No doubt the scholars of that institution are proud of their bright little paper, and so are others. Many Iowa people watch the pages of the *Deaf Hawkeye* and are glad to see so much brightness reflected from the lives of those who labor under such great disadvantages.

We have received from Bro. Dr. John A. Roise, 313 North Wood street, Chicago, a number of leaflets entitled "Bible Sanctification," written and intended for general distribution in and out of the church. It is an excellent little tract and gives good food for thought. They are "ten cents a dozen, fifty cents a hundred, or free." Bro. J. M. Terry, 365 Ogden avenue, also has these tracts. Send for a lot, you that can, and try to do your neighbors good.

Here is an opinion of our recently published "Church History." It is that of Rev. B. B. Tyler, and appeared in *The Christian Evangelist*, Sept. 27: "I have been recommending Neal's tracts to those who find it necessary to combat Mormonism; but the 'History'... is worth more to the man who wants to fight the 'Latter Day Saints' than anything that Neal or any other non-Mormon can write. . . . I had no idea of the baseness of Mormonism until this 'History' came into my hands."

Original Articles.

IS IT A "FRAUD"? AN "IMPOSITION"?

Herald Readers:—Attention! "Lend us your ears!" "Variety is the spice of life." You have all, no doubt, had ample opportunity of hearing the Book of Mormon defended by Americans, but it is not often that an opportunity is offered of hearing or reading a defense of it by an Australian. Well, we are going to afford you such an opportunity, for once in a lifetime at least. Some time ago, an "evangelist" of the "Campbellite" stripe created quite a stir in the Newcastle district by visiting around among the people and giving free readings from the book written against the church by D. H. Bays. We challenged him to debate the issue, but he declined, preferring to do his dirty work single handed. Nothing remained for us to do but to reply by lecturing. So your humble servant delivered a series of lectures. The Book of Mormon was placed upon trial. The main allegations made against it and its translator were treated as the evidence for the prosecution, our usual Book of Mormon arguments constituting the defense. Joseph Smith was defended against such charges as "false prophet," "polygamist," "author of the polygamic revelation," etc., etc. Many of the Saints expressed a desire to possess the subject matter in permanent form for future reference. So we decided to have it published in pamphlet form at the first opportunity. The time has at last come, and now we are "killing two birds with the one stone."

The Wallsend branch, where there are only a few Saints have inaugurated, a "building fund," with a view of erecting a permanent place of worship. A few of us have scraped together the money required to publish these pamphlets, and we are getting out so many that *when all are sold* there should be quite a substantial amount to hand over to the "building fund." As we cannot depend upon the sale in Australia of such a large number as we are having published, we desire to place them on sale to the American Saints. The price is only fifteen cents per copy, and we are certain that no one can afford to do without one at that price. Those who have seen the "advance sheets" declare that anyone getting a copy at fifteen cents will be getting their money's worth ten times over. We desire to say, however, that we wish it understood that we do not publish this pamphlet, as an answer to Bays' book. One should not expect to find the answer to a dollar and a half book in a fifteen cent pamphlet; besides we leave that work to abler men, if the church deems it at all necessary to answer the book. We believe, however, that the charges made against the Book of Mormon are successfully answered and refuted, as are the charges against Joseph Smith already referred to. Now, Saints, will you not come to the front and assist us in our effort to get the truth more prominently before the people of this country? The books which we will sell to them will do good, and if you will only take those which we cannot sell to them, you will materially assist us in the building of another church in this country, and who can tell how many hearts may be made glad, and how many souls saved through the gospel of God's dear Son because of your assistance? Do not turn a deaf ear to this appeal, but make up your mind to assist us. Send for one right away, if you delay, you may forget.

And now just a word about the way in which to send your money. American money is of no use here; so the best way for you to do is for a number of the Saints to club together and send their orders and money in one letter. If, say, twenty persons in one branch decided to take one copy each they could send their money by international money order, just as cheaply as one person could send fifteen cents. In fact, twelve dollars can be sent at the same cost. Will some one in each branch try to sell at least twenty copies for us? Book agents *(Herald* and *Ensign)*, will you take the matter up for us? We will allow you the usual ten per cent commission, to cover expenses. Saints! where it is possible, will you place your orders with your branch book agent as soon as possible? Where you have no agent, will some one come to the front and act for us? Should there be any places in which only seven or fourteen decide to take a copy, they may send a one or two dollar bill as the case may be, by registered letter, we will be able to use paper money, in paying Herald office accounts. So if seven Saints want a copy each, let them send along a dollar bill. Where Saints are isolated, or where seven copies are not ordered, you may send your orders and cash to Elder Gomer R. Wells, Deer Lodge, Montana, U. S. A., and he will send all such orders and money to us by money order. When sending letters to Australia, remember that the postal rate is five cents. If you do not have a five cent stamp on your letter we are fined double the amount lacking, at this end. When sending money orders (and be sure you get an international one), make them payable to Walter J. Haworth, Wallsend, New South Wales, Australia, and send all orders to same address.

Now another word about Australia's *Ensign*. We would so like to get five hundred subscribers, so that we could soon begin the paper. Will the missionaries, and others, stir the matter up a bit for us, and see what can be done? Bro. Caffall says we ought to get five thousand; well, I can assure you we will not object. I am sure you cannot send us too many names. I'm really afraid, Bro. Caffall, that if the Saints sent us five thousand subscriptions we would be inclined to buy a printing plant, and flood the country with our paper. No, we won't object. Send them along. You will no doubt be rather surprised to learn that so far, only thirty-six promised subscriptions have arrived, and fifteen of them have been promised by two Saints. Now, Saints, can you not do better than that? Can you not sacrifice seventy-five cents a year in helping us spread the gospel in this land? You could not begin to estimate the amount of good that seventy-five cents, spent in such a cause, might accomplish. Do help us! These English speaking countries are the places where the gospel should be spread. Will you help us spread it here?

Trusting we may receive a hearty response to both our appeals, I am,

Yours fraternally,

WALTER J. HAWORTH.

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"MORMONISM:

ITS LEADERS AND DESIGNS."

The above is the title of a book issued in 1857, from the press of W. P. Fetridge and Company, of New York, and written by one John Hyde jun. As far as I know there has never been a reply written to the statements made therein, and my only apology for doing so at this late date is that in the southwestern mission our elders have had the book to meet, and in the seven different debates held with Elder Chism of the Christian Church he has made it the basis of his attack upon us.

In the late discussion held at Oklaunion, Texas, between Bro. C. Scott and Mr. Chism, he stated publicly that if we could show one garbled quotation from Hyde's book he would discard the book and never use it in a discussion with our people again. Bro. Scott showed a number of misquotations, but it did not satisfy Mr. Chism, because we quoted from an edition of the Book of Mormon and Doctrine and Covenants published after Hyde wrote his book.

I have gone to the trouble, therefore, to get the editions of the books published prior to 1857, so that that subterfuge might avail nothing. I shall not try to answer the arguments, as they have been so often refuted, but simply content myself with showing the inconsistencies and garbled statements made. One thing is noticeable in every exposé of Mormonism, the various authors start out by protesting that they are sincere, and what they have done is for love, and each one flatters the public that they are competent witnesses and have told the truth, and nothing but the truth.

On pages 26, 27, Hyde says:—

That I have done right I am convinced. God knows I have done it in the love of right. . . . If in the succeeding pages I have been guilty of exaggeration, I am not aware of it; I certainly do not intend it. Mormonism licenses too much corruption under the name of religion, to need any exaggeration to make it atrocious.

Hyde was born in 1833, baptized in 1848, and was therefore at his baptism but fifteen years of age, and came into the church four years and a little more after Joseph Smith was killed. He was baptized September 4, 1848; Joseph Smith was killed June 27, 1844 (Hyde, p. 17), therefore could not have known anything about the church at Nauvoo or in Missouri, and yet he says on page 50:—

They were far worse at Nauvoo than they are at Salt Lake; were worse at Missouri than at Nauvoo.

No exaggeration here!!

In his introduction he mentions "the meanness of its origin," and "as ensuring human misery, and consummating human degradation" "it should be noticed by the philanthropist." It would be curious to know how a system could continue to improve its advocates if it is all that Mr. Hyde claims for it in his book. If Mr. Hyde were alive we might ask him to arise and explain; but as he is dead, will some of his ardent admirers please stand up. That he was densely ignorant of what transpired in the early history of the church, and even much that was done in his own or the Brighamite church, I have only to call the reader's attention to his frequent assertions in regard to Joseph Smith having children by his alleged plural wives. On page 14 he says that Joseph Smith began practicing polygamy as early as 1838, and says that as early as 1846 he "had children living who were the offspring of this very practice." On pages 84, 85, he tells of a son born to a Mrs. Dibble, by Joseph Smith, and yet he does not exaggerate! Every one knows that the Utah people would long ago have produced those children had there been any; but on the contrary, Wilford Woodruff admits that no children were ever born to Joseph Smith in that way. From a tract entitled, "Was Joseph Smith a Polygamist," we quote:—

On May 30, 1892, Mr. H. Neidig (not a member of any church), of Wampum, Pennsylvania, wrote Mr. Woodruff on this point, and Mr. Woodruff, through his secretary, George Reynolds, replied as follows: "The facts that you refer to are almost as great a mystery to us as they are to you; but the reason generally assigned by the wives themselves, is, that owing to the peculiar circumstances by which they were surrounded, they were nervous and in such constant fear that they did not conceive."—Pp 9, 10

Thus it is conceded by the Utah people, themselves, that nothing of the kind ever occurred, and in this Hyde out-Brigham's Brigham in false assertions. But Hyde has gone through the Brighamite school, of which he says:—

They publicly defend lying for expediency, believing the end justifies the means.—P. 49.

And Hyde certainly was an apt scholar, and did not entirely apostatize from the Brighamite faith.

On page 137 we are given this bit of historical information by this man who does not exaggerate. Speaking of Brigham Young, he says:—

He was convinced by Elder Samuel H. Smith, brother of the Prophet, Joseph Smith, who has since apostatized.

This is something new in the way of history, that Samuel H. Smith apostatized, as he died almost immediately after the murder of his two brothers, Joseph and Hyrum, having passed away July 30, 1844. With Hyde, Brigham was the honest man, Joseph Smith the knave. One he knew, the other he did not know. On page 152 he says, "Smith was not a man of genius;" on 153, "Brigham was superior not only to Smith, but also to Rigdon." On page 154:—

No man ever lived who had more deeply devoted friends that Brigham Young.

On page 145, of Brigham he says:—

Feared with a stronger fear, venerated with a more rational veneration, *but not loved with the same clinging tenderness that the people still felt for Joseph Smith*, Brigham swayed them at his will. They learned to dread his iron hand; and were daunted by his iron heart. (Italics are mine.)

But there is evidently a contradiction here. The clinging tenderness with which the people regarded Joseph Smith was the power that Brigham wielded over his people,—never undertaking a measure without the use of Joseph's name, and good or bad it won, when he once convinced the people that Joseph began it. On page 146 I find this:—

Colonel Kane who had embraced Mormonism in Iowa.

This is the first time I ever knew Colonel Kane was a Mormon. On page 168:—

A Mr. Howard was a Mormon merchant, but grew dissatisfied in 1845, and determined to leave Salt Lake.

How could he leave Salt Lake in 1845, when they did not go there until 1847. It may be pleaded that this might be an error in the printing. True, but Hyde ought to be more careful in the printing of a book that is to overthrow the faith of thousands; for if such palpable errors as this are allowed to creep in, how might it not be with something more important.

I pass on, however, noticing only a tithe of his inaccurate statements and contradictions, and come to his manifest dishonesty in quoting from the books of the church. On page 184, he quotes from the Doctrine and Covenants, European edition, page 138, (sec. 45: 13 in late ed.):—

And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand.

Hyde quotes it as follows:—

And the wicked shall say, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible and we cannot stand; "when one shall chase a thousand and two put ten thousand to flight."

The latter clause is not found in the section at all, and the rest is not quoted verbatim. Page 110, European ed. (sec. 6: 11 late ed.) reads:—

Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

Hyde renders the latter part thus:—

What greater witness can you have from a god?—Page 251.

Paragraph 12 reads:—

Verily, verily I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

Hyde renders it:—

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There are other records kept back; you shall assist in bringing to light those parts of the scriptures.—Hyde, p. 251.

Here he entirely changes the meaning of one clause, making the quality of the witness depend upon the manner in which the testimony was given, also teaching inferentially a plurality of gods, while the book makes the value of the testimony depend upon whether it came from God or not; and in the twelfth paragraph making seventeen words do duty for seventy-two.

On page 273, he quotes from Doctrine and Covenants, European edition, page 108 (late ed., sec. 10: 3), as follows:—

Seek not for treasures but for wisdom; and, behold, the mysteries of God shall be unfolded to you; and *then* you shall be made *rich*.

Then he says that Joseph had to

Rebuke him [Cowdery] for his too impetuous desires to be *rich*,

and says the inducement held out to Cowdery was riches. But here is the quotation as it really is in the book. I quote the whole of verse 3. Hyde begins in the middle of a sentence, and just after a comma.

Now as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich.

The reader will notice that Mr. Hyde changes the word "riches" to "treasures," and "unto" to "to," and leaves out the qualifying clause or sentence denoting what kind of riches is meant. Is this the work of an honest man? Is it the work of a man who does not want to exaggerate or misrepresent? Assuredly not.

But the end is not yet, for thus far his misrepresentations are tame beside his mangling of Book of Mormon quotations and statements.

On page 215 he tells the falsehood that others have so often repeated after him. He says:—

On page 509 [European edition; large edition, 439], we are told Moroni fills up his father's plates, and says, "I have no more room on the plates, and ore I have none, for I am alone." The plates of his father, the book with rings, are all full. He has no more plates nor ore to make any of; and yet, the matter of *forty-seven closely printed pages of pretended translation follows directly after.*

A more glaring misrepresentation of facts could not be found anywhere, unless Mr. Hyde is like the story of Daniel Webster, who, when a boy going to school, used to have very dirty hands, and when the teacher called him up one day to punish him by feruling his hand, he held his right hand out to receive the blow, but when the teacher saw how dirty it was, she said, Daniel, if you can show another hand as dirty as this one in this room, I will let you off without punishing you. As quick as thought the left hand was placed beside the right, and as it was equally as dirty, Daniel escaped; and so Mr. Hyde may be able to show something as dirty from another page of his book, and I do not doubt it in the least.

Moroni, in writing his account, said that his father had written the account of the destruction of his people, but only had written "the intent thereof," or an abridgement. "And behold, I would write it also, if I had room upon the plates, but I have not; and ore I have none, for I am alone." He does not say that he has "no more room" on the plates—does not say that he "had filled them up," nothing of the kind; simply that he had no room for that extra matter, that is all. His father had written *his* account of the battle, and Moroni wanted to write *his*, but had no room for it, and also to complete the record or to write what he had been commanded to write.

On page 222, Hyde says:—

Lehi prophesies, on p. 11 [European edition; p. 9, large ed.], "These plates shall go forth to all nations—never grow dim, nor perish." "These plates," are not, as the Mormons often try to apply the passage, the plates on which the Book of Mormon was engraved, *but the plates of Labin.* The Mormons claim literal interpretations of Scripture. It was the *plates* that should never grow dim, the *plates* that should never perish, the *plates* to go forth to all nations. Where are they?

I have heard of a man setting up a man of straw and kicking it over and applauding the performance, and here truly is an instance of it. Now see how simple a tale will put you down, Mr. Hyde. I know you do not want to "exaggerate," but you have consciously or unconsciously done so. Let us read the passage just as it is:—

And now when my father saw all these things, he was filled with the Spirit, and began to prophesy concerning *his seed;* that these plates of brass should go forth unto all nations, kindreds, tongues and people, *who were of his seed.*

Italics are mine.

Now you see that by omitting five words you have "exaggerated" what was meant for only a small portion of the human family into "*all nations.*" It is a wonder that your "love" had not made your vision more acute; but then they say love is blind.

On page 223 he represents Nephi as building a ship—all by himself and in a short time. But unfortunately we read in the book:—

And it came to pass that they [Nephi's brothers] did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship.—European edition, p. 41; large edition, p 35.

So he was not alone. On the same page Hyde says:—

One thing is painfully noticeable, Smith is very cautious not to give the slightest clew as to where they sailed from, how long they were in reaching that point, in which direction it lay from Jerusalem.

But again we find the book very explicit in these matters, for it says they traveled "nearly a south-south-east direction" (p. 34, European ed.; p. 29, l. ed.), and that they "did sojourn for the space of many years, yea, even eight years in the wilderness" (E. ed., 36; l. ed., 31).

On page 228, Hyde calls attention to what he calls contradictions, and says:—

On page 3 [p 3 l. ed] it says Lehi left Jerusalem because God directed him in a dream;" but on page 411 [p 354 l. ed] we are gravely told Lehi was "*driven out by the people.*"

Another misquotation. Here it is as the account gives it:—

For behold, it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold they seek to take away thy life. And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness.—1 Nephi 1: 17, 18, l. e.

On page 354, verse 47, it reads:—

Our father Lehi was driven out of Jerusalem, because he testified of these things.

It does not in either case say he was driven out by the people, but it infers in both places that the people were the primary cause of Lehi leaving Jerusalem, just as Herod was the cause of Christ being taken into Egypt. Herod really drove Christ's parents into Egypt, and yet God warned them to flee into Egypt in a similar manner in which Lehi was told to go into the wilderness; but to impute a contradiction would be far-fetched, indeed.

On page 229 Hyde says:—

On page 517 [446, l. ed.], we are assured that "*the Lord led Jared and his brother out to America;*" but on page 406 [349, 350, l. ed.], the reader is divinely instructed that it was "*the Devil.*"

The words I have placed in italics Hyde incloses in quotations marks, as though quoting the words of Moroni. But the exact words are as follows:—

And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward, and there will I meet thee, and will go before thee into a land which is choice above all the land of the earth.—Ether 1: 15, 16.

The contradictory quotation is lengthy, but I will give it so the reader may see how reliable this non-exaggerater is:—

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton, by that same being who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers, from that time forth. And also it is that same being who put it into the hearts of the people, to build a tower sufficiently high that they might get into heaven. And it was that same being who led on the people who came from the tower, into this

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land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell; yea, it is that same being who put it into the heart of Gadianton, to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man, even down to this time. And behold, it is he that is the author of sin.—Helaman 2: 129-133.

A child of ordinary intelligence could tell that there is no contradiction here.

On same page, Hyde says: "The Nephites build on America . . . a temple like unto Solomon's;" and this poor family had come to this land destitute a few years before.

But the book says it was not like Solomon's temple.

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.—Book of Mormon, pp. 65, 66, European ed.; 1. ed. 57.

Hyde cannot or does not even quote the Bible correctly. On page 230 he quotes John 16: 7 as follows:—

If I go not away, the Comforter cannot come.

But correctly quoted it reads:—

For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

He then mixes up the 26th verse of the 14th chapter and the 13th verse of the 16th chapter of John, and renders it like this:—

He, when he is come, shall bring all things to your remembrance, and show you things to come.

Then he tries to reason that as Jesus Christ said the Spirit or Comforter could not come until after Christ went away, that because the Book of Mormon claims that they enjoyed the Spirit before Christ, it could not be a true record, and on page 230 says:—

If we believe the New Testament is true, we must reject the Book of Mormon as an imposture,

for, says Hyde,—

In the holy Scriptures, we are informed that the Savior had to die in order that his disciples might obtain the gift of the Holy Ghost.—P. 230.

It may be interesting to know where the scriptures says so. His reasoning would do away with the Bible, for we read that the Spirit rested on seventy elders, as also on Moses (Numbers 11th chapter), and in Deuteronomy 34 : 9, Joshua received it; and in 1 Samuel 10 and 6, Saul was promised it; and in the 10th verse he is said to have received it.

Another garbled quotation is found on page 231. On page 520 European ed.; 448 l. ed., I read:—

And behold, O Lord, in them there is no light, whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

Hyde renders it:—

And Jared cried unto the Lord, we shall all perish, there is no light to steer by, and in them we cannot breathe for there is no air.

No comment is necessary. I will only give one more. On page 235 Hyde says:—

Another strong evidence of forgery may be found on page 513 [442 l. ed.], "*For do we not read*, that God is the same yesterday, today, and forever, and that in him is neither variableness nor shadow of changing." The first part of this sentence is to be found in Paul's epistle to the Hebrews, chapter xiii., ver. 8: "The same yesterday, today, and forever." The closing clause was written by James i. 17: "Father of lights in whom there is no variableness, nor shadow of turning." The Nephites do not pretend to have these epistles; how, then, could they read what they did not have? Smith made a terrible oversight here.

As usual, Mr. Hyde does not quote correctly, but there is only a slight variation in language, but it is curious to note that that variation makes the language as given by Mr. Hyde, just a little more like that from which he claims it was taken than what it is in the Book of Mormon. We know Hyde claims to be an honest man, but we think it will do no hurt to watch him, so we give it as it is in the book, so the reader will have it as it is:—

For do we not read that God is the same yesterday, today, and forever; and in him there is no variableness neither shadow of changing.—Mormon 4: 58.

But Moroni was not quoting from Paul's epistle to the Hebrews, nor from James, but from previous books written by former prophets from among his own people. On page 103 (89 l. ed.), and page 107 (93 l. ed.), I find the language "the same yesterday, today, and forever," used by Nephi, who had written nearly a thousand years before Moroni said do we *not read;* and on page 228, 229 (197 l. ed.), I find Alma using the words:—

Neither doth he vary from that which he hath said; neither hath he a shadow of turning.—Alma 5: 16.

Smith's oversight was not so "*terrible*" after all, but one cannot help but think that Hyde has proven himself a dishonest man, notwithstanding his protestation of honesty and love for the truth.

I might add much more of the same kind, but will forbear, for I might weary the reader; but wish to say this in conclusion, that I have read and closely examined many books written against the Mormons, so called, some of them by men who have at one time been members of the church, and have also held one and listened to other discussions, and have failed yet to find one man among our opponents that I would care to follow his method of examining or searching for the truth; and while Mormonism may be a delusion, I am certain of one thing, it condemns me if I lie or misrepresent an opponent in the least.

If, then, as I have shown, Mr. Hyde has misrepresented and falsified the records, how can we believe him in anything; and although he gives fourteen different statements, given by fourteen different individuals, and one that he claims was signed by fifty-one different men,—although he does not give their names,—how can we know that those men made such statements? May it not be that he has changed those statements to suit his convenience, just as he changed the words of the Book of Mormon, Doctrine and Covenants, and even the Bible, when by so doing he could make a better showing for his side?

I cannot believe that Mr. Hyde did not know how the books read, because his quotations show a familiarity with them that will not admit of such a thought; but that he deliberately falsified the records, presuming on the ignorance of the people to carry out the deception is evident on almost every page. But Hyde was only twenty-four years of age when he wrote his book, and his desire to become famous as a writer against Mormonism got the better of his love for the truth. But what shall we say of mature men, men of sound judgment, that will take him as the criterion by which to judge Mormonism?

H. O. SMITH.

WILBURTON, I. T., Oct. 6, 1900.

Letter Department.

CONDITIONS IN SALT LAKE CITY.

SALT LAKE CITY, Utah, Oct. 10.

Editors Herald:—The semiannual conference of the Utah Church closed last Sunday. Their conferences differ widely from ours. No business is done other than the sustaining of the officers of the church. The time is devoted to short speeches by leading men of the church.

Leading papers of the city reported speeches in part, but some of the most interesting statements made by some of the speakers were omitted by all, including the *Deseret News*. I refer to this fact because B. H. Roberts, in his effort to disprove and throw discredit upon statements made by members of our church regarding remarks by Pres. B. Young, at a conference in 1854, concerning the rights of the prophet's son to lead the church of Latter Day Saints, says that he had searched in vain for such remarks in the minutes of said conference. All the sayings of these apostles and prophets are not reported. Perhaps B. H. Roberts and everybody else will have to search in vain for the following statements made by speakers on October 5 and 6. Elder Woodruff said among other things that "many stake and ward officers use tea, coffee, tobacco, and some drink, and yet we tolerate them. Many of the priesthood are dead."

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Elder Cowley got warmed up, and preached quite a stirring little sermon, in the which he remarked that "whether we go to the dance to enjoy ourselves, or to meetings of whatever kind, we should take the priesthood with us." "In many respects we have broken away from the old paths of the gospel." "We sing many things nowadays, but there is nothing in it, for we do not mean it." "Abroad, elders are not afraid to defend any of the principles of the gospel. We cannot do it in Utah. I am glad they defend every principle and philosophy, of whatever nature." He also said respecting conditions of the people here: "We haven't got out of the woods yet."

Elder Merrill said: "If the Saints were fully up to duty there would be a different aspect of things—different conditions. In one ward, only a certain per cent of the people attend meetings. We read in the Book of Covenants that God would raise up a man like unto Moses to lead his people out of bondage. President Snow may be that man. For all I know, Brother Snow may be that man. He is working to get us out of bondage—it is on his mind all the time."

Elder J. W. Taylor testified to all that had been said in the conference, and among other things admonished the patriarchs to always conclude their blessings by saying that "these things shall come to pass according to your faithfulness."

On October 6 I was called to Provo to preach the funeral of Nellie Carter, daughter of Bro. Dominicus Carter, who died on the 5th, her twelfth birthday, so could not attend tabernacle services any further.

Following is what the *Tribune* has to say about Apostle Grant's speeches: Speaking of the paying of the tithes by the Saints, Apostle Grant said: "There is more money spent in breaking the Word of Wisdom than all the cash tithing that is paid by the Latter Day Saints. If we had kept the money here which we have sent away in breaking the Word of Wisdom, we would have had more wealth than any of the intermountain states."

The first speaker on Sunday was Apostle Brigham Young. Speaking of immorality, he said: "Now there is another subject—immorality. This people is under condemnation. I am under condemnation that I do not know where my children are. Who are all these boys out on the streets, howling like a lot of wildcats, cursing and swearing at eleven o'clock at night? I see it. What was I doing there? Looking to see if any of my children were among the hoodlums on the streets of Salt Lake. Are they yours? I can remember a time when there were no accommodations for visitors in Salt Lake, because the houses were filled with children in the evenings. A governor who was appointed to preside over this territory, Steven S. Harvey, couldn't find accommodations, and couldn't stay here longer than a month. He did stay that long, long enough to insult our women folks, until one day he run against the wrong party and was driven out of the house with a poker. Harvey said he couldn't live without his wife and family. Well, I hope he is dead. There is lots of accommodations now, with all this lewdness that is going on. If it was in my power to catch these young hounds, who sneak around these back doors, I'd fix them so they wouldn't want any. It wouldn't do to leave it to me. For, by God, I'd stop it! I'd see that they didn't foster their corruption. They wouldn't pollute the streets of Zion. You can track them down the streets. They are not so clean that you can't follow their tracks. I can tell 'em by the smell when they come near me."—*Salt Lake Herald*, October 8, 1900.

On the 9th, commenting upon this part of Mr. Young's speech, the *Tribune* has the following to say: "It is a little obscure whom Apostle Young really meant; whether he meant that the hoodlums were all Gentiles, or not, but no matter. There are plenty of them, and a full proportion of them are sons of good Saints. But it is no matter about the breed, they have become an absolute nuisance, an absolute menace to the peace of the city."

The above remarks by Mr. Young sound very much like the speeches of another Brigham Young of years gone by. It is rather difficult to determine the meaning of some of his statements, and it would seem almost out of place to quote them here, were it not for the following reasons: 1. All along, this people have claimed to be the true Church of Latter Day Saints. 2. They have claimed that these valleys were of God appointed for safety to the Saints, while his wrath is being poured out upon the nations. 3. That this is Zion, and people of nearly all nations have been invited to come here and learn more of the ways of the Lord. 4. Thus they have claimed to fulfill Isaiah 2: 2, 3.

Undoubtedly Gentiles are responsible, to a degree, for conditions here; but I believe a large share of it is due to the polygamous teachings and practices of the followers of Brigham Young. Reader, please turn to the second chapter of Jacob, in Book of Mormon, and you will have a fair description of conditions where polygamy obtains.

Speaking about the unity claimed to exist among the leading men of the church here, Mr. Young said: "In every way they are one. Some fellows say, I can't swallow that doctrine, when that doctrine comes from the heads of the church. Well, if you cant swallow it, then it will stick in your stomach and kill you. I wish the body of the church could take enough physic to physic these fellows out."

Pres. Joseph F. Smith spoke next, saying he wished to endorse heartily everything that had been said by the apostles during the conference. Concerning the unity mentioned by former speakers, Mr. Smith said: "There has been a great deal said about the unity that exists in this church. I want to tell you that we are not one. We are not united as we should be, for when President Snow has told a brother what he should do, he has replied: 'That comes in contact with my idea of manhood, and I cannot do it.'"

Pres. Snow, now in his eighty-seventh year, spoke on Sunday afternoon. Concerning the gathering, he said: "The day is approaching when a large part of the people whom I am addressing will go back to Jackson county to erect the temple and establish the city of Zion. I shall go back, President Cannon shall go back, and President Smith will go back. I don't know about all the apostles, but a large majority of you will go back to build up a holy city to the Lord."

Mr. Snow urged the people to get ready for this event, and mentioned a most powerful manifestation he had received to the truth of what he had said. He also said: "The time is coming very shortly."

Query: If this people were permitted to go back and build up a city in Jackson county, would it be any different from the Zion they have built up here? How could it? And if not, would the Lord come to receive and bless that kind of a Zion?

President Cannon followed. He spoke of the great number of elders kept in the field at large expense to the church, with small rewards, so to speak—each elder averaging about four converts in two years—and that they should transfer their work to countries where no preaching had been done.

The leading men again failed to elect a president of apostles, probably for the same reason mentioned in my last letter. Had Pres. Snow's statement that they would very soon go to Jackson county, and that the present presidency should all go, gained much credence among them, it seems that there would be but little danger in electing Brigham Young. Their failure in this direction would seem to indicate that there are doubts, and I know from remarks I have heard, that some of the people are doubtful about it.

We are progressing here—some ten persons having united with us since March.

In bonds,

PETER ANDERSON.

NIAGARA FALLS, Ont., Oct. 12.

Editors Herald:—The autumn conference of the London district is an occasion of the past. It was held at Toronto, the 16th, 17th, and 18th inst., and was a pleasant and profitable series of meetings. It was a source of encouragement to the writer, and he feels more like being and doing in the interests of this latter-day work. It is dearer to me than anything else, and I don't care what God does with me as his servant. I only want to know he is doing it. I am sure his hand will never cause his child a needless tear.

Bro. Evans has reappointed me to Toronto and suburbs, where I have spent the last five months. I realize the difficulties that hinder our work in large cities, and as a consequence feel more dependent on the Lord.

I came to this place on the 10th, in company with Elders J. L. Mortimer, S. W. Tomlinson, and others. My stay will be brief, for an appointment had been made for me at Toronto for next Sunday ere I left. Bro. Mortimer has gone but Bro. Tomlinson is still here. I preached last night, and he will occupy tonight. The Saints here have a nice little church, but there is but little interest among those without.

Praying that all may increase in diligence, I am,

Yours in expectation of a bright future,

A. C. BARMORE.

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SWAN, Ky., Oct. 11.

Editors Herald:—Our work in these parts is moving along so as to give a measure of satisfaction, for which we are thankful to the gracious giver of all good.

Saturday, August 11, Bro. C. L. Snow and the writer commenced a meeting at Davis' chapel, near Hamlet, Kentucky, continuing till the 10th. The work had been opened up there mainly through the efforts of Bro. Snow. It has seldom been the good fortune of the writer to have as attentive audiences as greeted him night after night at this place for a week. The good Spirit was present in a goodly degree and this with the splendid behavior and attentive interest on the part of the people, together with their regular attendance at all the meetings, made it a pleasure to preach to them.

Bro. Clark Hamilton is the only member of the church there; and his upright course in life has won for him the respect of his neighbors, and gives us no mean prestige in that part in presenting our claims. This is well.

And how the people of that neighborhood can sing! The country is filled up with Lambs, and they are noted as singers, and deservedly so. "All a Lamb has to do is to open his mouth and he sings." So we heard it said. I don't think they are in any way related to the Rev. M. T. Lamb of "Golden Bible" fame, except in name; and they are to be congratulated, perhaps, that they are not. Quite a number of them are favorable to the gospel message, and sometime in the near future we hope to hear them singing the songs of Zion, sweeter than any they have yet known, "with the Spirit" as well as "the understanding." And why not? If anybody else can become a "sheep" at all, it ought to be easy for a Lamb to grow into a full-fleeced sheep of the true fold. I shall long remember the efficient help they gave us in the song service, and may they be able to see their way clear into the kingdom and thus be prepared to stand on Mount Zion, and sing the "Song of Moses and the Lamb;" and I want to be there to hear them too. It does one good even to think of it. Others at that place were very kind, furnishing us with home, and ministering to our needs. Blessings on them all, is our prayer.

On August 11, to my surprise, I was attacked by one of those unexplainable freaks of nature, called "chills." It shook me around just as though I weighed no more than a feather; just as though I had no rights it was bound to respect. It bade me go to bed and stay there all day, and I felt compelled to obey, leaving Bro. Snow to fill the appointment at Palma, some fifteen miles away, Saturday night and Sunday. Sister Hamilton, who is a member of the Baptist Church, but whose heart seems to be opening to the reception of greater light, did all she could to make me comfortable while the fight was on. May she be abundantly rewarded for the same, is my prayer.

On the 15th, in company with Bro. Snow, I started for his home near Kirksey, a distance of fifteen miles. We had not gone far when Mr. Chill came back and renewed the attack with increased vigor and kept it up all that long drive. I think Bro. Snow's patience was tried in having to make frequent stops for me to make vain attempts to quench the unnatural and almost intolerable thirst that I experienced on the way. But I had my way; that was some consolation.

On the 17th another "chill" and high fever, with vomiting of blood, which indicated, as we thought, that it was of the order known as "congestive," and I was pretty well exhausted. However, repeated administrations and good nursing and treatment by Bro. Snow enabled me to ward off any further attacks, and after a loss of two weeks' time I was again able for duty. Thanks were due to Sister Snow, also, for kindly efforts to make my condition endurable.

Let me see; who is that brother that said in a recent letter in the *Herald* that he thought we elders ought to tell the bad as well as the good features of our work? Will this do, brother?

From August 25 to September 2 we occupied at a "brush arbor" at the home of Bro. J. Williams, about two miles east of Fulton, Kentucky. Bro. D. W. Cook was with us, and delivered the first sermon. Bro. Cook has improved upon his talent, as a preacher, since we left the mission two years ago. May he continue to grow and be able to do good as he desires.

In the week (exact date lost) I baptized the wife of Bro. J. R. McLain. Her husband had been in the church just one year, and I suppose she had found that his religion made him no worse, but had rather improved him, so she felt willing to follow him. On Sunday, September 2, I baptized her father, Bro. Scurlock, and a Brother Fields. These, together with Brn. J. R. and Will McLain, Bro. and Sr. J. W. Williams, give us a good representation at that place, and the prospect for others to come in soon and for a branch organization, is not a bad one. Uncle "Wash" McLain, his wife and four daughters all seem to be near the kingdom. They seemed to take as much pleasure in caring for us and making the meetings successful as if they had been in the church. Such kindness as was shown us by them cannot soon fade from the memory of this missionary. May they have courage and grace to obey the gospel message e'er it is too late!

Bro. Snow was uneasy all the time we were there on account of the hired hand, a son of Bro. Henry Andrews, whom he had left at home sick. Not receiving any news from him for over a week, he concluded to go back home on Tuesday, September 4, and found the young man had passed over the dark river, and was buried, and that his wife and one of the little girls were down with typhoid fever. A letter had been sent calling him home, but it failed to reach him. The little girl, Ova, was administered to by her father and was soon well. The mother chose to trust in the doctor, and was down for three or four weeks. O, for the faith as well as the undefiled purity of little children! It almost vexes me to hear or read of professed ministers of the gospel, teaching the outrageous doctrine of the total depravity of little children.

The sickness of Sister Snow caused Bro. Snow to fail to meet me again at Paris, Tennessee, on the 6th, which was our understanding when we parted at Puryear on the 4th. So on the 7th I boarded the train and went to Warren's Bluff, in Henderson county, and walked out to Bro. S. Reed's. It is only about two and one half miles from the station to his house, but I took the wrong road, just like many people do in going to heaven, and walked about six miles before finding his house.

I was still about thirty miles from my destination, Morris chapel, where I had appointment to be the next evening. Bro. Reed kindly furnished me a horse and buggy, and I struck out over the sand hills, reaching the home of Bro. R. D. Snow a short time before sunset. Bro. and Sr. Snow are the only Saints here, but they are an honor to the church, and know how to make the missionary feel welcome. Thanks for a home with kind treatment, are due to Bro. and Sr. Snow.

A holiness meeting had been in progress for three weeks, and the people being worn out in attending that, and worse worn by prejudice, our crowds were quite small. What good if any our meetings at this place did we will leave for the developments of time to relate.

Saturday, the 15th, I went to the old historic battlefield of Shiloh, and on Sunday preached once, and baptized Sr. Ernestine Lewis, a daughter of Bro. and Sr. P. V. Irvin, whose honor and integrity are worth a hundred cents to the dollar, gold or silver, among their neighbors. The husband, Mr. Lewis, is not with us yet, but, perchance, will be when he has better understanding of the gospel plan.

Tuesday, the 18th, came back to Bro. Reed's, and on the 19th went to Alberton five miles away, and the same evening preached in the Christian church at that place. My subject had been selected by the people; I was to tell them something about the prophetic mission of Joseph Smith, and about the Book of Mormon. At least that was what they wanted. A goodly number came out to hear. The next two evenings were rainy and not so many came; but some were interested. No serious objection was made to what the preacher said until the third evening, when the necessity for authority to baptize, etc., was presented. That roused up one brother of the if-we-have-a-right-to-preach-we-have-a-right-to-baptize order, and a number of questions were asked by him, and answered by the preacher. The last I heard from him he was still roused, and "could not keep from talking about me," and said "I knew my business." I hope there is no need for an "if" in that part of his faith.

Sunday, the 23d, I preached the funeral of Sr. Sarah Ann Reed, wife of Bro. S. Reed, at the McCall shoolhouse, near Bro. Reed's home. Sr. Reed was held in high esteem by her neighbors, both in and out the church. More than two hundred of them manifested their respect in attending her funeral. The house was too small to accommodate the people, so the seats were moved outdoors under the trees, and those who could not get seats occupied wagons, buggies, etc., and all listened attentively while we tried to tell them

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of the hope of the resurrection of the dead. No more respectful or attentive audience ever greeted the writer, anywhere. In fact, the behavior and respect was all that could be desired. Knowing Sr. Reed to be worthy of respect while living, I could not but feel grateful to the people when I saw them paying such marked respect to her memory after she had passed from earth life.

Bro. Reed has lost a faithful and true wife, and a good house-keeper, but he still has an excellent house-keeper in the person of his youngest surviving daughter, Patri, who cares for the home and the three younger brothers since the death of the mother, more than a year ago, in as womanly a way as could well be without motherly experience. Thirty-three persons ate dinner at Bro. Reed's on the day of the memorial, but patient Patri's hands were equal to the task of preparing and serving a bountiful and well-cooked dinner for all. I think Martha of old was not more careful about serving.

In the afternoon I baptized Sr. Alice Rush, who, with her husband, Bro. Richard Rush, Sr. Sarah E. Rush, his mother, and three or four of the children, had come some fifteen miles to attend the memorial services and for Sr. Alice to be baptized. Her people are very much opposed to the work, and it took some courage to break over the barriers and accept the truth against such discouragements as confronted her. But God had been merciful, and healed her little child, administered to by Bro. Reed, at the request of Bro. Richard, when the child was near death's door. Such blessings she had never dreamed of in the Baptist Church of which she was a member, so she investigated, saw the light, and came in. It is well. May she continue faithful and win the crown of life!

The next day I baptized Osceola, Bro. Reed's oldest son now at home, and Bro. Samuel Scott, who had promised me five years before that he would be baptized "the next time I came back to that place." I had forgotten the promise; he had not; so kept his promise. May he and "Osce" abide in the faith unto the end and be crowned, is my prayer.

September 29 I commenced meetings at Eagle Creek, in the unfinished church commenced some three years ago by Bro. T. W. Chatburn. The house is larger than the people, let alone their pocketbooks, and so it remains unfinished. T. W. may not have built wiser but he certainly built larger than he knew.

Here is the home of Bro. C. W. Roberts, where all the missionaries have found a welcome and encouragement. Bro. and Sr. Roberts are among the pioneers of the work in this country. They have raised their family in the faith, and they all take pleasure in caring for the elders and making them feel at home. The three girls, Annie, Ella, and Alma, have excellent talent, musical and otherwise, and it really seems too bad that they have not had better opportunities than that country affords.

Here also lives "Aunt Betsey" Cooper, who has been in the church ever since 1841. She is eighty-eight years old, and is still firm in the faith. To see her riding to church on the back of a mule, said to be "near thirty years old," struck us as something out of the ordinary. She is in good health for one of her age, and is always ready for a good joke and a hearty laugh. Is that the secret of her long life?

But this letter has grown entirely too long, so Brn. Haws, Oliver, Cooper, Green, McFadden, Malcom, *et al.*, will please not feel slighted if we do not mention, at this writing, the creditable things that come to mind in regard to them and their treatment of this scribe. If they will but live under the influences of the Spirit that hovered round during and especially at the close of our meetings, they cannot but do well. So may it be! Thanks to all for kindness shown me!

Came here last Monday, and am taking a needed rest preparatory to a two weeks' meeting at Davis chapel and Foundry Hill, commencing next Saturday. Am staying with Bro. James H. Adair, who is now quite sick. He needs and is worthy of the prayers of the Saints. In bonds,

T. C. KELLEY.

A REJOINDER BY JAMES CAFFALL.

Editors Herald:—In *Herald* for September 26, I find your response to my interrogation relative to the discontinuance of semiannual conferences, and providing for reunions in lieu thereof. I was not present at the session of conference which legislated the discontinuance of semiannual conferences, but heartily indorsed the act, as being wise and economic, for nothing is more essential in building up God's kingdom among men than a proper utilization of time and money, and the idea of General Conference appointees leaving their respective fields of labor twice a year, consuming at least two months in a year was a prodigality of both time and money, or so I believe. The everlasting gospel is to me the only basis of right, and whatever may receive undue fostering to the hindrance of that authoritative injunction, namely, "Go into all the world and preach the gospel," etc., is wrong as I understand, because this heavenly command is primarily, therefore firstly, and all measures its representatives are authorized to make should be with a view to a further spread or extension of the gospel. God, to my knowledge, has never prevented man from refusing to accept the overtures of his mercy; but has so instructed as to impress him with the thought of his being held to a strict account for the use or abuse of the opportunities offered during his probation on earth, to obtain light and understanding of God's revealed economy. Hence his divine commands are mandatory, and restrictive, his words reflective of the same, replete, in reflecting his will to man. His promises to man are stimulating, but in no way, coercive. But once having by the exercise of his will power accepted his divine message, declaring he has set to his seal that God is true, any departure from that he has recognized as divine and essential will bring him under condemnation proportionate to the enormity of the crime committed, for he walks not in crooked paths or looks upon sin with the least degree of allowance, therefore any policy leading to a condoning of wrong or evil would be the result of ignorance or willfulness.

Branches and districts are recognized governments within "the government" with guaranteed power by virtue of their relation to the body, to regulate their own affairs, without interference from other recognized departments of the government, unless they should unfortunately transcend their limits by running counter to recognized laws of the general government, then the God-provided means should be brought into requisition, to adjust it.

The recognized branch officials, by a studious and God-imposed coöperation, may and should teach, advise, correct, and if need be reprove, that the members of the branch may grow in grace, and in the knowledge of God, being established in the faith and hope of the gospel. And for the encouragement of the members, whether few or many; and as if to meet an exigency, Christ promises to be with the twos and threes, when and wherever meeting together; and as Christ's presence is a stimulating force in prayer meetings and in the closets, as in or at reunions, superseding the necessity of a vast outlay of money and the consumption of much precious time in holding reunions, I therefore think that the claim for reunions being for the purpose of recuperation or an increase of faith and hope of the gospel, invalid. But it is possible for Latter Saints to think present duties monotonous, because of their sameness.

Years ago the attendance at prayer meetings at ——— was meager, indeed. At length a report obtained that a strange elder was expected on the regular prayer meeting night, and punctual to the hour forty members with smiling faces put in an appearance, full of hope and anticipation; but alas, the constant ticking of the clock brought the hands past the time, and those coming to see the new elder began to show signs of disappointment. But the few regulars were active, evincing delight with another privilege to worship God on the shores of time, in letting their voice of praise be heard in the congregation of the Saints, while the many occasionals were silent and sad, seemingly relieved in hearing the sound of the doxology. Many months elapsed before so large a number was seen at the stated prayer meeting; but the regulars continued, "steadfast, unmovable, always abounding in the work of the Lord," stimulated in the assurance that their labor is not in vain in the Lord. There are those in every place who are hindered frequenting the house of worship by force of circumstances. The gospel neither justifies extremes nor radicalism, as a rule; the greatest amount of pleasure or justification is found in the mediocrity. All the world moves today by a repetition of labor performed the day previous; why, then, should we lose interest in duty today because of their similarity of the previous day's duties. God by his foresight and knowledge of all his ways, from the beginning, has ordained such labor or duties as are for our present and future good. I believe prayer meetings to be the thermometer of the

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church. Would that it showed a rising higher more rapidly.

Districts are formed and recognized for the more effective work and spread of ministerial work. If reunions in the judgment of the officials will be effective in building up the work, they may arrange for them, without an appeal to General Conference. Years agone the Southern Nebraska appointed them; but finding the good thereby was not commensurate with time and money consumed, wisely abandoned them, thereby evincing a proper discretion. I fail to see that the Saints in the Western States were in any way injured, more than the Saints in the Eastern States by the abandonment of the semiannual conferences; but they made their plea, expressed their wishes, and were gratified, since which time other districts are falling in line; and I suppose annual reunions will soon be held by every known district. Well, if good for one, why not for all, and if it's an effective method to move God's work, why apprehensive of there being too many reunions? Why?

You, I think, will hardly claim divine command for reunions; therefore my thinking adversely to you on the matter will hardly be thought treasonable, though you being on the popular side may secure you a prestige that I may not share. I never think God will hold me responsible for results of my performance of law-imposed duties, but would be displeased if pausing in the performance of such duties because of results that might follow; for then I should evince distrust or doubt as to God's abilities to take care of results of carrying into execution his own appointed laws.

Then, too, I believe the gospel an authoritative message; therefore all gospel work must be authoritative in order to receive his sanction and blessing; therefore that which is not authoritative, in God's name, is manmade, attributable to assumption or ignorance. No matter whether it be the edict of one man, or the endorsement of many.

God's laws are immutable, and authority to advocate and enforce the same cannot be construed to mean the right to modify or revise those laws. Hence in this sense, I am neither a parliamentarian nor a latitudinarian; never expect to be. Should I ever be brought to believe (and I may) that that which I advocate today as God's law may be modified tomorrow with impunity, I hope to be sufficiently consistent within myself as to lay by my profession and appear in my true character. My individuality is my own, I have sold myself to no man, I own no one.

"Tis all free grace, and all free will,
Freedom and reason make us men."

Heaven forbid I should cherish a remote wish to lessen or interfere with human rights, or fail to properly discriminate between human rights and God's decrees, so long as I claim to believe in God. As I write, I have no wish to merge from the realm of uprightness and godly dignity and enter the realm of sycophancy, but heaven knows where I may be tomorrow, which in a sense never comes, for it is always the present with me; the past is past, I live not in it; the future is to me dark and unknown, unless the good Lord for some wise purpose in himself shall lead me thither by the effulgent light of his Holy Spirit. The present therefore is my battle field.

As to your willingness to leave it to the discretion of the Saints as to whether they will utilize their means for the good received, etc., in attending reunions, or place the estimated cost of such attendance in the church coffers, to be used, as suggested by Bro. Caffall, sending elders and literature where such may be needed, I have little to say, as I cherish no wish to dictate to any as to the utilization of their earthly substance, but think the exercise of my discretion should be in harmony with the stricture of God's law. I am not my own, being bought with a price; but I think there is a gospel education that all Latter Day Saints should receive, that they may act intelligently. And since there are watchmen, they should so watch as to sound the alarm when signs of danger are visible. Your claimed assurance as to the good effected by reunions, especially in Iowa, I shall not essay to controvert. Possibly you are right and I wrong in the belief that a contentment by the Saints with the means of grace afforded by the recognized governments of branches and districts within the government, sacrificing the gratification of reunions and general annual governments (unless exegencies necessitate the latter), placing the cost on the church coffers, which might increase the laborers in the Lord's harvest field, etc. I cherish no wish to be dogmatic; but at present my convictions are too strong in the absence of proof to substantiate the divine authoritativeness of annual general conferences and reunions to forego those convictions or think otherwise than that the consumption of time and money attendant upon these public gatherings with a probability of an increase, a prodigality of time and money, for which some one or ones will be held accountable. Especially so at this juncture with that distressing and ponderous debt staring us in the face, with the doleful appeal for three hundred and fifty dollars per month for running expenses of Graceland College, which holds us in bondage. A wise man finding himself financially involved will lop off luxuries and content himself with actual necessities, for economy's sake as well as his own credit's sake. Then in view of branch and district facilities, why not be willing to lop off the luxuries of public gathering and free ourselves from debt. In bonds,

JAMES CAFFALL.

WEST SURRY, Maine, Oct. 9.

Editors Herald:—Some may want to hear from this part of the vineyard. The work is moving onward in most places here. Several new places have been opened in the district. Have just returned from Cranberry Isles, where J. N. Ames and the writer spent a week. We have three Saints there, and they proved themselves such in caring for us. A good interest there. J. C. Foss was there several years ago and some said to me that they haven't heard the gospel since. They treated us very kindly. May the Lord bless them, is my prayer. Shall return the middle of November if all goes well.

I shall return to the places west that I opened in August, Etna and Sangerville. Many kind friends were raised up to the cause we all love. Some will unite soon, I trust. The work in Sangerville was opened through efforts of Sr. Bodge, a very worthy Saint. We all can work in this cause if we will. Have labored with the Mountainville branch with good success. The Saints are alive and ready to do all they can.

As Bishop's agent I wish to say to the Saints in the western district: Try to do all you can. Don't let the work suffer, for you all can do a little. I find that last year out of the three hundred members we have less than one hundred who paid tithing; and this year the same names are coming in. Where are the other two hundred? Please come to the front and do a little. Have your names appear with the rest. Every one can do a little.

The Saints are doing nicely. They want to see Bro. Davison this way.

S. G. CUNNINGHAM.

THURMAN, Iowa, Oct. 12.

Editors Herald:—Our conference of the Fremont district, which closed Sunday night, October 7, was all we could ask. The Sunday school convention was not so well attended as heretofore, but the exercises were excellent, being conducted by our worthy district superintendent, Sr. T. A. Hougas, and her noble assistant, Charley Fry.

Our business sessions were not well attended, but enough to do the business, presented in good order, and satisfactory.

The sacrament meeting held on Sunday afternoon, Bro. William Leeka presiding, was one among the best we ever witnessed. The Spirit of God was poured out upon us, every heart seemed to be filled with the love of God. No manifestation of tongues nor prophecy, but tears of joy coursed down the cheeks of many, produced by the overflow of the good Spirit of the Master, as promised to those who will keep his commandments.

Our work is in a fair condition, not anything to boast of; but many things to be grateful for. Since our reunion many of our friends have expressed themselves as never enjoying themselves better, or made to rejoice as much, in hearing the gospel preached and the Scriptures expounded as at our meetings. Our ministers filled the bill exactly, and both Saints and friends are inquiring, when are they coming again?

We are all trying to do the best we can in this field of labor, in the two districts. The general missionaries are all busy, and pushing the work as best they can. Also the local brethren are active workers, and willing to do all they possibly can. All who are able to leave home on Sundays have missions, traveling from five to fifteen miles to do work for the Master, manifesting a zeal worthy of admiration and praise.

While we have some things to discourage, we have many and very much to encourage. I feel thankful to be counted worthy to labor with as faithful a corps of workers who are

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valiant for the right. And while there are members who are almost incorrigible, which causes us sorrow and anguish of soul, on the other hand our hearts are filled with joy and peace because of the many who are obedient to the Master and his law, and determined to do right in spite of every opposing power.

May the peace of God be with all lovers of truth and right, is still the prayer of,

Yours in bonds,

HENRY KEMP.

Mothers' Home Column.

EDITED BY FRANCES.

DAUGHTERS OF ZION AT THE DOW CITY REUNION, 1900.

MRS. A. H. RUDD.

The reunion committee having been notified that the Daughters of Zion would be pleased to have an opportunity, at sometime during the progress of the meetings, of presenting the claims of their work to the Saints there assembled, time was granted them on Thursday afternoon, October 5, for this purpose. The day was fine. The sun shed his beams from a cloudless sky, and the air was both invigorating and bracing.

The first part of the afternoon was occupied by Elder Charles Derry in preaching the word to a large and attentive audience, and after the close of the sermon, the opportunity was given for Sisters Hulmes and Walker to introduce the work they represented.

Sr. M. E. Hulmes, of Indepedence, Missouri, who is president of the organization, said:—

It is perhaps needless that I ask an interest in your prayers, as I feel that most of you realize that we need them, and that without such help we will fail in giving you a proper understanding of the work which we are trying to do, the more so as we are not accustomed to speaking in public, and fear our voices are not strong enough to be heard by all.

First, I wish to thank those who have granted us this opportunity of representing our work. We were made glad upon arriving here to learn that at the suggestion of Bro. Mintun, chairman of the committee in charge of the Sunday school and Religio work, it was decided by this committee that the three organizations work conjointly at this reunion. For this courtesy, and the Christian spirit therein manifested, we are thankful. We did not come here from any desire to be conspicuous, but were impelled by a sense of duty. In fact we had many impediments in our way, and but for the strong promptings of the Spirit that failure to be here would be failure in duty, we should not have come. We started during heavy rains which had been prevailing at Independence for some days, but are glad now that we came, for we believe that these organizations are all needed as helps in the church, and are pleased that ours will be represented with the others.

I wish to say that we have many times been blessed while holding our advisory meetings and planning for the good of the work during the past year. This, together with the fact of having been sustained by the General Conference, imposes upon us an added responsibility of carrying it on. We wish to strive earnestly to do our part, but have no desire to labor in any way which the church cannot indorse, and we wish to labor ever in that spirit of humility which will enable us to receive all just criticism—even chiding if need be.

Our work is steadily but surely progressing. We are gaining many friends, and the promise of the Lord to us, that "workers would be raised up from unexpected sources to help us," is being fulfilled. Before our meeting closes—after Sister Walker shall have explained to you the character of our work, we will be glad to hear from any one who may feel disposed to say a word either by way of encouragement or for the purpose of learning in regard to our society.

It has sometimes been objected that, in order to attend our meetings, mothers would often have to leave their children uncared for while away from home. This is never desirable and never encouraged by us. In many of our local organizations the sisters purposely chose the time for holding their meeting, when the children are in school, taking with them any who are too young to attend school. We have also for some time been considering ways and means by which the younger children can be cared for while their mothers attend our meetings, and we have strong hope of soon being able to accomplish this very desirable result. I will now give place to Sister Walker.

* * *

The motto of our society, said Sister Walker, "Our aim mankind to bless," might with propriety be the motto of every individual or every society whose object is for the advancement of that which is just, pure, and true in life; therefore, it will be more fully explanatory of the character of our work when I say that we seek the blessing to come upon mankind, through laboring for the obtaining of truer parenthood, better children, happier homes, and purer society.

Our work—the work which as a society we are striving to do, is preëminently a home work. We desire to build up the sacred altars of home, to study by all possible means and in every legitimate way to render home so attractive that our children will have no desire to wander into by and forbidden paths, but will ever find their truest pleasure in the home.

First I will notice truer parenthood.

In order that we fulfil the duties attaching to any relation in life, it is absolutely necessary that we not only have a knowledge of what those duties are, but that we have a firm determination to meet them, to put aside every hindering cause, and determine that in God's strength we will conquer.

All the works of God we find are governed by law. When God had completed all his inanimate creation, as well as the creation of all living creatures, as his last and crowning work upon our earth, he created man in his own image and likeness, male and female created he them, and gave them—the man and the woman—dominion over all his other creations. But strangest, most marvelous of all, he took man into a partnership with himself in his creative work, and commanded him to people the earth. In view of this, how can we help regarding this matter in the light in which the poet has placed it:—

> "A partnership with God is parenthood,
> What strength, what purity, what self-control,
> What love, what wisdom should belong to those
> Who help God fashion an immortal soul?"

This sacred relationship God has placed under law, and whether we know the nature of the laws of our being, or whether we are ignorant of them, if they are violated, we must suffer loss. Does it not then behoove us as Saints—as intelligent beings—to seek to understand the laws of our physical being and conform our lives thereto? In Doctrine and Covenants, section 85, paragraph 8, the Lord tells us: "That which is governed by law, is also preserved by law, and perfected and sanctified by the same;" and in paragraphs 9 and 10: "And unto every law there are certain bounds also, and conditions." "All beings who abide not in those conditions, are not justified; for intelligence cleaveth to intelligence; wisdom receiveth wisdom," etc.

Do you mothers, do you fathers, understand the laws governing the holy relation of parenthood?

In Doctrine and Covenants, section 90, paragraph 5, we are told: "Man was also in the beginning with God. Intelligence, or the light of truth, was not created. . . . Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

Now while we may never fully understand the mysterious relationship between the eternal spirit and its earthly tabernacle, God has revealed to us the plain fact that their destiny is inseparably connected. Without the body the spirit can never inherit a fullness of glory. In view of such truths, is it not wise upon the part of parents to learn and be governed by the laws of their physical being, that they do not bring children into the world, who, from the beginning of their existence here, are handicapped in the race of life—weighted down with inherited propensities leading them on to the defiling of the earthly tabernacle which God has declared he will destroy.

The day has long passed when to speak of these things need bring the flush of shame to any cheek, rather let it rest upon the brow of the willfully ignorant, for be it remembered that ignorance is not innocence.

Better children: Will not better homes, more intelligent parenthood be productive of better children? In such homes love will be the corner stone, and will permeate every thought and act; and it must certainly follow—they will be happier homes. And when home is purified, is not society to that extent purified also? From all such homes will be forever banished that darkest libel upon the page of history—the *double standard of purity*. The mother and the father of homes like these

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will teach their sons that God demands of them the same purity of life which he demands of their sisters; and will also teach them to show the same respect to the sisters of other boys that they demand shall be shown to their own; and maidens will ask from their lovers that they offer them the same purity they exact from their sweethearts.

Our work, that society may be purer, will lead us to follow more closely in the footsteps of the Master, who came "not to call the righteous to repentance, but to seek and to save the lost." It is not in the spirit of the gospel—it cannot be in the heart of any true Christian—to draw aside his robe from contact with anyone. There is no man, no woman, fallen so low, none have so entirely debased themselves as to altogether extinguished the divine spark within them. This being true, who may know or who can say that some fitly spoken word of yours or mine may not kindle that spark into a flame which shall burn away the dross and lead them to repentance and Christ?

I have endeavored very briefly to outline to you the main features of the work we are trying to do, and now I would ask, Are you in sympathy with it? We need your sympathy—your aid—in order that we may be enabled to accomplish that which we desire to do. Can you give it? Shall we have it?

* * *

Responses were immediately made by the following: Sister McIntosh, of Denison, Iowa. To me this looks like something good, and everything good comes from God. This outlines a great field of work for the sisters, and much to be done by plucking truth from error. It is certainly, as presented, one of the grandest things I ever heard of. It is surely gospel work—a part of the gospel economy. I want to be one of you, to labor with you. I do not want to see one soul lost, and I pray that you may have abundant success. . . .

* * *

Mrs. S. E. Dow, a lady of Dow City, though not of our faith said: "I, too, think this is a blessed work. The principles I have here heard enunciated have been dear to my heart for years. I can certainly bid you God speed. Sisters, you can count on me as one of you."

* * *

A strange sister, whose name I failed to get, said: "It is a good, and I believe a God-given work. It is a work which belongs to the church. If we are Christians we will help every one so far as we are able. It is a duty binding upon each one of us."

* * *

And yet another added: "I believe it is a duty we owe to everyone, to lend a helping hand. We can do much in our homes and in our surroundings. I have not done much in the church on account of a large family. I know the comforts that are in the home with my little family. I want to be one with you."

* * *

Bro. Joseph, thinking to aid the sisters by knowing just how many were in sympathy with the work, requested that he be empowered to make the testimonies shorter. He called for a rising vote of those who approved of this movement of the sisters. The host was numerous, but they were not counted.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. William Kennicutt writes: "Will you pray that God will bless our daughter; she is very low with typhoid fever."

F. M. Slover writes: "Please request the prayers of the church through the *Herald* for Sr. Nancy J. Lake of Bellair, Illinois, who is very sorely afflicted, and has become deranged in mind."

DAUGHTERS OF ZION.

For those who have charge of local meetings of Daughters of Zion and may desire aid regarding questions on the supplementary, published in program for November, we submit the following: 1. Is the habit of destroying property likely to be formed in infancy or early childhood? 2. If so, how? 3 Would such a habit tend to make them lawless? 4. Does parents' carelessness of their children's toys tend to make the children careless of the property of others? 5. How may such a habit be prevented? ADVISORY BOARD.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE General Association will issue a Christmas program for the forthcoming Christmas. It will be in the hands of the printer ere this reaches you. It will be adapted to the use of the smallest school or the largest one. Every school should hold a Christmas entertainment, and that entertainment should be of the proper sort. It should be both entertaining and instructive, and entirely appropriate to the sanctity of the occasion. It should be of such a nature that all who hear will depart from the place feeling a deeper respect, if not a deeper love, for the "meek and lowly one" whose birth we are celebrating. Every heart should be full of joy and holy happiness. It is a time to be happy, but not a time to be hilarious. Our entertainment need not be sorrowful, but it should be worshipful and reverential.

Often many mistakes are made along this line, and as a result the name of Christ is held in low esteem. Many of the workers of our schools have not the time to prepare an appropriate entertainment even if they had the material at hand. These facts have led to the preparation and issuing of an entertainment which we feel will aid greatly in making the Christmastide what it should be, a time of pleasure to both old and young, a time of tender recollections and devotions, a time to which we will ever look with joy and satisfaction for what we have seen and for what we have felt.

We say "every school should hold a Christmas entertainment," and they should. If you have but a half dozen in your school, you can make a creditable showing, and can please God with your efforts. Large numbers are not essential to a good entertainment. Your children need the encouragement and enjoyment to be derived therefrom as much in the small school as in the larger ones. Children and more elderly people, too, often feel a grave disappointment at not having the Christmas entertainment in their school when neighboring schools are happy therewith. This disappointment carries with it an influence that is not easily overcome. Contrast this condition with the one in which the scholars of the Sunday school are made happy and their hearts filled with new love and enthusiasm for the school and the work thereof, and you may be able to see some of the benefits thereof. Give your children a spiritual treat on Christmas eve. They will gladly help you. They will never forget their pleasant hours in the school that makes Christmas a time of joy for them.

The programs will be ready for mailing in October. Prices will be announced as soon as it is possible to make some estimate of the cost. We want to put them within the reach of every school in the association. And we do hope that every school in the association will make an effort to use them for the good it will do the school. Remember, that if you do not furnish instruction and entertainment for your children, the world will. Which do you prefer? "Think on these things."

THE TRUE OBJECTS OF SUNDAY SCHOOL AND RELIGIO DEPARTMENTS OF CHURCH WORK.

BY J. A. GUNSOLLEY. READ AT DOW CITY REUNION.

It is not known to the writer whether or not the committee in assigning this subject, when they said "true" objects, thought of there being false objects or false conception of the objects sought to be attained by these departments. However this may be, it is necessary to discuss it from this point of view. And in arriving at an understanding of what the "true objects" are, it may be permissible to say something of what they are not. Of course all have come now to recognize in these organizations auxiliaries—helps—to the church work; but for us to simply call them "helps" would be only to beg the question. Wherein are they helps, and how, I understand to be the question under discussion.

For argument's sake, the position is assumed at the outstart that all progressive Latter Day Saints believe that a "hastening time" is come, or is coming, when Zion is to be redeemed. Have we ever considered the forces at work for Zion's redemption? Let us look at some of the many agencies working to this end. Before we enter upon the discussion let us keep in mind that while there is a "land of Zion" to be redeemed, there is also a spiritual Zion to be redeemed, and in this latter sense, *Zion is the pure in heart.*

"This gospel of the kingdom shall be preached in all the world for a witness." Jesus said this work must be accomplished before the end of the world, or the end of the wicked, when he will come to reign with his people. Does anyone think Zion can be fully redeemed before this blessed event takes place? To carry out the command to "Go ye

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into all the world and preach the gospel to every creature," the church is prosecuting the missionary work.

Coördinate in importance with the missionary work is the work of building and developing the superstructure of character upon the foundation laid by the ministry in preaching to the world and to the Saints in branches. The underlying principle of this position occupied by the writer is this: that the "pure in heart" are only those who have become godlike in character. Godly character is the result of practicing principles of godliness, found only in the law of the gospel. To be practiced this law must first be known. To be known it must be studied. To be studied with best and speediest results there must be system and coöperation.

While it is not denied that through preaching alone some might be brought to a knowledge of the law sufficiently to practice it to the developing of a godly character, yet that this is likely to be the case in the vast majority of cases we are not willing to admit. The injunctions, "Search the scriptures, for in them ye think ye have eternal life," and "Search these commandments, for they are true and faithful," contain the essence of the whole process of growth and development unto a perfect man unto the "measure of the stature of the fullness of Christ."

These auxiliaries encourage this individual study of the truth contained in the books, as well as impress the truths and bring them home to the heart of each individual. The Sunday school and Religio give emphasis to the home training, aiding parents to perform the duties enjoined upon them in the law, to teach their children the principles of the doctrine of Christ. They also supplement the home training by class association.

These auxiliaries are bringing about a more general study and reading of God's word, not only by providing places and times of study where many can meet together, but they are actually going to carry the books to the homes of those who for any reason do not or cannot meet for this purpose. Our Home Departments will do this. A more general reading of God's word will result in a more general practice of its precepts, which in turn will bring about higher conditions of spirituality. And will not this bring about in turn, or hastening its coming, the redemption of Zion?

"First, let mine army become very great," said the Lord. Great in numbers only? Nay, more. "Terrible as an army with banners." Why terrible? Because the nations will say, Let us not go up to fight against Zion, for truly the Lord is there.

SUNDAY SCHOOL WORK AT DOW CITY REUNION.

(Concluded.)

On Friday, General Superintendent T. A. A. Hougas arrived, who took charge of session of Sunday school at 4:15 when two hundred and sixty-seven were present.

Saturday, at 4:15 p. m. the business session left the work of next reunion in the charge of officers of the General Association, and arranged to pay all expenses incurred.

At the closing session on Sunday morning at 7:30, two hundred and eight reported present, and although quite cool, yet a very interesting session was enjoyed, all the teachers except two present.

At no previous reunion has there been shown as deep an interest in the Sunday school sessions by the young brethren and sisters.

Three afternoon sessions were voted to the use of the departments of church work at next reunion, with but one dissenting vote, which should be an assurance that all were satisfied that the time previously occupied was not in vain, and that those who should prepare the work for next reunion, would have the support of all present. An effort was made to form a ministers' class, but failed for reasons that we trust need not happen again, but that it may be arranged for at next reunion, as it should be such a satisfaction to the minister, and such an encouragement to all others who look to the minister as an example in every righteous effort.

J. F. MINTUN.

MAGNOLIA, Iowa, Oct. 15, 1900.

Bro. J. F. Mintun, of Magnolia, Iowa, has kindly consented to furnish us from week to week brief outlines for review of the Sunday school lessons. It is not expected that you use them exactly as they are, but they will suggest to you some plan by which you may make your review more attractive and interesting. Study them and the lesson and use them.

CAUTION.

Make your work plain and brief. Let your blackboard work be impressive. Do not be too profuse either in word or in illustration. Keep your work strictly on the subject.

MAGNOLIA, Iowa, Oct. 13.

Fellow Workers in the Sunday School:—That I may possibly be some little help to you, I essay the task of occupying a brief space to present a suggestive review for lessons of this quarter, hoping that one more able may continue the work.

J. F. MINTUN.

I would advise as a rule the use of capital letters of different shapes and sizes, and colored crayons for chart or blackboard work. Your work is more attractive and impressive.

Review for October 21:—

God's Children—Israel.

Led by

Spirit of God — Cloud and Fire.

Fed by

Son of God. — Manna.

God Giveth.

Golden Text:—

I [yellow]

AM THE BREAD [blue]

OF LIFE [green].

Review for October 28:—

FAITH

LEADS TO

1. BELIEVE } GOD'S WORD.
2. OBEY }
3. RECEIVE SPIRIT.
4. ENJOY EVERLASTING LIFE.

For October 28 the lesson is on "Faith"—True or Perfect Faith—which "Leads To:" "1. Believe" on "God's word" as it is preached to us by one who can testify of its truth and value, and this "Leads to:" "2. Obey" the word we have believed; and obedience "Leads to:" "3. Receive Spirit" for by it the word was given, and by following this Spirit we are led to: 4. Enjoy Everlasting Life.

Conference Minutes.

NAUVOO.

Conference convened with New London Saints, Iowa, October 6; J. R. Evans and James McKiernan presiding, J. W. Stobaugh and George P. Lambert secretaries. District treasurer's report: On hand last report $5.84; collections $16 97; total $22 81; expenditures $14 35; balance $8.46. Bishop's agent's report: On hand last report $119.12; receipts $124 30; total $243 42; expenditures $240.50; balance $2 92. Branch reports: Keokuk 51; loss by letter of removal 1. Rock Creek 68. Burlington 113; gain by letter 1, by baptism 1, death 1. New London 53; gain by certificates of baptism 2, by letter 2, loss by removal 2, by death 1. Farmington 65; loss by death 1. Keb 32; loss by letters 27. Montrose 93. Vincennes 20. Ministry reporting: J. R. Evans, J. McKiernan, J. S. Roth, J. S. Snively, Daniel Tripp, G. P. Lambert, F. M. McDonald, Charles Brown, J. W. Stobaugh, and S. Tripp. District treasurer being absent from home, the family requested there should be another appointed to fill the unexpired term; the wife and daughter were appointed. The conference granted the Sunday school workers their hour (more or less) as the district authorities (Sunday school and church) would decide as wisdom. A resolution was passed regarding branch president and individual reports. Some branch presidents have overlooked rules that have been heretofore passed, either by resolution or otherwise, that branch and individual reports should be kept separate. Therefore, be it resolved hereafter that all should conform to this rule and act accordingly. A soliciting committee was appointed to solicit means to purchase a new district tent. W. T. Lambert, Maggie E. Craig, John Lambert, Ida Manifold, Nellie Sargent, Alice Jacobs, Mary J. Willey, James Richardson, Don C. Salisbury, and J. W. Stobaugh. Preaching on Sunday was edifying and instructive, by James McKiernan and J. S. Snively. Adjourned to meet with Rock Creek branch, February 4, 1901.

FREMONT.

Conference convened at the Saints' chapel, Thurman, Iowa, October 6. Elder Henry Kemp was chosen to preside, Charles Fry secretary. Branches reported: Henderson, Riverton, Hamburg, Tabor, Shenandoah, Glenwood, Thurman. Ministerial reports: Elders: G. Kemp, E. S. Wilcox, G. W. Needham, N. L. Mortimore, A. T. Mortimore, G. F. Walling, J. B. Cline, I. M. Smith, J. Comstock, J. C. Moore, F. Becksted, D. Hougas, T. A. Hougas, William Leeka, H. Kemp; Priests: L. C. Dondaldson, J. B. Lenz, J. Roberts, C. Fry, F. Goode, C. C. Case, A. J. Davidson, James Vinnerd; Teachers: S. Dyke, C. M. Roberts; Deacons: E. F. Wilcox, S. S. Clark. William Leeka, Bishop's agent, reported: On hand January 1, $435.70; receipts $524.86; total $960.56; expenditures $904.61; balance on hand $55.95. An auditing committee reported the account correct. A communication from Tabor branch, recommending the ordination of Bro. Charles Fry to the office of elder was adopted and ordina-

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tion provided for. All those having missions were continued in the same. T. A. Hougas was elected to succeed himself as one of the trustees of the district tent. Officers sustained: President, D. Hougas; associate president, H. Kemp; secretary, Charles Fry. By motion, Bro. William Leeka was sustained as Bishop, also the missionaries and general authorities. Preaching by Charles Fry and H. Kemp. Sacrament and social service, Sunday afternoon, was a blessing to all. At the evening service, Charles Fry was ordained an elder by Brn. H. Kemp and William Leeka, and was allowed an elder's license. Adjourned to meet at Shenandoah, at a date to be set by district president and submissionary in charge.

NODAWAY.

Conference met October 6 and 7, with Sweet Home branch. J. Hawley and D. C. White chosen presidents pro tem., W. T. Ross secretary pro tem. Statistical reports: Bedison 43; gain 1. Rising Hope 14; gain 1. Ross Grove 44; gain 1. Sweet Home 41. Elders reporting: C. P. Welsh, D. C. White, J. Arthur Davis, E S Fannon, J. C. Vaughn, J. Hawley, C. C. Nelson, Thomas Ivie; Priests Rasmus Lorensen, Andrew Jensen, W. B. Torrance; Teacher H. Froyd; Deacon Joseph Powell. Bishop's report: On hand January 1, $146 74; received $593 05; total $739.79; paid out $634 50; on hand October 1, $105 29. Report of "gospel tent" expenses: Received $5 55. Paid out $5 05. Due tent fund 50 cents. E. S. Fannon was elected president, W. B. Torrance secretary. The president appointed W. T. Ross and J. C. Vaughn to examine the tent and decide whether it shall be repaired or disposed of; and also report to next conference whether they think best to buy another tent. Bedison branch recommended Bro. Rasmus Lorensen be ordained an elder; was left in the hands of district president and submissionary in charge, to report to next conference. District president was requested to appoint a two days' meeting in each branch. Preaching by D. C. White, J. Arthur Davis, and J. C. Vaughn. Adjourned to Saturday and Sunday before the full moon in February.

NORTHWEST TEXAS.

Conference met with Beaver branch, October 6; Bro. James H. Amend in the chair, J. M. Teagarden secretary. Branch reports: Beaver 51; gain 18. Oklaunion 30; gain 10. Financial clerk reports $1.65 on hand. Elders T. J. Sheppard, B. F. Renfro, C. C. Holcomb, G. W. Wilcox, W. W. Shoemaker, J. H. Amend, and A. J. Moore reported work done. A. J. Moore was elected president for ensuing year. Sunday was devoted to preaching and social service, from which we had a feast. Conference passed off agreeable to all. Adjourned to meet Saturday before the fourth Sunday in February, with Oklaunion branch.

EASTERN MICHIGAN.

Conference convened with Flint Saints, October 6 and 7; J. H. Lake was chosen to preside, assisted by Elder Andrew Barr, William Davis secretary. Branches reporting: Huron Center 72, Juniata 65, Black River 27, St. Thomas 35, Cash 36, St. Clair 25, Cass River 54, Bay Port 95, St. Gideon 51, Applegate 38, Port Huron 32, Flint 27, Evergreen 129, Buel Center 52, Bell River 18. Ministerial reports: Elders N. F. Liddy baptized 3, F. C. Smith, A. McKenzie baptized 4, J. J. Bailey baptized 5, O. J. Haun baptized 1, A. Barr baptized 2, Thomas Rawson, J. J. Cornish baptized 6, E. J. Goodenough, William Dowker, C. Scott baptized 2, William Davis baptized 8; Priests William Collins, J. L. Sweet, G. H. Skinner, W. H. Hunter, Otto Fetting, W. O. Harrison; Teacher W. Hartnell. Bishop's agent's report: Total receipts, including amount on hand last report $806.42; expenditures $532.73; amount on hand $273 69. Report audited and found correct. Elder A. Barr was chosen district president, William Davis clerk. A resolution was passed, petitioning General Conference to return Elder J. H. Lake to this mission. Bro. F. O. Benedict was sustained to audit Bishop's agent's books. Elder A. Barr was sustained Bishop's agent. Elder F. C. Smith was ordained to the office of seventy by Elders J. H. Lake and Columbus Scott. James W. Davis was ordained to the office of priest by Elders C. Scott, J. H. Lake, and A. Barr. Preaching by J. H. Lake, C. Scott, E. K. Evans, and A. Barr. Adjourned to meet with the Detroit Saints the first Saturday and Sunday in June, 1901.

CLINTON.

Conference convened at Rich Hill, Missouri, October 6; missionary in charge, I. N. White, was chosen to preside; assisted by district president, T. R. White; secretary, Vina H. Goff, assisted by Warren McElWain. Ministry reporting: Elders T. R. White, A. I. Roberts, A. A. Goff, F. M. Sharrock, H. L. Kinning, C. Quick, S. C. Andes, G. W. Beebe sen., A. Lloyd, Swen Swensen, C. P. Welch; Priests N. Stephenson, A. C. Silvers, A. S. Leeper, S. C. Williams, C. H. Athey. Bishop's agent reported: Cash on hand last report $36.19; receipts $261.81; expenditures $283.83; balance on hand $14.17. Found correct. Branches reporting: Rich Hill, Taberville, Walker, Nevada, El Dorado Springs, Veve, Wheatland, Lowry City; no reports from Deepwater, Tebo, and Lebanon branches. On account of discrepancies existing between branch reports and district records, it was ordered that each branch clerk bring or send his record books to the district clerk at next conference for comparison. The district treasurer reported $1.05 received as per capita tax. Resolution from the Wheatland branch requesting the next reunion to be held there was referred to the reunion location committee. The treasurer was authorized to defray the expenses of the missionary in charge. The time and place for next conference was set for the last Saturday before the full moon in February, at Coal Hill chapel. Much encouragement was received by the counsel of Bro. I. N. White. The preaching and prayer services were spiritual, enjoining sacrifice and more righteous living on the part of Saints, with promises of greater blessings to be poured out All felt repaid for time spent in attending.

Sunday School Associations.

NODAWAY.

Sunday school association convened with Sweet Home school, October 6. Preceding evening was devoted to an entertainment; songs, recitations, etc. T. A. Ivie in the chair, Sr. R. K. Ross secretary pro tem. Schools reporting: Sweet Home, Platte, and Ross Grove. Program committee reported. By motion the report was accepted and committee discharged. Moved to have next convention on Friday before district conference, at half-past two, at the same place. District superintendent appointed Lettie Byergo and W. B. Torrance committee on program. Sunday School Echoes was read by Annie Ivie. Talk by E. S. Fannon on the "three books" and "international lessons."

LONDON DISTRICT SABBATH SCHOOL.

Dear Brethren and Sisters:—It gives me pleasure in writing to you as your servant. It is impossible for me to visit all schools, and I write informing you that I will appoint local laborers, that we may labor together harmoniously for the best interests of the work. Each one has talents, and let all do that which comes to hand each day, aspiring for the approval of God. If we perform well the duties of the present, God will be able to estimate our value, and our usefulness will appear.

In selecting officers, choose those who live their religion, for upon them largely depend the success of the school; upon them rests the responsibility of selecting the teachers. I believe it to be a good plan to try a teacher for a while, and if they are not a success, you can more easily approach them, and have another put in their place. Be sure and open the school on time, and close it on time. Teachers should study all the quarterlies and be in their place on time. Encourage the class to do the questioning. If the teacher answers the questions himself without giving the class the chance, they will lose interest. Teachers, try and have your class do the talking. I have listened to Bible class teachers, and in my opinion they were complete failures: they would ask the question, and just as soon as some one would try to answer it, the teacher would interrupt the scholar, and go right on and do three fourths of the talking.

Parents must assist the teacher in helping the children to study the lessons at home. It cannot be expected that one hour in the week in a Sabbath school is sufficient to train children for life's struggle. A good plan for parents to assist children is, to go over parts of the lesson each morning and evening during the week. Parents should go with them to school, unless other religious duties hinder. Jesus says, "He that is faithful over a few things, I will make him ruler over many things." And while we may not be aspiring after office, that is no reason why we should not be interested in seeing the school advance; we should be faithful in the discharge of each day's duty, and then if God raises us to positions of honor, we will still have that untiring stability that will cause us to rise to fields of usefulness and power.

In localities where there are no schools organized, I would suggest that all families take the quarterlies, and go over the lessons to the children, and by this we are in line with the school in general. I invite communication with all schools in the district, and hope to fill my mission to the honor and glory of God and the salvation of some.

GEORGE BUSCHLEN.

ARTHUR, Ontario.

CONVENTION NOTICES.

Philadelphia district Sunday school association will meet in convention at Fifth and Huntingdon streets, Philadelphia, Pennsylvania, on November 3, at four p. m. Preparations are being made for a joyful time.

O. T. CHRISTY, Supt.
E. B. HULL, Sec.

Massachusetts district Sunday school association will convene in Somerville Saints' church, November 10, at 2:30, continuing over Sunday. A good program is under way. We hope to have a large attendance from every school in the district, especially teachers. Reports are requested to be sent to secretary one week in advance of convention. Address: No. 123 Sutton street, Providence, Rhode Island.

M. C. FISHER, Supt.
O. V. HOLMES, Sec.

NOTICES.

Notice of Committee of Improvements of the Sunday School Association, and to all interested in the upbuilding of God's kingdom on earth:—

The time is nearing when we must formulate our report and publish it, and feeling a

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deep anxiety that nothing that should be noticed in this report shall escape being noticed, we urge upon all individually, or as schools or district associations to send to my address any suggestions for improvement of anything connected with the Sunday school work, with any friendly criticism of any feature of the work as it is now being conducted, with suggested change for the betterment of that criticised.

By order of the committee,
J. F. MINTUN, Chairman.

BOX A, MAGNOLIA, Iowa.

Miscellaneous Department.

PASTORAL.

To the Saints of the Pacific Slope Mission, Greeting:—I hereby give notice that Bro. H. L. Holt will perform missionary work in the branches of the Northern and Central districts, in harmony with the local authority. Also, Bro. D. L. Allen will be associated with Bro. J. Davies in Washington the remainder of the conference year. The rest of the ministry will continue to labor in their present fields.

Two of our children are sick with scarlet fever, and have been quarantined for five weeks, and will be for some time to come. One of them is improving nicely, but the baby girl is not past the dangerous point.

All matters requiring my attention must be referred to those in charge of the respective fields, as I am not allowed to write while under quarantine. I should be glad to hear from you, but will not be able to reply, so be patient in expecting an answer. Desiring an interest in the prayers of all,

Yours in gospel bonds,
G. T. GRIFFITHS,
Per Lula Griffiths.

RESOLUTIONS OF SYMPATHY.

The following resolutions of condolence were adopted by Zion's Religio-Literary Society at Lamoni, Iowa, October 12, 1900.

Whereas, it has pleased our heavenly Father to take from our midst our beloved sister, Dorcas Harder;

Therefore, be it resolved that we as a society of Religians express our sympathy for her immediate family, and friends; and

Be it further resolved that although we feel the loss which we have sustained in the removal of one who had for all a kind word and bright smile, yet we desire to be submissive to God's will; and be it further

Resolved that a copy of these resolutions be sent to the family, to the church publications, and that they also be spread upon the minutes of the meeting.

Respectfully submitted,
Committee, SARAH C. BASS.
FLORA L. SCOTT.
SUSIE L. MADER.

A WORD TO THE WISE.

Some level-headed philosopher once said or wrote: "Eternal vigilance is the price of liberty," and the path that leads to success in every enterprise, is the keep at it policy; so, in behalf of Graceland College we would urge upon the Saints that unless you wish to see the sunset of the nineteenth century bedimmed with defeat, and the church put to an open shame, the faithful work of the pioneers in this church institution "of learning" crumble into decay and prove abortive to the original intention, now is the time to come to the rescue. Do not wait till you are able to accomplish some great thing, but send along your mite; for, please remember, it is the grains of sand that make this mighty earth, and drops of water that make the ocean.

Graceland is not the rich man's college, and it would be folly gone mad, to expect an endowment of a million, but it is neither impossible nor extravagant to hope for a donation of a thousand dollars, and perhaps several such, and from that on down to the ten cent piece, or the nickel.

Delay not, but send your offering to the undersigned, or to Daniel Anderson, Lamoni, Iowa.

Our predecessors did what they could with the means furnished to carry out the instruction of the several General Conferences authorizing the erection and running of the college, and the present Board of Trustees neither wish to make a failure nor increase the debt.

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For success,
ROBT. M. ELVIN.

LAMONI, Iowa, Oct. 17.

BOUNDARY LINES OF DISTRICTS, ETC.

It is necessary to have on record a description or statement of the boundary lines of every district, for the use of the Presidency and other departments. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are requested to also give lists of names of branches in their districts.

If boundaries have not been specifically defined, or not specified at all, kindly so report, and as soon as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to make the record complete. District officials are requested to give this request their early attention. Please do not omit lists of branches.

The foregoing request, made in June, 1900, has been responded to by but eighteen out of a total of sixty-nine districts. Responses from all are earnestly desired.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, October 15, 1900. 2t

NOTICES.

The following is a list of names of absent members of Kingston branch: Barsha E. Casto, Mary E. Motter, Sarah E. Owens, Sarah Hall, Zelpha M. Rains, Luella W. Hilt, Sarah A. Bond, Thomas King, Madge S. Bender, William L. Frost, Rabecca Ryerson, Samuel Ballinger, Mary J. Patchin, Isabelle Crouse, Elsie M. Branson, Phebe M. Colvin, Joseph H. Phillips, Anna Smith, Henry Colvin, Myrtle Smith, Effie P. Colvin, Amy T. Smith, Ellsworth G. Carpenter, Laura Fuller, Joseph J. D. Craven.

The undersigned would be glad to hear from any or all of the above named persons. The whereabouts of most of them are not known by the officers of Kingston branch, who would like to hear from them in regard to their spiritual welfare. Come, Saints, please, wake up, and give an account of yourselves.

Signed, C. J. Craven, teacher and clerk of Kingston branch, Kingston, Missouri.

BORN.

HAWLEY.—At Sheridan, Missouri, October, 28, 1898, to Bro. Frank and Sr. Clara Hawley, a daughter, named Hazel June. Blessed October 7, 1900, by J. Arthur Davis and D. C. White. Another daughter, named Helen Blanch. Blessed by D. C. White and J. Arthur Davis.

GATES.—To Bro. and Sr. Gates of Sheridan, Missouri, a son, November 30, 1898, named Arthur Vern. Blessed October 7, 1900, by J. A. Davis and D. C. White.

MOORMAN.—William Oral, son of Bro. E. L. and Sr. Eva Moorman, was born October 7, 1899, at Osceola, Iowa; blessed at Lamoni, Iowa, October 12, 1900, by Elder H. N. Snively.

PRICE.—To Mr. Joshua and Sr. Sarah A. Price, at Bevier, Missouri, June 28, 1900, a son, named Frank. Blessed September 19, by Elders F. T. Mussell and J. T. Williams.

YOUNG.—To Bro. Romalia L. and Sr. Mary E. Young, a daughter, near Defiance, Iowa, May 1, 1900, and named Bessie Parmelia. Blessed at the reunion, Dow City, Iowa, October 6, under the hands of Elders David Brewster, C. J. Hunt, Romanan Wight, and J. M. Stubbart.

MCCORD.—To Bro. William and Sr. Isabell McCord, a daughter, near Defiance, Iowa, July 18, 1900, and named Wilma Mabel. Blessed at the reunion, Dow City, Iowa, October 6, under the hands of Elders R. M. Elvin, C. J. Hunt, and Romanan Wight.

DIED.

CARTER.—Nellie, daughter of Bro. and Sr. Dominicus Carter, died at her home in Provo, Utah, October 5, 1900, her birthday, 12 years of age. Nellie was a good girl and a faithful Sunday school scholar. Her day school teacher and class came to the church to assist in the singing, and six of the little boys acted as pallbearers. A large congregation attended her funeral. Sermon by Elder Peter Anderson. May God sustain and comfort her parents in their trial.

MANTLE.—At his home in Osage county, Missouri, October 14, 1900, Elder John Mantle, of Whearso branch, aged 70 years, 5 months, and 21 days. He bore his sufferings patiently, and was reconciled to the will of God; he had no fear of death. He always bore a faithful testimony to the work. He leaves a wife and eleven children to mourn. Born in Staffordshire, England, April 22, 1830; came to this country with his parents, and was baptized August 8, 1865; was presiding elder of the branch from his ordination to his death. He was always found at the post of duty when health would permit. Two brothers and one sister survive him. Funeral was largely attended, many coming from a distance; sermon by Elder James F. Wilson.

CALKINS.—At her home, Hamburg, Iowa, October 7, 1900, Sr. Nancy J. Calkins. She was born in Worth county, Missouri, September 2. 1850; came to Iowa in 1859; married to Bro. Myron Calkins, January 28, 1868; to them were born four sons and four daughters; three sons and one daughter, with her husband, are left to mourn. Our beloved sister united with the church some twenty-five years ago, and has ever sought to honor her profession faithfully until death. She loved the work, always bore a firm testimony to the truth, was generous-hearted, a loving and dutiful wife, kind and an affectionate mother, loved by all who knew her. Funeral service conducted and sermon by Elder Henry Kemp, in the Saints' church at Hamburg. Her remains were laid to rest, with other relatives, in a cemetery four miles east of Hamburg.

GREEN.—Son of Bro. O. E. Green, of Onslow, Iowa; born July 28, 1900; died October 5, 1900, and laid to rest beside his mother in Frozen Hill cemetery. Funeral sermon by Elder John Heide.

ROBERTS.—At Tabor, Iowa, October 1, 1900, the sweet little babe of Bro. Charles and Sr. Lucy Roberts. This little bud of promise was named Gracie, and but two weeks old. Funeral service at the house, and sermon by Elder Henry Kemp. Her remains laid away to rest in Gaylord cemetery. May the Lord of all give grace and patience, with the blessed assurance that all will be well, to the faithful, weeping father and mother, is the prayer of all that know them.

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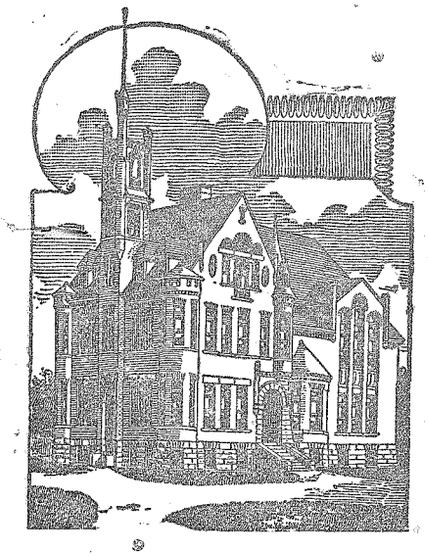

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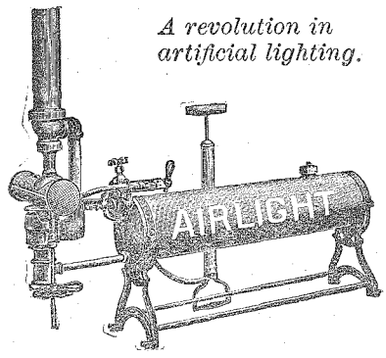

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Vol. 47. Lamoni, Iowa, October 31, 1900. No. 44.

R.S. Salyards

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UNCOVER BONES OF A PREHISTORIC RACE.

HUGE MOUND IN WISCONSIN FILLED WITH SKELETONS OF MOUND BUILDERS.

One of the best preserved monuments left by the once powerful race of mound builders has been discovered on the shores of Clam Lake, Burnett county, Wisconsin. It is a huge mound, built of clay and black loam, and is literally filled with skeletons and relics, which show evidence of having been buried hundreds of years.

Dr. L. M. Robey, of River Falls, Wisconsin, discovered the wonderful contents of this mound some time ago, but the first work that disclosed the magnitude of the affair was done by R. W. Strong, of Belmond, Iowa, assisted by Herbert Ahlstrom, Harry Sadler, A. L. Evans, Charles Fisher, and A. W. Anderson, all newspaper men, who went to the scene and spent a day excavating, in which time the bones of at least twenty skeletons were unearthed. In any part of the mound human bones were found at a depth of three to five feet from the surface, although they were not as well preserved as those found at a greater depth. All of the skeletons were found with their heads lying to the west.

This mound is two hundred thirty feet in diameter at the base and sixty feet high and is cone-shaped. At the top it is only twenty or thirty feet in diameter. Possibly it was higher than this at an earlier date, but has been washed away. Its steep sides are covered with scattered oaks, poplars, and hazel brush.

The mound is situated on a level plat of ground, and for miles around the scenery is wildly picturesque.

Hundreds of mounds have been discovered in Wisconsin, but none better preserved than this. This state is supposed to have been the original starting point of mound building, and work was supposed to have been carried on in proportions of great magnitude until the Indians overpowered the weaker race, driving them south and west to Mexico, where their descendants were finally conquered by Cortez.

Nearly all of these earthworks are situated on level benches of streams, upon ridge tops, near the shores of lakes, and upon the summits of commanding bluffs. Many of them are grotesque in shape, being outlines of birds, beasts, fishes, and reptiles, the predominating forms being apparently those of turtles, lizards, snakes, birds, squirrels, and deer.

Different theories are advanced by historians regarding the uses for which these mounds were erected. Some believe that they were built solely for the purpose of worship, others for defense, others as symbols of mystic rites in which human sacrifice and sun worship played prominent parts, and others as sites for dwellings and for burying grounds. From the evidence at hand it is probable that each of these theories is correct, and that different mounds were used for different purposes.

There is no doubt that this mound was built as a burying ground. From the data secured it is evident that at the beginning of this huge project, when one of this prehistoric race died, he was laid to rest on the bare ground and his body covered by two or three feet of clay and black loam, which was taken from the lakeshore just east of the mound proper. Tier after tier was laid to rest in this manner, until more than an acre was covered, and then another tier was begun in the trenches between the other graves.

In this way countless thousands of men, women, and children were laid to rest as fast as they died, until a veritable mountain of corpses, sand, and clay was made by human hands.

The skeletons apparently have been disturbed but little by animals, and it seems queer that they have not turned to dust. The average height of the largest skeleton is five feet, and the bones are well proportioned. The skulls have high frontal bones, evidencing intelligence, while the arms, spines, hips, and legs are large and strong. All of the bones are of a dark brown color and brittle. Some of them dug up from a point fifteeen feet below the surface appeared to be burned. All of the skeletons found were well preserved, except the skulls, many of which had fallen to pieces, although the skull bones were in a good state of preservation. Several of the jaw bones contained perfect sets of teeth.

There are several other large mounds in Burnett county, located along the principal streams near the larger lakes, but none that eclipse in magnitude and peculiarity this one located on the shores of Clam Lake.—*Chicago Tribune, September 23, 1900.*

NEW NATIONAL PARK IN IDAHO.

Another national park has been created in Idaho by the Interior department, awaiting only the ratification of Congress to put it on the same basis as the Yellowstone and the Yosemite National Parks. This new reserve takes in Shoshone Falls and Blue Lakes on the Snake River in southern Idaho, and includes some of the most beautiful scenery in the world.

The new national park is twenty-five miles from a railroad, and consequently its beauties are not as familiar as those of many other spots on the direct line of tourist travel. A trip by stage or horseback from Shoshone station, on the Oregon Short Line, through a wild country, is necessary to reach this region of natural wonders.

The falls themselves are rivaled only by those of Niagara. While, of course, nothing in the world can compare in volume with the vast cataract of the great lakes channel, Niagara lacks the wild and weird setting that Shoshone possesses.

Half a mile above the falls the river is 1,200 feet broad, and flows in a cañon 800 feet deep. The water itself is many fathoms deep. Toward the falls the channel narrows. The river, 900 feet wide, sweeps swiftly through a narrow gorge with precipitous lava sides 1,200 feet high.

It reaches a 221-foot precipice and plunges over with a roar which is re-echoed by nature's walls on both sides.—*Chicago Tribune.*

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TO THE PUBLIC.

My age is fourteen months or so;
I've taught myself to walk,
But I am now concerned to know
How I shall learn to talk;
In fact, how any babe who lives
Both day and night among
His idiotic relatives
Can learn the English tongue.

And therefore I would make it clear
(Nor deem the act amiss)—
What chance have we when all we hear
Is language such as this:
"'Ze pecious sing!" "Ol' wootsy woots!"
"His muzzer's tunnin' pet!"
"'Ze itty, pitty, witty toots!"
"Now what does danma det?"

They tell me that a drink's a "dink;"
My fingers "fingies" are;
That think is "sink," or also "fink;"
And that a car's a "tar."
With "tumpty tump" and "bow wow wow,"
And "diddly, diddly, dee,"
And other phrases that, I vow,
Are useless, quite, to me.

So when from mother, aunt and all
I've gained a moment's grace,
With none to clutch me lest I fall,
Or stare me in the face,
I've printed out this statement rude
(The letters learned with pain
From cans of patent baby food),
And hope 'tis not in vain.

—*Edwin L. Sabin in the November Woman's Home Companion.*

WHY THEY ARE IN COLLEGE.

Recently I asked many boys and girls, members of the incoming classes, the rather serious question of what they are in college for. The answers were made in writing in five minutes. Their brief and categorical replies reveal the fundamental purposes which are controlling not only the few Freshmen immediately concerned, but also the thousands of other boys and girls now beginning their college careers.

Be it therefore said at once, affirmatively and positively, that these papers do strike certain fundamental notes of humanity. If the religious note is not struck, the ethical note is clear and distinct. Let me cite from some of the replies. These students give as their reasons for being in college these considerations:—

"'That I may prepare myself to perform duties imposed with good judgment and in an efficient way;' 'that by study and preparation I may best do my duty to my Master and fulfill the obligations of citizenship;' 'to obtain something like completeness of life;" 'that I may develop character;' 'that I may leave the institution more competent for the duties of life and more capable of resisting the temptations of life;' and 'to develop such a character as God can bless.'"

It is also to be said that this ethical note is more constant and more emphatic in the papers of the men than of the women. Perhaps the reason is that with women the ethical note is so fundamental that it needs no expression. It is assumed in all their discussion.

A second characteristic of these papers, which is more characteristic of the papers of the women than of those of the men, is the purpose of securing an education. This purpose may be called by the one word of "culture," or by the Latin word *humanitas* or the Greek word *paideia*. It may be interpreted by such phrases as "breadth," "knowledge," or "learning;" but, under many forms of expression, both women and men declare that it is their purpose to gain a liberal education. This purpose is expressed in these ways:—

"'To obtain a broader education;' 'for the purpose of a higher education;' 'in order to understand the origin and growth of the race and of man;' 'because of a desire to reap the benefits of a higher education;' 'that I may obtain what is considered a good education in all things except what is practical;' 'because here are offered the greatest opportunities for that broader and higher development which it should be the wish of all to obtain;' and 'that I may have a broader education than I could have in the high school. When we are old enough to think for ourselves we are responsible for making the most of ourselves. College life is considered to be broadening.'"

The men are on the whole more definite than the women in the expression of their purposes. I will not say that they are more practical, but I will say that they are more precise. Here are some of the replies from the men which are of general significance:—

"'To improve the mind and body; to see and learn more of the world; to meet with men of brain and genius; and to learn more of social life;' 'for the purpose of broadening my knowledge, to prepare myself for taking up a profession, to make myself at ease when speaking before others, to cultivate a taste for reading;' 'the aim of the state is to stimulate us toward good citizenship, and above all I want to become and to be a good citizen, and as good as education can give;' 'for the purpose of getting a solid foundation for my after-work;' and 'to learn to think, to become cultured and to increase my knowledge is my desire.'"—*Chas. F. Thwing, in The Chautauquan for November.*

CHAUCER.

It is not the purpose of the present paper to dwell long upon the obvious and familiar excellencies of Chaucer's poetry, in diction, versification, and character drawing. His English is fresh and bright from the mint of popular speech, untarnished by the dust of schools, and with its imaginative, picturesque quality still unworn by common use; yet to change the figure, it has something of the sonorous resonance, the mellow, canorous flow which can only come to a language which has passed the first stages of its development His versification, built up as it is upon the old English stavic system native to our speech, with the assimilation of French line movements, Italian stanzaic harmonies, and mediæval Latin rhymes, has the ease, variety, and melody of the most impeccable poetic art. The content of his work has charms equally engaging. The vernal freshness of his page, the sunlit, morning air of it; the sly, kindly humor, capable of the broadest or of the most delicate effects, apparent to the most casual reader, yet so subtle and exquisite that new turns of delight continually open before you as you read and reread; the incomparable gift of readable narrative; the rare power of grasping the essentials of character and of vivifying them in verse—all these attractions are well known to his readers. These are the traits which have given Chaucer his increasing fame through half a thousand years. It is largely because of these traits that many Chaucerians have almost a personal sympathy in Dunbar's lament:—

"He [death] hes done peteouslie devour
The noble Chaucer of makaris flour
The Monk of Bery, and Gower, all three
Timor mortis conturbat me."

—*Ferris Greenslet in the November Forum.*

Perhaps the most timely article in *McClure's Magazine* for November, is "A Woman's Diary of the Siege of Pekin, by Mrs. E. K. Lowry, one of the besieged missionaries in the legations last summer. This vivid narrative by an eye witness of most of the events described is sure to command attention at a time when the eyes of all the world are turned to the Far East. It is in a true sense history from original documents.

WHEN THE CHILD "PLAYS HOOKEY."

Children sometimes pretend to be ill to escape going to school. Feigning illness to escape duty is called in the army malingering and is always punished when detected. A child who habitually complains of headache just before school time should be put on a sofa in a darkened room, not permitted to read, nor look at pictures, and have a hot-water bag placed at his feet. If the ailment is real this is the best treatment for the early stages; if it is feigned the silence and solitude soon become so irksome that the culprit is glad to do anything to escape from them. Other affected pains should be treated as if they were real, and it should be distinctly understood in the family that the child who is too ill to go to school, and to learn his lessons, is too ill to be out of bed. If a child play truant the lessons he loses should be made up at home in his play-time, and the mother should take pains to see that this is done, so that he may find truancy unprofitable. He may be put to bed as soon as he returns home on the assumption that he must be ill, because nothing but illness should keep him from going to school.—*November Ladies' Home Journal.*

Frank Leslie's Popular Monthly has a large subscription list; but it should be larger. Its management is more energetic, its plans better than ever before. As an added stimulus toward an increase, the Monthly offers no less than two hundred and sixty-four (264) prizes in cash to the men and women, boys and girls, who show most energy in securing new subscribers. This offer means that time and energy shall be well paid for.

The price of the Magazine is one dollar a year. Its contents appeal directly to people who care for good and timely literature. A few spare hours a week will add to your income substantially. If you want work that will pay you, write for terms to Frank Leslie Publishing House, 141-147 Fifth Ave., New York. 44-2t

NO WIT IN THE GREATEST SPEECHES.

In an elcquent article on Public Speaking, in the Saturday Evening *Post* of October 6. United States Senator Albert J. Beveridge says:—

"It is a remarkable thing that there is neither wit nor humor in any of the immortal speeches that have fallen from the lips of man. To find a joke in Webster would be an offense. The only things which Ingersoll wrote that will live are his oration at his brother's grave and his famous, The Past Rises Before Me Like a Dream. But in neither of these productions of this genius of jesters is there a single trace of wit. There is not a funny sally in all Burke's speeches. Lincoln's Gettysburg address, his first and second inaugurals, his speech beginning the Douglas campaign and his Cooper Union address in New York are, perhaps, the only utterances of his that will endure. Yet this greatest of story-tellers since Æsop did not adorn or deface one of these great deliverances with story or any form of humor.

"The reason for this is found in the whole tendency of human thought and feeling—in the whole melancholy history of the race—where tears and grief, the hard seriousness of life and the terrible and speedy certainty of our common fate of suffering and of death, make somber the master-cord of existence. The immortal things are all serious—even sad."

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3409 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 31, 1900.

LOVE OF GOD. LOVE OF GOD TOWARDS THE WORLD.

"HOW READEST THOU?"

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

Whatever may be said of human love, that is, love of man for himself, his fellows, father, mother, brother, sister, wife, and children, or for his God, the love which God bears to man is of a larger, better character. It is a clear, discriminating, and comprehensive love—a love that takes due cognizance of man's conditions, his capabilities and his qualifications. Under the influence of this love God makes no mistakes in his dealings with men. He knows their peculiarities of organization, their strength, their weakness. What will tempt them from duty and the straight ways of personal uprightness, honesty of purpose and integrity of spirit. What will be the bias of motive each may labor under; the action each will take in every given circumstance of life; and the environments and conditions of every one. Without these the condition of men before God would be pitiable indeed.

It is fortunate for us all that Christ Jesus, the God-man, who is the Messiah, the Redeemer of the human race, was qualified for the mission in which the love of God was to be so graciously yet so strikingly displayed toward man, through a thorough acquaintance with man made by a life spent among men in the flesh in a condition best stated in the words of holy writ, "In his humiliation his judgment was taken away."

This condition was evidently known to him, as we are informed by himself:—

And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.—John 12: 47.

With such an understanding of the peculiar fitness of Jesus to undertake and carry to a successful termination the task of saving the race of man, we can more easily appreciate the love of God, for we see its characteristic manifestation in the conduct, teaching, and life of Jesus.

One of the chief requirements imposed upon man in accepting and availing himself of the benefits of the salvation with the bringing of which to man Christ Jesus was charged bears intimate relation to the love which moved both the Father and the Son in designing and carrying out the work of redemption and salvation.

A scribe, of the scribes, engaged in a controversy with others listening to the replies which Jesus was making to those who were questioning him, perceiving that he answered well, asked this question:—

Which is the first commandment of all?

The answer to this question is the starting point whence radiate all the ways of duty, and spiritual inclination in the effort of man to be worthy of happiness, exaltation, and eternal life, in salvation:—

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—Jesus. (See Mark 12: 29-31. See also Luke 10: 27.)

It will be noticed that Jesus begins and closes his statement with regard to the first commandment by stating that it is the first. He gives additional value and force to his statement by the closing endorsement after the second commandment,—

There is none other commandment greater than these.

All other commandments, directions, and requirements having reference to human conduct must have these two as an underlying basis. There must be always understood and recognized a relation to these two formerly stated commands in all others which Jesus would or might give thereafter to govern in human understanding and conduct toward God and toward man.

If at any time it should occur in a man's life that he needs to know how to manifest his love to God in his conduct, a leading clue to such knowledge may be found in the following:—

If a man love me, he will keep my words.

Whosoever will do this is entitled to the fulfillment of the promise made in the words,—

And my Father will love him, and we will come unto him, and make our abode with him.—Jesus. (John 14: 23)

A correlative teaching to the "words" of Jesus quoted above is discoverable in the "sermon on the mount," known to some as the "Beatitudes":—

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Just what Jesus may have meant by this expression "the law and the prophets," we possibly may not discern, but we may come near to it by examining what he stated by another author of the same occasion: In replying to one who questioned him, a Pharisee, Jesus stated the "great commandment, in the law," as being this:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

We may give the meaning of this as being: The law and the work and testimony of the prophets are all based on these two grand, foundational principles of God's dealing with man, and the dealings of man with his fellow man.

It is clear that this has been an attendant of God's dealing with man, as is discernible from the "words" of the Lord to Moses, as given in Leviticus 19: 18:—

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

This was under the law. What is found in the New Testament is under the gospel.

Corroborative of this, it is well to note that in the restoration of the gospel economy this principle was distinctly and specifically reënacted, or rather reaffirmed.

In a revelation to the church, August, 1831, the Lord gave this:—

Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself.—Jesus, Doctrine and Covenants, sec. 59, par. 2.

Paul, the ablest lawyer and writer of the New Testament, was thoroughly conversant with this provision or foundation principle, for in stating the requirements of human conduct he enumerates them thus:—

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.—Romans 13: 9.

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In every effort of a man to determine what his action toward his fellowman should be to be within the direction of the law of the Lord in all and every condition, under any circumstances, the love of self and the love of neighbor are to be taken into the consideration within the second commandment. The rule of procedure is:—

And as ye would that men should do to you, do ye also to them likewise.—Jesus, in Luke 6: 31.

That no one need to hesitate or err in making this the rule of his life in considering and determining his relations with and course of conduct towards his fellow man ought to be apparent from the comprehensive and sweeping declaration, heretofore quoted,—

Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.—Matt. 7: 12.

The provisions of the law, the prophets and their testimony are not against this.

By reading the context, beginning with verse seven, the conditions giving warrant for the "therefore," which precedes the divine injunction, "All things whatsoever ye would that men should do to you, do ye even so to them," which by the will of Jesus is made the opening, guiding rule in directing the courses of man's conduct towards his fellows, may be seen and understood. There is no walk of life, no occupation, no vocation, no employment, whether for self or others, no station, no condition to which this injunction may not apply, or in which it will not be a safe rule to follow. It will help to modify the too radical views that men are so apt to take with regard to enemies and opponents who may forget the rule themselves and outrage the sentiments of kindness and courtesy men should feel and exercise in their every intercourse one with another and with the many. It will enable a man to maintain an honorable and high moral course in dealing with men and measures, to which and whom he may be opposed for the sake of principle. It will make a man too noble to stoop to any low or mean procedure to gain advantage or victory. It will give a man such conception of what nobility is, that any, men or women, may trust him with wealth, or virtue, goods, or character, whether the one so trusting be friend or enemy. It will serve to create a better conception of the value of manhood and womanhood. It will enhance the estimate and meaning of the terms father, mother, brother, sister, wife, and child, and will brighten, cheer, and comfort when skies are hidden and clouds are storm-driven, for it will leave no sting of wounded conscience for undischarged responsibility.

The love which prompts man to adopt and observe this principle for the government of his conduct does not exult in the glare of noon, nor fear in the gloom of midnight. To him all hours are alike in that his thoughts ever glow with purity of desire and purpose toward his fellowmen. He meets men feeling no fear, for no evil design lurks in his soul; hence, he gives to others the benefit of the thought that they are moved by the same motive as himself. He gives no credence to envy, for he has none in his mind. He is not moved by flattery, for he knows the worth of words, and tries the actions of others in the just balance of a heart willed to do all men good and knows himself too well to accept undue estimate of his own worth.

Such a principle will make members of the church of Christ to be Latter Day Saints indeed. It will put every Saint on his good behavior with regard to those within and those without. It will, almost unconsciously, make every man who works do his work well, he being satisfied with nothing less than the best he is capable of. It will cause men to keep the covenants they make according to the spirit of them, though the letter may be faulty. It will create in the mind of the business man the desire to be honest as well as to be thought honest. It will make the word of the man good as to the performance of what he promises to do; no matter whether the promiser be high or humble. It cannot fail to enrich and ennoble the man who will take it as the motto of his life.

One feature of the law of love, if there is such a law, is that we are to forgive. The prayer given as the sample after which the prayers of the disciples were to be modeled has in it this:—

Forgive us our debts, as we forgive our debtors.—Matt. 6:12

And forgive us our sins; for we also forgive every one that is indebted to us.—Luke 11:4.

But Jesus was not contented with the command, but enforced it by an argument, which is quite like him, for he frequently gave reasons for his commands, and this is one of them:—

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.—Matt. 6: 14, 15.

That the forgiveness herein referred to is the result of the love which man should have for his fellowman, is seen in the following reasoning:—

Love your enemies, . . . that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? —Matt. 5: 44-46.

This commandment to forgive is among those directions given to the church in the restored gospel by revelation:—

Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.—D. C. 64: 2.

In this it clearly appears that the Lord reserves to himself the right to withhold within his own mind the decision to forgive, or refuse to forgive, but to men no such right is to be given, he must forgive; evidently for the reason that man cannot see and weigh the motive, nor give proper consideration to the conditions and circumstances which result in the trespass which may have been committed against him. This right is found reserved in the declaration,—

Vengeance is mine, I will repay, saith the Lord.

We can then have no difficulty in concluding that one of the manifestations of the existence of love in men towards his fellow man is the exercise of forgiveness of the trespasses of men against him. This forgiveness may be of two sorts; one, the spontaneous act of the will; the other, one exacted by the law. The first cannot readily and heartily be extended to a trespasser by the one injured, unless there has been an educational process going on which has resulted in a change of thought concerning self and its importance, a voluntary repression of resentment to real or imaginary wrong, a tenderness of feeling toward the trespasser with a desire for his good—in short, a change of heart, desire, and purpose of soul. The second may be secured in verbal phrase at direction of an officer of the church, a committee or court, be put on record, which would officially bind the forgiver against any further charge or action, but would bring the forgiver under the clause,—

He that forgiveth not his brother . . . there remaineth in him the greater sin.

As a further incentive to the exercise of the kind of forgiveness named above, is the strong injunction of the Savior found in Matthew 7: 1:—

Judge not, that ye be not judged.

This as given in the Holy Scriptures (Inspired Version) is:—

Judge not unrighteously, that ye be not judged: but judge righteous judgment.—Matt. 7: 2.

This injunction is followed by a statement of the reason why, as in so many cases was observed by Jesus:—

For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.—Matt. 7: 3.

Here again the second command is of salutary force:—

As ye would that men should do unto you, do ye even so unto them.

Man assumes that God is ever ready

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to forgive; that his love is boundless and never failing and as long-suffering and forgiving as his power is enduring. Hence, he is ever willing to receive and pardon, and forgive; that this is the source of Christ's message, the mainspring of his labor for man. Can man be so unlike him while professing to be his disciples, his servants, his children, as to refuse to forgive.

Notice the prayer: "Forgive as we forgive;" "Forgive, for we also forgive." (Matthew and Luke.) No man can justly ask God to forgive fully, freely, unless he has already forgiven and does freely forgive.

A corroborating command touching forgiving our brother is the Savior's apparently impatient answer to the question:—

How oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.—Matt. 18: 21, 22.

This shows that the "quality of mercy is not strained," but that it is the privilege of the devoted follower of Christ Jesus to emulate the love which God holds to man by becoming so filled with the "love that passeth understanding" that he "loves his neighbor as himself."

ANOTHER STATEMENT FROM B. B. TYLER.

In the *Christian-Evangelist* for September 27, 1900, page 1235, there appears a letter over the initials "B. B. T.," the caption being, "B. B. Tyler's Letter." From this letter as published we quote:—

The Book of Mormon was printed, originally, in Palmyra, New York, in 1830. The printer was E B. Grandin, and on the title-page it was claimed to have been "printed for the author." On the same page, in small capitals, are the words:

"BY JOSEPH SMITH, JUNIOR, AUTHOR AND PROPRIETOR."

I believe that the title-page of the original edition of the Book of Mormon, the portion of it here quoted, tells the truth. Joseph Smith, who was killed at Carthage, Illinois, was the *author* of this singular book. He may have been assisted in the work, but to him belonged the real authorship. The money made out of its publication belonged to him. He was smart enough to secure from the government of the United States a copyright of the book and thus make sure, for a number of years, of the profits resulting from its sale. The certificate of the clerk of the court issuing the copyright reads as follows:

"Be it remembered, that on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D., 1829, Joseph Smith, Jun., of the said District, hath deposited in this office the title of a Book, *the right whereof he claims as author*," etc.

This is copied from a "History of the Church of Jesus Christ of Latter Day Saints," ... "written and compiled by President Joseph Smith and Apostle Herman C. Smith of the Reorganized Church."

This is therefore by authority. The book referred to is the work now called "The Book of Mormon." The first edition did not bear this title. The name of the book at first was "The Nephite Records." The claim was put forth that it was "written by the hand of Mormon upon plates taken from the plates of Nephi."

We have been surprised many times at the peculiar fact that whenever such reverend gentlemen as Rev. B. B. Tyler essay to speak or write about what they term "Mormons and Mormonism," they invariably garble, misstate, and state things as facts which are false, whether they intentionally do so or not.

Mr. Tyler juggles at the title page of the Book of Mormon, because that below the description of what the book is there is found the inscription,—

BY JOSEPH SMITH. JUNIOR.
AUTHOR AND PROPRIETOR.

Below this still is found the printer's imprint:—

PALMYRA:
PRINTED BY E B GRANDIN. FOR THE AUTHOR.
1830.

Both the inscription and the imprint are separated from the other portions of the title page by dash rules, as is the custom.

Mr. Tyler suggests that Joseph Smith was "smart enough" to get the book copyrighted. This was necessary in order to protect whatever rights Joseph Smith or the church might have in the book, whether such interests were in the literary or the material character of the work. Mr. Tyler ought to know what Joseph Smith and Oliver Cowdery knew, that no copyright would be issued to the Prophet Mormon, or to Jesus Christ; and that to secure such copyright Joseph Smith must do it in his own name; and in the sense of being the responsible agent through whom the book reached the public, Joseph Smith was the author and proprietor.

Mr. Tyler copied the Church History, volume 1, in order to make his criticism, but does not quote, from the same history, what Joseph Smith stated in his own writing about this same title page. It is as follows:—

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates.

"THE BOOK OF MORMON.

"An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the Spirit of prophecy and of revelation.

"Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgement taken from the Book of Ether, also; which is a record of the people of Jared: who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The remainder of the title page is, of course, modern.—*Times and Seasons*, vol. 3, pp. 928–931, 943.

Mr. Tyler wrote:—

The book referred to is the work now called "The Book of Mormon." The first edition did not bear this title. The name of the book at first was "The Nephite Records."

We have now before our eyes a copy of the first edition of this work "now called the Book of Mormon," lying open on our desk, and the title on the title page is:—

The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi.

Then follows on, as we have given above.

What idiosyncracy of mind could have induced Rev. B. B. Tyler to write so glaring an untruth. Did he imagine that there was none of the original edition of the book in existence known to us, or the readers of the *Evangelist*? Why was he not honest enough to quote what Joseph Smith himself stated about this title page?

The prophet Mormon was dead long before the book written by him was copyrighted, no copyright would have been issued to a dead man. Jesus Christ, though he lived, was dead, and "is alive forever more," could not sue or be sued, implead, or be impleaded in the courts of the United States; neither would any copyright be issued in his name by the Northern District of New York, or any other district in the United States; and for these reasons the objection of Rev. B. B. Tyler is a piece of foolish caviling, unworthy a gentleman, much less a professor of Christianity.

Mr. Tyler also writes several statements about the contention of the Reorganized Church as to the connection of Joseph Smith with the practice of polygamy; among them, this:—

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I have heard that R. B. Neal has a letter from the elder who copied the revelation on polygamy *at the request* of Joseph Smith—copied it as a matter of divine revelation. If you are interested in this matter write to R. B. Neal, Grayson, Ky. (Italics ours.)

We challenge the statement that any "elder" copied said, so-called, revelation, at the request of Joseph Smith.

Of the Church History Mr. Tyler wrote:—

The work complete costs six dollars. This is the chief objection to it.

He closes his letter thus:—

The Mormons of Lamoni are honest, industrious, temperate, frugal, prosperous. They are good citizens and good neighbors. This was the uniform testimony of non-Mormons.

While we thank our friends of Lamoni and Decatur county for the testimony borne by them to the good character of our people, we cannot refrain asking the question, What is the cause for the existence of such a community with such a character, if their religion is so faulty and of so bad an origin as B. B. Tyler would give it?

A CANADIAN BIRTHDAY PARTY.

Bro. R. C. Evans, of London, Ontario, missionary in charge of the work in the Canadas, is by lapse of years outgrowing the title of "boy preacher," though he still looks young.

He was lately asked to make a visit to British Columbia, with a view to the work there, and had decided to start from his home Monday, October 22. The Saints of London learning of this intention, gathered the clans and raided the premises at 474 Adelaide street, where Sr. Lizzie manages to keep R. C. straight when he is at home; and under the lead of Bro. William Fligg, proceeded to take possession, October 20.

The camp was taken by surprise; and, though the chief was conscious that he was aging, he did not think to celebrate his thirty-ninth birthday in quite so public a manner. But we leave it to Bro. William Fligg, the president of the London branch, and the *Advertiser*, the editor of which is a personal friend of Bro. R. C., to tell the story, while the latter is enroute to Vancouver and the region where Bro. Dan McGregor is at work, via Denver, Salt Lake, Ogden, and the northern road.

The address of Bro. Fligg we give, a copy having been sent us.

Dear Brother Evans:—We are glad to greet you on this, your thirty-ninth birthday, and wish you many happy returns of the day. And as a token of our remembrance towards you and the esteem which we have for you, accept this small present as a mark of kindness and appreciation on behalf of the branch, Sunday school, Religio, and "prayer league." We feel to say that God has blessed your labors in the several branches of church work. We look upon your work as a priest among us as being filled with energy and desire to do good for a newly acquainted Master; your eldership with usefulness to the church and a lighting rebuke to the elements of sin and disorder in many homes. Your work as a missionary or seventy was filled, we believe, with sacrifices and sufferings, but as your usefulness increased so did favor come to you by our God in calling you to act in the apostleship of this grand Reorganization, so that now we see your usefulness, sufferings, and sacrifices have crowned you with experience, wisdom, and confidence by the church to ask you to direct its interests in many of the branches of his people throughout our glorious Dominion. We trust your trip will increase your value in God's work and his people, and that you may ever enjoy many rich and spiritual experiences in the association of the Saints; and as a branch we wish you "God speed," and wish for you and your estimable wife and children many happy returns of the day.

Signed in behalf of the branch, Elder William Fligg, Sr. Hunt; the Sunday school, William Hardy; the Religio, Phil Philipine; Prayer League, Brother Martin.

A HAPPY EVENT.

The home of Elder R. C. Evans was the scene of a pleasant occasion last evening, when a large gathering of the members of the Latter Day Saints Church met to celebrate the anniversary of his birthday. During the evening Elder Evans was the recipient of a dressing case and an address. Wm. Fligg, president of the branch, read the address and the presentation was made by little Mamie Constable, of the Sabbath school. Elder Evans made a feeling reply, thanking the members for their kindness and for the esteem which they have shown for him. A short program of vocal and instrumental music and speeches was carried out. Many reminiscences of Elder Evans' early life and ministerial labors were related, and thus a pleasant evening was spent by all. Elder Evans leaves on Monday on an official trip to British Columbia and the Northwest. His return is expected early in 1901. Wm. Fligg acted as chairman on the pleasant occasion.—*Advertiser.*

Of this birthday, Bro. R. C. writes:—

This is my birthday. I am thirty-nine years old. I see and feel very little difference in the last twenty years, I think I am as strong and spry as at any time in my life. A few gray hairs over my ears, a little more thoughtful, a little more merciful toward those who I think do not do as I think they ought to, and a few other changes tell the story that I am getting older.

Bro. Evans reports an excellent spirit at the conferences of the London and Chatham districts. At the latter the grandson of Bishop George A. Blakeslee was baptized, the son of Sr. Stephen Smith, Bro. Blakeslee's youngest daughter. Bro. Evans expected to spend Sunday, October 28, in Salt Lake City.

EDITORIAL ITEMS.

In another column will be found something from the pen of Sr. Pauline Ruby, accompanied by a letter from Bro. Charles Derry, written in the early days of the Reorganization. It will be of interest to our readers, so we give it entire.

Bro. Thomas Wellington, of near Lamoni, north side, has been holding meetings some six miles north of Tuskeega, having good audiences and attention. We are pleased to learn that Bro. Thomas, though a local man, is keeping the armor bright.

Bro. W. E. Messenger, of Prescott, Iowa, was agreeably surprised not long since, while visiting the city of Corning, a few miles west of his own town, in listening to a conversation between three gentlemen at the hotel, one of whom was a business man of Corning, to find one of them strongly defending the character of Joseph Smith, the Martyr, from the charge of being a polygamist. He is a resident of Sac county, Iowa, and acquainted with many of our people in that region and he "spoke in the highest terms of them." Bro. Messenger made an acquaintance with him, ascertained his name and address and sent him some tracts treating on the subject of the conversation. He subsequently received a letter from his casual acquaintance thanking him and stating: "Your letter came to hand in due time and I am holding the fort." He was not a member of the church, as Bro. W. E. M. understood it.

Elder H. A. Stebbins last week closed a ministerial trip into Wisconsin, and after a stay of one day at home, went to Kansas on ministerial work.

Original Articles.

KINDNESS.

What a great word that is. It is a favorite Bible word, no more gentle than mighty. It would be well for us to stand by it and warm ourselves by its glow, as Paul and his fellow voyagers stood around the fire on the island of Malta, where the Maltese, the barbarous people, showed no little kindness of disposition. Kindness wishes everybody well. Give this spirit sway and you would need no protection; it would dull every sword until it would not cut skin deep, and unwheel every battery until it could not roll, and make gunpowder of no more use in the world except for rock blasting or pyrotechnic celebrations.

Still further, I must speak of kindness of word. When we meet another, should we tell him of disagreeable things we have heard about him, or agreeable? Are there not those who if they know a good thing about you, would mention the bad thing, and act as though they had never heard the good thing?

Now there are two sides to almost everyone's character, and we have the choice of overhauling the virtue or vice. We can greet Paul and the ship's crew as they came up the beach of Malta, saturated with salt water, hungry, and chilled to their bones, with the words, What a sorry looking set you are! How little of

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navigation you must know to run on these rocks! Didn't you know better then to put out on the Mediterranean sea this winter month? It was not much of a ship anyhow, or it would not have gone to pieces as soon as that. Well, what do you want? We have hard work enough to do to make a living, without having thrust on us two hundred and seventy-six ragamuffins." Not so, said the Maltese, they treated the castaways with hospitality, welcomed them to all they had, until some ship came along and they could resume their voyage. And though for months this kindness went on, we have but little more than this brief record. "The barbarous people showed no little kindness." Oh! that the useful, helpful, Christlike thing might ever be said. We allow it is easier for some temperaments than for others; some are born pessimists and some optimists.

Oh, the power of the tongue for the production of happiness or misery! What a place this world would be to live in if charity dominated! What if all the gossips and tittle-tattlers were gone! What if in figuring out the value of other peoples' character, in our moral arithmetic, we stuck to addition instead of subtraction! Kindness: When you can speak a good word for some one, speak it. If you can conveniently give a letter of commendation, give it. Watch for opportunities for doing good, that your influence may live years after you have gone to your graves, in the practical deeds you have done, in the lives you have lived, in the powerful lessons for good you have left behind. Martin Luther's dead dust sleeps at Wittenberg, but his accents ring through the churches of Christendom.

HOPEFUL.

GODLINESS.

O for a closer walk with God.

To walk, talk, and exist in the light, love, and filial fear of the Lord is but the reasonable service and pleasing duty and satisfactory safeguard of mankind. To provide for, follow after, and yield to the whims, desires, appetites, and passions of the flesh, enfeebles, enslaves, and estranges the creature from the Creator.

The unity of the Spirit, in the bond of peace, on the true foundation, brings us all

Nearer my God to thee, nearer to thee.

Envying, strife, and division might justly be termed wood, hay, and stubble; whereas, to "be perfectly joined together in the same mind and the same judgment" is "gold, silver, and precious stones."

For we are laborers together with God; ye are God's husbandry, ye are God's building.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself.—1 Corinthians 3: 16–18.

The passions, foibles, and follies of the world, with its glittering array of wealth, beauty, and glory, is a hymn of the night wind, a transitory dream, and a fleeting vision. Thrones, pomp, and splendor are ruthlessly borne down the stream of time, like a fallen leaf or a broken bough that floats far away on a rushing, roaring river. As we grow old, the limbs enfeebled, the step slow, the sight dim, the hearing impaired, the taste, smell, and sense of feeling varying, it is good to note the beck and call of the pale reaper, and step aboard the craft of the boatswain that lifts anchor and tacks sail, or unfurls square canvas for the other shore. "In the valley of the shadow" the righteous are not imperiled, or forsaken, "for to die is gain." The soldier of the cross, that has grown old in war, and is a veteran in service, is cheered and encouraged by the stainless life, the noble example, and gallant bearing of his great Leader and commander. The voice that stilled tempestuous Galilee, that pronounced against all manner of sicknesses and diseases, that bade a Lazurus to come forth, saith, "come unto me." When the Holy Ghost comes to and upon you, and when it enters into and abides with you, then

Glorify God in your body and in your spirit.

This connecting, binding link is not a happen-so or matter-of-chance affair. It is obtained and retained by, in, and through implicit obedience to "the law of the Spirit," "the gospel," "the doctrine," "the perfect law of liberty," etc. This indwelling influence, power, and blessing is how, and the manner in which, the good Father of lights and his adorable, beloved Son abides with, and dwells in, his people. To think of, talk about, pray over, and write on whatsoever things that are true, honest, just, pure, lovely, virtuous, praiseworthy, and of good report, is reviving, uplifting, ennobling, inspirational, and divine.

A person's mind is his kingdom; his heart is a citadel; his integrity a fortress; his faithfulness and diligence are a heroic march, and a victor's everlasting crown. The heart is the great seat of affection, and when honest, humble, and meek, it is the regulator and savior of all.

A good treasure is an armory, whereas a foul spirit is a dismantled castle. Good behavior is a pearl of inestimable value that sparkles in the jasper sea of an eventful life. Urbanity, or deportment of merit, is a diamond of illustrious brilliancy that shines forth in the building of life and character.

The Amsterdam artist may cut, carve, and polish the literal stone, so as to adorn a royal diadem; but the great Architect of the universe must set us, as lively stones, in the household of faith. The rubbish of the quarry, and the refuse of the mine can never invalidate the stones of utility and the gems of beauty. Quacks, and swindlers, and counterfeiters may ply their unhallowed schemes; but, know this, that the precious balm of Gilead, the golden argosy of virtue and the silvery shrine of truth are always in demand and ever at par. In comparison and contrast shams, shoddies, and base alloy are reprobated, while the genuine, the all wool, and the bullion are legal tenders in the commercial marts and workshops of the world. To work in the interests of, for, and with God is a heritage and a blessing within the easy reach of the civilian, the plebeian, and the slave. The gospel message, with its accompanying gifts, graces, and blessings, is not local and limited. The intention and design were for universal use. "Lo I am with you alway, even unto the end of the world," is a blessed reality; an adamantine truth, and a gloriously demonstrated fact, as often as and wherever the enjoined conditions are honored, believed in, and complied with. A godlike life, like the magnet, or the lodestone, marshals the precious metals of purity, and the pearls of praise from the dross of the world. When our resolute will is an inspiration to the strong hand to lay hold of the distaff the God in whom we live, move, and have our being will tender the flax.

The sun-brown shepherd that beholds his flock crop the herbage, eat the grasses of the field, or drink from the brook, knoweth full well that the Good Shepherd giveth the increase, and changeth the raw material into pure wool. Expert chemists can only imitate honey; but the bee, working under orders, is a veritable alchemist. A pharmacist may combine and compound, but he can never change wholly the mineral into the vegetable, and either, or both, into the animal kingdom, for indeed such work is beyond the domain of art.

The doctrines, traditions, and commandments of men can never cleanse and purify the heart; much less redeem, save, and glorify the immortal past. They are moths in the closet or bureau, weevil in the wheat, tares in the field, blight in the orchard, consumption in the sick room, pestilence in the tented field, barnacles on the hull of a vessel, or sprags in or clogs on all wheels of progress. Human law and authority hath deluged the world in blood, darkened, etc., in every land, and clime, invaded the precincts of heaven, and asks God to come to their terms, and ratify their illegitimate acts. While such monu-

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mental presumption is out of all character, and is heaven-daring, persistent, and impious in the extreme, it is sterling coin on the broad, sinful, frequented highway of the earth. If humanity was not erring, and prone to do evil, we could get on all right without the great Physician. In our mortal sojourn we have the smiling world; the enticing demands of the flesh, the siren song of the adversary; passions, appetites, and the environments to surmount and overcome. In that such an Herculanean task is before us, and required at our hands, who is going to be so lost to reason as not to crave, but deny any help from an infinite source, and an almighty hand and a supreme power?

The more we frequent the house of the Lord, the more we attend the means of grace, the more we cultivate the virtues that adorn mind and heart, the more we associate with, model after, and are influenced by the pure and the good, the greater will be our strength and blessing, our greatness, and power, as also our peace of mind; yea, our tranquility, happiness, and usefulness. Through the straight gate, and along the narrow way, the flowers bud and bloom, and lavish their beauty and balm to the traveler that is on the Great King's highway. The birds of paradise with brilliant plumage, and melodious roundelays of cheerful praise carol forth on every hand, all for the benefit of the sojourner. Roaring lions, growling bears, howling wolves, all beasts and birds of prey, as also the slimy serpents, poisonous reptiles, pestiferous and deadly insects, the foul malaria of contagious sin and the boulevard for unclean spirits are all found along the broad road. The gilded palaces of fashion, the conservatories of music, the halls of nocturnal revelry, the long, rich, heavily laden tables of the banquet, where wild game and high wines are in great demand, the club rooms, and secret chambers where beneficiary (?) societies are wont to congregate, as well as the common bar, the house of ill fame near by, the down town quarters, and the veritable slums are all as stations and stepping stones to a wasted life, an untimely death, and a certain, broad, deep, insatiable hell.

Passing strange is it that fair and bright women, and stalwart, intellectual men will gladly, thoughtlessly, recklessly whirl along the avenues of illuring vanity, and never look after, or behold the danger signals that line the dark and devious way. When a man of God strives to tell the dreamy crew that are on a frail barque, and stupefied with narcotics, poisons, and siren opiates, "Behold, your craft is just above and fast verging the toils of the dreadful, awful Niagara;" the rejoinder will be, "Don't joggle the the boat," "I will salt my potatoes," "Tend to your own business," or "summat," as an Englishman from a rural district might say.

If we were not to be the salt of the earth, the light of the world, and our brother's keeper, we could complacently look on with indifference, and when the crash would come we would be exonerated. That, however, would not be humane, but satanic. The infinite, everlasting God, his beloved, adorable Son, the coöperating influence and power of the omnipresent Spirit, the heavenly glorified host, the elect and well inclined of earth, and even the rich man in hell, are all interested in the welfare of all others; hence we ought to be like minded in order to save them and thus make our own peace, calling, and election sure. Our fate is linked into, compromised with, and made sure by the good we do to others whenever and wherever we can. When we alleviate suffering, comfort the enfeebled, sustain the weak, clothe, feed and care for the poor, or do any act whatever for the betterment of frail humanity, it is a sound investment, a safe deposit, and such stock in trade is always rated at par by the good Bookkeeper. It is a perpetual emigration fund that Congress cannot nullify, dissolve, or invalidate one particle. When our freed spirits return to God for a season, behold, we cannot take food, raiment, homes, or sordid dust. We may and must take our characters whether we want to or not, so it behooves us to see to it that our hands are clean, our minds well informed, and our spirits are unsullied, upright, and pure. This God-like, Christ-like disposition is brought about by hearing, believing, receiving, and obeying the truth. This obligation and service are not burdensome, but, on the other hand, they are reasonable, practicable, and absolutely right. When a repentant soul that actually, greatly hungers for the bread of heaven, thirsts after the water of life, and longs ardently for the union and communion of God, seeks lawfully for the living way, with his whole might, mind, and strength, the leaves of healing will fall thick and fast all along the way. It is conceded by the great Teacher that earthly, evil parents bestow proper gifts upon their offspring, and so reasoning from cause to effect, or by object lesson and induction, he wisely concludes how much more our heavenly Parent, etc.

While it is pleasant and at times proper to receive, it is ever more blessed to bestow judiciously and in mercy. The ponderous sun dispenses light and heat abroad in unstinted measure and in a profuse manner. The queen of the night sends forth her silvery light, and the stars twinkle in unison, and sparkle forever. The influence of the Pleiades, the rings of Saturn, the bands of Orion, the Milky Way, the equatorial belt, the tropics of Capricorn and Cancer, the temperate latitudes, the frigid zones, the universe with its endless varieties, with all things therein, from great to small, from suns and systems to a mere atom or the tiniest germ, all contribute to enliven and exalt existence. The three kingdoms of nature are interwoven, and co-dependent, all to give and to take. The florist plants and cultivates for pleasure and profit. The husbandman turns the soil and cultivates the fair fields to replenish his granaries and larders, and also for home and foreign markets.

Through the great law of supply and demand commerce and trade circumnavigate the globe. Our overplus is sold, or exchanged for necessities, commodities, and luxuries produced elsewhere. Water from the deep fountains, the murmuring stream, a sleeping lake, pond, or pool, converted into steam sends the cargo hence on bands of steel, and far away to the sea-girt isles. In that no one lives, and nothing exists wholly independent and to take on, and give off, or reciprocity, is the rule, the ravens cry not in vain, nor yet is the sparrow's fall unnoted. If the supreme Being's time and attention were entirely taken up with and completely monopolized by the vast heavenly bodies and central suns, what about the outlying orbs, to say naught of "the very hairs of our head." His supervising hand and benefactions take in the whole situation, and duly arrange for all vicissitudes If anything, in bounds of reason, was too great for him, if all things were too complicated and complex for his wisdom and power, fortuitous circumstances, the survival of the fittest, the needs, demands, and laws of nature could hardly supply our necessities and hopes. To talk of an inanimate world originating, setting in motion, and perpetuating an animate being, great or small, is vain philosophy beating the air.

Let Darwin, Herbert Spencer, and their confederates feed a gullible, would-be scientific world with their learned ignorance, their degrading, blasphemous deceptions, their assumption, presumption, and conclusions; but know this, that all such work will be overtaken with the vigilant hand of time, and summoned to the bar of scrutiny, and the judgment seat of justice. False premises, blind reasoning, and unwarranted deductions will go up like thistle down, and pass away as the white frost under the power of a burning sun.

During the bustle of the busy day, or amid the stillness, solitude, and sub limity of the silent night, let us "take

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time to be holy," yea to meditate, watch, wait, and pray. The hour glass is useful only to note and register the passing sands; the dial plate is of worth to chronicle the fleeting hours; the pendulum's swing and the accompanying tick measures the tardy or rapid flight of time. Let us gather up the shell along the sounding sea beach, reap the harvest from the fields, garner in the fruitage from the orchards, fell the forest, quarry the stone, build cities and empires, dig out the precious metals, ravage and rob the surface and bottom of the ocean, and fill with industry and honor, the callings and walks of this intelligent, eventful, wonderful life; but in all our enjoying and getting have the great I Am in partnership, and at the head of the firm. Recognize his loving hand in all things, and commit your ways to his direction, protecting, almighty arm. His will and pleasure, his love and favor, his inspiration and commandments must be our chief joy and delight, our buckler, miter, and shield, so as to drink into, and be made partakers of, his divine nature and power; and thus having done all by his aid and forgiving grace, we will be fully enabled to stand fast. Inactivity is a perilous forerunner of dispair, meager attainments are hardly allowable, but contentment with godliness is great gain and a passport into celestial glory.

M. T. SHORT.

"WHOM SAY YE THAT I AM?"

I shall take for my text the question, found in Matthew, that Christ asked his disciples. This question has been one that has caused me as much consideration as any other,—to know and comprehend who is the Son of God. It is necessary that we should have a clear scriptural understanding of Christ before we can answer correctly who is the Son of God. God, the great power of intelligence, the moving cause of eternity, made Christ his coequal and colaborer.

For as Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to excute judgment also, because he is the Son of God.—John 5: 26, 27.

All power is given unto me in heaven and in earth.—Matthew 28: 18.

You also will find a beautiful description of Christ in the first chapter of John.

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made. In him was the gospel, and the gospel was the life, and the life was the light of men; and the light shineth in the world, and the world perceiveth it not. Then was a man sent from God whose name was John. The same came into the world for a witness, to bear witness of the light—to bear record of the gospel through the Son, unto all, that through him men might believe; He was not the light, but came to bear witness of that light, which was the true light, which lighteth every man who cometh into the world; even the Son of God. He who was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name.

I have quoted to the thirteenth verse, from the Inspired Translation of the gospel; but the description that I wish more particularly to call your attention to is in verses 1, 3, 10, 11, showing the preëxistence of the Spirit of Christ, and that he was the means by which the gospel was preached. Thus we see he was the first to preach the gospel to man. "All things were made by him; and without him was not anything made which was made." Thus making him the Father of all things; and well and truly might Jesus say that "he that hath seen me has seen the Father also," "for he dwelleth in me." He was the Father because he was the creator, and the Son because he took upon himself flesh. He was commissioned by the great power of intelligence, yea, even God, to bring into existence all things that pertain to this earth.

He who was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

This idea of his being God, the Father and the Son, is held out to us in the Book of Mormon, and it certainly should be one of the purest records which we have, for it is the truth that has sprung up out of the earth. Nephi seems to have this idea, and he ought to have a good understanding, for he talked with many of the angels. 2 Nephi 11: 2.

And when the day cometh that the only begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him.

Another account that more fully illustrates who was the Son of God is given by the brother of Jared, as found in the book of Ether, 1: 8:—

And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord: and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen? And he said unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood; and the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, Nay, Lord, show thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and cannot lie. And when he had said these words, behold the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

This quotation is one of the grandest descriptions showing who Christ is that there is to be found in the Scriptures. Language could not be plainer. He tells the brother of Jared that he is the Father and the Son, the came language that fell from his lips to his disciples when upon earth in the flesh. He was the Father because all things are the workmanship of his hand,—the world was made by him and the world knew him not. We all live, move, and have our being, within the power that was given him who came in the meridian of time. He is the Creator, the beginning and the end, even the Spirit of Truth that was chosen from the foundation of the world. It was he who breathed the breath of life into the nostrils of our first parents, who said, "In the day thou eatest thereof, thou shalt surely die." It was he who died to bring man back into his presence, and bring to pass the resurrection of the dead.

It seems hard for some to understand the saying, "I am the Father and the Son." It is like this: Man is composed of two parts, spirit and body. It was the spirit that was chosen to redeem his people, the Spirit of Truth, the Creator, yea, even the Father, because all things rolled into existence by him, and it was he who talked with the brother of Jared. That same person came that he might have a tabernacle of clay, and bring to pass the resurrection and conquer death, hell, and the grave; and thus he was called the Son of God. Some think because of the statement that "there is no God beside me," that Christ could not be the Father and the Son. Nearly all of us who are heads of families, so to speak, are Fathers and sons. Jesus Christ is the head of the human family; he is the first and the last. We are God's offspring, and by obedience to the law shall become his sons and daughters. Know ye not that the Godhead is composed of a plural number?—God, the

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Father, who sent the Son; God, the Son, who came in the meridian of time; and God, the Holy Ghost, the spirit which gives life to every creature which dwell upon the earth. These three work in harmony, and form the Godhead; but they are separate and distinct personages.

It is also written, "There is no God beside me" for the benefit of men, to lead them in the narrow way, that they might know that there is no other being, that they can obtain eternal life, only by and through the Son of God, which being is the one referred to that "There is no God beside me." These words are also to show unto man that they are not to accept the teachings of any that try to show them some other God, such as the case of Adam-god doctrine. Jesus was a God and is our God. "Thou art a God of truth and cannot lie." Man worshiped him before he came to earth, while here, and after his resurrection. We find, in Psalms 82: 1:—

God standeth in the congregation of the mighty; he judgeth among the gods.

Thus we find there is a plural number of gods, at least three, which constitutes the Godhead, and thus we find that it is Christ that is judging amongst the gods; for in John, in the fifth chapter, in the twenty-second verse, is the following statement:—

For the Father judgeth no man, but hath committed all judgment unto the Son.

Some will say, how shall I pray. I will refer you to the eleventh chapter and second verse of St. Luke:—

When ye pray, say, Our Father who art in heaven.

Jesus here referred them to the power that sent him, the great source of intelligence, yea, even God the Father. Jesus prayed unto the Father, and he exhorted his disciples to pray unto the Father; still he allowed them to worship him, for he was coequal with God, and is the God of this earth, as it is written:—

That all men should honor the Son, even as they honor the Father, he who honoreth not the Son honoreth not the Father who has sent him.—John 5: 23.

The Scriptures are full of statements showing that Christ is our God.

Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?—2 Nephi 12: 7.

He loveth those who will have him to be their God.—1 Nephi 5: 25.

Yea, and the Lord said also, that after ye have arrived at the promised land, ye shall know that I, the Lord, am God.—1 Nephi 5: 21.

I leave these statements with you; ponder them over in your hearts. They have given me as much satisfaction and joy, if not more, than any other subject,—to know and comprehend who is the Son of God. May God bless you all.

Your brother in the gospel of peace,

JOSEPH B. SMITH.

August 26, 1900.

"A PECULIAR INCIDENT."

Reading an article in *Ensign*, headed "A very peculiar incident," brings to my memory an incident just as peculiar, which I will relate. Three weeks before my husband passed away we went to Rock Island to his brother, hoping the change might help him. It became necessary for me to go home in the meantime, having dear old "Ma" Ruby to care for. The folks sent me telephone messages, two and three each day, to let me know how he was. I left him on Thursday, he passing away the following Saturday. A telephone message came telling me he was sinking fast. It being impossible for me to reach him that night, I had to wait, and O, the anguish of my heart I will leave you to judge. And while I sat grieving, all at once I felt a pair of arms around me, holding me in a close embrace. They were his arms; I could not be mistaken. It startled me, and I sprang from my chair saying, "Ma, Jerome is dead!" The assurance came to me with the embrace. I at once looked at the clock; it was thirty-five minutes past seven. In a few minutes I got a telephone message saying, "Jerome died at thirty-five minutes past seven this evening." So it was just as the spirit left his dear body that I felt his arms around me.

Now, I let those judge who can what it was and what the substance that held me in that embrace only for a second, and it seemed I heard the "rustle of wings." His last words and thoughts were of me. A few minutes before he breathed his last he asked for me. They asked him if they should send for me. He said, "No, God bless her! she could do me no good, and I do not want her to see the last." So thoughtful to the last, as he ever was. Then he spoke my name three times, and said, "My wife, mine, mine, *forever* mine," and O, how I wish and *dare* to hope that it may be so, that I will be his in the blessed kingdom of God.

The lines I send are from the pen of Bro. Charles Derry. They were, as you will see, written on the baptism of my dear mother and myself. I think them beautiful, and worthy a place in the *Herald*.

MRS. PAULINE RUBY.

MANTENO, Shelby County, Iowa,
May 27, 1867.

MRS. PAULINE RUBY,

Dear Sister:—Your kind letter of the 6th inst. was received, and my heart was glad to hear that you had united yourself with the church of God. "Be thou faithful unto death, and thou shalt have a crown of life," is the word of the Lord unto thee. Your mother, too! Was it not good to go hand in hand, as it were, through the liquid wave into the portals of the kingdom of our Redeemer?

I am glad that Apollos came along and watered the seed. Others had planted, I only moved the soil that the light and warmth of heaven might reach and cheer the plant. May it bring forth fruit to the honor and glory of God!

The husbandman went forth to sow,
'Twas at the evening tide;
He knew not that the seed would grow,
But cast it far and wide.

Another came to till the soil;
His arm with strength was nerved,
And God inspired his willing mind
Till the heart's depths were stirred.

The light of heaven's cheering rays
Shone in the dark recess,
And warmed the seed of many days
And brought it forth to bless,

With heavenly fruits and virtue's flowers,
To feed and cheer the soul,
And clothe it with immortal powers,
And sanctify the whole.

Another comes to ope the door,
As did the servant John
To Jesus, in the days of yore,
(The "well-beloved Son.")

Clad with the priesthood from on high
The porter meekly stands,
Converse holding with the sky,
With upraised heart and hands.

Now beneath the deep, blue wave,
As buried with her Lord,
The true repentant finds her grave,
Obedient to the word.

Anon the opening waves reveal
A babe in Christ renewed,
In which she was but now concealed
In death's similitude.

The new Christ life is hers indeed—
Old sins have passed away—
In Jesus' book her name we'll read
In the all-glorious day.

Now the Spirit's seal is given
By laying on of hands—
(The sealing ordinance of heaven,
As in God's word it stands.)

The holy fire—inspiring flame—
Light to the darkened soul—
All-conquering faith in Jesus' name
By which she gains control

O'er all the ills that would beset
Her faltering, wand'ring feet,
And every dark, infernal net
Of Satan's dark deceit.

Here, then, the seed has brought forth fruit—
The barren hearts rejoice—
The tiller's joy is now complete,
And finds in this a voice.

Oh! may that fruit be ever found
Unsaddened and unsoured,—
Those hearts with endless joys abound
Which Christ's own love procured.

The above lines were suggested by the baptism of yourself and mother. I have Bro. Sheldon Ruby's portrait, but I did not have it from you, but from Sr. Ladner. I am glad to hear of Jerome working in the cause. Tell him to keep his armor bright and his crown will also be bright. My best love to him and Sheldon. I thank Sister Ruby Senior; for her kind regards she shall be remembered. Tell her to make the honor and glory of God's cause the first, last, and best object of her love, and God will honor her and give her every pure desire. I would be kindly remembered to Sheldon's wife, Mr. Williams, and all friends. The verses you have just as they dropped from my pen without rewriting or correction. Remember me kindly to your mother. My Lizzie desires to be kindly remembered to and by you all. When I can afford to have my children's portraits taken I will try to spare you a copy. I remain in love to you and all the Israel of God with you, your unworthy brother,

CHARLES DERRY.

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Letter Department.

WILLIAMSDALE, N. S., October 13.

Editors Herald:—As no one has written recently from this section, I will take this opportunity to say we are alive and acting in the line of gospel work as opportunity opens. I met Bro. S. O. Foss at Delhaven, and entered upon the program he had prepared for ministerial work in the province. I am enjoying my visit, and trust it may prove profitable. Opportunity and facilities for reaching those outside are circumscribed, if not limited. We cannot report exciting and rapid growth. The gospel wins its way slowly among the staid and conservative of the east. The "restored evangel" gathers the noble and true everywhere, whose minds are not darkened by misrepresentations of the work, but seek an understanding of its positions and claims. Truly the net gathers of every kind; but when those experiences which test the faith and stability of the catch, come, straightway those who can be shaken are removed and the "survival of the fittest" leaves good material with which to build.

Good, patient, and effectual labor has been done here in the past, and the results are apparent, both here and among those who have left the province to find situations in the States. I am disappointed in not being able to remain longer in each place we visit, but do not question the wisdom of the plans, as in some places we can only hold services in private houses and few attend.

At South Rawdon a good interest was manifest, and we were blessed in presenting the word. The openings here are in country places, and the inhabitants are scattered very widely; so gatherings are small. One was baptized there.

At River Philip Centre bad weather dampened our ardor and kept many from attending. We are trying to impress the minds of the people with the necessity of observing all the commandments of God to do them.

The Saints have a very neat little chapel at this place and Sunday very good audiences attend. We are to organize a branch next week, and, we trust, some will put on Christ. Before coming into Nova Scotia I had the pleasure of traveling with Bishop Hilliard through Maine. While here he visited Dixfield, Jonesport, Indian River, Lamoine, and Stonington. All along the line very good interest was taken in the preaching, and the general verdict was that no one who has visited Maine in the past did more in the same length of time for the work. The Bishop was in the state twenty-four days, and preached twenty-seven discourses in the time, while we held the turn for him four times. The "Pine Tree State" will be a poor place to rusticate in the future.

All along the line indications are favorable. There are marked improvements in the diligence and study of the law. This cannot but result in good. The internal movements of the great social mass will force the peaceful to Zion, and by acquaintance with the revelations we learn that only the pure in heart will find abiding safety there. That unity, righteousness, and peace may prevail, we will ever pray. Your brother in Christ,

W. W. BLANCHARD.

BOISE CITY, Idaho, Oct. 19.

Editors Herald:—I do not know that I ever saw a letter in our *Herald* from this city, and as it is raining today I think it a good chance to hail the Saints' family circle for admission. After a short stay at my home, Albion, Idaho, among my children and friends, the 11th of September found me in Caldwell, Idaho, to feel the pulse of the people on gospel topics.

As a rule I find the people kind-hearted; but as occasionally one shuts the door in a very unfriendly manner on finding I represent the "sect everywhere spoken against." However, being of a spirit that cares little for frowns or contradictions against the message I bear, I can afford to patiently bide the day when mockers shall see their folly. I hope to be a wise servant and harmless as doves, as a sheep among the wolves, yet fearing no evil because of the promise of the Father that all things shall work together for good to those who love God and his cause, and whether on land or sea, I will keep thee. So I can well afford to "take it to the Lord in prayer."

On the night of September 23, I dreamed of walking along a road, and ahead of me was another road at right angles, leading north, and I was to go on it. Just by the side of the road where I turned to the right was a small fire starting up, but I could see nothing to burn. After I turned northward a tongue of fire left the spot where I first saw it and followed along by my left side. I could see nothing but a very few straggling straws anywhere; but walk or run as I pleased, the fire kept pace with me, and it only appeared about two feet wide and about three or four feet from me. Wondering what it was following me so closely for, and what kept it burning, I kept on walking or running some distance, when I came to a house on the right, and off the road a short distance. I turned to it to stop; when I looked around the fire had gone out where I left the road; but far back where I first saw it, it was still burning, and I could hear it cracking as if there was plenty of fuel.

This reminds me of a dream some time ago, which I had on going into a certain valley. In company with another brother, we were fishing in a large pond; and soon after casting my hook in the water I drew up and there was a dry bone which my hook had snagged. After pulling it out I laid it aside with the thought that no one else would snag his hook on it again, anyhow. Just then the brother who was with me drew his hook out, and, lo, a similar bone had been snagged by him. Several bones were thus snagged, and we laid them together, with the consolation that we were clearing the water of snags.

I was not very long in learning the significance of the fire along the road; and that there was nothing after all to feed the flame. A couple of ladies in Caldwell, W. C. T. U. members, objected to my visiting from house to house among Christian people, saying there was plenty of people outside of churches to do missionary work with. Visiting among the people is not lacking in experience, some take very kindly to it, and say it is the best way to reach the people, while others do not want their flocks disturbed, for more than one reason. One good Christian (Campbellite) minister thought to crush me by telling me we knew no more than a hog about what our literature treated of, or some of it. Talking with him of the Scriptures, he said the ministry of Christ spoke by divine inspiration. I asked him whether he was divinely inspired to preach the gospel, and he said no. Then I asked him what right he had to stand before any people as a preacher of the gospel of Christ. Before his sermon was ended, I learned that he told the truth when he said he was "not divinely inspired" to preach that discourse; and some of his own people saw it, too.

The harvest is indeed very great, but laborers are few. My only concern is that I sow only good seed, for the Master has promised fruit in due season.

In Caldwell the people told me several times we had two good members there, and I said in my heart, "God bless all the Saints with a desire to let their lights shine, even if they appear but feeble ones to them!" Sister R. H. Davis acted the part of a sister, and Sister Mary E. Jenkins is a worker in the Sunday school with the Baptists, and as organist, and they seem to appreciate her kindness. I wish all our people would thus reflect honor to the cause, by thus showing their interest in the Sunday school cause; and where we are too weak to establish branches for our own church work to assist where they can. It is no credit to stand aloof from church work even if we join with other churches as far as we can do so conscientiously, in love for "the faith once delivered to the Saints." Very often these are golden opportunities for sowing the seeds of the golden truth in fertile soil. What Saint can sit idly silent, while others are doing what they can to lift up the children and lead them to "remember the creator in the days of their youth?" Where is our zeal for the cause of truth? Let us wake up, Saints, and stand for God, and let our light shine, let it be small or great. Our light will grow larger and brighter if we only grow in grace ourselves. None of us live to ourselves, for weal or woe.

I have only found two Latter Day Saints in Boise City,—a sister Susan Strickland and son, who with her husband is at present domiciled here. She feels lonely, as most Saints do when isolated. There is material in Boise City for Saints, and there is great need of Saints here, too.

I saw the finest exhibit of apples, peaches, and pears at the Idaho State Fair, 8th to 13th inst., I have ever seen. If any state can excel Idaho for fruit, I would like to see it.

While plenty is everywhere apparent, still the croakers about the rich getting richer, and the poor getting poorer are to be heard in every hamlet and city. For my part, I see few poor people who are industrious and

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economical. If our people were as intent on gaining the riches of eternity as they are those that perish with the using, and as successful as a nation, peace and plenty would look down from heaven as a benediction from the Lord.

Boise Valley is a fertile vale, and, judging by the fruit lying under the trees, the Lord has smiled upon the people this year, or at least has given to the field and orchard their fruit in abundance.

We scarcely realize our blessing, for "the hand of providence hath smiled upon us most pleasingly." Should we not lift up our hearts with thankfulness to the Giver of the "precious things of the earth?" And also that righteousness has looked, and does look, down from heaven, and fills the soul to overflowing with joy and peace, and sweet assurance, if we only open our eyes to see, and our ears to hear. How true, "if *any* man hear my voice, I will come in to him and sup with him, and he with me." Blessed promise, of the Father, "who so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life."

I am stopping at the Working Men's Home (Advent Mission), room and bed one dollar per week. Board is two cents a dish. No meat is served. This style just suits me, and it occurs to me the Saints might learn wisdom (practical) from even the Advents in these things. They are a people of one great hobby, the fourth commandment, which the Lord gave Israel. They come far short of keeping it, though.

Have hopeful word from the Nez Perce country which I expect to visit soon. Will try to put in a season here again this winter. I have an appointment out for service at district schoolhouse No. 45, west of Boise City, on the 21st inst.

Now, may the grace of the Highest be with all Saints, and strengthen all to stand free in the "joy of the word!" As ever,

Your brother and worker for Zion's weal,

CHAS. ALBERTSON.

AUDUBON, Minn., Oct. 22.

Editors Herald:—The fall conference of the Northern Minnesota district, held the 13th and 14th of October, is now over, and we had a very good time. The weather was fine, and there was a goodly number of Saints in attendance, including five elders, namely: I. N. Roberts, H. Way, T. J. Martin, M. O. Ericson, and F. D. Omans. We had a grand, spiritual time, as all had seemingly come together with the right spirit. We were indeed blessed, and at our Sunday afternoon sacrament meeting many bore testimony to the truth and blessings of this great and glorious work. All present felt the sweet influence of God's Holy Spirit, and our hearts were made to rejoice to know that our heavenly Father had heard our prayers and was raising up from among us men to help carry on his work, and that inasmuch as we are faithful he will not withhold his promises. This was brought more forcibly to our minds as our young brother, Joshua C. Nunn, was ordained a priest. We all remembered that at his confirmation a few years ago the promise was given him that if he was faithful he would soon be called to help carry on this great work. Bro. A. J. Smith, of Minneapolis, was ordained an elder, according to promise. Dear Saints, let us unite our prayers in behalf of these noble brethren that the good Lord will bless them with his Holy Spirit in such a measure that they may be faithful and magnify their calling and be the means of doing much good. We all feel that we needed the good counsel and instructions given by Bro. I. N. Roberts and others. My earnest prayer is that we will all profit thereby; and I know if we will, and be faithful and take hold and perform our duties aright, in love and meekness, the Lord will bless us even more abundantly in the future than he has in the past.

I for one want to do all I can for this work, which I love. Pray for me, dear Saints, that I may be faithful to the end and receive a crown of light.

Your sister in Christ,

LUCY M. HAWLEY.

WIRT, Indiana, Oct. 15.

Editors Herald:—Associated with the district president, M. R. Scott, Jun., we began our work. Two days' meeting having been arranged by district president, September 21 found us at Pleasant Valley, Harrison county. Bro. Wynn, in his isolated condition resides there, he being the only Latter Day Saint in or about there; but notwithstanding he is firm and faithful. His better half seems to be very near the kingdom—Jordan waters, perhaps, the obstacle. We trust and pray she soon will be buried beneath the liquid wave, for truly she is a mother to the missionary.

We held services on the 21st; but few were in attendance. The community had been told not to have anything to do with us. The command was given of course, by one of the ministers. A great weapon to use in time of battle! Don't face the enemy; be ashamed. Weep and howl, ye that teach for doctrine the commandments of men; your garments are moth eaten; popularity will save you in that sweet bye and bye. Heed the admonition, Prove all things. We were warned while laboring in this vicinity to be on the lookout for the egg party that was being formed, and we were told we had better absent ourselves from their presence to escape trouble. Not being easily bluffed, we just kept apace with our work, as if nothing had happened, and nothing happened. I guess they ate their eggs.

We continued our efforts until the 28th inst. with increasing interest. Think perhaps there are a few in that locality to be gathered into the fold.

The night of the 28th found us at Leavenworth, Crawford county, where a large crowd had assembled to listen to the gospel truths. Bro. Scott entertained them very acceptably. We took the parting hand of Saints and friends on October 2. Quite an interesting time was had; we think much good was done. We could not get away until we promised them to return at the earliest possible date. From there we found our way to Greensburg, Decatur county, responding to a very urgent demand from our worthy and much esteemed brother, H. H. Montgomery. He having secured the use of a city hall, free of cost, we began meetings there on the 6th. The weather being very unsuitable, and people very much prejudiced, and the writer having contracted a very severe cold, disqualifying us entirely from any ministerial work, we could not continue our work. Have come home for recuperation; have had a slight attack of pneumonia. Bro. Scott also has been very sick with pneumonial troubles. We are convalescing, and will take up the line of march in a few days. We have appointments with Plainville branch the 26th, New Trenton, November 9, Byrneville 17th, and will continue just as fast as we can stand it. We intend to to make a thorough canvass of the district as fast as time and health will permit.

Everything at present, almost, is, "Hurrah for Bryan and McKinley." I will be glad when the 6th of November shall have passed, and the people place their minds on King Jesus,—he who can give us rest and permanent happiness. Yours,

W. C. MARSHALL.

BEDISON, Missouri, Oct. 18.

Editors Herald:—On September 20 I began a series of meetings in the Christian church at Ravenwood, Missouri, which lasted just two weeks. The weather was quite unfavorable part of the time, and made against the interest; yet I'm satisfied good was done. I felt free in mind, and had good liberty. My crowd varied some, like the weather, ranging from fifty to two hundred.

The Saints of the Sweet Home branch are worthy commendation for the efforts made to make the meetings a success. Old Bro. John Hawley assisted in the stand a few times, and the good sisters did their part in singing. Some few of the business men were out to hear, and it was quite common to hear some say: "That was a good sermon." "He's well posted," etc. Isome times think the diet we feed the people is too rich for them, and they think it's better to do without it.

The district conference convened October 6 and 7, at the Sweet Home church, with fair attendance and a good spirit. The business all passed off nicely; preaching by Brn. Joseph Vaughn, J. A. Davis, and myself.

After the close of conference Davis and I continued meetings a few evenings, Davis going from there to Guilford and I to this place. On the 14th I held services at the Long branch church. On the 15th, Monday eve, I commenced a series of meetings in the Christian church, at Bedison. Crowds are not large; the old people seem to be afraid to come out and hear.

I'm not surprised, either, when many of their systems are like our Campbellite brethren. A. Campbell says, "For if in our infancy . . . we have in the face of all their opposition and united efforts, risen in a few years from nothing to many myriads; it is not to be imagined that they (the sects) can stay our progress." And he says: "On this bottom we put to sea, with scarcely hands enough to

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man the ship." Where is the Ark of God in this system? Starting "from nothing!" This must be the bed that Isaiah saw, in 28:20: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

I'm aware that some one must do the piping; but who will do the dancing? The Lord said in Doctrine and Covenants, page 2: "And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal, both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure." The people may reject this gospel by refusing to hear or obey, but the word of the Lord to them is, Doctrine and Covenants, page 325: "Behold, and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness." I'm satisfied the Lord will care for his own, but it does seem the Devil will get more than his portion. It's many to hear, and few to obey.

I have never felt freer in mind and good liberty to declare this gospel than now. May the Lord bring again Zion.

D. C. WHITE.

NASHUA, Iowa, Oct. 19.

Editors Herald:—Bro. O. H. Bailey and I came to this place a little over a week ago, and began meetings in a small place called Carrville, and we are having a splendid interest there. The people manifested a considerable prejudice when we began there; but that seems to have given way, and they seem very anxious to hear. I believe ere we close our efforts there, some will be obedient to the faith.

There is considerable typhoid fever all around here; and starting in so early as it has, I fear it will result in a terrible scourge throughout this part of the country.

The brethren in this field are doing quite well, and I am sure the district is looking up spiritually. Any brethren in the field desiring to write me will please address to Fairbanks, Iowa. Ever praying and working for the success of Zion's cause, I am, in bonds of truth and righteousness.

J. R SUTTON.

WEST OAKLAND, Cal., Sept. 20.

Editors Herald:—It is a long time since I penned a line to you; but I am ready now to depart and live with Christ, having nearly reached my eighty-second milestone, and the doctor says that my heart has failed and I may go at any moment, and I hardly think it right to take all my history to the silent tomb with me; therefore will say to your many readers of what I have been through and know to be true, and I am not alone in this.

Heber C. Kimball, of Utah, told us that polygamy was all right for time, but when he came to die, no good; and others have left dying testimonies. So here is a little from the old Welshman. I have been very religious ever since a little one in the Sunday school where I made up my mind that when big would go and preach to the heathens in Africa. In course of time I went, and now can look and see what a lot of chaff I had, being only a hard shell Baptist; but got along nicely until the elders from Utah came out there preaching a restored gospel with all its gifts, powers, blessings, officers, etc., etc., almost too good to be true, and kept on hammering at my hard shell until they cracked it so I could peep out and see the necessity of present revelation, inspiration, visions, etc., so to prove all things, made off for Utah to test the matter.

We had to be baptized to join a company and fight our way past the red men (to Zion) across the plains, there to hear the voice of the prophet in the land, and see the glory of God in the cloud by day and pillar of fire by night on the temple. This took place at the time of going with hand carts in 1856, when scores died by the way, and their bones are bleaching on the plains. But we got in, and found that the church had been scattered at the time of the great persecution at Nauvoo, in 1844, part of it going into the wilderness and there getting mixed up with mistakes, in getting reorganized in 1856–7, and preaching that the priesthood was something infallible. Had got beyond the books—they were not worth the ashes of rye straw to us, or like the little boys clothes or old almanacs, out of date. We are the living oracles; the letter killeth but the spirit giveth life, and leads us to take our text from anything as he wills, and it is law and gospel to this people. So we had to be baptized and join this reformed church or go across lots. But at the same time I must confess that I was very slow of heart to believe all that was taught when there in 1857; but it was death to kick, yet I never could see with them in these creeds: 1. Adam the only God with whom we had to do; 2. Jesus Christ was not begotten by the Holy Ghost, but like other men; 3. Future exaltation depends on posterity; 4. Celestial marriage or polygamy; 5. Fun making or dancing; 6. The right to divorce all women in the church; 7. Blood atonement; 8. Blind obedience to the priesthood.

I was working for Dr. France making soap, and there was a young girl on his place to become his wife when old enough. I did persuade her not to go into polygamy. The doctor found it out, and reported me at the ward meeting as being disaffected. A big friend of mine was at the meeting and lost no time in coming to tell me of my great luck in being thought worthy by the priesthood of going home to glory. "Come, now, die game; bring your spade and dig your own grave. I'll break the pitcher, and your rest will be glorious, and have a martyr's crown for trying to save that girl from doing what you believed to be wrong," etc.

In astonishment I said, "What are you talking about."

"Why," he says, "are you not glad of a chance to go home into the celestial glory through God's most holy priesthood?"

Says I, "I cannot see it that way; you know I am only just here from Africa to see for myself, proving all things. Give me some time to pray and think about it."

He said, "The priesthood must be honored; we have got to do as told if we want to live in Zion. Don't you know that what they bind on earth is bound in heaven?" etc., etc.

Such a priesthood and creeds were like coals on my garments, so I shook them off and arose in the strength of the Lord and broke off the yoke of such bondage to be free in the joy of the word, and made off for California with Mr. Herbin's herd of cattle; thirty men, well armed to fight our way, and cried for joy to see ships' masts at Sacramento, having escaped all the land pirates.

J. W. V.

1460 Fifth street.

CANTON, Cardiff, October 1.

Editors Herald:—After laboring six months in my mission field, perhaps it will not be amiss in me informing the many readers of the *Herald* of the condition of the work in Wales. I have not anything very great to report. The work is in rather a low ebb. I could give reasons for this state of affairs; but I hardly deem it wise to do so. I have visited and preached, sometimes in halls, and our own two church buildings, and upon the streets and highways, in the following places: Cardiff, Newport, Lydney, Aylburton, Abertillery, Nantyglo, Brynmawr, Porth, Gilfach Goch, Llanelly, and Aberaman. Have distributed a large amount of old *Heralds*, *Ensigns*, and *Hopes*, also a few thousand tracts, and over a thousand ministry cards. We certainly prefer tracts and cards to old *Heralds* and *Ensigns*. Last week I distributed some old *Heralds* of 1888, and was told by many that we must be behind the times in distributing literature twelve years old.

What has struck me as being very peculiar is, we can have large crowds upon the streets which appear to listen very attentively to the preaching of the word, and agree with the doctrines, but no one seems to have any desire to yield obedience to the plan of redemption. True, I have in the past six months baptized ten precious souls; but they are those who are in touch with the work in kindred ties. We have a nice church building in Llanelly, another in Lydney, a good hall in Cardiff, Porth, and Nantyglo; and while we are able to get good audiences on the streets, we can scarcely have any one to visit our churches or halls. Summer is now nearly over, and outdoor work will be at a standstill until next spring opens up again. So if we had a good supply of church literature I could distribute same from door to door during the winter months; but, alas, I have none. I wonder if there is any brother or sister interested enough in "gallant little Wales," who would send a good supply of tracts on the "first principles of the gospel" to me. If they would, we promise them to faithfully distribute them. I don't write this in a begging spirit, as I have not the least doubt but what God can

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look after his own work. I merely give the chance for some good brother or sister to do good if they feel like it. I do not want any *Heralds*, *Ensigns*, or *Hopes*. Let me have fit and proper literature to distribute, and we shall be pleased to do the work. I intend going to London today, as South England is in my mission field. May God prosper the efforts of his servants in all the world.

Your colaborer,

A. N. BISHOP.

19 Rectory Road.

KEB, Iowa, October 12.

Editors Herald:—A number of the Saints in the Nauvoo district and others will be pleased to know how the district conference got along. Having to hold the conference in the district tent when the weather was so uncertain and the Saints being so scattered, required a good deal of faith, and made it necessary to devise some way to care for the visiting Saints other than to take them to their home for every meal during the day. The first thought was to get the town hall and rent a building in town and use it as a hotel, each one bear his portion of the expense; but that was found to be impracticable. Some one suggested the holding of the conference in the district tent and have one or two smaller tents to cook in, and set the tables in the big tent, the cooking to be left to one cook. It was decided to carry out the last plan. A committee was appointed to carry it out and divide the work to other committees so that most all had something to do; but I doubt whether anyone fully understood what it meant to cook for so many and get everything necessary to serve on the tables. It was a big undertaking; but when faith and works are put together it is possible to accomplish great things. I think I am safe in saying that all were pleased the way they were treated, as far as providing for the want of the natural man is concerned. It was done admirably under the circumstances that controlled.

Bro. F. M. McDonald, of Mt. Pleasant, is the president of the branch. He is an excellent manager in the cooking department, and did his work well. Bro. George McCommas is the teacher, and was a great help to Bro. McDonald. Bro. Thomas Brown is the deacon. Others helped and did their work well. All are worthy of great credit for what was done. It was a new experience to me, and a good lesson can be learned from what was accomplished by the few Saints there.

The conference was held on Bro. Loren Willey's land. He and his good wife did all they could to make us happy. I hope the labors of the Saints of New London and the traveling ministry will be blessed and all be thankful that they had the privilege to help the work done there.

The services were affected by the weather. Saturday night it rained considerable and it was not considered wise to hold the meetings Saturday night. Bro. Roth was appointed to preach and all were sorry that the weather prevented the meeting. It was quite stormy Sunday morning. At 9:30 Sunday school was held. It was quite cold, but the representation of school workers was fair. At 10:45 Bro. James McKiernan preached, and at the close three promising young men were baptized, a son and two grandsons of Bro. F. Johnson, of West Burlington. The afternoon meeting was half an hour late, as the cook and waiters were not able to get through their work in time on account of the large crowd that had to be served at dinner. At three o'clock the social meeting was opened. The weather was still cold but the meeting was quite spiritual. Those baptized were confirmed, three children were blessed, three sick ones were administered to and a large number bore testimony. At 7:30 preaching by Bro. Snively. Quite a crowd was present. The next, the parting and shaking hands, and "Lord bless you," and the conference is over as far as the gathering together is concerned; but I believe the effects will last long, I am sure it will with me. What was accomplished by the united efforts of the few Saints of the New London branch will not soon be forgotten.

Yours in bonds,

JOHN R. EVANS.

HAMILTON, Ont., Oct. 22.

Editors Herald:—It is nearly two months since I came to this city to look for employment, the most of which time I have spent in the railway service. During my stay here I have not been inattentive to our church or its interests, but have endeavored to attend what meetings I could, and have imported into the city a considerable quantity of our literature.

We have not a branch, but a mission, which is presided over by Elder Hyrum Dickhout, a very genial and straightforward man, by whose unceasing labors and love for the gospel he has made himself felt in this city. Through his three years' sojourn here there have been a number of honest ones who have heard and believed and are now rejoicing in the gospel. I don't know exactly what their membership amounts to, but should judge there would be no less than fifteen, perhaps twenty at present.

At their last business meeting I had the honor of being elected secretary of the mission, and also as one of a committee of two to procure a hall for church service. Before the week expires I expect we will have rented a hall, and possibly by next Sunday our meetings will begin in a more public manner.

ALVIN KNISLEY.

401 Main street, W.

LOS ANGELES, Cal., Sept. 27.

Editors Herald:—The good work moves on apace with unmistakable evidences of divine "footprints in the sands of time."

Loth as we are to express, in concrete form, our appreciation for the divine favors, still God gratuitously lavishes his love upon us. The Los Angeles branch has had its trials—what branch has not? Our bark has, at times, been carried on the crest of the wave; later we have been overwhelmed in the trough of the sea whilst the dark and lowering clouds seemed ominous in their forebodings of evil, and the angry winds lashed the waves into a fury, that at times it seemed we would be swallowed in the deep. Thank God, the storm has abated. The old ship rights herself, and, no worse for the encounter, she moves gracefully along into smoother waters. The crew is laying to with their might to make up for lost time, and we now fully expect to enter port ere the quarantine laws are rigidly enforced debarring farther entrance into the "Beloved City."

One thing saddens the heart, however; some of the crew and quite a number of the passengers will be missing. They took passage fully expecting to complete the voyage, but they were buried "at sea." All died of heart failure. They are a few still on board similarily affected; we are anxiously concerned about them, but are endeavoring to comply strictly with the provisions of the Physician's prescriptions and await developments. There was a time when it seemed we were going to have an epidemic; but we have it well "in hand" now, whilst those who are ill are rapidly being placed in quarantine pending developments to prevent a recurrence of the malady. The officials are manifesting an excellent spirit, and, though the greater portion are raw recruits, still with most we note the embryo of a larger growth.

There is a marked absence of jealousy, and each one seems desirous to fill his "niche," perfectly content to allow others to do likewise. We propose organizing a school of the priesthood shortly, where we can discuss the laws and usages of the church, and more fully gather what is required of each one. It shall be our aim to beget confidence among the weaker ones and help them to acquire proficiency in public speaking and praying.

During the past few months we have given from twenty-five to thirty letters of removal, and there are quite a number more that we expect to grant soon. The reader must not infer that this number have moved away from this place in this time. Oh, no, but we are enforcing the rules of the church relative to absentees. The results are gratifying. Whilst our numerical strength is diminished, the solidarity of the remainder compensates for the contraction. We expect to continue until all absentees in any way contiguous to other branches shall honor the law and take letters of removal.

We are likewise pruning the vineyard, and are determined to omit nothing which will tend to encourage new life in every member; failing we must resort to the knife to save the tree. If we expect a tree to flourish and bear fruit we must care for, nurture, and prune it. Pruning is very necessary in order to secure the best results. All unnecessary and dead branches must be "cut off" or the whole tree will die. I know of branch organizations which are lifeless and going into permanent decay, simply because the president or his aid refuses or fails to do his duty in this direction. It is a crime to foster lawbreakers in this church. Better have a branch with fifty live members rather than one of two hundred where half are either dead or dying.

We are doing well with our church build-

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ing. The other day I paid the interest for the past year—one hundred and twenty-three dollars—and was fortunate enough to be able to apply two hundred on the principal. This leaves us with a total indebtedness of fifteen hundred dollars. We have placed this loan for one year at six per cent. If we can only succeed in raising five hundred dollars during the year we will be in good shape to hold our building and all anxiety will be past.

I had quite an extended discussion through the columns of the *Evening Express* with one Rev. Houze, of the Christian persuasion, recently. The main theme was "continuous revelation," and I am assured that the cause lost nothing. Brother Chatburn loses not an opportunity to get after the Brighamites, and seems to think it his special duty to "run them down." Everything goes to show that he is able to fulfill this mission. They had quite an altercation at Santa Ana, resulting in a general mixup involving the city marshal, the city council, and the matter finally finding its way into the *Evening Express* of this city. President Nye, of the Mormon Church, likewise Brn. Chatburn and T. W. Williams, being involved in the controversy. I am still carrying on the discussion with Mr. Nye. In his last communication Mr. Nye charges that the Reorganized Church has ever stood with open arms to welcome the renegades and villains which have been cast out of the Mormon Church; he unwittingly reiterates the positions taken by Brigham in the dark days of the past, and utters his "defy" to everybody, and particularly the United States government, to do their worst; that the Mormon Church will exist when all its enemies have sunk into eternal forgetfulness. I have written a reply and punctured his "wheel" with the Brighamitic "tack" published by themselves.

I do not think it the wisest policy to waste too much time on these people and in many ways indorse Bro. Roush's position in a late *Herald*.

Bro. Chatburn recently held a discussion with an "Elder Hyder," down at Ocean View. It seems that Mr. Hyder has been working in the celery fields there, and when Bro. Chatburn went there to preach, Mr. Hyder thereupon challenged him for discussion. It turned out that this fellow has lived several years in Stewartsville, and is in some ways acquainted with our doctrine and people. For a couple of nights he put up a very good argument; but after that Bro. Chatburn had it all his own way. In the defense of his own church, not an affirmation was made. They are considering the advisability of taking up the Book of Mormon and other themes in the future, providing the gentleman can secure church endorsements. As it is, he is representing no one but himself, and our people cannot afford to spend time on one man; hence Bro. Chatburn has demanded an endorsement.

Brn. Chatburn and Anderson have been working earnestly in tent work with some gratifying results. One has to labor a long time in this country to see any material progress. I assisted them some at Santa Ana, Orange, and Ocean View, and am satisfied that the Lord has taken cognizance of their work, whatever the result may be with others.

Have just returned from a trip to San Bernardino. Preached the funeral of Bro. Gibson's granddaughter. She leaves several small orphan children. I also spoke at North Ontario, Riverside, Redlands, and Hermit. I hope at no distant day to follow up these openings. Bro. Burton has returned from the north; Brn. Smith and Gould are expected tomorrow. Our conference convenes at Garden Grove, the 26th instant. Had a nice rain Saturday.

Yours hopefully,

T. W. WILLIAMS,

1322 Myrtle Avenue, Los ANGELES, California.

Mothers' Home Column.

EDITED BY FRANCES.

Get leave to work
In this world —'t is the best you get at all;
For God in cursing gives us better gifts
Than men in benediction. God says, "Sweat
For foreheads;" men say, "crowns;" and so we are crowned,
Ay, gashed by some tormenting circle of steel
Which snaps with a secret spring. Get work, get work.
—Aurora Leigh.

WORK.

Dear Sisters:—At our local Daughters of Zion meeting recently, we had a lively discussion upon the subject: "Is work, in moderation, beneficial to children; if so, how shall we teach them to like it?" I thought at the time what a pity it was that more young mothers could not be present to benefit by the many ideas and plans presented by the different speakers, and the idea occurred to me, that perhaps some might gain some benefit if we were to relate our experience along that line through the Home Column.

I think we will all agree that children should be taught to work, not alone for the sake of the help to parents or those in charge of them—that is a small consideration compared to the value of systematic work to themselves, especially during school life, when too many are exempt from physical tasks altogether on account of their studies taking up so much time. This seems to me a grave mistake, for in order to maintain the health of the body, it must have physical, as well as mental exercise; if it does not, the mind naturally keeps drawing more and more strength to itself (for whatever part of the body is used most, gains the most development), and the body is apt to suffer in consequence. We are proud, of course, to have our children intellectual, but can a really sound, vigorous mind exist in a weak body? It may, for a time, but surely in time the brain, being a part of the body, will lose more or less of its vigor if the whole be not kept in equal development, by exercise in the proper proportions.

How often we see the young graduate, pale and weak, leaving school-life behind with a sigh of thankfulness that, at last, she can sit down and rest. She feels absolutely worn out by the long strain of years of study. She cannot make much use of her education while in that condition, certainly; in fact the education itself cannot be so thorough as it would have been had the health not been impaired while it was being acquired.

Now I do not wish to be understood as meaning that work would in every case prevent such a condition as that I have referred to, but I do firmly believe work to be a great factor in both promoting and maintaining health.

Housework is said to be one of the best forms of exercise, because the tasks are so varied, that nearly all the muscles of the body are used. Then think of the advantage, especially to our daughters, of knowing how to do that work. I know we hate to require work of them when their time is so much taken up by study, but don't let us be selfish in this regard (of course we firmly believe we are showing a very *un*selfish spirit in doing everything ourselves, but we are not), for whatever is best for our children it is our duty to see that they do.

We however cannot expect young folks to be kept always at work—that would be as bad as no work at all; but let them have some few tasks to be performed regularly, and try to teach them not to shrink from helping occasionally in other things when you, perhaps, are overburdened with work, or unwell.

Above all, let us *never* encourage the feeling that work is degrading to anyone. It is a sad fact that many of our girls do look upon it in that way, and we mothers apt to think to ourselves, even if we do not openly say, "Oh well, let the girls enjoy themselves while they can, their time of trouble will come soon enough, when perhaps they will be obliged to work hard; that will be time enough to begin."

Dear mothers, we forget that we ourselves make that time doubly hard for our girls by not preparing them *now*. The girl who has been taught, by degrees, all her life to work, will not find it a heavy burden to take up a like work in a home of her own; but how is it with her whose education in that direction has been neglected, through the mistaken tenderness of those who should have taught her? Surely she is to be pitied, for it is hard to go ahead with duties that one has not been accustomed to performing, with perhaps no one to assist or give a word of advice. To be sure, our daughters may have seen bread made, meals prepared, etc., all their lives; but seeing is not like doing, by any means.

One more thought. The young are full of energy from their very babyhood, as we can plainly see by watching a child. How restless, how full of mischief it is, constantly in motion from one thing to another. Now this energy must be used in some way. If they are not trained to put it to a good use, they are liable to use it in a wrong direction, "for Satan finds some mischief still for idle hands to do." Do we see the hard-working boy, or young man, falling into bad habits? Is it not more often the one whose energies have never been trained aright, but has been allowed to spend his time as best pleased himself; in other words, has been raised in idleness, who falls in with bad companions and is led astray? Oh mothers and fathers,

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think of these things. Let not your tenderness lead you to mistaken conclusions in regard to the welfare of your sons and daughters. Whatever is right and best for them, let us do, even if it be hard for ourselves.

In giving these thoughts I am far from criticising anyone, and I hope the sisters will (through the Column), for the benefit of all, mention where they see I have given mistaken or erroneous views.

May a loving heavenly Father direct us all in rightly understanding our duty to our dear ones. CLARA M. FRICK.

INDEPENDENCE, MO.

The above is a subject upon which it seems impossible there should be a difference of opinion. Anyone who has ever noticed little children cannot have failed to notice that among the first propensities a child exhibits is that of a desire to "help." No matter what is being done, the little one wants to have a hand in it, and is never so happy as when allowed to help. The sense of having been helpful will bring the light to a child's eye and make his little heart just as glad as the enjoyment of any other pleasure. I say "other pleasure," for it is a pleasure to the child, and if only parents were wise in controling and directing this natural desire of their little ones to be useful—to be employed—they would have infinitely less to contend with in their children for all time to come.

I do not wish to be understood as saying that the child knows the meaning of *being useful*, neither that it can be at first helpful to the mother. The child is only obeying a natural instinct; but the mother ought to understand and be able to look beyond the present. Just here, however, is where failure most frequently begins. The mother has not time, even if patience is not wanting, to train those untried powers.

O mothers, if you could only look beyond the present, and see the rich reward—the hundredfold service those now untrained, untried powers would render you, would you not take time, even at the expense of what now seems more important to you? If this time of inclination—yes even desire, and we might say longingly upon the part of the child to be helpful—is slighted and allowed to go unimproved, and the child grows up with an aversion to work, whose fault is it? Yes, the question goes even deeper than this. If the mother installs herself as a household drudge, in order that she may bring up her sons and daughters with hands unsoiled by labor, whose fault is it if in time her family come to regard her as such?

We are pleased, indeed, that such questions are being discussed in our locals, and we want the agitation upon this and kindred subjects to go on until the waves shall reach the boundaries of the church, even all who long for the uplifting of home-life.—ED.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Nellie Viola L'hommedieu requests the prayers of the Prayer Union to remove bodily afflictions, that she may be restored to health if it be the Lord's will, as is promised in James 5:15.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

REVIEW OUTLINES.

(Concluded from last week.)

Lesson 5.

MAN.

Body.	Spirit.
Manna.	Spirit of God.
Bread and water.	God's word.
DIE.	LIVE FOREVER.

1. Water of Life } Nature of Jesus.
2. Bread from Heaven } 1. The Sacrifice. 2. The Christ.

SACRAMENT. { Eat flesh. Drink blood.

EVERLASTING LIFE.

This review covers the substance of all the lessons preceding for this quarter.

"Man" consists of "body" and "spirit." God gave "manna" and gives "bread and water" to supply the "body," yet it will "die;" the "spirit" is supplied by the "Spirit of God," living by "God's word" (Matt. 4:4) given by that "Spirit," which word is spirit and life (John 6:63), and it (our spirit) "lives forever." By partaking of the "Water of Life" and "Bread from Heaven," we partake of the "Nature of Jesus," as shown in his work in "the sacrifice" and "the Christ," and show that we remember Him in the "Sacrament" when we partake of Bread and Wine as symbols of His "flesh" and blood, and by so doing we have "Everlasting Life."

Lesson 6.

TRUE GREATNESS.

Humble / Loving } FAITH IN CHRIST { Most useful. Precious.

Golden Text.

Object Lesson:—

Take a silver dime and a penny, and compare them in point of greatness, that it is not in size but in quality: or take a pearl or precious stone and compare it with a common rock; their greatness is in quality, not in size. Take again a polished stone prepared for some specific use, and a rough stone of same quality, and show the greatness of the one above the other is in having been subject to fitting and polishing, or the preparation for use. Show from this how we become great by being subject to God's fitting and preparing us for use in his kingdom.

We cannot always tell the greatness of a person by his appearance. Illustrate by a coin soiled by sweat, which by a little effort can be brightened, and its true value shown.

The above are only suggestive.

CHRIST AS A MODEL TEACHER.

A "model," as understood by mechanics, is a pattern after which their work shall be fashioned. Then our subject dealing with "Christ" as a "model teacher" must be looked at in much the same way that a workman regards his "model." If Christ be our teacher and our model, also, then it becomes our duty to study him and his works in such a manner as to become thoroughly acquainted with what he wishes to teach. In our study of Christ we find that he teaches by precept and practice. "Line upon line, precept upon precept; here a little and there a little." We find him teaching by precept to the young man who was not far from the kingdom of God. At another time he taught Nicodemus by precept, at another time the disciples were taught precepts, in his "Sermon on the Mount;" at another time the "woman at the well of Sychar." Still at another time he taught Peter by precept when he instructed him to "feed my sheep; feed my lambs."

Many other instances might be cited wherein he taught by precept. In all his teaching he failed not to teach the principles of the everlasting gospel, for proof of which see his conversation with Nicodemus, and with John Baptist, in which latter instance he also taught by practice, that it "becometh us to fulfill all righteousness."

After setting us the example of obedience to all laws of entrance into the kingdom, he does not stop, but continues to live in obedience to the laws of the kingdom, as notice him healing the sick, restoring sight to the blind, causing the deaf to hear, feeding the hungry; and bringing to life those who were dead that the aged in their weakness might have a support upon which to lean in old age, witness the raising of the son of the "widow of Nain." Hear him give instruction, to "do unto others as ye would have them do unto you;" see him meekly forbear to call "legions of angels" to deliver him from persecution. Notice that when reviled, he reviled not again; see him drive those who were polluting the sanctuary, from it, and hear him say, "It is written, my Father's house shall be a house of prayer, but ye have made it a den of thieves."

Time and space will not permit us to name all the instances of his teaching by precept and practice; suffice to say he kept the whole law. Let those of us who profess him to be our teacher look to our lives and see that they conform as nearly to the "Model" as is possible in our weakness to do, and let us not fail to call the attention of others to the "Model Teacher" and pattern for all mankind, that we may prove ourselves good students under a wise "instructor." May we all be found "practicing what we preach," even as he did, not shunning persecution when it is necessary that a law be obeyed.

Praying that the thoughts herein contained may profit someone, E. E. METTLEN.

For Minneapolis, Kansas, reunion.

THE SUNDAY SCHOOL THE NURSERY OF THE CHURCH.

If this be true, then we want to know how to keep it in a healthy growing condition. In a nursery, certain work must be done to keep it in such a condition. The growth is supposed to be vigorous and strong, consequently the ground must be tilled so that it will admit both air and moisture, and to kill weeds that may have been sown. The diseased limbs must be pruned off and insects and

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worms that would destroy the fruit and foliage must be hunted and killed, that the trees may bring forth good fruit.

Just so the nursery of the church must be worked; the erroneous ideas pruned out that may have been formed by the traditions of men. Evil habits that destroy the good fruits of righteousness must be hunted out and destroyed, and the growth stimulated by the combined efforts of parent and teacher.

The methods employed for this training may be many, adapted to individual needs. Sometimes it may seem hard work, and oftimes it is discouraging work, and if given up when our heads and hands and hearts grow weary, we would fall far short of the results aimed at.

In a nursery care is taken that the young plants get a good start, and that should be an object lesson to us. The young in our schools should be encouraged and taught according to their capacity, and, as far as possible,

EXAMPLE

should go hand in hand with precept; and here the parent supercedes the teacher. Often I hear parents telling their little children stories that soon the child learns are untrue, while at the same time if the child should tell the parent an untruth he would be perfectly horrified and wonder where the child learned to lie, and probably punish him for such an offense. Many other things might be mentioned, but, "a hint to the wise is sufficient.

THE PARENT CAN DO MUCH

to help the child, by studying the lessons with him. If the lesson has been well studied at home, how quickly you can tell it by the sparkling eye and eagerness to answer each question. If, on the other hand, the lesson has hardly had a passing thought at home, the child is dull in his class, and is apt to pay but little attention to what the teacher is saying. Many of us think we have little time for this study with the hurry and worry of household cares; but maybe we had better use a little of our precious time with the child, thereby interesting him and fastening the thoughts brought out in our lesson upon his mind so that it may bring forth fruit in its season. Generally we can make a

PERSONAL APPLICATION

of some part of each lesson, and if talked about as we would the everyday affairs of life the child will grasp the idea, and it becomes more interesting to him.

The Sunday school has been supposed by some to be only for the young, but it is an educational institution for

PEOPLE OF ALL AGES

and all classes. No matter how old we are or how much we have studied, there are yet new thoughts brought out at the Sunday school.

Fathers and mothers who interest themselves in the Sunday school work not only benefit themselves, but by their example the children are encouraged to greater diligence, and the lessons learned in childhood are pretty well remembered in after years. Let those lessons, then, be of the very best kind, that the character of the man may reflect the teaching of the child.

"Train up a child in the way he should go, and when he is old he will not depart from it." Equally as applicable now as in the days of the "wise man."

Emma X. Gamet, for the Northern Nebraska district convention.

Conference Minutes.

CHATHAM.

Conference convened in Chatham, Ontario, October 13 to 15. R. C. Evans, George Green, and A. Leverton presiding; R. Coburn and T. A. Phillips secretaries. Branches reporting: Wallaceburg 55; baptized 3. Longwood 45; baptized 11, received by certificate, 1, by letter 4. Zone 53, removed by letter 1. Buxton 18. Olive 33. Lindsley 53; died 1. Ridgetown 81; baptized 5, removed 2. Chatham 85; baptized 1, expelled 3. Green Valley 18. Cedar Springs 20. Blenheim 49; baptized 1, and 2 received by letter. Tilbury 51, baptized 4. Petrolea 57. Elders reporting: B. St. John baptized —, G. Green baptized 10, J. Williamson, T. A. Phillips baptized 11, A. Leverton, J. H. Tyrrell baptized 1, G. M. Shippy, Samuel Brown baptized 3, R. Coburn: Priests W. H. Taylor and M. Traxler. Bishop's agent, J. H. Tyrrell, reported: Balance on hand last report $573 32; received since $400.85; paid out $284.43; balance on hand $689.74. Audited and found correct. District treasurer, J. W. Badder, reported: Total receipts $40.47; expended $32 47; balance on hand $8. Audited and found correct. J. H. Tyrrell reported as receiving for the tent fund $10 90; paid out $4. balance on hand $6.90. By request of Bro. Tyrrell a motion was passed instructing him to hand the above over to the district treasurer. An account was presented from the district president of $4.44 and from the secretary for $1.07. On motion the above were ordered paid. George Green was sustained as district president, A. Leverton vice president, R. Coburn secretary, J. H. Tyrrell Bishop's agent, and J. W. Badder district treasurer. B. St. John delegate to the General Conference of 1901. Preaching by A. Leverton, T. A. Phillips, R. C. Evans, and B. St. John. Prayer and sacrament service on Sunday morning. Three were baptized. Next conference to be held in Zone, on the second Saturday in June, 1901.

NORTHERN MICHIGAN.

Conference convened at Beaverton, October 13. J. H. Lake chosen to preside; J. J. Cornish, J. A. Grant, and R. W. Hugil associates; C. B. Joice, secretary; E. A. Goodwin, assistant. Branch reports: Mikado 19. Greenbush 36; lost 1. Coleman 150; gained 4. South Boardman 93; gain 4. Hersey 104; gain 8. Glovers 21. Iosco 77; gain 8. Valley 85; loss 2. Boyne City 59; loss 1. Whittemore 45. Kingsley 46; loss 1. Freesoil 162; gain 3. Bellaire 84; gain 11. Chase 45. Prescott 32; gain 4. Fork 45; gain 1. Wilson 23; gain 7. Star 26; gain 3. Alpena 40; loss 6. Farwell 35. Ministerial reports: R. W. Hugil baptized 3, J. H. Peters, L. Phelps, J. R. Beckley baptized 14, W. D. Ellis baptized 10, David Smith baptized 6, John Schreuer baptized 5, Amos Berve, J. A. Grant, C. G. Lewis, J. J. Cornish baptized 19; Priests C. C. Irwin baptized 2, F. S. Brackenbury, G. D. Washburn baptized 12, Abram Burr, E. A. Goodwin; Teacher A. Whitehead; Deacon C. B. Joice. Bishop's agent's report: On hand last report $623 03; received since $658.33; total disbursement $760.10; due church $521.26. Audited and approved. J. H. Peters elected district president, C. B. Joice secretary. J. J. Cornish sustained as Bishop's agent. J. H. Peters elected delegate to General Conference, with such other officials as may attend. E. A. Goodwin ordained an elder, W. P. Buckley and John McKnight as priests, and Edward S. White a teacher. Four were baptized. Preaching by J. H. Lake, J. J. Cornish, E. K. Evans, W. D. Ellis, and J. R. Beckley. Adjourned to meet the second Saturday in June, 1901, at Fork, Isabella county, Michigan.

SOUTH MICHIGAN AND NORTH INDIANA.

Conference of above district met at Galien, Michigan, October 20 and 21. G. A Smith presiding, assisted by J. H. Lake, Francis Granger secretary, Sr. J. H. Royce assistant. Ministry reporting: J. H. Lake baptized 12 (which he states are the fruits of the Sunday school), G. A. Smith baptized 2, W. E. Peak baptized 1, S. W. L. Scott baptized 6, E K. Evans baptized 8, J. B. Prettyman, S. Stroh, and J. Most; by letter W. D. Ellis baptized 10, E. H. Durand; Priests John Shook, G. W. Weston, and F. Granger. Bishop's agent's report: Balance on hand $48.64; received $895.92; paid out $460.44; on hand October 15, $484.12. Branches reporting: Galien 119, Buchanan 39, Coldwater 124, Clear Lake 175, Grand Rapids 104, Hartford 44, Knox 46. Bro. Robert Grieve was called to the office of priest by the gift of tongues given through Bro. J. H. Lake, and ordained to that office. Delegates were chosen for the next General Conference. The present officers were reëlected, including Bishop's agent. Preaching by G. H. Hilliard, E. K. Evans, and S. W. L. Scott. Adjourned to meet at Clear Lake, Indiana, by call of district president.

SOUTH MISSOURI.

Conference convened at Springfield, October 13. The meeting was called to order by the district president, Elder D. W. Thomas, S. N. Gray clerk. The weather being pleasant, there was a very good attendance. After the business of the day, the assembly met at 7:30 for preaching service and were addressed by Elder Merritt. Sunday morning, priesthood meeting at 9:30. Preaching at eleven a. m. by Bro. J. T. Davis. Prayer and sacrament service in the afternoon, in charge of Elder D. W. Thomas; at this meeting Bro. J. T. Davis was ordained to the office of priest. In the evening there was quite a large attendance; the speaker was Elder H. Sparling. Conference closed to convene at Pomona, Missouri, January 5 next.

DECATUR.

Conference met with Lone Rock branch near Pawnee, Missouri, October 6. F. M. Weld and D. Campbell presiding, C. I. Carpenter secretary pro tem. Ministry reporting: Elders F. M. Weld, William Anderson, D. Campbell, R. S. Salyards, M. M. Turpen, J. C. Clapp, H. N. Snively, C. H. Jones, P. McPeak, J. McDiffit, and W. E. Williams. Priests N. Lovell, J. P. Anderson, G. F. York, and E. E. Marshall; showing 7 baptisms and more than 170 sermons preached, besides considerable activity in local branch work. Branches reporting: Davis City 102, gain 1; Evergreen 107, gain 9; Lone Rock 98, gain 10; Pleasanton 91, gain 1; Allendale 85, loss 4; Greenville 52, no change; Cleveland 48, gain 7. Sunday school association, and Religio society reported joint convention held at Evergreen in September, where profiable work was done, and reports showed healthy growth and general advancement in these lines of work. Resolutions of appreciation and encourgement to these societies, as auxiliaries in the work of the church, were prepared by a committee and passed by the conference. Greenville branch recommended Bro. Joseph Bogue for ordination to the office of an elder and Bro. Francis N. Harp to the office of teacher; and the Lone Rock branch,

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Bro. William T. Rook to office of priest. Recommendations were approved and ordinations were provided for. A petition was read from Bro. J. D. Bennett, protesting against the action of last conference, in refusing to grant him a new trial. By vote the action of last conference was sustained. Brn. D. Campbell, M. M. Turpen, and R. S. Salyards were appointed a committee to audit the Bishop's books for the year, to report to the next conference. District officers were authorized to furnish a priest's license to Bro. G. F. York. Preaching by R. S. Salyards, William Anderson, and H. N. Snively. At the social service Sunday afternoon, the regular collection was taken up, amounting to $9.29. A vote of thanks was tendered to Lone Rock Saints for entertainment furnished. Adjourned to meet with Greenville branch, time to be fixed by district officers.

KIRTLAND.

Conference called to order, and W. H. Kelley appointed chairman, F. J. Ebeling associate, W. J. Baldwin secretary. Branches reporting: Cleveland, Kirtland, Akron, Sharon, Youngstown, Blake Mills, Conneautville, Washingtonville. Ministers reporting: W. H. Kelley, G. H. Hilliard, J. F. McDowell, Richard Baldwin, F. J. Ebeling, W. J. Baldwin, Abraham Morgan, Bro. Ullum and Bro. Terry of Wheeling, Bro. J. Cramer, Bro. Gordon, C. E. Warner, J. Hollibaugh, J. McConaugh. Bro. J. Hollibaugh and A. Morgan were ordained to the office of priest. Bishop's agent's report read. Resolved that we hold over until next conference to audit, February 13, 1901. Matters of disorganizing Youngstown and Toledo branches left in the hands of missionary in charge. Preaching on Saturday evening by Bro. Hilliard. Sunday, at nine a. m, prayer meeting. Preaching on Sunday morning by W. H. Kelley. At the sacramental service in the afternoon the Spirit of God was present and all were made to rejoice in the gospel. Preaching on Sunday evening by J. F. McDowell. Meeting place of next conference left in hand of district president. Officers elected: F. J. Ebeling, president; Richard Baldwin, assistant; W. J. Baldwin, secretary; Eben Miller, Bishop's agent.

[Date, name, and place of this conference were not given.—ED]

Sunday School Associations.

KIRTLAND.

Sunday school association convened at South New Philadelphia, formerly Blake Mills, Ohio, October 8. Superintendent, assistant superintendent, and secretary all being absent, Bro. F. Ebeling presided by authority of district secretary. Sr. I. J. McMillen secretary. Short talk by Bro. Hilliard on the importance of Sunday school work, and the training of young minds in the right direction. Report of secretary, and of Kirtland school read and approved. A verbal report of Blake Mills school by Bro. Charles Cramer was very encouraging. Bro. Dalberg gave a verbal report of Akron school, showing that interest is being manifested, and the prospect for growth bright. Bro. Tary talked very interestingly of progress of Wheeling school. Bro. Baldwin told of the excellency of Sharon school. Short talk by Bro. Ebeling on the influence that children exert over their elders. Bro. McDowell discoursed on the importance of the school relative to church work. A few remarks by Sr. Belle McMillen on the importance of woman's work in the Sunday school. Sr. Cramer testified to blessings derived from the Sunday school. Bro. W. H. Kelley talked on the subject of introducing the Doctrine and Covenants and Book of Mormon as class work in the Sunday school, not deeming it wise to do so in a Sunday school in its infancy. The question, Shall we adopt the International lesson text, was taken up. After discussing the subject, the convention resolved that we continue the use of our own lesson text. Bro. Dalberg asked the question, What benefits are derived by a Sunday school belonging to the association. Bro. McDowell answered, showing that the same benefit was derived as for a branch to belong to a district conference, and then discoursed on the benefits accruing from having a Sunday school association. Akron school was received into the association. Officers elected: Richard Baldwin, superintendent; Charles Cramer, assistant; Dora E. McFarland, secretary; Sarah Baldwin, treasurer. Committee on program: Brn. Francis Ebeling and Charles Cramer, Sisters Hattie Griffiths, Bessie Darst, and Isabella J. McMillen. Resolved that the association work in the interest of the tent, to raise money to purchase tent and equipments. Motion made and carried, that when the association convenes in February, that the Sunday schools go *en masse*. Resolved that we meet as an institute, and that the place of meeting be left for the district officers to decide. An interesting literary program was rendered by Blake Mills school; Sharon school not being represented as was expected, owing to the sad death of one of their brightest scholars. Bro. Baldwin gave the address of welcome; Bro. McDowell gave a very interesting ten minute discourse. The most interesting feature of the evening's entertainment was a motion song by "Six little sunbeams." Adjourned to meet the last week in February, 1901, at place designated by district superintendent.

NORTHEAST MISSOURI.

District Sunday school association met at Pollock branch, October 5; Mary J. Richards superintendent, D. L. Morgan secretary pro tem. Reports were had from Pollock, Bevier, Higbee, and Salt River schools. Superintendent's reports were received from Robert Thrutchley of Salt River, and D. L. Morgan of Bevier. Treasurer's report was read and approved: Balance last report $12 50; receipts $3 41; expenditures $3 98; balance October 1, $11 93. George A. Tryon treasurer. Bill of expense of assistant superintendent, $4.92, was allowed and ordered paid. The election of superintendent which was deferred at last convention was again deferred till next convention. Bro. D. L. Morgan was chosen chorister, Annie Williams organist. Sr. Allie Thorburn read a paper: "What should be the attitude of parents toward the Sunday school." Bro. Morgan read a paper: "How are the Sunday school and Religio associated." At night an entertainment was rendered, consisting of songs, recitations, etc. School on Sunday morning at 9:30. A review was given by Joseph Tanner. A collection was taken, amounting to $1.05. Adjourned to meet prior to next district conference, at the same place.

NORTHERN MICHIGAN.

District Sunday school association convened at Beaverton, October 12. C. E. Irwin elected superintendent, H. J. Badder associate superintendent, C. B. Joice secretary, Alice Joselyn treasurer. J. J. Cornish, J. H. Peters, J. A. Grant, C. E. Irwin, delegates to General Association. Adjourned to meet at Fork, second Friday in June, 1901.

CONVENTION NOTICES.

Southeastern Illinois district Sunday school convention will meet on Friday night before the conference, at Springerton, November 17 and 18. A program has been arranged. Will the Saints have their children get recitations for additional program. A good time is expected. Come one and all.

J. T. CURTIS, Pres.

Semiannual convention of Massachusetts district Sunday school will convene Saturday, November 10, at 2:30, 54 Broadway, Somerville, Massachusetts. Let all the people come, and make it a session of more than usual interest. Take any Broadway, Somerville, car. M. C. FISHER, Supt.

CHRISTMAS PROGRAMS.

The Christmas programs issued by the General Sunday School Association will be ready to mail about November 10, 1900. Price will be 5 cents each, 50 cents per dozen, or $4 per hundred, postage prepaid. Send orders to the business manager of the Herald Office, Bro. John Smith, Lamoni, Iowa. Order your programs early and begin work on them at once.

We have examined the manuscript of this program and consider it of unusual merit and will do credit to the many contributors and to the committee which prepared it. It is adapted to the use of the smallest school in the association or to the largest. You may find parts for any individual or class in your school. It has been prepared with this point especially in view. So do not think that *your* school could not use it.

We hope that all schools whether large or small will celebrate the Christmas with appropriate exercises. Do not desecrate the day or treat the occasion lightly, but make it one of pleasure, worship, and reverence. These programs are issued with the hope to assist those who wish to celebrate the day with appropriate exercises by furnishing them with material such as they cannot find without much effort if at all. We believe that all will be pleased with the program that use it.

44-2t T. A. HOUGAS, Gen. Supt.

Miscellaneous Department.

SECOND QUORUM OF ELDERS.

I have lately mailed to each member of the quorum one of our circular letters; if any one should fail to receive one, please inform me and I will send you another at once. Each member will please seek to do all he can to magnify his calling, and keep a correct account of all labors, so that on the first of March, 1901, you may be able to make your report. I will send a blank to you before that time, to be filled out, so that I can have our report all in order when we meet at General Conference in April, at Independence, Missouri. F. C. WARNKY, Sec.

NOTICES.

On account of the growing needs of general society of Daughters of Zion, the Advisory Committee have decided to call upon all locals for funds to carry on the work. We trust all will respond soon, and as liberal as possible. Please send all money by post office order to the treasurer, Mrs. Anna Murphy, P.O. box 269, Independence, Missouri.

MRS. H. H. ROBINSON, Sec.

MARRIED.

ALBERTSON—MESSICK.—At the home of the bride's parents, Kansas City, Missouri, Sunday, October 21, 1900, Mr. Harrison D. Albertson and Sr. Alice May Messick, were united in marriage by Elder F. C. Warnky.

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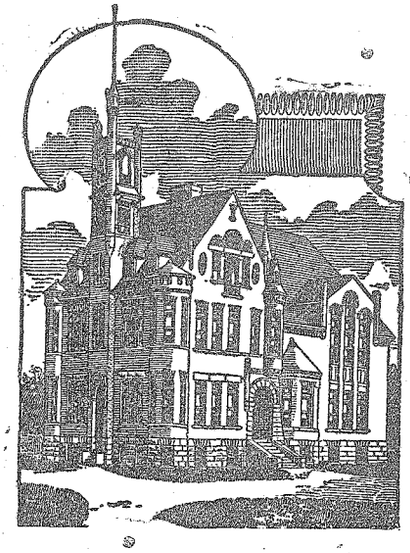

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THE TEMPTATION OF JESUS.

A PARAPHRASE OF MATT. 4 AND LUKE 4, BY COUNT TOLSTOI.

Jesus came from Galilee to the Jordan to be bathed by John; and bathed and heard John's preaching.

And the voice of the flesh said to him: "If you were Son of the Almighty God, you might of your own will make loaves out of stones; but you cannot do this, therefore you are not Son of God." But Jesus said to himself: "If I cannot make bread out of stones, this means that I am not Son of a God of the flesh, but Son of the God of the Spirit. I am alive, not by bread, but by the Spirit, and My Spirit is able to disregard the flesh.

But hunger, nevertheless, tormented Him; and the voice of the flesh again said to him: "If you live only by the Spirit, and can disregard the flesh, then you can throw off the flesh and your Spirit will remain alive." And it seemed to him that he was standing on the roof of the temple and the voice of the flesh said to him: "If you are Son of the God of the Spirit, throw yourself off the temple. You will not be killed. But an unforseen force will keep you, support you, and keep you from all harm." But Jesus said to himself: "I can disregard the flesh, but may not throw it off, because I was born by the Spirit into the flesh. This was the will of the Father of my Spirit, and I cannot oppose him."

Then the voice of the flesh said to him: "If you cannot oppose your Father by throwing yourself off the temple and discarding life, then you also cannot oppose him by hungering when you need to eat. You must not make light of the desires of the flesh. They were placed in you and you must serve them." Then Jesus seemed to see all the kingdoms of the earth, and all mankind, just as they live and labor for the flesh, expecting gain therefrom. And the voice of the flesh said to him: "Well, you see, these work for me, and I give them all they wish for. If you will work for me, you will have the same." But Jesus said: "My Father is not flesh, but Spirit. I live by him; I always know that he is in me. Him alone I honor, and for him alone I work, expecting reward from him alone."

Then the temptation ceased and Jesus knew the power of the Spirit.—*Iowa Sunday School Helper.*

GROWTH OF CHRISTIAN INFLUENCE.

We stand at the dawn of the twentieth century, and we find Christianity stronger today. Her adherents in 1800 were perhaps 200,000,000; today they are close upon 500,000,000. Not in numbers alone but in vantage ground of influence she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world's population. Measure the Christian influence by area and we find that for every mile of the earth's surface governed by non-Christian peoples four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century Christianity would have vanished from the face of the earth.

But more important than all eternal tokens of growth is the deepening of the unseen hold of Christianity upon mankind. Within the last thirty years an enlargement of the scope of the Christian aim has taken place. Under the shadow of Christianity humane institutions have always flourished, but during the last generation the thoughts of men have turned towards Christian and social ethics in a way before unknown. Almost irresistibly the organizations which were started for a definitely spiritual object have been drawn into social channels. The Salvation Army has developed the social work in which it has achieved so marked a success; the church army has established its labor homes and its labor bureau. Settlements, as they are now called, were unknown twenty years ago.

Along with this there has been a gradual awakening of men to the meaning of social ethics. "There has never been in this country (the reference is to America) such a revival of the civic conscience as at present, such an effort to introduce righteousness into all departments of society. Public conscience is a force in America." The witness is true for the English-speaking race. Last century 2,000,000 slaves were carried in English ships. Now England owns none. Forty years ago there were between 3,000,000 and 4,000,000 slaves in the United States; now there are none. The conditions of the workers in city and in country have been ameliorated; the slaveries which wait upon civilization have been greatly mitigated.

These and a thousand more are indications of the growth of that wonderful and precious force, the public conscience. We must not, however, stay our hands or congratulate ourselves too loudly. We have recently been warned how slowly moral ideas penetrate the public mind and translate themselves into practice. In proportion as the public conscience and the Christ-like spirit is awake in us we shall be alive—not so much to what has been done as to what yet remains to be done. It has been calculated that in some parts of London 40 per cent of the population live in conditions which can only be called scandalous. It has been shown that whereas in the favored quarters of London eight in every 100 are above 60 years of age, in the crowded portions they are only six. We are told that in one district of London out of a total of 6,006 tenements 1,854 are one-roomed tenements. These figures serve as an illustration that much needs to be done. To meet the new century with its fresh problems and its old-age questions, with perplexing difficulties, its overmastering responsibilities, and its splendid possibilities, I know no better motto for the church than that which comes down to us from the greatest of Irish saints—"Christ be with me, Christ within me."—*Right-Rev. William B. Carpenter, in Chicago Tribune, October 21, 1900.*

A PRESENT DAY CHARLOTTE BRONTE.

A really great novelist is promised in the young English woman, Una L. Silberrad, whose "The Lady of Dreams" has just been published by Doubleday, Page and Co. Miss Silberrad is the heroine of a career not unlike that of Charlotte Bronte, whom

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she brings to mind in many other ways. She is of mingled German and Spanish ancestry, and was born less than thirty years ago in a small village of Essex, which has ever since remained her home. The eldest daughter of a large family, she has long been the head of her father's household, and it was in the scant leisure of successive Sunday afternoons that she began and finished "The Enchanter." This book, the fruit of five years of labor, was published in November, 1899, and at once welcomed by the discerning as displaying the rarest creative gifts. These are again in evidence in "The Lady of Dreams," which deals in a quiet but compelling way with life in the poorer quarter of London. Should further work by its author redeem the pledges of vitality and power she has already given she is sure to take rank at an early day with the foremost women writers of England.

AUTUMN SONG

Let Autumn come with wild carouse,
And scourge the woods, and bare the boughs
Once gay with summer glees;
Let shattered blossoms fall to earth,
And know no more the gentle mirth
Of happy birds and bees;
Why—why should care your lover,
Whose love hath made him wise?
He feels the thrill of Maytime still,
Its dewlight in your eyes.

Let crafty Winter hide from sight
The murdered leaves in cerements white,
And hush the valley's moan;
Let Summer's phantom stray the field
And never find a trace concealed
Where beauty's feet have flown;
From me there is no wailing,
No word of sorrow slips.
A fairer bloom no frost can doom
Is mine upon your lips.

—*Samuel Minturn Peck, in Frank Leslie's Popular Monthly for November.*

A LITERARY FREE LANCE.

It is the humorous boast of Miss Jeannette, L. Gilder, editor of *The Critic*, that she has never been ill and has never worn evening dress in her life. And she is wont to add that she worked for nearly twenty years without a single week's vacation. These facts give the keynote to the career of one of the most engaging and unconventional figures in the literary life of New York. Miss Gilder was born on Long Island, but spent the best part of her earlier years at Bordentown, N. J. The story of her girlhood is told with spirit and humor in *The Autobiography of a Tomboy* which has lately come from the press of Doubleday, Page & Co. Those who make acquaintance with its amusing pages will not be surprised to learn that its author's favorite book as a girl was Franklin's *Autobiography*, and that her first story, written when she was ten years old, was called *Kate's Escapade*. While still in her teens Miss Gilder became a working journalist on a Newark, N. J., newspaper, and afterward served in turn on the New York *Tribune* and *Herald*. Nineteen years ago, in conjunction with her brother, she started *The Critic* with which her name and labors have since been identified.

Dr. Russell H. Chittenden, the director of the Sheffield Scientific School of Yale University, one of the greatest practical institutions in the world, believes in the broadest possible education. In an article in the *Saturday Evening Post* he writes:—

"There can be no question that in any suitable college course in mechanical engineering, for example, there should be a judicious commingling of theoretical and practical, but the shop, laboratory, and drawing room work should be mainly for the elucidation of the theoretical, and not as an end in itself. Given a young man of broad knowledge, with a mind cultivated by the higher mathematics, and with a thorough conception of the principles and laws of physics, mechanics, hydraulics, etc., and he will soon adjust himself to the environment of his professional work, and eventually rise to a plane far beyond that of the man whose training has been purely technical. If this is so, then such a method of education is to be recommended as more truly practical. I am told by competent engineers, and the statement coincides with my own views, that it is very questionable if the student of engineering derives as much real advantage from the workshop method of instruction as he would gain by expending the time in the study of scientific principles; that the detailed knowledge of the practical application of principles is best obtained by the young man in the shops themselves after his college course, and although he may at first be handicapped, he will quickly adjust himself to the environment and eventually make a far more competent engineer from his broader knowledge of scientific facts and principles. The main object of the practical college course should be to provide a liberal education along various scientific lines, and yet to afford such facilities in certain directions that the student may acquire a proficiency sufficient to fit him for some professional work, or at least to pave the way for further development along some special line.

Asphalt is being dug out of the famous tar lake of Trinidad—the most notable existing source of the material in the world—at the rate of eighty thousand tons per annum. There are still four and a half million tons in sight, but at this rate the supply could not last long, were it not that the lake of bitumen referred to is receiving a constant accretion from the bowels of the earth. This accretion is reckoned as amounting to about twenty thousand tons yearly, and would suffice to restore the lake to its original condition if it were allowed to remain undisturbed for a few years.

This wonderful lake of pitch has an area of one hundred and fourteen acres, and recent soundings made in the middle of it have shown its depth to be one hundred and thirty-five feet in that part. Near the center it is semiliquid and bubbling, but elsewhere it has so hard a surface that a man on horseback can ride over it without danger of breaking through the crust. Scattered over its surface are a number of small islands which have no proper roots in the earth, so to speak, but are composed merely of accumulations of soil, though trees of considerable size grow on some of them. These islands are not stationary, but are carried slowly from place to place by the movements of the lake. Now and then one of them is entirely engulfed.—*Saturday Evening Post.*

Henry Demarest Lloyd, who in *Newest England* published by Doubleday, Page & Co., has done for Australia what James Bryce did for our own institutions in his *American Commonwealth*, was born fifty odd years ago in New York City, where his mother's ancestors had lived for ten generations. His father, a minister of the Dutch Reformed Church, was a descendant of Goffe, the regicide. The younger Lloyd was graduated at Columbia, studied law and was duly admitted to the bar. However, he soon tired of legal practice, and for thirteen years following 1872 was a hard working member of the editorial staff of the Chicago *Tribune*. In 1885 he retired from that paper because of ill-health and diverging opinions and five years later he issued *A Strike of Millionaires Against Miners*, which at once brought him into prominence as an original and suggestive writer on economic subjects. This was followed, in 1894, by *Wealth Against Commonwealth*, one of the thought-moulding books of the closing decade, while more recently he has published *Labor Co-partnership*, another contribution of the first importance to industrial discussion. In the preparation of *Newest England* Mr. Lloyd spent the greater part of a year in New Zealand and Australia, and it will doubtless long remain the standard book on the development of popular government in those lands.

The November number of the *Household* is exceptionally noteworthy. The cover, drawn especially for the *Household*, is executed in two colors, and tells a pleasing story of Colonial days and ways and is in itself a work of art. The stories are from such well-known writers as Sophie Swett, Will Allan Dromgoole, J. L. Harbour. There are illustrated articles by Col. T. W. Higginson, Kate Sanborn, and Fannie Bullock Workman—the only woman who has climbed the Himalayas. The illustrators for the month are Chase Emerson, H. W. Colby, Louis Meynelle, and E. Jepson.

Under the new management, the *Household* of Boston, Mass., promises to become one of the first in the field of magazines devoted to home interests.

A glance at the prospectus for the coming year indicates that *Household* readers will be well supplied with choice selections. Some of the best known and popular authors of the day will contribute to its pages, and the art work and the illustrations will surpass anything heretofore published.

Look at the army of salesmen and saleswomen in our stores. There is not, I believe, as capable or honest a corps of workers in the world. Yet a French or English shopgirl will sell twice as many goods in the same time, and the customer will come again and again to be served by the same woman. Why? Because she is civil and courteous.

There is something pitiful as well as ridiculous in the indifference, the hauteur, the actual rudeness of many of the intelligent young men and women behind our counters. Yet, civility is their capital. By selling gloves or tinware they earn their living, and the more civil they are, the more they sell.

Most of my readers know a few saleswomen who have remained in some of the old business houses until an honored old age, and, by their ability and courtesy, have made for themselves hosts of friends. It is a pity that these foolish young people could not learn their business from them.—*November Ladies' Home Journal.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

ADDRESSES.

Alma C. Barmore, 352 Lippincott Street, Toronto, Ontario, care of T. C. Hattey.

L. R. Devore, Holden, Missouri.

Will E. LaRue (mission address), Millersburg, Illinois.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH — ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT — CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 7, 1900.

COURTESY.

That our heavenly Father recognizes the value of courtesy as a characteristic of his servants, is evidenced by the fact that he has admonished them to "approve their ministrations to the people by candor in speech and courtesy in demeanor," the object being, as stated in the language which follows, "that they may win souls to Christ."

The apostle Peter, also, recognizing the importance of this trait of character, admonishes the saints to be courteous.

There can be no doubt that true courtesy carries with it a wonderful influence; in fact, we consider this beautiful trait of character but one of the natural manifestations of charity, that crowning virtue of the children of God. There are so many things in the dispositions and environments of the children of men that prevent them reaching the same conclusions, so many things that tend to produce a variety of opinions, that one should be willing to manifest a courteous regard for the opinions and dispositions of others, even though they may appear peculiar and unreasonable. Besides, a proper regard for others will tend to win their respect, and until this is accomplished, our efforts to influence them will avail but little. Let a man understand that his views are respected and given due consideration, and he will be in a much better frame of mind for the reception of truth than he would were his ideas met with ridicule and sarcasm. One of the most influential of men was Benjamin Franklin; and he himself attributes his influence not so much to his ability as an orator, as to his persuasiveness of manner and his consideration for the opinions of others. Truth, both in principle and in manner of presentation, should be attractive, not repellant; but it is possible to present even principles of truth in such an abrupt, unpleasant way, that the honest seeker is repelled, and even seriously hindered in his researches.

Right principles, in order that they may shine with clearest light should be presented in a right way, and exemplified by right conduct.

In a general sense, too, courtesy is a rare trait of character. It beautifies the individual, giving as it does a proper and refined tone to both word and action. As the diamond is made more valuable by being polished, so the influence of a true character is enhanced by that gentility of conduct characteristic of a noble mind. We do not think it necessary to withhold or compromise truth in order to comply with this injunction of our heavenly parent. On the contrary, candor and courtesy are inseparable companions. We cannot be truly courteous without being candid. But that happy faculty of saying and doing unpleasant things in a pleasant way, and of so combining the qualities of gentleness, candor, and firmness, that true courtesy shall be apparent in all our conduct, will add much to our ability to bring "souls to Christ."

QUESTIONS AND ANSWERS.

WESTON, Iowa, Oct. 26.

Editors Herald:—In the *Herald* for October 17, under the heading "A Question of Legality," before quoting from the article on marriage, section 111, Book of Doctrine and Covenants, you say: "The church in solemn assembly, August 17, 1835, made public declaration upon the point as follows."

In looking over the minutes of the general assembly August 17, 1835, as published in *Millennial Star*, vol. 15, pages 299 and 300, I fail to find any mention of any article on marriage. I am not writing to criticise, but for information. I would like to know if the minutes of the solemn assembly August 17, 1835, were published in the *Messenger and Advocate*, or in any other church publication previous to the publication in *Millennial Star*; and if so, if said minutes make any mention of the adoption of the article on marriage referred to? It has been my understanding that the article was adopted by the assembly and ordered printed in the book. But, how can it be proven? This is the question that I am concerned about. I dislike to trouble you, but if you will answer me either by letter, or through the *Herald*, I will be very thankful.

Your brother,
H. N. HANSEN.

In reply to the above letter of inquiry we quote from the edition of Doctrine and Covenants (then called Covenants and Commandments) for 1835, page 257. It is taken from the minutes of the General Assembly, dated August 17, 1835:—

President W. W. Phelps then read an article on marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

In volume 1, No. 11, of the *Messenger and Advocate*, for August, 1835, the minutes of the General Assembly, held August 17, 1835, appear on pages 161 to 164 inclusive. On page 162, this entry is found:—

President W. W. Phelps then read the following article on marriage, which was accepted and adopted, and ordered to be printed in said book, by unanimous vote, namely.

After which the article on marriage is given as it was published in the edition of 1835, and all other editions up to the fall of 1876, including the edition published at Nauvoo in 1846 by John Taylor, the editions of 1852, 1854, 1856, Liverpool, England, by Orson Pratt, and Islington, 1869, by Albert Carrington.

1. If the Saints are all to be gathered to Zion or regions round about before the Savior comes, as some of the elders teach, please explain Matthew 24: 31, 40, 41?

2. Has the church ever decided that man, (Adam) had no blood until he fell? One of our missionaries teaches that in the pulpit. If the church teaches that give quotation.

3. Has the church ever decided that the one hundred and forty-four thousand of Revelation 14: 1-5 were those, all those, and only those who were resurrected on the day of Christ's resurrection? If so, when?

1. The church does not assume to indorse all that "some elders" teach.

Matthew 24: 3 to 41 inclusive, teach that at the coming of Christ certain conditions will be existent such as are stated; but the church has not taught that the Saints would "all be gathered to Zion, or the regions round about before the Savior comes;" any more than it has that the Jews would all be gathered to Jerusalem in belief that Jesus is the Christ, as some hold or that they will be gathered in unbelief, as some others hold and argue.

It is stated positively in verse 36 that no man knoweth the day or the hour when the Savior will come, hence it is reasonable to suppose that the details of some of the events shall be attendant on his coming and the transpiring of which may be taken as presaging his coming are so given as to be definitely arranged by those looking for his coming; the general features we may know, but the details not being specified may not know, but may conjecture.

Another thing, there may be some who are elect that are not in the regions round about whom God may have gathered from the "four winds, from one end of heaven to the other," as suggested: "When the Son of Man shall come in his glory, and all his holy angels with him; then shall he sit upon the throne of his glory."—Matt. 25: 31. "And the Lord my God shall come, and all the saints with thee."—Zech. 14: 5.

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It is unnecessary for us to notice questions 2, and 3, as the church has never taken the subjects mentioned into consideration nor made any ruling or suggestion in regard to them. It is a matter of personal opinion and speculation upon the part of him or them who so teach. They are not representing the views of the church, or the consensus of opinion of the elders, when they so teach.

Editors Herald:—In reading the last *Herald*, and enjoying it as I ever have, I came to Bro. Peter Anderson's letter. I read it and laid it down in astonishment, and, need I add, disgust? I thought, Can my eyes deceive me? I read again. I fail to see any merit in the letter from beginning to end, nothing to edify or lift up. Then why should the fair pages of our beloved *Herald* be polluted with such? While it is true, it is made up of quotations from "Utah elders," yet we are not with them in practice or principle; then why quote them? We know they and their doctrines are a "stink in the nostrils of Jehovah;" that they are an abomination in his sight. I have been in habit of giving my *Herald* to my neighbors and friends to read, but would be ashamed to give them this one. Neither would I allow my children to read it. Better read "Beadle's Dime Novels." You may say, "To the pure all things are pure;" but if there is anything pure in that letter I fail to see it.

You may think I have no right to criticise; but I am a subscriber to the *Herald* and look to it for something to cheer, edify, and lift up. I have no apology to make.

A LATTER DAY SAINT.

P. S.—He was called away and did not know all. Better had he not heard any or kept it to himself.

How any men with the "pure love of God in their hearts," can listen to such low, profane, and vulgar language is a mystery to me, let alone repeating it.

The foregoing letter is from an almost lifelong member of the church, and therefore entitled to some consideration.

We as a church contend that there are wide differences between the church in Utah and the Reorganization. That the results accruing to community and the social fabric from the teaching and practice of polygamy, or plural marriage are bad. Bro. Peter Anderson is one of the representatives of the Reorganized Church at work in Utah. It is his privilege and duty to take notice of events as they transpire in his field, both the acts and sayings of men; and, whatever is of note, or value, either in favor of or against our contention, he should report it and place it on record that whosoever may be interested may read, and reading may understand why we contend as we do.

We have reread the letter of Bro. Anderson, and failed to find just reasons why it should be offensive to those in or out of the church if read as Bro. Anderson intended it to be read, as indicating the fact that some of the leading men who spoke at the late conference of the church in Utah were conscious that there was a condition of things existing among the younger element of the dominant church there that was not good and ought to be corrected. Whether those men were conscious of the possible causes leading to such condition or not, it is a hopeful indication, and as such we notice it.

We cannot possibly consult all the patrons of the HERALD as to what should go into its columns, before it does go in; and if we could there are so many who would repress this, that and the other, that we would not be able to please all, so we have to follow our own convictions and take the risk of the criticism to follow.

We have no desire to offend any of the subscribers to the HERALD, but rather desire to please and always regret when we fail.

There is no necessity for "a Latter Day Saint," to apologize for the criticism, for none is asked or expected.

THE mission of Utah elders in the south is not altogether free from mobocratic interference, as the following taken from the Salt Lake *Herald* for October 26, 1900, will show:—

SOUTHERN BOXERS.

Under the above heading the *Southern Star* of October 20 gives the following details of the recent mobbings of elders in the south:—

September 20 Elders C. G. Anderson and George O. Holt entered a little settlement called King's Creek, in Cherokee county, for the purpose of visiting some saints whom they had recently baptized. Just before reaching their destination they were accosted by eight men, who warned them to leave inside of two hours, and were only protected from the cowardly assaults of the villains by a man who interfered in behalf of the elders. After dusk a mob of thirty-five men started upon the track of the elders, but were confused in the route of the brethren and abandoned the pursuit.

October 6 Elders J. P. Illum and J. T. Lazenby were passing through the same neighborhood en route to Blacksburg, and were evidently followed and located at the home of Brother J. L. Etters at Blacksburg by three men. Elder Lazenby was sick and went to bed as soon as he arrived. Elders Anderson, Holt, and Illum held meeting the same night at the home of Brother Sanders. After meeting Elder Anderson returned with Brother and Sister Etters, where Elder Lazenby had been left sick in bed.

About eleven o'clock, as they sat enjoying a pleasant conversation, their peace and silence was broken by confusion and clamor like a pack of Russian wolves in the act of surrounding their helpless victims. The house was soon surrounded and filled with cowardly fiends, who bore every characteristic quality of the Prince of Darkness. One miserable coward drew a gun on Sister Etters when she interfered in behalf of the elders, and threatened to treat her like they intended to mete out to the elders. Brother Etters also was covered by two or more guns, as was Elder Anderson.

In the meantime several men entered an adjoining room, in which Elder Lazenby was sleeping, and cruelly dragged him from his bed and started with him in the direction of the woods, with no other clothing on than his garments.

Upon trying to reason with the mobocrats, Elder Lazenby was struck over the head with a weapon, which nearly rendered him unconscious. Elder Anderson was pulled out of the house by four men, and taken with Elder Lazenby into the woods, where the mob's horses were tied.

Elder Anderson was partly stripped of his clothing and given forty lashes, while Elder Lazenby was given but eighteen, because of its being his first entrance into the county. They then were released and warned to leave the state at once, under penalty of hanging. Elders Holt and Illum, who were stopping at the home of Bro. Gordon, were at once notified of the presence of a mob, and found refuge in the woods.

The mob, which consisted of thirty-five men, then went six miles to Cherokee Falls and severely whipped Brother Thomas Martin, who has just recently joined the church.

Elder Nix and I, on the afternoon of the mobbing, went over the line into North Carolina to see some Saints. On entering a little town named Grover we were informed by a man that there was a mob after us. We took no notice of the rumor, but continued on to our destination, supposing our presence was the cause of the action. Monday we returned and learned of the trouble; also that part of the men had come from North Carolina. We went at once to the officials at Blacksburg, whose duty it is to maintain peace and order, and asked for protection, as a petition to ostracize and drive out the elders, saints and friends from the county has been and now is in circulation among our enemies.

The justice of the peace gave us no satisfaction whatever and intimated by his prejudiced conversation that his code of laws afforded no justice for a "Mormon," which indeed was amply proven by remarks made by him to one of our members, in which he said: "The law can't get at the 'Mormon elders' for preaching their doctrine; neither can the law get at those who mob them."

There is an effort now on the part of these fiends to effect a union between the merchants and millers to prevent the saints and friends from getting food and supplies.

As is invariably the case, we have found at the head of this mob a man who professes to be preaching the gospel of Christ and who pretends to teach those righteous principles which will result in the universal brotherhood of mankind. Among the mob also was a merchant and others quite as prominent. May the Lord have mercy on their poor souls, should they ever be considered worthy of beholding his presence on the day of judgment.

C. R HUMPHERYS.

THE PROPOSED MARKING OF GRAVES OF THE MARTYRS.

The letter of Bro. J. W. Wight, published awhile ago in the HERALD calling attention to the neglected condition of the supposed burial place of the martyrs, Joseph and Hyrum Smith, has started a wave of sentiment and feeling in many places, and letters concerning it are finding their way to the Bishop, some of which contain inquiries, money, and proffers of money. Secrecy regarding these graves was for a long time enjoined and observed through fear of a possibility of desecration for selfish purposes, or otherwise; so that the location is known to but few persons, probably less than five, though many have conjectured touching it.

The family of Joseph Smith has not been financially able to place a suitable monument, or other memorial stone, or inclosure to indicate where the remains of the martyrs are lying since the passing of time may have made it safe to so mark the place.

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Hence, no effort has ever been made by them to point out the spot.

The family is not given to superstition, or overmuch sentimentality; and believe that the Angel of the Resurrection will not need a stone of recognition by which to find the bodies of these and other witnesses when the dead shall be raised.

The movement for a suitable marking of the spot does not originate with the family; but the members of it will not resent nor resist such movement if those who choose should raise a fund for the purpose; nor will they refuse the trust proposed by the Bishop to execute the purpose of the contributors; stipulating only that they may associate with themselves such other persons as will properly secure the carrying of the trust into faithful execution.

JOSEPH SMITH.

LAMONI, Iowa, October 31.

ANOTHER new magazine has been placed before the reading world. It is *The World's Work*, published by Doubleday, Page, and Company, of 34 Union Square, New York. The first number is the November one, and is an excellent sample of magazine work. The field it will occupy is briefly outlined in the following paragraph:—

It is with the activities of the newly organized world, its problems and even its romance, that this magazine will earnestly concern itself, trying to convey the cheerful spirit of men who do things.

We always welcome the advent of worthy literature, and the new magazine receives our welcome, for if its first number is the criterion, it will fill a worthy place in the magazine world. Its one hundred and sixteen pages are filled with good things, covering a wide scope of subjects.

THE minutes of the European conference, as published in late HERALD, contains this clause:—

At 2: 20 p. m. the auditing committee on Bishop's agent's account reported acount correct; but find no receipts from Bro and Sr. Pitt for amounts they received, which we consider not business like or fair to the Bishop's agent.

The wording of this caused some to think that Bro. and Sr. Pitt were brought under censure. In explanation, Elder C. H. Caton, who was presiding at the time, writes:—

Finding there were no receipts handed in by agent for moneys received by Bro. and Sr. Pitt, they [the auditing committee] returned to assembly and asked Bro. Taylor if he had any receipts. Bro. Taylor replied that he had not been in the habit of taking receipts from any of the missionaries, as he did not think it necessary. Bro. and Sr. Pitt had been no exception to the rule. When he had sent money by post, the missionaries acknowledged by post card or letter receiving it, but he had not asked for receipts in the ordinary way of receipts.

This explanation, no doubt, will set matters straight. There was nothing in the report of the auditing committee that justly construed is reflective on Bro. Pitt and his wife; it was simply the reporting of a fact in business conduct, and if anyone was in fault it would be the agent who paid the money and not the ones receiving it. Bro. Caton's letter explains it, and there the matter is dropped.

EXTRACTS FROM LETTERS.

In reporting his field, Northern Illinois and Michigan, Bro. John H. Lake writes October 29, in excellent spirits:—

I have no complaints to make. My associate laborers have done well. Bro. Peak is taking well with the Saints and friends at Galien. Bro. C. Scott is doing fairly well at Detroit and some other points where he is laboring. The mission is doing well financially.

Nineteen baptisms, twelve of them at Clear Lake, Indiana. Bro. Lake has been over the district and finds good opportunities for work for all and is satisfied the prospect is good.

EDITORIAL ITEMS.

Bro. George E. Harrington, formerly of Independence, Missouri, now of Elwood, Pennsylvania, would like to correspond with the president of the Pittsburg district. Bro. Harrington would like to do some local labor, if agreeable to authorities. He would be pleased if any of the missionaries would visit him. Give him a call; you will find him a whole-souled, wide awake man.

The Hamilton, Scotland, *Advertiser*, for October 13, reaches our hand from Bro. J. W. Rushton, we presume, which contains a three quarters of a column communication over Bro. Rushton's signature, under the title, "Utah and Its People." This article is in fine print, and is a reply to one from the pen of a Utah elder, Snedden by name, who, it seems from Bro. Rushton's showing, has been either withholding the truth concerning the church of which he is an elder, or has been making incorrect statements, and charging Bro. Rushton with lying. Bro. Rushton's article is clear-cut and direct, dealing with well established facts, and making arguments therefrom which may not readily be answered by any one from the Utah point of view.

Awhile ago it was at Galveston, Texas, that a great storm destroyed life and property; now it is at Lacross, Wisconsin, that a great storm has brought death to some and made many homeless. Surely the Lord is pleading by storm! And an earthquake at Caraccas, Venezuela, begins the list of seismic disturbances for the season. What next?

By the Coquille City, Oregon, *Herald*, for October 16, kindly sent us, we learn that Bro. D. L Harris and Bro. Charles Crumley are busy in their field, as several references are made to the work of Brn. Harris and Crumley at Coquille City and Bandon. May their opportunities continue to increase, and blessings follow their labor.

Through the efforts of a lot of medical college students, John Alexander Dowie has ceased his attempt to lecture in London and left a deacon to continue his efforts. The students succeeded by disturbances of Mr. Dowie's meetings to wear the old doctor out. We do not approve of Dowieism, but do disapprove of the method used to defeat it.

The towns of San Casimiro, Cua, and Charallano in Venezuela were destroyed by earthquake November 28, and an island at the mouth of the Naeri river disappeared in the same convulsion of the earth's surface.

The French minister of war has given instruction to the officers of the army to give cordial reception to Jewish officers from Coblintz. He also declares that there shall be no more anti-Semitism in the army.

Bro. Rees Jenkins writing from Johnstown, Pennsylvania, states that they would like to see one of the brethren of the field in which Johnstown is, pay them a visit. He mentions a spiritual manifestation made to a lady who was earnestly seeking the way of life that was quite remarkable, and may lead to her uniting with the church.

Bro. Dr. John A. Reese, of 563 West Chicago avenue, near Wood street, Chicago, Illinois, has published a neat little pamphlet entitled, "Bible Sanctification," which he is selling for general distribution, ten cents per dozen, fifty cents a hundred, or free. The money received is for the benefit of the church.

Bro. I. N. White's quarterly report shows the mission to be in fair condition, laborers busy, and seventy-five baptisms. He writes in hopeful terms of the work in his field. The most of the missionaries in his field report that they are blessed in their efforts to a greater degree than in former years. There is an upward growth in spirituality which is very encouraging.

Bro. T. C. Kelley reporting from the southeastern Mission states that there have been thirteen baptisms already, with fair prospects for more; and that "the most hopeful sign is in the increased spirituality and desire to 'come up higher' among the Saints in different places."

Grace is the favor of God; that is, by his favor man is invited to accept the terms upon which he may have life.

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Original Articles.

LOVE.

A new commandment I give unto you, That ye love one another.—John 13:34.

From the testimony of the Scriptures we may believe that love is the all pervading and all prevailing principle in the world above. One who knew God, wrote:—

Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.—1 John 4:9.

Love, then, moved the Father in his design and plan to redeem the human family. It equally moved the Son in his execution of the Father's will, according to his own words to his disciples:—

As the Father hath loved me, so have I loved you.—John 15:9.

The extent of this love is also set forth in the words,—

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Its quality is grandly depicted in the language,—

Greater love hath no man than this, that a man lay down his life for his friends.

No reservation in this love; nothing withheld. It was perfect, and complete.

That love is in all and through all that pertains to the plan of redemption, is further shown by the question, "Master, which is the great commandment in the law?" and the Savior's answer,—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22:36-40.

The love of God is intended, then, to have its perfect work, its full application, in all who are born of God, among men, for the will of God is to be done on earth "as it is done in heaven." Jesus, who said, "I am the way, the truth and the life," made this love manifest in his life of sacrifice, in his precepts, and in his final sufferings and death, refusing not the bitter cup, even the complete withdrawal of the Spirit and presence of the Father, causing him to say, "My God, my God, why hast thou forsaken me?" and touching which the Lord revealed to Martin Harris through Joseph the Seer:—

Eternal punishment is God's punishment. Endless punishment is God's punishment. Wherefore, I command you to repent, and keep the commandments which you have received by the hand of Joseph Smith, Jr., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree, you have tasted at the time I withdrew my Spirit.—D. C. 18:2.

And so he who knew no sin was made sin for us.

He was wounded [margin, tormented] for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid upon him the iniquity of us all.—Isa. 53:5, 6.

God, who knew that men, after having received the Holy Ghost would sin against it, some utterly and willfully, made the atonement so broad, in his love and in his justice, that those who had not sinned willfully "might not suffer if they would repent."

Martin Harris had evidently been tempted both to commit adultery and to kill, therefore he was instructed in connection with the foregoing,

And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life.—D. C. 18:3.

To do either of which was justly to forfeit the Spirit, and that forever, except through repentance based upon the atonement, and the depth of love made manifest therein.

Comprehending the plan and marveling at its perfect provisions, Paul wrote, Ephesians 3:14-19:—

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

While baptism remits sins, in that it relieves of condemnation for past offenses, it does not completely change character and disposition. Man's own efforts, aided by God's power, can only in process of time accomplish this. Evil tendencies are inherited and acquired by force of circumstances, to a greater extent in some than in others, but the divine plan is sufficiently broad that none need be completely overcome and sin against the Holy Ghost unto its complete withdrawal. That God is just and yet willing in his love and goodness to forgive to a reasonable extent, is evidenced in what we have quoted, as also in the following from Doctrine and Covenants 42:7:—

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

Our disposition and willingness to forgive the offender against the law should be as great as his who gave the law, and he said to the woman caught in the very act of transgression, "Neither do I condemn you; go and sin no more." Beyond the latitude of forgiveness prescribed in the law, we (the church) cannot go. The mind of God should be our mind, both to extend mercy and execute judgment. Our design should be as God's, to save the sinner; but if he wills to continue in sin, he cannot be saved. For "he that continueth in sin is of the devil." (1 John 3:8, I. T.) And again,—

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85:8.

Such we are warranted in giving up as unredeemable, executing the law against them, and in favor of the church, to save the church. Or as the Lord has said,—

This ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.—D. C. 64:2.

The same revelation shows a lack at that time of the forgiving spirit among the elders, but rather a disposition to condemn causelessly, as we read concerning Joseph Smith, Jr.:—

There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.—D. C. 64:2.

But we will revert back in our theme to Martin Harris who was to be "an example to the church" in some things. (See D. C. 58:7.) In addition to what we have quoted from the revelation commanding him not to

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covet his neighbor's wife, etc., we read:—

And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, . . . yea even part of thy lands, and all save the support of thy family.—D. C. 18: 3, 5.

It seems that the law of love is not only in its character prohibitive against sin and provisional for sin through the atonement and repentance on our part, operating to the forsaking of that which is evil; it requires of us not only "repentance toward God" and purity in his sight, and that we shall not do our neighbor any harm either by word or deed, but it requires that we shall do him good; love him as ourselves. The law of love demands not only that we shall not swear, steal, kill, or commit adultery, and thus keep out of jail, but it requires our solicitude and sympathy in behalf of our neighbor, not in waiting for him in his distress to seek our aid, but as taught by the apostle:—

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—1 John 4: 10.

It requires not only that we shall be baptized and have hands laid upon us, which is a part of our duty and of our "repentance towards God," but it demands of us no reservation in the matter of loving God and our neighbor. Our sacrifice must be of the same quality, the same character as the Master's, all our heart, all our might, all our mind, all our goods, life itself is not too much. Jesus said to the rich young man who had quoted the commandments, "Thou shalt not," etc.

If thou will be perfect, go and sell all thou hast and give to the poor; and come, follow me.

Jesus asked nothing more than he himself exemplified. He had left the throne of glory, and on this earth had not a place to "lay his head;" was not occupied in seeking anything for himself, but was seeking "first to build up the kingdom of God." The character of his sacrifice and the intended character of ours is set forth by the beloved disciple as follows:—

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. —1 John 3: 16.

What was required of him in laying down his life has been required of many, and may be of many more. And—

Whoso hath this world's good, and seeth his brother have need, . . . how dwelleth the love of God in him?—1 John 3: 17.

And where there are rich and poor, and the people are satisfied with this condition, there is a lack of love. Enoch and his people overcame the world in this respect, and there were "no poor among them."

The gospel on this continent after Christ visited his sheep, accomplished its purpose of love, and we read:—

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—Book of Mormon, p. 478.

But we today have contentions and disputations, are rich and poor, are not free, and not partakers of the heavenly gift to the extent we should be, not because we have not received the same law as the Nephites did, but because we are not converted to it.

The Lord has spoken to us, saying:—

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

But says one, how many poor are there who are worthy or capable of taking care of means placed in their hands.

Answer: As many as there are rich who are willing to consecrate. Who will say that the principles of a perfect law are more readily obeyed by the rich than the poor? Or who will say that of those who have more than enough for their support there are more worthy ones, than of those who have less than enough for their support. And further, may not the traveling missionaries who are without homes of their own, and are making great sacrifices for the gospel's sake, receiving for their families meager allowances only, be classed among the poor and the worthy poor, and might not a beginning be made by those who have wherewith to impart or consecrate, in fulfilling this law of love? If they are worthy who represent the church, and poor, they are worthy poor, and none who have a surplus need to shut up their bowels of compassion for the want of a place to bestow wisely their temporal good, and instead pull down their barns, and build greater. And why not buy a few scholarships in Graceland for the benefit of elders or other poor children, that all who desire might have equal privileges in respect to education?

The law of love and sacrifice as exemplified by Jesus Christ and his ministers in other ages must be exemplified and taught by his ministers in this age unto the salvation of God's elect, wherefore it is written:—

Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts.—D. C. 28: 2.

In the midst of falling thrones, shattered empires, overflowing scourges, and disturbances of the elements, united and gathered alone can we stand; divided and scattered we must fall, hence the Lord has said: "I will not spare any that remaineth in Babylon" (D. C. 64: 5); and—

the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked.—D. C. 28: 2.

What kind of a Latter Day Saint is he, or saint living in latter days, who disbelieves in the gathering? And if he believes only, how much better is he than his Satanic majesty, and how much better place will he be worthy of, knowing to do good and doing it not. No better. For the Lord has said:—

If any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. C. 101: 2.

Well, what is his portion, a tenth? Answer: The tenth is a requirement of God's law for the support of his ministry, or for current expenses of the church in every age, whether his Saints are in a scattered or gathered condition. If persecution scatters them or hinders their gathering, it does not operate against this principle. It is "a standing law forever . . . for my holy priesthood saith the Lord." (D. C. 106.)

But says one, does not the same revelation say that all the surplus properties of those who gather to the land of Zion shall be put into the hands of the bishop as the beginning of tithing? and therefore the consecration of all the surplus properties of the church is the beginning of tithing.

Answer: As the gathering is a work of time, "one out of a city, and two out of a family," "not in haste, nor by flight," and some will be left even to the coming of Christ, who shall then send forth his angels to gather them to where the body is, the payment of surplus would not be the beginning of tithing for the scattered ones, as the surplus is only required of "those who gather to the land of Zion." For "this [surplus requirement] shall be an ensample unto all the stakes of Zion." And the Lord has said to the Reorganized Church:—

It is not expedient in me that there shall be any stakes oppointed until I command my people. When it shall be necessary, I will command that they be established.

Are those in a scattered condition exempt from any financial sacrifice until stakes shall be established, and they are gathered into these stakes? Some have feared to do good, by paying their tithing; and, contending that surplus is the beginning of tith-

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ing in or out of Zion (the city?) and her stakes, have died without making the sacrifice the law requires though perhaps have let go of a few crumbs in the way of offerings to the elders, and what can such receive on the other shore but crumbs, or a reward according to their works, or commensurate with what they have meted out here below? The hymn says,—

Measure given, large or grudged,
Just the same you must receive.

The gathering is the ultimate of God's purpose, the end to be completly realized by saints below and saints above. Unity of temporal and spiritual interests is in view. We can hasten or hinder it. Let us who represent the church do all we can to unify and nothing to divide; thus hastening the consummation intended. As we go forth according to the pattern given, we may be "a help and a support to each other." We may "teach one another" as commanded; we may "learn to love one another; cease to be covetous; learn to impart one to another as the gospel [the law of love] requires: cease to find fault with one another," or do or say aught that is unkind or unloving. Many a jest is spoken in earnest, and may pierce to the center a sensitive nature. We should bear each other's burdens, be considerate and solicitous of each other's necessities, infirmities, and individualities, inasmuch as we sin not.

Or, rather than travel together and sacrifice for each other and so develop in our ministry for Christ, shall we keep as far apart as we can to avoid possible sacrifice in some direction, and instead, follow along the lines of the world's competitive system of business; run a race to see who will preach the most sermons, or baptize the largest number by hook or by crook? In Paul's day, "some preached the gospel of envy." Human nature, if not watched and governed by law, may fail in the same way today. If we love one another, we will not be "harsh one with another;" there will be no danger of it. We will seek unity, we will seek peace, we will seek to keep all the commandments, for,—

If thou lovest me, thou shalt serve me and keep all my commandments.

To keep all God's commandments requires that we shall read them as contained in the church books, and enjoined by the following words of section 1, Book of Doctrine and Covenants:—

Search these commandments, for they are true and faithful.

May the time referred to by the prophet be hastened, and speedily come, when "the watchmen shall see eye to eye," and have power to "bring again Zion."

M. F. GOWELL.

A FEW THOUGHTS ON INFIDELITY.

Infidelity again speaks and tells us that the holy men of old,—many of them, were cowardly, cunning priests; that they poisoned the fountains of civilization, and that their lives were full of immorality, which, if our children followed, would lead them to ruin; and yet God upheld them in their evil doing.

We acknowledge that the patriarchs of old transgressed, but deny that God sanctioned their immoral conduct.

The thing which David did was displeasing to the Lord.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. 6: 9, 10

The foregoing quotations prove that God rebukes sin and iniquity. If the history of these ancient men were written without telling their sins, presenting them to the world holy and blameless, infidelity would mockingly cry, Ha, ha; what an absurb story to believe; for when we look around we see all men sin. Such a history is a tissue of falsehood.

My friends, how much more sensible to believe that these men of old were subject to like temptation as we are. The Bible does not pretend to be an idyl of innocence; but it shows what the sins of humanity are, and the direful consequences of sin. It speaks of men as it finds them. If they have faults, it faithfully describes them, so that humanity can profit by these faults. If the characters in the Bible had been represented as spotless, if Abraham had never lied, if David had never sinned, if Solomon had never been led astray, if Peter had not denied Christ, how much less interest people would have taken in the Bible; for if these men were represented as perfect beings, poor, erring humanity would feel it would be an impossibility for them to be children of God. If the Bible was written in this manner, you infidels would forthwith declare that Bible history was a fiction, a fable. The Bible never, by word, sentence, or intimation, approves any form of sin that has been written upon its pages; but when we turn to history prior to the advent of Christianity in western Europe, we find such immoralities there sanctioned by law and recommended by the distinguished teachers of the people, which if our republic would adopt would be an end to chastity; home would be robbed of its charms, and our country would not be fit to live in. Such is the contrast between pagan and Christian teachings.

Turn to history, and there we find when Christianity was destroyed in France that the "carnival of crime" and reign of terror commenced, and did not cease until they again went back to some of the teachings of the Bible. A noted journalist of that time wrote:—

We are the only people who ever attempted to do without religion. But what is already our sad experience. Every tenth [the Sabbath of the infidel] we are astounded by the recital of more crimes and assassinations than were committed formerly in a *whole year*. At the risk of speaking an obsolete language and receiving insult for response, we declare that we must cease striving to destroy remnants of religion, if we desire to prevent the entire dissolution of society.

When we glance back to the restoration of Charles II., we find in the reaction from Puritan austerity, the morals of Christianity were discarded. The historian says:—

Then came those days, never to be recalled without shame; days of servitude without loyalty, and sensuality without love; of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds; the golden age of cowards, the bigots, and the slaves.

No higher authority could be asked for by infidels than Professor Huxley, and now we will see what he has to say about the teachings of the Bible, in regard to education:—

I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess, I have been no less seriously perplexed to know what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate; and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not think there is anything in which children take more pleasure.

Those who claim the Bible teaches immorality would do well to carefully weigh these words of Professor Huxley.

Will you infidels please explain how these Bible writers,—who lived in times and among communities which were ruled by immoral precepts, and steeped in moral corruptions,—"produced and preserved a comprehensive code of morals so faultless and universal that it can be practiced by all nations, and upon which modern improvement seems impossible?" You have never given any explanations at all comparable with that claimed by the writers themselves, "that they were aided, controlled by divine power." (Exod. 4:15, 16; Ezek. 3:4–10; John 16:13, 14; Gal. 1:12; Rev. 1:10.)

L. T. Townsend, D. D., truly says:—

Modern science and philosophy in the last eighteen hundred years have, it is true, con-

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firmed, and in some instances have made more vivid, many theological truths, archæology has cleared away many difficulties; but, we repeat, science, philosophy, archæology, and all the correlated sciences have not added one new fundamental truth to our theological knowledge, and have changed nothing.

President Woolsey says:—

The grand peculiarity of the religion of the Scriptures is that it is intensely moral and elevating. The only religion of antiquity which knows no compromise with sin; only deadly, earnest combat until complete victory is gained. . . . Why did not some of the philosophers of Egypt, Assyria, Babylon, Greece, or Rome—who figured during the same ages that witnessed the writing and compilation of the Bible—give the world books which in their theological and religious teachings might equal or even approach the Bible? In a human point of view, those noted men of antiquity had the same sources of information that were available to the Hebrew prophets and New Testament evangelists; and they had, in many respects, even superior advantages.

Why then, my infidel friends, did they not make discoveries equally valuable, and furnish data equally full and correct upon which to base theological science? How chanced it that those Hebrews alone arose in theological and religious knowledge, not only above all contemporaries, but so far as also to stand in advance of the best thinkers, even in modern times? The wisest men of the present century confess that they have not yet even been able to fully explore the profundity of Bible teaching.

Now what answer can infidelity give to these questions, what explanation of this extraordinary scope and sweep of vision, and this grasp of theological and religious knowledge? If Bible men were moved by a superior wisdom to write as they did, then the unsolved enigma is solved. Otherwise does it not remain unsolved and apparently insoluble?

When we think of the accuracy of the Bible in history, chronology, ethnology, archæology; when we trace the harmonies between its revelations and the most recent discoveries and facts of modern research, what can be thought of infidelity, which so willfully misrepresents Christianity.

Infidelity says God sent forth lying spirits to deceive his own prophets.

And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil against thee.—1 Kings 22: 20–23.

Does not this prove the Almighty was on very friendly terms with the "lying spirit" when he accepted his service?

Not so fast, please, my friend. We think Lambert, in "Tactics Of Infidels," has answered this question:—

It might so appear to a reader who is ignorant of the Eastern parabolic modes of speech, but it would not so appear to the student familiar with these modes.

The first point to settle is, did God send abroad lying spirits to deceive his own prophets? This must be determined before we go further. Loose talk will not do. There is no evidence in 1 Kings 22 that God's own prophets were deceived. On the contrary, the whole chapter leaves it beyond doubt that God's own prophets were not deceived, but spoke the truth and persisted in it, and suffered imprisonment for so doing. Even from the quotation you give, it is evident that the prophets who were deceived by the lying spirit were not God's prophets, but the false prophets of King Ahab.

But does it appear from the text that God sent forth lying spirits to deceive any one? Let us see. Ahab, King of Israel, consulted his false prophets to know the result of a war he was about to wage against the King of Syria. Jehoshaphat, King of Juda, liked not the words of these prophets who foretold that Ahab would be victorious, and said:—

There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil.—1 Kings 22: 8.

He, however, sent for Micaiah and consulted him. Micaiah said:—

I saw all Israel scattered upon the hills like sheep that had no shepherd.

These are the words of the true prophet, and they were verified by the result of the war undertaken by the king at the instigation of his false prophets, for his army was scattered like sheep upon the hills, and the king himself killed. The texts quoted by infidelity contain a dramatic parable or picture which the true prophet, Micaiah, made use of to convince the king that he was being deceived and led to his destruction by his false prophets. The king disregarded the warning of God by the mouth of his prophet, Micaiah, and was in consequence defeated and put to death. The language of Micaiah is parabolic,—a familiar form of speech used by all Eastern people,—the drift of which is to impress vividly on the mind of King Ahab that his false prophets were inspired by a lying spirit. God permitted the lying spirit to go forth, but warned the king by the lips of Micaiah to heed it not. The fact that God by Micaiah warned the king against the prophets who were inspired by the lying spirit is a sufficient answer to your charge that he made use of it, or was on what you call familiar terms with it. If infidels would read the whole chapter carefully they would see how inconsistent they have been.

FANNIE JONES.

The wonderful development of the Sunday school since its foundation in 1780 is illustrated nowhere so well as by the famous Sunday school of Stockport, England, which has a membership of over five thousand. This monster school will be described in an article, fully illustrated from photographs, by Belle M. Brain in the November *Woman's Home Companion*.

Letter Department.

REV. WILLIAMS WRITES OF THE MORMON CHURCH.

Editor Evening Express:—Absence from home has prevented a reply to the strictures of Mr. Nye of the Mormon church which appeared in your issue of September 27. Some of the statements of Mr. Nye are so unwarrantable that I deem it an imperative duty to turn on the light. It is well that the general public is fully able to note the difference 'twixt sarcasm and argument.

To ridicule another's position is a tacit admittance of the impregnability of the position taken and an indication that we have no better weapon with which to combat the same. I never expect to tear the scales from your eyes, Elder Nye. You are impervious to argument. When a man of your mental caliber, with the Bible and modern revealments in your hand, will unblushingly defend the flagrant outrages and tyrannical utterances of the leaders of Mormonism, I am satisfied that no human logic or divine intuition can ever reach you. Yes, the Mormon church is a self-purifying institution(?). More properly speaking it is a "purger." Men of individuality are summarily dealt with. Those who are ever ready to obey counsel are fostered and advanced in proportion to their docility.

You state that no evildoer can long remain in the church. That depends on what you call crime. It is well to remark that your people have a moral idea of their own, and what others would think immoral and sensuous you hold up as a divine virtue. When we quote the Bible to condemn, you immediately fall back on the statement that you "have the living oracles" and their word supercedes all scriptural utterances. Have you not, as a people, flagrantly violated the law of marriage, both civil and divine? Do you not in your communication boast of your defiance and triumph over civil law?

From a revelation given through Joseph Smith we quote: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." I quote this from your own Doctrine and Covenants, p. 219. In the face of this your president and prophet, with a coterie of followers, have pleaded guilty to unlawful cohabitation, and many of them have been sent to the penitentiary for their crimes. Yes, I admit that he who seeketh to cover up iniquity will be thrown and those sins will come to light. This is precisely the condition the Mormon church is in today; and, seek as you may to cover up your weaknesses, we will continue to disclose your vulnerable points and save the innocent from deception and sin.

Prior to Brigham's usurpation of authority he was repeatedly reproved, and Joseph Smith said of him, "If Brigham Young ever gets control of the church he will lead it to hell." If Joseph Smith never delivered any other true prophecy this one has been remarkably fulfilled.

Yes, Mr. Nye, men do love place and

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honor, and that is the reason Brigham Young set aside every law and precedent and usurped the reins of church government. How could Brigham become the legal head of the church when the law specifically provided that the seed of Joseph Smith should preside? How adroitly, Mr. Editor, does Mr. Nye try to turn the statements of Brigham to suit his purposes. He says that Brigham referred to men (bad men) who were apostatizing from the church. Let me quote his whole statement on this: Brigham said: "I have many a time from this stand dared the world to produce as mean devils as we can. We can beat the world at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders [notice he says elders] who can beat the world at gambling—who can handle the cards and shuffle them with the smartest rogues on the face of God's footstool. I can produce elders here who can shave their smartest shavers and take their money from them. We can beat the world at any game." Is Mr. Nye honest when he tries to twist this language to apply to apostates?

Brigham said farther, "We can beat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the priesthood of God." (You see it was men in favor with God who could beat the world in crime according to Brigham). He continues: "We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth; and they [meaning those outside the church] can begin any game they please and we are on hand and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offense to them." You will find this utterance published in the *Deseret News*, vol. 6, p. 291; also *Journal of Discourses*, vol. 4, p. 77.

Any man who would hold a man up as a prophet of God after using language such as that is unfit to teach men. Mr. Nye says he neither accepts nor rejects this language. This is the dodge of the coward. He has been running all over California calling on people to accept Brigham Young as a prophet of God and telling them that they would be damned if they did not, and now when cornered he tries to crawl out with the statement, "I do not accept or reject." Be a man, Mr. Nye. If Brigham Young was a prophet of God then we must either accept or reject his utterances.

It was not the smooth liars and smart rogues, Mr. Nye, for whom Brigham Young was going to "unsheath his bowie knife and conquer or die." Oh, no, the liars and rogues were men who "held the holy priesthood of God." It was the apostates—men who could not endure strong meat—who were visited with summary vengeance. Living witnesses are in evidence to the effect that as soon as a man opposed the abominable teachings of Brigham his life was not safe. Men were subjected to the greatest indignities and inhuman treatment simply because they dared cross the path of this great one. It is passing strange, too, that when men disappeared or were destroyed by the Indians, as we are told, that almost invariably it was those who were weak in the faith. How did the Indians know whom to kill? So you admit, Mr. Nye, that all who had apostatized from the Mormon fold lived in mortal terror of their lives and that Brigham's sword was "hanging over them by day, and haunting them by night." Better take care or you will concede more than I have charged. Was John D. Lee, Porter Rockwell or Bill Hickman ever excommunicated from the church so long as they could be of any service to the church? Did not the Mormon church as soon as they were up against the civil law, desert Hickman and Lee and leave them to their fate although they had for years been servile tools of Brigham? Will you answer these questions?

Mr. Nye deals treacherously with the truth when he states that the Reorganized Church stood with open arms and welcomed the renegades and criminals from Utah. Come down from your self-exalted pinnacle, Mr. Nye, and listen to a few facts. We are perfectly willing for you to attend to your own business in your own way, but when you charge that Joseph Smith was a polygamist you should be man enough to back up your assertions with proof. In this you state something you cannot prove and willfully malign the memory of a noble man, and after you have shrouded his history with the slime of your cowardly slander you self-exultantly state, "We do not have to meet you or your friends." I now serve notice on you, Mr. Nye, that you shall meet this question in public or the world shall know the reason why.

All this twaddle about a disbarred attorney and discussing with one expelled from the church is childish prattle. Be a man. Your law says, "Wherefore confound your enemies; call upon them to meet you both in public and in private."

I herewith publicly proclaim myself an enemy against some of the institutions for which you stand and ask that you defend. Will you live up to this revelation or not? If you will not you violate this feature of your own law and forever brand yourself as a coward or servile tool of an ecclesiastical hierarchy.

God several times condescended to discuss with the devil, and after Christ had spent forty days in fasting he deigned to hold a protracted debate with his satanic majesty. How cleverly you quote the criminal and prison statistics prior to 1880. Why not use later statistics? You know it was since then that your leaders were arrested for unlawful cohabitation. Think of a man, supposed to be a prophet of God, pleading guilty to unlawful cohabitation and being fined for his criminality! According to your own books he was not keeping the law of God or he would have "had no need to break the law of the land." You shall not be privileged to prosecute your work of misrepresentation without a protest.

I am not so sure that the shores of time are strewn with the wrecks of men who have opposed polygamy and its kindred evils, but I do know that Brigham prophesied that this doctrine should triumph over all the world, whereas it has been squelched and is only practiced now in secret.

I am astounded that you would so clearly disclose your purpose as to affirm that all the lawmakers and judges of our country have done to suppress polygamy has amounted to nothing. Then are we to conclude from this that all your promises to discontinue polygamy are not rendered in good faith; that the laws against polygamy have not checked it in any way? Are we to gather from this that you expect the Mormon church to flourish in spite of this government? That is what your words convey. It is well that you have so committed yourself for now the people know where you stand. The Mormon church keeps a half dozen elders in this city who are continuously making a systematic canvass of the city, and it is well that the general public know that at heart they are still polygamists and they have not, neither will they, retract one particle from their previous position. The Reorganized Church is anti-polygamous, and law-abiding.

Yours without malice,

T. W. WILLIAMS.

Pastor Reorganized Church of Latter Day Saints.—*Evening Express Oct. 18.*

LOS ANGELES, Cal., Oct. 24.

Editors Herald:—Inclosed find clipping from the *Evening Express*. It will give you an inkling of the prolonged discussion which has been going on in the press of this city between Mr. Nye of the Utah church and ourselves. I suppose that you have ere this received a copy of the pamphlet which N. Tanner, Jr., of the Mormon church has recently issued attacking the present method of choosing the president of the Mormon church and the official actions of President Cannon? In the preface he states: "Upon investigating the laws of God upon the subject, and comparing them with the present method of choosing the First Presidency, there appears to be an irreconcilable inconsistency, and, considering the disposition of men to maintain a rule whereby by getting themselves into line, they will be automatically moved up and placed in the office of president rather than take the risk of being chosen and placed there by the body of the church, as God has directed; and considering the further fact that by the establishment of this rule the right of a choice by the body is denied, whereas God has said that a choice shall exist, there seems to be an imminent danger of the disfavor of God and a consequent necessity for a word of warning and protest against existing conditions, vitally affecting every soul in the church."

He winds up his arraignment thus. "Considering the evils and dangers possible under the present method of choosing the First Presidency, and that, like everything else that is contrary to the word of God, it has neither wisdom, reason, law, nor justice to

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support it, while a choice by the body, being founded upon the Word of God, has all these principles for its foundation, and is not subject to the evils and dangers above mentioned, the question arises, What is our duty in the premises? It is a delicate matter to suggest that the brethren are in error, but are not the interests of the great masses of the people of paramount importance, and has not the Lord laid it upon us as a duty?"

As to George Q. Cannon, he says: "Is it not a fact, as regretable as it is notorious, that when George Q. Cannon became the most potent factor in dictating the policy of the Church the reputation of the Saints became almost anything else but honest? Who shall ever compute the amount of injury to the church, and the sorrow, suffering, shame, and persecution that many of its members have endured at the hands of the enemy and the government, because of the reputation of the Mormon people for unreliability, and who does not trace it to the misleading policy and influence of President George Q. Cannon?"

In a letter addressed to the First Presidency of the Church he says: "I hereby charge President George Q Cannon with apostasy and with teaching false doctrine."

I judge that the true object of this tract will be disclosed later. It shows that they are still hedging. Let the good work go on, and they will yet have to come forward and acknowledge that they were wrong on every point of vital difference between us.

I do not think it right to persecute the Mormon people; think we should act precisely in our treatment of these people as we would have them do to us in case matters were reversed. But I am more than ever convinced that while we should manifest love and the greatest kindness for the people who have accepted this delusion, we should leave no stone unturned to disclose the error and falsity of their doctrines.

We are all well and doing the best we can.

Ever your brother in Christ,

T. W. WILLIAMS.

1322 Myrtle Avenue.

PROVIDENCE, R. I., Oct. 24.

Editors Herald:—News from Providence and vicinity, or the Massachusetts district for that matter, does not of late seem to have burdened the columns of the church papers, so we offer a few notes of events current.

The ministerial service of Bishop Hilliard upon his return from Maine was appreciated by the Saints, and by friends as well, in the branches visited by him. Timely advice and counsel, if heeded and put into practice by us all, will have a tendency to lift the clouds and mists and make the "kingdom of God" to "appear" a little more vividly and clearly both to Saint or sinner. By the kindness of Mr. Albert Matteson, his fine grove, seated and prepared for religious service, situated some twelve or fourteen miles from this city, was offered us, and accepted, Bro. George Smith and the writer speaking the first and second Sundays in September, holding six services in all, including one prayer meeting, with song service by brethren and sisters who accompanied us and rendered valuable help in this direction especially.

As a result or outgrowth of these services in the grove at Hope, a chapel, formerly occupied by the Advent people, with present full control free of charge, save the expense of light or fire, has been secured at Anthony, and where, every Sunday, at 3:30 p. m., we are preaching to interested strangers the gospel restored, Elder Geo. Smith and myself attending to the speaking for the most part, although excellent help by Geo. Gates and singers from Providence, has contributed essentially to the success of the meetings. We are contemplating a series of weekly, successive night meetings soon, if interest continues or events warrant.

The watchcare of both Providence and Fall River branches over which we have been assigned or chosen as presiding officer necessarily curtails general district or missionary work, in some degree, but of our support and help from other presiding officers in both branches we have no complaint.

Elder George Smith, as acting presiding priest and associate pastor here in Providence, is a good and helpful associate and worker; and if our vision is not obscured we believe, or it seems to us, that a steady growth toward unity and evident marks of progress may be seen.

Three adults were added to our number by baptism last Wednesday, with confirmation Sunday morning, and more are near.

Fall River, too, is moving out and away from unfavorable and unprogressive methods, Bro. Daniel Shaw presiding in our absence and growing in the work, and working diligently and faithfully with others for a better representation of gospel possibilities.

The Religio society, which is still under our charge here in Providence, is on the increase so far as numbers, interest, and profit are concerned, especially as relates to Book of Mormon study.

Altogether, we are feeling encouraged, finding more to be thankful for, than to complain of.

Wednesday, September 19. Our household was made glad by the arrival of our daughter Bessie, her husband, Bro. Richard Trowbridge, and baby Myron, from St. Louis, Missouri, our former home, and to which place memory turns fondly, though now so regretfully and sadly.

Only the Saturday following after their arrival was it, that while seated at the breakfast table, happy in the social cheer of our reunion, like as a thunderbolt from a clear sky came the ring at the doorbell, and telegram from Sr. Etta that John—"Our John" (for he seemed to be the possession of us all)—was dead! The effect of this news, if it can be described at all, was to stun or shock us so, that to say at first "it cannot be so," seemed the only thing our mind could possibly give assent to. Neither can we yet realize that it is so, much less give consent to the thought that it ought to be so. The talk we have heard about "mysterious providences" never had quite so forcible an illustration, I believe, in my earthly experience; but I suppose that our eyes blinded by tears, our judgments obscured by human limitations, will be wiped away and cleared in time, perhaps, and eternity surely. At least, so far as the liability or responsibility for our loss may be attributed to Him whose plan and allotments to mankind are not of the temporal, or finite, but after the everlasting, permanent, perfect, and infinite plan and execution.

But still the shadow of this loss of our trusted friend and brother is upon us, and will not soon pass away. We were made too well acquainted with Brother John to have it possibly otherwise. It still seems to me that he ought not to have left us and the church so soon as he did. Looking at the matter from our view point, it should have proved the better plan to have denied himself in his passion—I cannot say weakness—for work. He was "the servant of all," literally speaking; but to the church, and for it, his service seemed to be an absolutely tireless and unselfish one. His life was too concentrated, and I would rather he should have doled it out to us more sparingly and have stayed longer with us. How St. Louis and the Religio society and all who knew him will miss him! And while we have not yet learned to be reconciled to his loss to us, or satisfied that one so useful and in the prime of manhood's years should leave us so suddenly and so unexpectedly, yet we are consoled not a little by the reflection and the fact in his case that it is a great thing to so live as to be so missed and mourned when the last summons come to pass over and into the great silence and to rest. What better monument to rear for ourselves while yet living than to so live among men as to make it either impossible or undesirable to forget the life filled with good deeds and unselfish ministrations unto others than ourselves. What more enduring tribute than costly granite or polished shaft of marble that may serve only to perpetuate the memory of a life that otherwise might be forgotten is the evergreen life of an affection that still carries with it into the beyond, the everlasting and imperishable desire for reunion and continual association in the great possibilities which the gospel unfolds. So, good bye, our brother, and our friend! We are saddened beyond expression at your going out from us. May the graces and gift of the great and good God and Father of us all be through the Holy Spirit's power and operation distilled into the life of, and minister abundant comfort to, the bereaved and stricken ones. May the comfort which many friends and the tests of God's grace in this hour of loss and affliction bring find their way to the soul of our Sister Etta, bringing to her the infinite peace of Him whose plan uninterfered with by human imperfections must always be trusted as being after the perfect and eternal order of good for all His creatures. MYRON H. BOND.

AVA, MO., Oct. 23.

Editors Herald:—As I have written several letters to the elders of the Oregon and Washington mission informing them of my removal from that part of the Master's vineyard to this Southwest Missouri district, and have failed to convince them of the fact, I ask that you publish this in next number of *Herald*, as the missionary in charge and Bro. Griffiths both have written me in regard to

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the work there, and their letters were forwarded from Drain, Douglas county, Oregon, my former address.

Your brother in bonds,

WM. TAYLOR.

PACIFIC GROVE, California.

Editors Herald:—I have been a citizen of God's kingdom a little over two years. I thought I was a member of this kingdom before that time; but when the message was brought by a Latter Day Saint elder, I found I had not only never been lawfully initiated into the kingdom, but that I had never heard the gospel preached before. My mother was baptized the same time I was, and my wife one month later, she not being sufficiently convinced that the M. E. Church, of which we were members, was not good enough.

Elder Daley came into our town, and being unable to get a church building or hall to speak in, he accepted the invitation of one of our neighbors, and commenced preaching at her house. My father and mother attended the first evening, and were so much interested that they persuaded my wife and me to attend the second evening. His preaching rather aroused within me a feeling of antagonism, because of his battering ram which he used so effectively on the wall of sectarian creeds. Nevertheless, I could not help seeing that the wall must crumble under such effective use of such plain, simple logic and truth. We went the next evening, and I was forced to lay aside prejudice, and the feeling of antagonism vanished, and I began to receive the light, and by the next evening I knew that the gospel in all its purity, simplicity, and sweetness was being preached, and I rejoiced in it.

It did not take me long to decide not to "confer with flesh and blood" but go and take advantage of the chance while the kingdom of God was at hand. Strangely enough though I had never heard of the Reorganization, I somehow knew that the church which this man represented, had no affinity with the Utah Church, the only Latter Day Saint Church I had ever heard of.

After Bro. Daley baptized three, he seemed to think his work here was done, and left for other parts of the vineyard.

However, we were not left long without an elder. One came among us who proved to be false to the church, and has since been cut off. Our little circle here has had many discouragements; but this man caused the truth to suffer here more than all else has.

Soon Bro. Keeler came among us, followed by Bro. Sheehy, and we started a weekly prayer meeting and organized a Sunday school. We have been favored with visits of missionaries and officers of branches, and Bro. Swenson, of the Sunday school, and many Saints, tried and true, which has been a source of comfort and strength to us young Saints, and we are very grateful.

Sr. Keeler came to live in our midst about two years ago, and has been living here ever since. She has been superintendent of our Sunday school since its organization. Bro. Keeler is beloved by all the Saints here, and his return home from the mission field is looked forward to with as much pleasure by us Saints as a family of children look for the return of their father. The last time he was home he baptized two of our children and two others.

At present we belong to the Santa Cruz branch. We are all praying for the time when we will have a branch, so we can have regular service. I have never regretted for a moment having united with this church, which I believe to be the only church which can be recognized of God—the only one which Christ can claim as his own, and may God help each officer and member to do his best to live a pure, simple, humble, and holy life; and above all let us not allow the world to creep into our church. May it hold itself aloof from the world which has crept into the other churches. W. H. BIRDSELL.

BURLINGTON, Iowa, Oct. 29.

Editors Herald:—I closed a very interesting meeting at Montrose last night. Notwithstanding the heavy rain in the afternoon and evening there was a large crowd out. One young man was baptized, and there are seven or eight others who are fully convinced that we have the truth, and several of them told me they knew they ought to obey, but didn't have the courage to step out on the Lord's side.

I had a good meeting at Vincennes, with increasing crowd till the rain interfered.

The Saints at Vincennes and Montrose were glad to enjoy a series of sermons to build up and encourage them. They were all very kind to me. May our Father bless each one of them!

Sr. Nellie Sargent missed all the meetings at her place—but the last one, as she was visiting at Independence during that time.

I expect to preach here tonight, then go home to vote for the best man on the tickets for president. I hope all will do the same. After the election I will go to eastern Iowa to fill some calls. In bonds,

J. S. ROTH.

CANTON, Ill., Oct. 27.

Editors Herald:—Once again the gospel trumpet has been sounded to us as a branch by God's humble and faithful servants. While we listen to the young, or those "just in the morning time of life," our hearts were made to rejoice at the thought that they were willing to sacrifice all the worldly pleasures of the day, to stand as valiant soldiers for the Lord. And while they have done so, let these words be of no tiring nature to us:—

"Speak gently to the young,—for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care."

And again when the older ones stand before us, proclaiming the gospel message, some, probably, who have labored these many years, and the silvery locks of hair denote that old age is fast creeping upon them, we rejoice that they have proven themselves faithful even thus far along life's uneven journey. And while the time may look to us nigh at hand when these faithful veterans will have to cease their active toils in the service of the Lord, let us always remember to—

"Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let them in peace depart."

How often do we grow weary of many things in life, things that once were new, now they are old; but how beautiful to think the "story of Jesus and his love never grows old;" and this being true, let us each one work while yet it is day, for we "know not when the Son of Man cometh." How well prepared we will be to meet the blessed Savior when he shall come in great glory, we know not; but there is that desire within our hearts to live so that we can gain an entrance into that holy city, a place prepared for the pure and good.

How can anyone reject the blessed principles that are so plain that a child may understand. My prayer has been, and always will be, that I shall prove myself worthy of a home in that great beyond.

"Oh may I see that glorious day!
And join with all the blest,
To sing aloud the Savior's praise,
And enter into rest."

Yours for the truth,

SR. IDA L. JONES.

MADISON, Wis., Oct. 28.

Editors Herald:—Fearing unless I contributed to your columns I would become, as a brother said in his letter to the *Ensign*, a literary pauper, I write.

I have been reading the *Herald* today with pleasure to note the progress of the work in various parts, and to see how earnest many are, who are sacrificing earthly pleasures and all this world holds out as good, for the spread of the gospel. The work of the Master being paramount to all else, conclusively evidences, to our minds, how necessary it is that all else of a hindering cause, so far as worshiping the Lord is concerned, be put aside as far as possible. Little drops of water make the mighty deep, and little deeds of kindness as well as the little duties of each day, if performed, bring us and others nearer to God. How often do we neglect the little things of life, looking for some special calling in life. We forget to forward our lives on to perfection by the performance of all duties great or small, and through the neglect to perform the small duties do not place ourselves in a condition to perform, neither prove ourselves capable before God of performing, larger ones.

Instead of holding a reunion this fall at Janesville, we held two days' meeting in the Wilder schoolhouse, which was fairly well attended. The young folks of the district held an entertainment on Saturday evening. We regret very much that our young people live in such a scattered condition making it impossible for them to do such work, as they would surely do, if living nearer together. Bro. and Sr. Dutton, of Janesville, were here over last Sunday, also Elder Frank Sawley. The Saints met at the home of Bro. H. D. Stevens, at one o'clock, for prayer meeting, which proved to be a profitable one, after which Elder Sawley spoke to us. We are

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glad to meet such an earnest worker as Bro. Sawley; and as we have known him for some years, welcome him back to Wisconsin. May he, with all the missionaries, be blessed!

Speeches and rallies, with the coming election, make it difficult to get anyone to listen to the gospel. The fields are wide and much need of the gospel going forth, and many ways of advancing it. Although all cannot go out in the world and preach it, they can live it at home, and by so doing can promote the cause.

I hope to soon be so I can do more for the work.

Praying for the true progress of God's work, Your brother,

OLIVER MCDOWELL.

1119 Mound Street.

WILMINGTON, Ill., Oct. 31.

Editors Herald:—Shortly after the Plano conference (on the 6th inst.), Bro. J. T. Hackett and I came to this place and held a two-days' meeting, which was a success in point of interest manifested by the Saints. Since then we have labored here, and about here. The Saints seem alive to the work, and are rejoicing in the light of the truth.

We go to South Wilmington, the latter part of this week, to make a new opening. This is a new mining town, and there has never been an effort made there. Three or four Saints are now living there. Bro. A. J. Keck is busy about Aurora, Batavia, Elgin, and Marengo. Bro. Wildermuth was at Plano, at last reports, and Brn. Southwick and Henley are, presumably, at DeKalb and Cortland. H. E. MOLER.

PERHAM, Minn., Oct. 31.

Editors Herald:—I have not kept silent because I had nothing to write about. We are getting along quite nicely this year; yes, far in the advance of any year previous. The missionaries have more calls for work than we are able to do. There has been about forty baptisms thus far, and others are very near the kingdom. Two new branches have been organized, and are doing well. May the Master bless them, is my humble prayer.

Our conference passed off on the 13th and 14th inst., and was a success indeed. Not a jar of any kind was observed. The good Spirit presided from start to finish, and all were made happy under its influence. I never was in meetings that were more united and where voting in business was more unanimous. Thank God for the advancement in Minnesota! It has been the prayer of my soul to see this day of rejoicing in this mission.

Brn. Stedman, Hayer, and Omans have all been busy, and their labors have met with success to a great degree. The local brethren seemed to understand their duties better, and are doing what they can in their respective branches; hence there exists a better feeling with more activity. God bless you, my brethren!

Brn. Martin and Whiting have done some good work outside of their branches, and have brought some into the kingdom,—thank the Lord.

As winter is coming on, let us each, who are authorized of God open up new places and sow the good seed of the gospel, that we may gather in the sheaves when warm weather comes. Let us all come up higher in the service of God, and then the work will open more clearly to all. God has begun to raise up good men in this field, which was clearly made known to all at our last conference at Audubon. Awake, Saints, awake, and on to victory! The sick are healed, and God is pleased with his people. Dear Saints, begin now to get ready for our conference and reunion to be held at Clitherall, in June, 1901. May the Lord bless all, is my prayer.

I. N. ROBERTS.

BAY PORT, Oct. 23.

Editors Herald:—

"Oh, watch and fight and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore."

It is six years since I obeyed the great and glorious gospel. I hope my brothers and sisters will see the light as I did and obey some day; for since I obeyed the gospel I have had more blessings than I ever had before. I hope the Saints will all pray for me that I might be the means of bringing my brothers and sisters into this great and glorious work of our heavenly Father.

Your sister in the one faith,

MAGGIE J. MILLER.

SYLVAN, Texas, Oct. 28.

Editors Herald:—The Saints in this part of the world are progressing slowly. Some are striving to do all they can to build up and advance the cause. These are wide-awake and progressing. Some few, of course, are as it will be when Christ comes, sleeping on their oars.

I am trying to do all I can to get the truth before the people and present the true plan of salvation.

I accepted and obeyed this the latter-day gospel September 15, 1898. Since then I have tried to live as best I could, though I have made many mistakes. Am still in the faith, determined to win.

On March 11, 1899, I was ordained a priest, and I have tried to present the angel's message as opportunity afforded. Soon after my ordination I was elected president of the Manchester branch, twenty-five miles from where I live. Have worked as faithfully as I could. It was there we had our conference which convened July 28, at which time I was ordained an elder by Elder H. O. Smith, in fulfillment of a promise made to me by the Lord through the Spirit on the 13th day of March, 1900. Have since tried to discharge my duty. I am willing to do what I can, but am weak, and ask the prayers of all, that I may live so that the Lord will be pleased to use me as an instrument to accomplish good for his cause.

On the 18th I left home and family, and in company with Bro. E. A. Erwin went by wagon about seventy miles into Indian Territory. The country into which we went was thinly settled, and only a few came out to hear. Two Brighamite elders had preceded us on the 14th and 15th, and had presented their claims as the original church with the authority; but notwithstanding their claims, they did not fail to advocate the idea that the Bible did not condemn polygamy. By the help of the Lord we succeeded in convincing the people that the Utah elders were wrong. We preached three sermons, and one noble lady was baptized. Her husband is deeply interested and near the kingdom we hope.

On our way home we stopped in Antlers with another noble man who is seeking the truth. May the good Lord speed the day when the honest in heart everywhere will be permitted to hear the gospel message and accept.

Yours in bonds,

P. B. BUSSELL.

ROSLYN, Wash., Oct. 25.

Editors Herald:—Since I last wrote I have traveled quite a lot, and have endeavored to cheer the hearts of the world and to enliven the souls of the Saints.

Am often asked why I do not write to the *Herald*. One reason is, am not much of a writer, and the other is I would rather read the thoughts of the brethren, who can put thoughts together better than I can. At the same time I believe it the duty of the missionaries to write once or twice in a while that the church may know of their whereabouts and the prospects of the work.

I need not remind the Saints that I have the work at heart. If I did not, I would not be in the field. Of all places dear to me on earth, that most dear is home and the family circle. Of all trials none is greater than leaving home. How often I think of "Home, sweet home." I have seen men who cared very little for home. Very seldom are they called to represent the church abroad; and when they are sent they make a failure, also causing others to fall. A man who is true to home and all it implies will never fall nor bring disgrace on the fair name of the church. "Let us keep our spirits [and our bodies] pure in the light of God," and the church.

This field this year has been anything but pleasant. I do not want to paint things in glowing colors when they are not. I must report them as I find them. I do not know how many are going to unite with the church, nor how many are near the kingdom. Have baptized two, one in Mt. Vernon, by the name of Curtis, the other in Seattle, by the name of Mano, one brother, one sister. I pray God that he will keep them in the fold and give all needed blessings.

Have not visited all the places in the mission yet. Bro. Eage left this mission on the 20th of August, for the Scandinavian field.

Brn. Holt and Chase are spoken well of generally. Last week I was joined by Bro. D. L. Allen, of Ohio, a young man in gospel work. Am glad to see the interest he is taking in the work. I do ask God's blessing for him that he may "Never grow weary in well doing." I met four young elders of the Utah faith. I believe they are to be pitied more

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than to be blamed. Notice a thought like this: "Don't hunt up the old records!" They are so damaging to their cause. Oh, that *Journal of Discourses!* What fearful language is used there. Shame to them that believe and practice the same! "Blindness is happened in part to Israel" indeed. Those young men do not believe in the story of creation as we have it in our Bible; listen: "Do you think that God got some mud and made Adam with it?" How does that agree with the statement, "Blindness has happened in part [no not in part but altogether] to Israel"?

The Saints out here long for the redemption of Zion. They want to come to Zion; they are willing to live by the celestial law with all that the word implies. "Shall we gather home to Zion?" Yes! But what will become of the ones who are sent to preach the gospel if they all go. I do hope there will be enough left so as the missionaries will have a place to stay.

The outlook is not flattering; still we labor and do what we can and leave the result with him who doeth all things well.

Your brother,

JOHN DAVIS.

FARNAM, Nebraska, Oct. 2.

Editors Herald:—There are but few of us at this place, but we have Sunday school and enjoy it very much. We have preaching occasionally, we enjoy each other's company so much that it seems a foretaste of what it will be when Zion shall have been redeemed.

Just two years ago I heard the first sermon preached on the restored gospel by Bro. Payne; and I thought as they did in the days of Christ and Paul, "What new doctrine is this?" But I find it is not new at all. I was a member of the Church of God (restitutionist), a firm believer in the doctrine of soul sleeping; but I believe if anyone would read Bro. Lambert's work on "What is Man," and really want to know what was right on that subject, he would see plainly which was right.

I attended the reunion last year at Shelton, and met many of the Saints. I was baptized last March. It took me some time to learn all I wished to of this people. I had always understood that they were the most corrupt people on earth; but I find them the purest minded people I ever met, and I am not ashamed to call them brethren.

How would God judge the world by the doctrines of today? I have the works of at least seven different churches on my table now, and what a contrast!

Saints, pray for us here, that we may always be found humble and teachable.

MINERVA JOHNSON.

McClure's magazine for November will contain a vivid account of the siege of the Foreign Legations in Pekin, written as a diary by Katharine Mullikin Lowry, one of the besieged. It will relate in full many of the soul-stirring events that we already know, and will make clear many incidents upon which we have hitherto had little light. It will be illustrated with plans of Pekin, of the Legation Quarters, and of the British Legation.

Mothers' Home Column.

EDITED BY FRANCES.

"Like music from the Eden shore
A voice seems softly to descend:
Behold, I live forever more,
And I am with thee to the end:
And every heart that owns my care
Immortal Springtide yet shall share."

SANCTIFICATION.—NO. 1.

BY MARY KNIPSCHILD.

Dear Sisters:—Again I am counseled to write on the subject of sanctification. I must tell you how this came about. For the last few years I have been more or less afflicted; but this winter I grew worse, and suffered in my head and ears most intensely; so much so that I feared I would lose my hearing, as I heard very little; also my mind was very much impaired. I committed myself into the hands of God, and hoped for the best from day to day and from week to week: but instead of getting better, I grew worse, until I gave up all hope of ever recovering. Almost in despair, and with my whole soul, I cried: "O Lord, my God, what wrong have I done that I thus have to be afflicted? O, my Father, show it to me. Have I left anything undone that I should have done? Show to me my wrong, that I may repent and do, for I am thine, and am in thy hands."

The answer came in a strong reproof: "How often have I moved upon you to write on sanctification, but you would not do it!"

I answered, "O, I was afraid! nor did I realize that such was my duty, on account of my great weakness and inability. But this is enough, and inasmuch as thou wilt spare my life and restore me to strength of body and mind, I will do it in thy fear and in thy name, knowing that thou wilt not demand a work of anyone and not help them to perform it also. But, Lord, if I do write, where shall I write to; what must I do with it, and where shall I send it?"

"To Sister Frances," was the answer.

Now this was a great consolation to me, that I might send it to you.

A few weeks have elapsed, and I am so much recovered that I can hear, and have no pain in my ears; but have some pain in my head yet, and I feel very weak, with an impression that I will not fully recover before I made an effort unto obedience. Accordingly I take up my pen, realizing that God knows without the aid of his Spirit I can do nothing.

Now to get at the beginning and bottom of the subject at issue, my mind is carried back to my first entry into the church, which was in 1878. At that time I knew no Saints at all. Particulars of that time, however important to me, are not needed by the reader now; only I must state that at that time I walked humbly before God and was led by his Holy Spirit. Accordingly, in the very first meeting the will of the Lord was so plainly made manifest to me that I was baptized at once. All the Saints were strangers to me—only one person I had known sometime before. The next, a two days' meeting, I received my testimony from God. It came upon me from on high thus: "This is the work of God: but there is something wrong among the rulers." The wrong never had been pointed out to me. But while I am writing there comes an impression, for the first time, as though it meant the many lo heres and lo theres in the work, and mastery for the leadership.

Now I was very diligent to find out what this "work of God" was and what it contained. I ordered the books and publications of the church. I read, searched, and investigated. Soon I learned by the enlightenment of the Spirit of God that this work is a complete whole, worthy of being called the "work of God."

During this time I became acquainted with the Saints, meeting with them at the same place; but O what a contrast between Saints and the books which contained the doctrine! During the meeting it would seem as though the solemnity of eternity was resting upon the whole assembly, which I truly believe it did most of the time; for the power of God would be made manifest in various ways—to our joy, edification, and comfort; but as soon as the meeting would be dismissed, a confusion of laughter, jesting, and foolish talking would prevail. In my astonishment, the thought would come up within me: They are not sanctified—if they were they could not do so; and I began to bring up the subject of sanctification; how needful it was to be sanctified, so we might live a godly and holy life, as demanded of us in all sacred writ. This would generally be brought up after meetings (as we held all our meetings in private houses), but there was a general opposition to it; none could believe that we could be sanctified in this life. The presiding elder of our district decided we could not be sanctified in this life, but we would be sanctified in death. The same elder, in a good meeting, filled with the Holy Ghost, spoke with power, and among all the things he did speak, with a firm and distinct utterance, waving his right arm firm and steady over the whole congregation, saying, "seek after sanctification, without which no one shall see God!"

This was a great comfort to me, and I hoped it would be heeded. But it was not. And all the warning prophecies that had come through that good old brother came literally to pass over the whole branch.

On another occasion, where a goodly number of us had gathered in for dinner, after a meeting, the subject of sanctification was brought up. All disputed it and opposed it except one elder. He said, "I believe it, for I tried it. One day I watched myself, and was prayerful all day. I never sinned that whole day. So I thought if I can spend one day without sin, I can spend two days. I spent the next day without sin, being watchful and prayerful all the time; so I thought if I can spend two days without sin I can spend three days without sin, which I did; so I know we can live without sin and be sanctified, if we always watch and pray." And this selfsame elder has since been advanced to a quorum of seventy, and has been doing good substantial work in the church. Thus God honors those who honor him!

Several other elders who ridiculed sanctification the most—yes till I felt afraid for them

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—have fallen; transgressed shamefully. O, do not tell it in Gath! Seeing it was of no use, I kept silent, hoping and watching that the Lord would convince his people in some way or other of the whole and complete truth. Nevertheless I always was burdened with this subject, and at times I would have great uneasiness about it; but after last General Conference, more so than ever before.

While there, I was located with a Methodist family near the church, and they were good people. The man, quite ready to talk, soon began on church topics. As answer to some of his talk one time, I asked him if he ever went to our church to hear our elders preach? He answered: "I used to go, but I nearly quit it."

"Do you not like to hear our elders preach?"

"Not as well as some of the Methodist preachers that preach on sanctification. O, I can just take it all in! I like to hear Bro. Luff; he comes with such powerful argument; he is a powerful preacher! Sometimes I go and hear him, that is about all. They don't believe nor preach sanctification."

"Why, it is the doctrine of our church!"

"I know it is," he answered, "but these in Independence do not believe it, and they do not preach nor teach it—do *you* believe in sanctification?"

"Most assuredly I do believe it; and it is the doctrine of our church, too. The Bible, the Book of Mormon, and Doctrine and Covenants teach it, and I *know* that it is true."

"Why, you talk differently from any Latter Day Saint I have ever talked with, and I have talked with a great many."

"Well, I can only talk for myself."

"A very sensible answer; but you just ought to know them here in Independence, and hear them talk! O, the meanest things come up among them!"

"Well, are all the bad ones here just among the Latter Day Saints, and no bad among the others? There surely must be some good among them."

"Yes; but the evil is most noticed among them, because they make *such pretensions*. There are some good. There is Luff and others; well, all the good that is in them is from other churches. I tell you the most they have they got from outside. I tell you it is just ridiculous!"

"Well; it is not for me to talk about the Saints—it seems to me that God always chose most of the lower class for his peculiar people. No doubt there are good and bad here in Independence, and anywhere else. God can and is able to educate them and train them up to suit his purpose. I have got a testimony that this work we are engaged in is the work of God! He will take care of it. I leave it all in his hands."

"Well; do you know of any that believe in sanctification, or did you ever hear any preach on it?"

"I cannot say that I did; but then I have not heard so very much preaching, mostly when I go from home as now. But then there are some where I live that believe in sanctification."

This ended our talk. Now I could not dispute this man's words, for I just felt that he had been telling the truth concerning sanctification.

Now if this is the condition of things among us as Latter Day Saints, then we are just as much guilty of unbelief and disobedience as any of those around us are who do not believe in all the first principles of the doctrine of Christ. Why does Paul say, *first* principles and not only *the principles*—if nothing else was to follow? What are the Saints to be taught after they have obeyed the first principles? Be faithful and keep the commandments, is the general reply. Well, is it not as much a commandment when it says "sanctify yourselves;" "purify yourselves;" "cleanse yourselves from all sin;" "seek after sanctification, without which no one shall see God;" "be holy;" "be perfect;" as any other commandment? Or are all these empty words? Do they not mean what they say? Are we allowed to say, I don't believe it, and make light of them, just because we know there is a tendency within us to the reverse? Does this annul them and make them void? No! No! a thousand times No! "It is the will of God, even your sanctification."

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. C. M. Lucas, of Washington, Indiana, desires the prayers of the Prayer Union that he may be healed of a long standing affliction.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE PRIMARY TEACHER.

BY LOUISE PALFREY.

Read at Dow City Reunion.

A Primary Quarterly that is suited to all primary classes is an impossibility. The quarterly is but suggestive, at best. Hence it follows that each teacher must adapt the lessons to her class.

1. The first thing to do is for the teacher to become well acquainted with the lesson herself. To do this she will go to the *Senior Quarterly* and the Scriptures and other references. But the teacher must not make the great mistake of trying to tell the child all she knows on the lesson.

She is to make her knowledge useful in her class work by the clearness and vividness with which she presents the simple truths she decides upon. One of my teachers in history stands out distinctly in my memory. She did not teach us any more facts than my other teachers in history tried to do, but she taught those facts better. From her wide reading and information she illustrated our lesson with story and many an interesting sidelight, and our recitation to her was a pleasure hour. We felt we were being more entertained than taught, and yet we were being excellently taught. And I have always thought that that teacher had a great deal to do with my love for history.

After informing herself, the next thing for the teacher to do is to adapt the lesson to her class; to decide what she will teach them, and how she will teach the "what."

A teacher should have learned, by experience,

HOW MUCH

her children are able to hold clearly in their minds. The aim should be to have the children carry away with them some clear idea each Sabbath. Better to teach only one thing, and teach that well, than to try to teach several things, and thereby confuse the tender minds.

Very well, then; in preparing the lesson for her class, the teacher decides upon the thought or the fact which she will bend her energies to teach. One reason primary teachers who are not successful fail is because they start in to teach their class with no definite aim; they are confused themselves, and they confuse the children. Such a teacher can never secure the interest and attention of the little ones. I have seen them in such instances where they became wearied and disorderly.

What would I choose for my

CHIEF POINT?

Would I choose the thought contained in the Golden Text? Sometimes I do, and sometimes I do not. Sometimes I find the object I want in the lesson story. It depends upon whether or not the thought is within the mental development of the class, whether or not it can be conveyed to them so they can grasp it.

Having decided upon the subject matter she will handle, the teacher looks to

NAMES AND LANGUAGE,

and often she will find it necessary to draw her pencil through some word, substitute some simpler word, or make note that a word is to be explained. I do not believe in encumbering a young child's mind too much with names. I could not say in a general paper just how far to go in this respect; it depends altogether on the capacity of the children. My rule is, however, to not bring in so much of detail or side work as to detract from the main object.

IF THE CHILDREN ARE TOO YOUNG

to read the lesson, the teacher tells the lesson to them, and she ought to tell them. *Never read* the lesson nor refer to her quarterly in class. You can not interest little ones without keeping your eyes on them all the time.

"TELLING THE LESSON."

There is a good deal in that. And it is not well to trust yourself to do it without going through it beforehand. I once heard one of the most prominent Sunday school primary teachers in Missouri, and attended a teacher's meeting under her instruction. She showed us the manuscript in which she had written out how she would tell the lesson to her class. She would not learn it off by heart, of course, neither would she refer to the manuscript in class. She merely took this pains to systemize, in her mind, the manner of telling the story. By this method you see where weak points are; you have an opportunity of meas-

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uring each step: you will find it better to eliminate some things, and you will discover where your opportunities are. I was pleased when I heard this talented and experienced teacher explain her methods, for I had found by experience that I was most successful when beforehand, I imagined my class before me, and wrote out the lesson as I would tell it to them.

WHEN TO "TELL."

Would I tell the lesson to the children first, and then question them, or would I tell and teach as I went along? I have no set way. I may begin with the Golden Text, I may end with it; or I may bring it in at some point in the narrative, that is, if I use it. The lessons present varied opportunities, and I am led by the peculiar opportunities of each lesson. I like the informal, conversational style; have the children talk to me as we go along as much as I talk to them—*discuss* as we go along. Points I want to impress I get them to talk the most about.

For instance: One time the subject of the lesson was, "Consider the lilies." I started out by asking the children if their mammas had lilies in their flower beds. Showed them a beautiful colored picture, one of my painting studies, of a bunch of lilies. Thus you see the children's interest was caught from the start. When I was through—I should say, when we were through—the children know all I wanted them to know, and they did not realize I had been teaching them. In reviewing them, they answered the questions readily.

By writing out how she will tell the lesson, beforehand, the teacher sees where she can illustrate by picture, objects, etc.

It is necessary to repeat much to emphasize a thing on a child's mind. You study to see how ingeniously you can contrive the lesson so that the repetition will work in naturally. All this the teacher does before she goes to her class. *Presenting* the lesson is done in preparing it; that is, the teacher knows just how she will present the lesson when her work of preparation is done. The product of her work should be so simple as to appear to be the most easy, natural thing in the world, and almost deceive the natural onlooker into thinking it spontaneous, when the truth was the reason her method appeared so unstudied was because she studied so much beforehand. Having her mind free from worry and study about the mechanical part when she goes to class, the teacher is in a better condition to receive of the Spirit that will give her illuminating powers and reaching influence with the little ones.

SUGGESTIONS FOR REVIEW.

Lesson 7. November 18, 1900.

OFFENSES.

1. Come from
   Satan. (Who *was* he?)
2. Because of
   Evil Doers. (Golden Text)
3. Resulting in
   1. Trials.
   2. Strength.
   3. Purifying.

TEMPTATION.

JESUS IN HIM WE } OVERCOME

DEVILS DEPART — ANGELS ARRIVE

Illustration of Primary Golden Text.

EVILDOERS (Purple)
SHALL BE (Pink)
CUT OFF (Red).

Conference Minutes.

NORTHEASTERN KANSAS.

Conference met at Fanning, October 6. Elder M. T. Short in the chair, and Elder A. H. Parsons assisted. Elder R. Warnock was called on to address the conference, and responded. Branches reporting: Netawaka, Atchison, Scranton, Fanning, and Centralia. Ministry reporting: High Priests P. Cadwell and A. H. Parsons; Seventy M. T. Short; Elders Henry Green, James Baillie, A. L. Gurwell, R. Warnock, W. Gurwell, W. Hopkins, S. Twombly, W. Menzies, and J. W. Hudgens; Priests W. B. Thatcher, F. J. Pierce, H. Thomas, John Cairns, A. Ehlers, and J. D. Price; Teachers H. Boston and S. Davis; Deacons J. W. Burns, G. Johnston and Bro. Blont. F. J. Pierce, treasurer, reported: Balance last report $7 02; received since $27 42; expended $20 38; balance $14 06. John Cairns, Bishop's agent, reported: Balance last report $52 79; total received $127.90; expended $155; balance $25 69. Bishop's agent's and treasurer's books audited and reported correct. M. T Short was chosen district president, J. W. Burns clerk, and F. J. Pierce treasurer. Netawaka was chosen the next place of holding conference, at the call of president. A communication was received from W. E Peak, and was placed in the hands of the president. A communication was received from the president of Atchison branch asking what to do with some who had joined the Utah faction, was referred to the district president and R. Warnock as a committee of investigation. It was decided to hold a reunion in the district, and a committee was appointed, consisting of R. Warnock, James Baillie, and S. Twombly to look up a location. Charles Ehredge was recommended by Netawaka branch to be ordained a priest, and was accepted and ordained. Each branch to send their reports ten days before each conference, that the clerk may look them over before conference.

GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, Saturday, October 27. C. E. Butterworth and J. M. Baker presiding, Nellie Rudd secretary. Elders reporting: C. E Butterworth baptized 2, J. M. Baker, C. J. Hunt, R Wight, J. M Stubbart baptized 5, N. V. Sheldon, A. R. Crippen, D Brewster, O. E Holcomb, A. Jackson baptized 5, B. Salisbury, E Ford, W. A. Carroll baptized 2; Priests J. H Greenwood and T. B. Shumate; Teachers T. F. Jones, T. C. Brady, and G. J. Juergens; Deacon O. Salisbury. Bishop C. J. Hunt reported on hand and received since last report $1,031.66: expended $899.43; balance on hand $132.23. Tent fund on hand $24 30. Branches reporting: Union 79, gain 3; Galland's Grove 290, loss 4; Deloit 162; Pilot Rock 38; Dow City 114, gain 13; Coalville 59; Harlan 70, gain 5; Benan 49; Salem 63, loss 1. No report from Auburn. J. L. Butterworth was ordained to the office of elder. C. J. Hunt was chosen assistant president to fill vacancy caused by the resignation of J. M. Baker. Elders D. Brewster, N. V. and J. O. Sheldon were given a district appointment. Elders J. M. Stubbart, O. E. Holcomb, and J. L. Butterworth were appointed a court to hear an appeal case of H. M. Daniel. The Sunday school and Religio conventions reported having held four sessions. Preaching by J. M. Baker, J. F. Mintun, J. M. Stubbart, and C. E. Butterworth. Adjourned to meet at Deloit, Iowa, February 16, 1901, at 8: 45 a. m.

MONTANA.

Conference met at Bozeman, Montana, October 27 and 29 in Maxey's hall. G. Reese, district president, in the chair; G. R. Wells, secretary pro tem. Ministry reporting: G. Reese and G. R. Wells of the Seventy; J. F. Jemison, J. H. Wells, and P. W. Premo of the elders; E. E. Williams of the priests; and Thomas Reese of the teachers. Branch reports: Gallatin 104, gain of 2; Deer Lodge 53, gain of 2; Victor 36, gain of 1; Anaconda 27, gain of 2; Bridger 22, gain of 2. Bishop's agent, G. Reese, reported: On hand last report $5; received since $144.12; paid out $120; balance on hand $29.12. This report was audited and found correct. The district presidency reported having revoked the license of Elder Neils Jensen, of Anaconda branch, and asked confirmation of this act. On motion the same was approved. Finding of an elders' court in case Church vs. Jensen was forward from the Anaconda branch. Branch had adopted the finding, but referred the whole matter to conference for final action. Inasmuch as no sin or crime was found charged against the accused, it was resolved to defer action of dismemberment for twelve months, in which time it was hoped that Bro. Jensen would get rid of his infidel notions, and continue as an active member. Election of officers: Elder G. Reese was chosen district president; G. R. Wells, vice president; and Frank Christoffersen, secretary. The following were appointed as district missionaries to labor as circumstances permit: E. E. Williams (priest), of Aldridge, Montana; J. H. Wells (elder), of Bozeman; P. W. Premo (elder), of Bridger, and J. F. Jemison (elder), of Victor. For place of next conference, Bridger and Deer Lodge were placed in nomination. The choice fell on Deer Lodge. The time was left with the presidency of district. Expense of $13 had accrued for hall rent, light, and printing. A collection was taken that covered the amount in full. Fuel was donated by Lansing and Wells. Preaching on Saturday at 7: 30, and Sunday 11 a. m., and 7: 30 p. m. by Elder G. R. Wells, assisted by Elder G. Reese. Sacrament and testimony at 2: 30 on Sunday. A peaceful session. Steps were taken to hold regular meetings in Bozeman, and a committee was appointed to procure a place.

Sunday School Associations.

NORTHEAST KANSAS.

Convention met October 5, at Fanning. Convention was called to order by F. J. Pierce. Papers and short talks. In the afternoon H. Thomas was in the chair. District officers reporting: H. Thomas, superintendent; F. J. Pierce, assistant. Local superintendents reporting: Fanning, Charles Hessings; Atchison, James W. Burns; Netawaka, S. Twombly; Scranton, John Cairns. Bro. Pierce read a paper, "Why this convention?" Short talks, "What are the benefits of a district organization?" by H. Thomas and F. J. Pierce. "What should be the character and qualifications of a superintendent?" Short talks by F. J. Pierce, Sr. Miller, J. Price, S. Twombly, and W. Menzies. "A few points on Sunday school work" by Sr. Sprague. Vocal duet by Srs. Miller and Munns. "Why should the aged take an interest in Sunday school work?" by Mary Hopkins. Vocal duet by Srs. Helen and

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Fannie Gurwell. Schools reporting: Atchison, Fanning, and Scranton. The superintendent was authorized to appoint a committee of three to arrange a program for next convention. Committee: Fannie Gurwell, F. J. Pierce, and J. W. Burns. Sr. Miller was elected treasurer in place of our deceased brother, I. McGalliard. A resolution of condolence was passed as follows: "Whereas, it has been the will of God to take from our midst to the spirit land, our much esteemed and worthy brother, Isaac E. McGalliard, who, until the time of his departure, July 26, served in the capacity of treasurer in the Northeast Kansas district, and also filling the office of superintendent of the Fanning Sunday school. Therefore be it resolved, that we as members of the Sunday school convention convened at Fanning, this 5th day of October, in the year of our Lord 1900, do offer this tribute of respect to his memory, and hereby register our loss from among the ranks of workers; and that we tender our heartfelt sympathy and condolence to the bereaved family, and commend them to the mercy and favor of our heavenly Father. Be it again resolved, that a copy of this be sent to the family, and also be spread upon the minutes of this convention.

Miscellaneous Department.

PASTORAL.

A Word to Colaborers, Greeting:—Self, and Bro. S. K. Sorensen have traveled extensively in Miner, McCook, and Lake counties, South Dakota, visiting points where little gospel labor has been done, and in some places years have elapsed since the gospel story was heard. Busy times with farmers, a superabundance of rain, dark nights, muddy roads, and the stolid indifference of the masses as to the vital question of religion, etc., has greatly militated against missionary labor. But we have been at our post, doing what we considered we ought to be doing as General Conference appointees. And if the people fail to fall in with the overtures of God's mercy when offered, we are not blamable. The sound of the divine injunction, "Preach the gospel," has sounded in our ears.

To coworkers in North and South Dakota. I would respectfully suggest, in my opinion it were better to seek new localities for the unfurling of Christ's banner than to consume further time in the above referred to counties, unless specially requested. Christ's injunction, "If they will not hear you in one city, go to another," has its significance as other injunctions. The love of travel should not, by cherishing it, become so intensified in the soul of General Conference appointees as to induce them to leave one point where they have been successful in creating an interest for another point, which perchance may be somewhat more fascinating than the one where evidence of interest develops. I find the work has suffered by this slipshod, indecisive way in prosecuting missionary work. It ought to be understood that the missionary who is successful in creating an interest in a new locality is the one who should prosecute the work until evidence develops that the interest will materialize, or dies out, if it takes all summer. I don't mean by this to keep at one place to deliver forty or fifty consecutive sermons, until the people are surfeited. No; but after delivering five or six gospel sermons, and evidence of an intense interest is evinced, leave that point, but leave an appointment for a few night hence. Go elsewhere, and return at the time appointed so as to keep the interest alive. But as he who is in the front of the battle knows better the needs (or should do) than those afar off, should one be especially directed to go beyond five or six sermons, he should do so, but by no means let the interest die out, when it exists, because of a desire to go home to celebrate the 4th of July or Christmas, or spend a couple of weeks in attending a district conference, or luxuriate in the shade for ten days at some big reunion, preaching one or two sermons, while if sticking to your post you might preach a dozen or possibly twenty sermons, and might let the sound of the gospel trumpet fall on the ears of some honest soul bound down under the benighting influence of a manmade priesthood.

Now if the reader wants to know the meaning of this, I pause to state: It means just this, I speak as I understand. In my acceptation of an appointment by General Conference I covenant to do what that appointment contemplates, and that is, I should go where sent, and stay there. Of course custom, which in time, becomes more forcible than law, has made it permissible to attend annual conferences (and though opposed to annual conference, unless an exigency confronts the church necessitating a General Conference), I have never taught my constituents to violate the action of General Conference. Then too, sickness, etc., may necessitate a missionary to visit home between adjournment and assembling of conference. But if no such exigency confront, the general appointee ought to stick to his post a year. But if he can't endure such a sacrifice, he should quit as a traveling missionary.

I have much sympathy for one whose physical disabilities prevent him doing missionary work. Further, I wish to say to my colaborers, if choosing to quit an appointed field, do not assume the responsibility of appointing some one else in your stead, because in all candor I wish to state, while I am in charge of any portion of God's moral vineyard by the action of the body, I am opposed to any such procedure. It were bad enough for you to leave an appointment unless necessitated per force of circumstances: but such a bit of assumption as appointing another in your stead might cause some unpleasant friction, which is much easier avoided than to extricate ourselves from when inveigled therein. God's given laws, when properly advocated and enforced, will prove effective in friction as in adjusting trouble when despite our efforts to prevent it confronts us.

To those concerned I wish to state that in view of the weather being less severe in east Minnesota than in Dakota, in the event of a severe winter; and, whereas Bro. Eli Hayer is of the opinion that labor may be more effectively prosecuted in east Minnesota by two elders than one, Bro. S. K. Sorensen will labor in conjunction with Bro. Eli Hayer during the coming winter, I take the liberty to announce this change with the understanding that it will be favored by Bro. J. W. Wight.

I take pleasure in recommending Bro. S. K. S. to Bro. Eli Hayer as an active, persevering colaborer. The thought of inactivity is painful to him.

In conclusion, to the Saints scattered in Nebraska and the Dakotas, I wish to say do not by any means turn a deaf ear to the pleadings of the brethren in the far off land of Australia. See *Herald* for October 24. See, mark, read, and properly digest the nature of their petition. They ask not for ease or release from toilsome life of a missionary in the advocacy of the latter-day work. No, but for help; help that they may more vigorously prosecute the work in the interest of which they have so nobly, steadily worked, lo these many years. Oh, let us place ourselves in their position, or suppose we were one of three or four elders in the United States and as many thousands of Saints in Australia as the case in America, and we cry to them for help, as they now cry to us, wouldn't we feel sad, discouraged, and disconsolate if they should fail to help. For humanity's sake let us help them.

In gospel bonds,

JAMES CAFFALL.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of British Columbia will please take notice that to aid the Bishopric in its work in said territory and better perform the work of looking after the poor and church finances, upon recommendation duly presented, appointment has been made this day of Bro. Daniel McGregor of Chilliwack, B. C., as agent of the Bishopric in and for said territory.

Bro. McGregor has been duly authorized to act in receiving tithes and offerings and expending the same under the direction of the Bishopric of said church and will look after the same and give receipts and perform all other work incidental to the duties of a Bishop's agent within said Territory.

We hereby recommend him to the Saints and friends in British Columbia, and bespeak for him the help, good-will, and aid possible for them to give.

Witness my hand this 30th day of October, A. D. 1900.

In behalf of the Bishopric,

E. L KELLEY,
Presiding Bishop.

BISHOPS' NOTICES.

To Saints of Northeast Texas and Choctaw District, Greeting:—As the end of the current year is drawing near, I beg to say that the work in our district, on the whole, is in a very favorable condition, there having been about fifty baptized since January 1, mostly in western Arkansas, where the work is in a most encouraging condition, all the conference appointees being actively engaged in the work, and the local force is doing well. Also the missionary in charge, Bro. H. O. Smith, has been laboring for several weeks in our district, with excellent results.

Now, Saints, we hope you will not forget the temporal arm of God's work, as much is now depending upon the manner in which his law is honored and observed. The families of the missionaries must not be left without food and raiment, while the husband and father—on whom they depend—is expected by the church to go forward and unfold to the people the great restored gospel, so grand, so elevating, so marvelous, but yet somewhat unpopular.

God requires of us one tenth of all our net gains annually. Will we honor his law, and thereby loosen the hands of his servants? Courage, brethren, and on to the victory!

Bro. E. A. Erwin will receive and forward all tithes in the branches in the Texas portion of our district, brethren Newton and Bailey in Arkansas, and Bro. Peter Adamson in the Territory.

Invoking God's blessing upon you, I am, your brother.

ELLIS SHORT,
Bishop Northeast Texas and Choctaw District.

To the Saints of Northern California:—I wish to tender my sincere thanks to all for the confidence reposed in me as agent for Bishop Kelley, and the way in which you have sustained me, and fully answered my expressed desire at the beginning of my official work in the temporal line. I have tried to do my best, and you have appreciated it, and honored me in your service.

In the past, I have never called upon you but you have always nobly responded, nor have I done so only when the exigency of the case demanded it.

I trust the future will enable us to continue our united efforts for the Master. Since our heavenly Father has seen fit to call me by his Spirit to fill a more responsible position, I hope you will continue to do your duty in the temporal line; help on the great cause, and at the same time help yourselves to appear with more favor in the sight of Him whom you seek to serve.

When it was made known to me that I was to be ordained bishop, I was very uncertain whether to accept or not, until I had received

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unmistakable divine assurance; and that too, notwithstanding many times I had been told that I would be called "to a high position in the church of the living God."

I felt, and feel now, the higher the position, the more responsibility. The first time this was ever told me was at Santa Rosa by a young sister, under what I knew to be divine influence. The particular office to which I would be called was made known to me, but I tried to put it away, that is, tried to persuade myself I was wrong. In a dream I was called "Bishop" and commanded to "proceed."

As long as I am in this line of service I trust we may so labor as to bring the designed results. I hope and trust that when the testing time shall come we may be found to have so wrought as to not be disappointed.

All who wish to be reported in 1901 must make their remittances before December 31, as our report must be at Lamoni then.

CHARLES A. PARKIN.

No. 3010 Sixteenth street, SAN FRANCISCO, Cal.

MEMORIAL FUND NOTICE.

Since publication of the letter of Elder J. W. Wight describing the conditions surrounding the resting place of the martyrs, Joseph and Hyrum Smith, Saints seem interested in putting in proper condition this burial place, and some have contributed to this purpose.

This will notify all who may wish to make an offering to be used for this purpose that they may do so by taking names and amounts contributed by each one and forward to the Bishop of the Church, or place in the hands of any Bishop's agent or local Bishop, who will forward the same, such means to be duly expended for the purposes given under the advice of Bro. Joseph and Alexander H. Smith and the Bishopric of the Church.

All remittances will be receipted by publication through the *Herald* and *Ensign*.

Respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, Oct. 30, 1900.

FOURTH QUORUMS OF DEACONS.

Dear Brethren:—I wish to call attention to the great duty we are called to. Some think a deacon is not much, as they sometimes say, I am nothing but a deacon; but I think it is a high and holy calling, and we should be very diligent and do all that the law requires of us, and very glad to work in that calling as long as God will uphold us in the same. Do not forget that we must give a report of what we have done for the Lord this year, whether it be work in Sunday school, or acting as presiding deacon in a branch. Report how many times you have opened meetings, or other work done in your calling. As we have to give a quorum report to the Church Historian next April Conference, therefore, let us try to do all we can for the Master. Please send in your report not later than the first of March. If any wish to join the quorum, give date of birth and baptism, ordination, and by whom ordained. Please report to me, and let all meet next April. Address me at Guilford, Missouri.

ROBERT NELSON, Pres.

CHRISTMAS PROGRAMS.

The Christmas programs issued by the General Sunday School Association will be ready to mail about November 10, 1900. Price will be 5 cents each, 50 cents per dozen, or $4 per hundred, postage prepaid. Send orders to the business manager of the Herald Office, Bro. John Smith, Lamoni, Iowa. Order your programs early and begin work on them at once.

We have examined the manuscript of this program and consider it of unusual merit and will do credit to the many contributors and to the committee which prepared it. It is adapted to the use of the smallest school in the association or to the largest. You may find parts for any individual or class in your school. It has been prepared with this point especially in view. So do not think that *your* school could not use it.

We hope that all schools whether large or small will celebrate the Christmas with appropriate exercises. Do not desecrate the day or treat the occasion lightly, but make it one of pleasure, worship, and reverence. These programs are issued with the hope to assist those who wish to celebrate the day with appropriate exercises by furnishing them with material such as they cannot find without much effort if at all. We believe that all will be pleased with the program that use it.

44-2t T. A. HOUGAS, Gen. Supt.

CONFERENCE NOTICES.

Pottawattamie conference convenes at Carson, Iowa, November 24, at ten o'clock. In order that the secretary may have time to prepare the business and forward it to the conference, it is desirable that credentials, reports, and other communications be sent so as to reach him on Monday, November 19. Blank reports have been sent to all the priesthood of the district, and as this is by order of the conference, it is hoped that the priesthood will manifest at least enough interest to return the reports. If you have not done anything, let us know, also the reason; and if you are ready and willing to act in the office of your calling, so that the conference may know who are alive, and arrange for the work in the district accordingly. Address all business for the conference to the secretary, J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.

Conference will convene with Canadian Center branch, Dewey county, Oklahoma, Friday, November 30, at 7:30 p. m. It is expected that each branch will send a statistical report; please do not fail. Also, as per resolution, each elder, priest, teacher, and deacon is required to report. We kindly urge that this provision be complied with, that the conference may know what labor is being performed. Many of the Saints in the district have not as yet visited Canadian Center branch, or the favored spot of Oklahoma, Dewey county, hence this will be a favorable opportunity; therefore, we earnestly invite the Saints to attend the conference. It will benefit you, strengthen you in the faith, enliven your spirituality, and help you to bless others. The place of meeting will be at Guy schoolhouse (so far as is now known), seven miles northeast of Taloga. The busy season will be over, and we hope the Saints will make an effort, an *extra* effort to attend. R. M. MALONEY, Pres.

Northeast Texas and Choctaw district conference convenes at Cove, Arkansas, December 1, and not on the 8th, as some have understood. Please remember. It is expected that a profitable time will be had. The missionary in charge will be present. Let us have a full turnout.

Southeastern Illinois district conference will be held at Springerton, beginning Saturday, December 1, at ten a. m., to hold over Sunday. This is the time for election of officers of district. All are invited to come and help make this one of the best conferences ever held in this district.

ISAAC A. MORRIS, Pres.

NOTICES.

LAMONI, Iowa, Oct. 29.

Bro. Joseph Smith brought to the Saints' Home, a few days ago, a cushion which was made and sent here by Sr. Jane Heaton, of Blackfoot, Idaho. It is almost too pretty to use. It is made of silk of various colors, and decorated with fancy silk stitches and silk flowers in colors. It has been put in the parlor and receives its full share of attention.

ALICE P. DANCER, Matron.

BORN.

RAYER.—At Burlington, Iowa, July 28, 1899, to Mr. and Mrs. Leonard Rayer, a son, named Glen. August 23, 1900, twin boys, named Raleigh and Rolf. Blessed October 9, 1900, by Elder J. S. Roth.

MARRIED.

PENDER — GURWELL. — In the Saints' chapel, Fanning, Doniphan county, Kansas, on the evening of October 24, 1900, Elder Will S. Pender and Sr. Fannie B. Gurwell were united in marriage, Bro. H. A. Stebbins officiating. Bro. Pender is widely known as one of the active elders in the field, and this year of the Rocky Mountain mission. The bride is a daughter of Bro. and Sr. William Gurwell. Prior to the ceremony, Bro. Stebbins spoke upon marriage, as defined in the three books. Bro. A. H. Parsons assisted in this service. Bro. M. T. Short was also present. Bro. Pender expects to return to his field about December first.

DIED.

STINSON.—At her home in South Addison, Maine, Sr. Henrietta Stinson. She was born February 26, 1834; baptized November 9, 1894; died October 16, 1900. She was very zealous for the faith she loved so well, and because of this the Saints will miss her much. Funeral services by Elder U. M. Kelley. We feel that we have one portion of scripture at least to comfort us: "Precious in the eyes of the Lord are the death of his saints."

OLSEN.—In Nettle township, Grundy county, Illinois, October 15, 1900, Eva Ann, daughter of Mr. Jacob and Sr. Sarah E. Olsen, aged 10 years, 3 months, and 23 days. For eight months she suffered with disease of the brain and spine, so death was a release from her woes. Her face in death was that of a sweet innocent, one prepared for the change. She was a grandchild of Bro. and Sr. Austin Hayer. The funeral services were held in the chapel of the Mission branch, Bro. Thomas Hougas in charge of the services, and Bro. H. A. Stebbins preaching the sermon.

HUMPHREY.—At New Bedford, Massachusetts, September 28, 1900, Sister Elizabeth, wife of Bro. Daniel Humphrey, aged 56 years and 1 month. She was born at Dennis, Massachusetts, and united with the Reorganized Church something over thirty years ago. She leaves a husband and four sons and two daughters to mourn the loss of a good wife and mother. A large assembly of Saints, friends, and neighbors evidenced by their presence and tokens of affection and of grief the great loss sustained by the family and by all who had known her, at funeral services, which were conducted by Elder M. H. Bond.

ANDERSON.—At St. Clair, Michigan, September 11, 1900, to Bro. Henry and Sr. Mary Anderson, a daughter. Blessed October 21, by Elder C. Scott, and named Marion Delta.

EATON.—At Stonington, Maine, October 21, 1900, Elder George W. Eaton, a great and good man, has gone to rest; his reward will be great, when the Lord comes. He was a great worker in the gospel; but of late years could not do as much as he desired, nevertheless he died firm in the faith of a glorious resurrection. He had a long and painful sickness, borne with fortitude and great patience. He was a faithful and consistent brother, always ready to do his Lord and Master's bidding. He received many blessings, confirming his hope in Christ and his coming kingdom. In his last moments he conversed with angels, who seemed ready to guide him over the river. The church has lost a staunch and faithful member and society a noble citizen and friend. He leaves a wife and three children to mourn.

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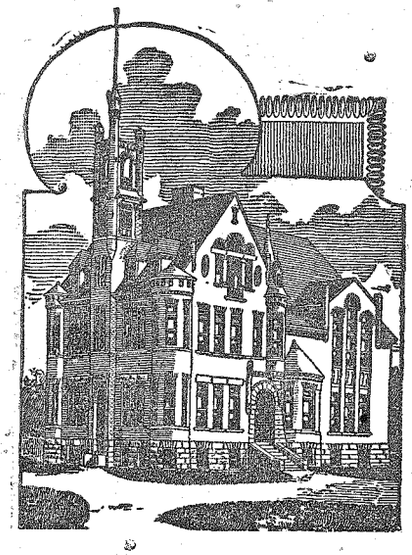

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THE SAINTS' HERALD.

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

Vol. 47. Lamoni, Iowa, November 14, 1900. No. 46.

R.S.Salvards

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Frank Leslie's Popular Monthly has a large subscription list; but it should be larger. Its management is more energetic, its plans better than ever before. As an added stimulus toward an increase, the Monthly offers no less than two hundred and sixty-four (264) prizes in cash to the men and women, boys and girls, who show most energy in securing new subscribers. This offer means that time and energy shall be well paid for.

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THE BIBLE AND HIGHER CRITICISM.

The following correspondence between Revs. Professor Dods and Dr. Kerr on the Bible and the higher criticism has been sent us by Dr. Kerr for publication:—

I.—DR. KERR TO DR. DODS.

19 Queen Square,
GLASGOW, 16th Oct., 1900.

Dear Dr. Dods,—In your lecture on the evening of Sabbath week on "The Bible and criticism," as reported in the "Glasgow Herald," you are represented as repeatedly affirming that there are erroneous and contradictory statements in the Scriptures. I write to request, as I do respectfully, that you would kindly indicate to me some of the passages of the Word of God where these errors and discrepancies may be found. I have hitherto professed belief and desired others to profess belief in the infallibility and divine authority of the Bible; but, should your declarations be found correct, I would feel bound to alter my own attitude towards the Word of God, and point out to my congregation and others the erroneous and misleading portions of that book from which comes all our knowledge of the Savior of men. You will, therefore, I am confident, comply with this request, that I may prosecute inquiry on this momentous matter without delay.—Yours sincerely, J. KERR.

II.—DR. DODS TO DR. KERR.

23 Great King Street,
EDINBURGH, 16th Oct., 1900.

Dear Sir,—I am very much surprised that you should ask me for information which you can find in at least a hundred easily accessible volumes. Let me only name Carpenter's "Synoptic Gospels," Gilbert's "Life of Jesus," Snell's "Gain or Loss," any of Schwartzkopff's books, and indeed any critical work on the Scriptures. It is not my business to point out errors in Scripture, but to show that notwithstanding the errors pointed out, Scripture infallibly accomplishes its purpose of presenting Christ to men. In other words, it was and is independent of criticism—the figure of Christ remains and appeals to men as self-evidencing. Have you read Dorner's History of Protestantism? I think that gives as good a hold of the subject an any book I know. Only mischief comes of affirming the literal inerrancy of Scripture—only good comes of maintaining its infallibility as a guide to Christ and God.—Yours sincerely, MARCUS DODS.

III.—DR. KERR TO DR. DODS.

19 Queen Square,
GLASGOW, Oct. 17, 1900.

Dear Mr. Dods.—I thank you for referring me to the works on Biblical criticism you mention,—works not unknown to me. Had you specified the conclusions of these critics against the inerrancy of the Scriptures which you regarded as defensible, your reply would have been more satisfactory. I again, however, respectfully request you to specify those passages in the Word of God which you had in view in your recent lecture in this city, when you maintained that "here and there there were discrepancies and errors;" that "the four gospels differed from another, disagreed with one another in this or that part of their narrative;" and that "errors in any part of the Bible were of no consequence as affecting the accounts given us by Christ." You can surely out of such an evident abundance of passages indicate (say) a dozen of the parts where in your deliberate judgment these errors and discrepancies may be found. You write:—"It is not my business to point out errors in Scripture." I respectfully submit, however, that if you deem it "your business" to affirm that there are errors in Scripture, as you have repeatedly done, it ought to be "your business" to state with all clearness what these errors are and where they are to be found that the readers of the Bible might, as Protestants, exercise the right of private judgment on their character and effects, and might, if satisfied of the fact, warn others of the fallibility of the book in whose infallibility they have hitherto placed the utmost confidence. Is it not "your business" out of love for all students of the Scriptures, whether weak or strong, to point with all clearness the stumbling-blocks in what you describe as an "infallible guide to Christ and God," and especially as in your judgment there are so many of these in their path to the Redeemer of men. I do earnestly trust that you will not hesitate to give a full and definite statement on a question of such momentous importance to the faith of believers and to the progress of Christianity throughout the world.—Sincerely yours,

JAMES KERR.

IV.—DR. DODS TO DR. KERR.

23 Great King Street,
EDINBURGH, 17th October, 1900.

Dear Sir,—Apparently you wish to drag me into a controversy for which I have neither disposition nor time. If it is information you seek, you assure me you know where to get it. I am always ready to answer the questions of honest researchers after truth, but I decline to enter into controversy with one whose mind is evidently made up already.—Yours sincerely,

MARCUS DODS.

V.—DR. KERR TO DR. DODS.

19 Queen Square,
GLASGOW, 18th October, 1900.

Dear Dr. Dods,—I am very much surprised that you even hesitate to specify a number of these passages in the Gospels or other parts of the Scriptures where the errors and discrepancies, whose existence you so frequently affirm in your late lecture here, may be found. You are perfectly correct in assuming that "my mind is made up already" on the infallibility of the Word of God, else I would renounce belief in it; but I would be a bigot indeed if I were not

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prepared to examine with impartial mind statements by responsible authorities affecting that infallibility. Accordingly, when a public religious teacher of your scholastic reputation again and again insists on the existence or errors and discrepancies in that Word, I was desirous of examining these with honest mind. The opportunity of doing this, however, you now curtly refuse to grant, accompanying your refusal with an imputation on my honesty as an inquirer. The reason you assign for this refusal is singular indeed—you do not wish to be dragged into controversy. Why, sir, you raised a controversy on this very question a quarter of a century ago, and that controversy you have not yet abandoned. In the face of judgments against you at that time, by your Synod and Assembly, you soon after, in the Pan-Presbyterian Alliance, London, again asserted your opinions and raised a keen controversy, in the course of which those opinions were repudiated and condemned by the most prominent divines of that Assembly, including Revs. Dr. Craven, Philadelphia; Dr. Murkland, Baltimore; Dr. Hall, New York; Dr. Caven, Toronto; Prof. Watts, Belfast; Principal Douglas, Glasgow, and others. Now, again, in this public lecture on a special occasion, you throw down the gauntlet in the face of evangelical Christendom, which accepts the infallibility of the Scriptures, and you give a deliberate deliverance against their inerrancy in such a form as to lead the youth of the Christian Church and all others to infer that the Word of God was honeycombed with error. And when you are respectfully requested to point out only a dozen of those passages in the Scriptures where some of these alleged errors and discrepancies may be found you evade a duty which you owe to every honest inquirer, and which could apparently be discharged by you with the utmost readiness. And your only reason for this evasion, after all your agitation and controversy these years, is that you "have neither disposition nor time for controversy!" I still trust that for the sake of the vast interests involved, and your candor as a public critic of the Scriptures, you will yet comply with the request which I again respectfully present.—Yours sincerely, J. KERR.

VI.—DR. DODS TO DR. KERR.

23 Great King St.,
EDINBURGH, 19th Oct., 1900.

Dear Sir,—In reply to your letter of yesterday's date, I have three remarks to make:—1. You say "You give a deliberate deliverance against their (Scriptures) inerrancy, in such a form as to lead the youth of the Christian Church and all others to infer that the Word of God was honeycombed with errors." That is not true; indeed it is the very reverse of the truth. 2. You pose as a simple-minded inquirer wishing information about the errors in Scripture while according to your own statement you are perfectly familiar with the sources of such information. 3. I cordially believe in the infallibility of Scripture, for the purpose for which it is given, and I believe in its authority as the Word of God. Allow me to remind you that the utterance of calumnious statements is quite as iniquitous as mistaken opinions. This correspondence now closes so far as I am concerned, and you will be good enough to consider my letters strictly private, and for your own perusal only.—Yours truly,

MARCUS DODS.

VII.—DR. KERR TO DR. DODS.

19 Queen Square,
GLASGOW, 19th October, 1900.

Dear Dr. Dods,—I do not wonder that you follow up your refusal to point out the passages in the Bible where the errors you allege are to be found, by a bold attempt to prevent the publication of this correspondence. You will please bear in mind that the correspondence arose out of your own public lecture on a Sabbath evening in this city, that all my statements affected your public attitude on the question discussed by you deliberately in that lecture, and that the whole matter is one of the gravest world-wide concern. For these reasons, and others also, I cannot hold your letters as private in any sense of the term, and feel the more constrained to publish them as you now charge me with "calumnious" utterances against yourself. It should not, I think, displease you to see in the public press my "calumnious" utterances against yourself. Besides, the leaders and members of the Christian Church will thereby be able to form their own judgment as to whether I am the author of "calumnious" utterances against you, or you the author of such utterances against God's own Word—utterance persisted in by you, without any proof, for more than five and twenty years.—Yours sincerely,

JAMES KERR.

—*From the North British Mail, October 24, 1900.*

The Thanksgiving number of the *Saturday Evening Post* is dated November 10. The cover is by Harrison Fisher. The opening article is The Leaders in American Diplomacy, by honorable John W. Foster, formerly Secretary of State. Honorable Frank A. Vanderlip, Assistant Secretary of the Treasury, contributes The Onward March of American Trade. Honorable Carter H. Harrison, Mayor of Chicago, has an article on The Defacement of the Modern City. Major Arthur Griffiths, of the British Army (Retired), has an anecdotal sketch of General Wolseley. The Adventures of a Pioneer Plainsman are told by Captain John J. Healy. The fiction includes Senate Bill 578, by Brand Whitlock; For Divers Reasons, by Charles Battell Loomis; The Banner Bearer, by Mrs. Burton Harrison; The Diary of a Harvard Freshman, by Charles Macomb Flandrau. Mooswa of the Boundaries, by W. A. Fraser; 'Enry 'Iggins' 'Eart Story, by Joe Lincoln; A Supper by Proxy, by Paul Laurence Dunbar. There is a half-page poem called The Ballad of Ozy B. Orr, by Holman F. Day. The editorial page deals with timely subjects; the department of Men and Women of the Hour contains new stories, and the "Publick Occurences" tell of the efforts to capture South American trade. Frank W. Thomas gives Confessions of a Mind Reader; Madeline S. Bridges has a poem called An Untold Love; William Mathews contributes The Matter-of-Fact Man. The other departments are Literary News and Oddities of Science.

The practical men who manage the business of the colleges report in a personal and confidential way that the students are better dressed and better appearing than at any time in their experience. The era of bath-tubs and sanitation and good living has had its effect upon American youth. To-day if young Ben Franklin should come to Philadelphia to try his fortunes, it is quite likely that he would not march up the street munching his cheap loaf, but would be riding comfortably and handsomely in an automobile toward a scholarship, possibly pausing on his way to get a well-balanced luncheon at a fashionable café.

The whole tone of college life has been wonderfully raised within the past few years, and if one desires to see a set of well-groomed young men he should attend the opening proceedings of a modern college. Their clothes are not only new and well made, but their complexions are clear.—*Saturday Evening Post.*

TO THE DEAF.

A rich lady, cured of her deafness and noises in the head by Dr. Nicholson's Artificial Ear Drums, gave $10,000 to his Institute, so that deaf people unable to procure the Ear Drums, may have them free. Address No. 3400 c, The Nicholson Institute, 780 Eighth Avenue, New York. 27rly

ADDRESSES.

Alma C. Barmore, 352 Lippincott Street, Toronto, Ontario, care of T. C. Hattey.

L. R. Devore, Holden, Missouri.

Will E. LaRue (mission address), Millersburg, Illinois.

Walter W. Smith, Stewartsville, Missouri.

A. Carmichael, Anaheim, California, Rural Delivery No. 1.

George Jenkins, Plainville, Indiana.

H. J. Davison, Washburn, Maine.

John B. Roush, 3010 California street, Denver, Colorado.

J. W. Adams, New Boston, Illinois.

U. W. Greene, 230 Pulaski street, Brooklyn, New York.

Isaac P. Baggerly, No. 901 South Flores Street, San Antonio, Texas.

J. Arthur Davis, Baker, Kansas.

C. R. Duncan, Conifer, Colorado.

R. M. Maloney, Guy, Oklahoma.

G. R. Wells, Box 41, Deer Lodge, Montana.

E. F. Shupe, 3633 Clayton Avenue, Denver Colorado.

F. G. Pitt, 805 East Allegheny avenue, Philadelphia, Pennsylvania.

W. E. Peak, Galien, Michigan.

M. H. Bond, No. 103 Chapin avenue, Providence, R. I.

A. Haws, 205½ Polk street, San Francisco, Cal.

H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff, Ohio.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, NOVEMBER 14, 1900. NO. 46.

QUESTIONS AND ANSWERS.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 14, 1900.

THANKSGIVING.

President William McKinley, according to custom and following the usage of his predecessors in the presidential office, has by proclamation duly signed and issued, set apart as a day of prayer and thanksgiving, Thursday, November 29; and publicly request the citizens of the republic to properly observe the day, by assembling at their respective places of worship at such hours on that day as they may agree, and in such exercises as will be appropriate give tribute of praise and thanksgiving to the Ruler of the universe, for such blessings as have been vouchsafed to the citizens of this great commonwealth of states.

In accordance with such proclamation, we deem it to be wise that the Saints observe such day as requested, and in such manner as the branches, or their officers may determine, always bearing in mind the duty of citizens of the republic and worshipers of the true and living God.

JOSEPH SMITH,
for Presidency.

MONEY REPRESENTATION IN CHURCH WORK.

We quote the following from the *Baptist Flag*, for November 1. We are not familiar with the history and fact of the money basis referred to by the *Flag*; but from the reference it would appear that there is some rule which requires a money qualification of two hundred and fifty dollars to admit church delegations to seats in the conventions. Rather peculiar, that.

The money basis of representation in conventions is so directly antagonistic to the very genius and spirit of the gospel, and of Baptist faith that it is a wonder how it ever happened to be adopted by any of our Baptist bodies. We acknowledge the patent fact that this is an age that finds the world devoted to the "almighty dollar," but this is no excuse for churches to bow down and worship mammon. A discrimination in favor of the rich as against the poor is a vicious principle, and is distinctly condemned in Sacred Writ. The money basis of representation has in it this offensive discrimination. Suppose the Southern Baptist Convention should resolve at its next session to place itself strictly under the control of the coöperating churches, and accept none as members save those who were sent by the churches, but should still maintain the money basis of representation as it now stands; there would not be two hundred churches in the entire convention that would secure representation in the body, while there would be thousands of churches that would be debarred because of inability to pay the price of admission. If that is not a discrimination against poor churches what is it? Jesus Christ and all of the apostles would be debarred from membership in the Southern Baptist Convention unless he could catch a fish with two hundred and fifty dollars in its mouth so as to pay the tax. Surely such folly will in due time produce its results, and the voice of our leaders will plead for the rights of the poor, yet the sound, Baptist churches that are entirely excluded now. A Baptist church that desires to cooperate with other churches in controlling the work of world-wide evangelization should be allowed to have representation because of its spirit, even if it is unable to give one farthing. It is the spirit our Lord honors, more than the size of the gift. The widow's two mites were more in his estimation than all the gold the rich could throw into the treasury. The money basis is iniquitous. Away with it.

MORMONPHOBIA.

If we are permitted to coin a word to express the peculiar mental condition of some of the reverend gentlemen occupying the religious pulpits of the time, it would be some such word as the caption of this item; for surely none but a man infected with a sort of religious rabies would utter such a screed as we give below. No such phenomenal growth as 63,000 for the year 1897 occurred in the ranks of Mormondom, taking all classes of believers in the Book of Mormon together, including, of course, the Reorganized Church. The probabilities are that this Rev. Sydney H. Cox was so affected by sectarian bigotry and hate that he magnified 6,300 to the huger sum of 63,000. It is possible that the converts to Mormonism, all classes, in 1897 would foot up 6,300; the additions to the Reorganized Church for that year were approximately 2,500, and the Utah division may easily have gained the other 3,800 to make up the 6,300.

As to patriotism. Did the Congregationalist Church, as a church, furnished any troops for the Mexican War? The Mormons did. Did the Congregationalist Church, as a church, furnish a contingent of soldiers for the war with Spain? The Utah church did.

We sincerely hope that the census of 1900 will astonish Protestantism: but as to alarming patriotic Americans, the reverend gentleman may rest assured that the average American citizen is neither a fool nor a Congregationalist to be alarmed at the rash statement of a befogged minister in a sectarian pulpit.

And what may be the "doom" to which the reverend gentleman would consign Mormonism? We are interested in knowing, for he asserts that there are 5,500, in Iowa, and we may be of the number cited by him. Why do the Christians rage?

By what process is "the serpent" to be crushed? Utah is a state and under the sovereign sway of the federal government. If these reverend gentlemen would only give the subject a rest, time and the trend of inquiry would eradicate the causes for their unfortunately rabid statements.

The Rev. Sydney H. Cox, pastor of the Lee Avenue Congregational Church of New York City, preached a sermon Sunday on "The Political Peril of Mormonism," in which he pointed out that the growth of the Mormon Church imperils the country. In showing the growth of the Mormons he said:—

"The gain to Mormonism in 1897 was 63,000 converts, and this when the total number of Mormons was less than a third of a million. During the same year the efforts of over 4,000,000 Presbyterians, Methodists, and Congregationalists did not secure more than 50,000 converts, or 13,000 less than the Mormons alone secured. The census of 1890 showed that the Mormons numbered in Idaho 15,000, in Arizona 6,500, in Iowa 5,500, and in six other states from 1,100 to 2,000 each. The census of 1900 will reveal an increase that will prove astonishing to Protestantism and alarming to all patriotic Americans.

"Mormonism will never rule America, but the apathy that postpones its doom prolongs the horror and the agony of those who suffer from its infernal influence. The church must be aroused. The Christianity of the nation must be stirred and organized until this scarlet woman of our republic is destroyed and we are rid forever of this bestial barbarism."

The time to crush this serpent is before it becomes larger and more powerful.—*Iowa State Register.*

AN instance of what a few words in an opportune time may do is the following. Bro. Alexander Clark, of Waldemar, Ontario, was going from his home last June to attend a farmers' convention at a nearby railway station, and on the train got into a conversation with a gentleman on religious topics in the course of which Bro. Clark loaned the gentleman a copy of Bro. J. J. Cornish's Instructor, which was returned to him the other day accompanied by the following brief letter, which will show for itself:—

TORONTO, Canada, October 27, 1900.
ALEXANDER CLARK, ESQ., Waldemar;

Dear Sir:—About June 1 last you gave me a little volume of Scripture selections to pe-

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ruse and return to you. I left it in the car seat that afternoon and in the anxiety attendant upon my sister's illness forgot all about it for some weeks. I was fortunate enough to find it in the "lost baggage" department of the station, and have had it with me constantly for two or three months in my field work. I have used it for Scripture reading by the camp fire in the wilds of Thunder Bay and in the cultured homes of my friends in some of the leading cities of the United States and Canada, and have had time to carefully peruse it.

The compiler deserves great credit for the compact and complete character of the work. The selections are very appropriate, and the Scripture quotations especially well arranged to teach the important truths and doctrines of the Father's word. I like the book very much.

I have remailed it to you this morning. What I have received of its richness has not depleted or reduced its wealth.

I inclose you a couple of cuttings to memorize, and by the assistance of the blessed One they apostrophise, assist you into the sweetness of his indwelling, and subscribe myself.

Your brother, by the birthright that Nicodemus wondered at until he found it,

LLEWELLYN A. MORRISON.

M. P. HANSEN DEAD.

As we go to press we are notified by letter from Bro. N. C. Enge that Bro. M. P. Hansen, of Plymouth, Massachusetts, who was associated with Bro. Enge in the Scandinavian mission, was dead, dying on October 26. It was quite sudden, caused by entanglement of the bowels.

We deeply regret the death of Bro. Hansen; but he died as he wished at his post, as he expressed himself to us when we met him at Plymouth last year. He rests in peace. Of his departure Bro. Enge wrote:—

We buried him today. The few words he spoke while sick, and his fervent prayers will never be forgotten by those who heard him. Their testimony will some day be heard in the church.

SR. KATE M. JEPSON, of Woodland, Minnesota, sends us a clipping from the *Pathfinder* for September 29, which we give below. If we, or an elder in the field, should make such an arraignment, it would be charged to religious enmity, and be deemed to be presumptuous on our part. What shall be said of it done by one in their own ranks?

PLAIN TALK FROM PULPIT.

At the session of the convention of Christian workers held in the Moody church in Chicago last week Rev. R. A. Torrey spoke on "The Need of a General Revival," making a bitter arraignment of the present method of worship, and what he said were the "depraved tastes of the people" in literature, art, and amusements. After Dr. Torrey had completed a severe scoring of the ministry, in the course of which he said, "many of us who are professedly orthodox are infidels," he launched forth into a fierce attack on certain church members. "Sunday is rapidly becoming a day of pleasure," said Dr. Torrey. "Along with neglect of prayer and neglect of God's word go a lack of generosity. The churches are increasing in wealth, but the treasuries of the missionary societies are empty. Christians do not average a dollar a year for foreign missions. Unbelief is rampant. Hand in hand with this widespread infidelity goes immorality. Infidelity and immorality are Siamese twins."

NO FAIR DEAL.

A brother sends us the following card:—

No fair deal. If a man is poisoned to death in our licensed saloons by their deadly drink, the widow and orphan children get nothing, only to be sold out to pay up old whisky bills, or other bills contracted while the dead man was crazy with saloon poison; but if any honest business kills or cripples a man, the widow gets a good living.

If this picture is one true to life, it shows a strong argumentative incentive for a man to keep away from the saloon poison.

And, while the fact of the widow and orphaned children being made to suffer must excite the sympathy for them and pity for the end of the poisoned drunkard, it is better for society that the fairness of the deal is in favor of the sober man's family. Let sensible men who love their families take note—and profit by it.

EXTRACTS FROM LETTERS.

A. V. Closson writes November 5, from Porcupine, Wisconsin:—

I have been sent here to take charge of the work. We will move tomorrow. We shipped household goods last Saturday. Gospel work is onward here.

Bro. D. McGregor, under date of November 3, writes from Chilliwack, British Columbia:—

It is with unusual pleasure that we chronicle the arrival of Bro. R. C. Evans last evening. He looks natural and full of usual good cheer. Am not a "shoutin' Methodist," by any meaning, but really we all feel like vociferously exclaiming, "Glory Hallelujah!"

November 4, Bro. G. F. Patten wrote from Alexandria, South Dakota:—

I am isolated, but am strong in the faith. Am somewhat afflicted with rheumatism, and desire the prayers of the Saints.

Sr. A. E. Shaw writes from Mt. View, Oklahoma Territory:—

No Saints here in this part. We are very lonesome, yet we are still in the faith.

EDITORIAL ITEMS.

Bro. N. C. Enge, in a late letter dated at Arundel, Norway, and written to Bro. E. L. Kelley, states that he is having some success in getting a hearing with a few; and is hopeful. He had an opening at Grimstad, where he would make another effort. Bro. Hansen had reached Bro. Enge, sick, but was apparently improving when Bro. E. wrote. He had done a good work at Aalborg, Denmark, to which point he thought it better that he should return as soon as he had recovered sufficiently. Bro. Enge desires that the Saints shall remember the mission and those engaged in it.

Bro. W. W. McLeod, of Cormorant, Minnesota, writes that he still keeps "stoppers," and is always ready to do what he can to help the cause we all love. He also writes of H. M. Anderson, of Iona, Minnesota, who is interested in the work. Mr. Anderson will care for an elder if one calls there.

Advices from Bro. Alexander H. Smith, at Garden Grove, California, state that he is in quite good health, barring some twinges of rheumatism. The work seems to be thriving there.

Bro. T. W. Chatburn, writing from Los Angeles, California, states that the late conference held for the Southern California district was the best in a spiritual sense he has attended in the mission. He says that he "is in the faith," and the work is onward.

Good, if true. "In 1850 the "producers" had in the savings banks of this country $43,431,000. There were 251,354 depositors, being one for every ninety-two of the total population. The average deposit then was $172.78. This year (1900) the savings banks deposits aggregate $2,384,770,000. There are 5,875,456 depositors, or one in every thirteen of the total population. The average deposit is now $405.89."

A brother in writing to the HERALD recently wanted to know where the Saints of New Bedford, Massachusetts, meet. Inquire of Bro. Thomas Barker, 226 Union street, of that place.

Original Articles.

THEOPHANY.—NO. I.

BY R. M. ELVIN.

In the book, the "Messiah of the Gospels," by Prof. Charles A. Briggs, is found the following upon the immaculate conception.

The blessed virgin was residing in Nazareth of Galilee, betrothed to Joseph of the royal line of David, the heir of the Messianic promises of the Old Testament. The time for marriage had not yet come. God had a higher appointment for her to fulfill as the virgin mother of the Messiah. The virgin conception of Jesus, as announced by the archangel, is not to be interpreted as if it were a miracle in violation of the laws of nature, but rather as brought about by God himself present in theophany. The words of the angel imply a theophanic presence, though it might be urged that the coming of the spirit upon her was an invisible coming after the analogy of many passages of the Old Testament, yet the parallel statement that the divine power overshadowed her cannot be so interpreted.

This annunciation represents the conception of Jesus as due to a theophany. It does not rotate the doctrine of his preëxistence, although that doctrine is a legitimate inference. It represents an early stage of New Testament Christology. It does not go a step beyond the Paulism of the Epistle to the Corinthians. It implies nothing more than the sending in birth taught by the Epistle to the Galatians and to the Romans. It is really a more primitive and more simple Christology of conception.

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Webster's definition of theophany is: "A manifestion of God to man by actual appearance."

Without doubt Prof. Briggs intended to teach and reaffirm the old dogma of the indivisibility of God the eternal Father and Christ the only "begotten." Perhaps he was led to this conclusion from what Paul wrote:—

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. 3:16.

No scripture should be employed by an author that will contradict or vitiate other scripture on the same subject, for the reason that—

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all works. —2 Tim. 3:16, 17.

It is quite evident from this that all revelation emanating from God will be harmonious, and not clash or antagonize. Jesus fully understood the unity of all revelation when he prayed:—

Sanctify them through thy truth; thy word is truth.—John 17:17.

The following should be received and interpreted in the same manner, as teaching the same idea:—

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

With the foregoing as a prelude, I adopt the following as the rule to guide in this investigation:—

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Isaiah 8:20.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

Obeying this injunction of the Lord, I begin the search, investigating the issue: Are God and Christ possessed of the same individuality, or has each an individuality separate and distinct from each other, such as the personality of a father and son. One thing I will not do—I will not go outside of the radius of light as reflected in the revelations of God, for,—

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.—Deut. 29:29.

In the first book of Moses, the narrative in relation to the creation or origin of man reads:—

And God said, Let us make man in our image, after our likeness.—Gen. 1:26.

Here is a conversation between God and some one else in regard to the making of man. Whoever God spoke to is included in the pronoun "us," which is the objective case of "we." The unknown person is included in the nominative "our," and seems to indicate more particularly the form or image in which the man was to be created. God was the speaker! A flood of light would flow in upon our mental vision should we discover the key that would unlock this secret, and "reveal" the individual to whom God spake. In a translation of the Holy Scriptures by the Prophet Joseph Smith, the account of the creation of man is as follows:—

And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.—Gen. 1:27, I. T.

All Saints will cheerfully accept this scripture, but those of my readers who are unacquainted with this latter-day philosophy may not so readily see or accept that it was the Christ to whom God spake when he said: "Let us make man." The testimony of St. John is:—

All things were made by him; and without him was not anything made which was made. —John 1:3.

This is proof positive that Christ was a creator. However, this quotation might be employed to establish theophany, as the language is translucent so far as defining the place occupied by Christ in the Godhead. But the lack of perspicuity in John is supplied by Paul in the following:—

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.—Eph. 3:9.

God over all, ever to be worshiped, was the creator by or through his agent or Son, Jesus Christ. The extent of creation is amplified in the following:—

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?—Heb. 1:1-5.

A careful examination of this scripture, as it were vivisection, in a succinct and an analytic manner, will establish the theorem that God is supreme as Father of heaven and earth, while Christ is subordinate to the eternal Father, as God's Only Begotten Son.

1. God, choosing his own method of communication, gave revelation unto man from the time he spake unto Adam until the closing words found in Malachi.

2. After a cessation of revelation for more than four hundred years, God broke the silence by speaking to the world through his Son, who said:—

For I can of mine own self do nothing; because I seek not my own will, but the will of the Father who hath sent me.—John 5:31, I. T.

3. Christ, who sought not his "own will," was made or "appointed heir of all things" by his Father; and the Son could say when he came to perform the will of his Father:—

Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldst not, *but a body hast thou prepared me.*—Heb. 10:5.

The manner or method of preparing the body for Christ is a mystery not revealed, and is on a parallel with the forming of "man from the dust of the ground." Christ, the "heir of all things," quoting the Psalms said: "Lo, I come to do thy will, O God."

4. "By whom [Christ] also he [God] made the worlds." The creatorship rested with Christ by appointment, and in the performance of the work appointed it is written:—

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.—Col. 1:16, 17.

Another people contribute their testimony as follows:—

Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.—Nephi 4:8.

As a third witness, I now present the words of Christ, as given to the Palmyra Seer:—

And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And, behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For, behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.—D. C. 22:7.

All revelations should be read relating to this topic.

5. "Who being the brightness of his glory." Christ the chief plenipotentiary of the court of heaven, and of him it was prophetically announced:—

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it,

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and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isa. 9:6, 7.

Of equal importance in this connection is the following:—

Behold, I have given him for a witness to the people, a leader and commander to the people.—Isa. 55:4.

Christ, as the representative of his Father, had back of him all the glory, honor, power, majesty, wisdom, knowledge, and authority of Heaven to sustain his redemptive work. Hence he could say after his crucifixion, and before his ascension:—

All power is given unto me in heaven and in earth.—Matt. 28:18.

Christ, in the radiant splendor of his glory, is described in the following exquisite language:—

And I turned to see from whence the voice came that spake to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his month went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.—Rev. 1:12-18.

Surely he who attained unto "all power . . . in heaven and in earth," and possesses "the keys of hell and of death," was, and is, and ever will be the "brightness" of the "glory" of God.

6. "Express image of his person." Should I establish the personage of God by indubitable evidence, and also the personage of Christ, and that in his person he is in the "image" of the person of God, then shall I have successfully disproved the theory of theophany as advanced by Prof. Briggs.

And I, God, created man in mine own image, in the image of mine Only Begotten created I him: male and female created I them.—Gen. 1:29, I. T.

The foregoing teaches that the prototype of the human race was formed in the image of their being to conform in appearance to the image of God, and to the image of Christ.

And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.—Ex. 24:10, 11.

The foregoing was written by one of the ablest jurists the world has ever had, and of his erudition Luke writes:—

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.—Acts 7:22.

This educated prophet and leader of the Israelites informs us that the people "saw God;" and as a proof that it was an actual viewing, or by natural sight, he adds that they "did eat and drink." He mentions the "feet" of God, and the "hand" of God. "Feet" and "hand" belonged to an organized body such as we possess.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.—Ex. 33:11.

Most assuredly this conveys to the mind the idea of the personality and individuality of God. None but those who practice spiritualization of the word of God but what would accept that God had a face, and the power of speech. In the narrative written by Moses it seems that he desired to see God in his glory, which desire could not be granted; but as a compromise, or a partial granting of the request, God gave the following:—

Behold, thou shalt stand upon a rock, and I will prepare a place by me for thee. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of a rock, and cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, as at other times: for I am angry with my people Israel.—Ex. 33:21-23, I. T.

This in the most simple form of language teaches a personal being as God; a denial of this would amount to an implication that the word of God was a misrepresentation of a vital truth, and misleading in its instruction to those wishing to know and live the truth.

And the Lord delivered unto me two tables of stone written with the finger of God.—Deut. 9:10.

God has a finger! Here is an account of his inscribing upon stone the words of law by the art of writing, and that by his own finger. What an inspiring vision the prophet had:—

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.—Isa. 6:1.

Equally grand was the vision had by Stephen, as he suffered death for the truth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7:55, 56.

Here is the individuality of both God and Christ taught. The vision of Lehi was as follows:—

He was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.—1 Nephi 1:4.

Both simplicity and modesty are exhibited in this ancient vision of an early American prophet. The first vision of Joseph Smith reads:—

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I **kneeled down and began to offer up the de**sires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), "This is my beloved Son, hear him."—Pearl of Great Price, p. 38.

As important as any part of the argument in disproving theophany, is in presenting proof that establishes the unity of the Godhead; but unity in purpose, or in power, or in work, does not destroy the individuality of those constituting the unity. Christ says of himself:—

The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. . . . That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.—John 5:19, 20, 23, 26, 27.

Every sentient person can discover in this the acknowledgment of Christ, the superior place occupied by the Father in the Godhead, to the place occupied by himself, notwithstanding the Savior says:—

I and my Father are one.—John 10:30.

This oneness of unity should not be construed to mean identy of individuality, for the same who said, "I and my Father are one," also said:—

For my Father is greater than I.—John 14:28

Willing to recognize the manifestations of the All-wise, that all such manifestations are in unity of purpose and in the interest of the redemption of man, as is evidently taught in the Scriptures:—

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.—1 Cor. 12:4-7.

Divine manifestations do not destroy the individuality of either God, Christ, or any other person engaged in the scheme of salvation. We can

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therefore accept the following without confounding the individuality of the Father and the Son.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.—John 14: 10, 11.

(Concluded next week.)

SPIRITUAL PROGRESS.

The thought occurs to me, What of all the forces, which unite in strength and combine in purpose for the general development and extension of the kingdom of God, is more essential or that actually contributes as effectually to general success as does the noble life of the Saint. Our Savior unmistakably comprehended this effect and force, for in his ever memorable "sermon on the mount" he declared his disciples to be "the light of the world." And that they might fully understand their responsibility to him in the work before them, and comprehend their personal relationship as disciples, he said:—

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 16

As a church, how assured are we (and what a great unity we have universally and generally come to in the conclusion) that we have the "true light." There are no dissensions on this point. Even the wayworn, the tired and weary of well doing Saint, who through sin and iniquity and open and willful transgression of law if he faints by the wayside and looses his hold on eternal life and is dropped out of the ranks, will, with scarcely an exception, join with us in his testimony that our gospel is true. The thought, then, suggests itself here, If we profess such great confidence and belief in this light, and yet do not cause it to shine, we witness against ourselves, and have need of no condemnation, for in this we are already condemned.

I write of these things because I feel so thoroughly impressed with the thought that there is nothing now so necessary for the church in general to observe, all other things duly considered, as that in our lives as subjects of his kingdom we strive earnestly and faithfully and devotedly to demonstrate to the world that we are walking in this light which we profess. There is nothing which calls forth such success and advancement in the preaching and establishment of the word in estimation of all as does the faithful, united, untiring effort of all, and above all this is well pleasing to God, who will ever reward such diligence with great success.

As a church we look forward to the gathering in Zion, and it seems that some would have us to consider the propriety of consecrating, having all things common, etc.; but have we made the necessary preparation enjoined upon us? I greatly fear we as a church have not; and I believe the principal feature of this preparation consists in the life likeness and glorious example of the Savior reflected in our character.

Before Napoleon could have hoped to conquer the empires of the old world he had to organize an army, and before this army could hope to achieve any visible success it must be disciplined and developed in the art and tactics of war. Are we not the army of the Lord? Are we not now in the midst of the fight? Are we gaining on the enemy of our souls? Think on these things, and ask yourself what part in the battle against sin and wrong are you taking. The battle is fierce and the enemy is strong; we cannot afford to lose one of our soldiers. Many are falling, some are deserting, God's recruiting officers are out in the world seeking for those who will enlist in God's service to take places in the broken ranks, and enlargement of his army. But the chief feature in the success of the army depends upon how it is disciplined. Saints, if we would acquit ourselves as bold, brave, and true soldiers of our King, do we not see and feel the need of considering the wholesome advice of St. Paul, "examine yourselves, and see whether ye be in the faith"? And if we as a church will conscientiously do this, we will soon discover that we are indeed in the faith, so far as theory goes.

But what about the practical and demonstrative features? Here is the turning point, at which we bring ourselves face to face with our duty; not in singling out any one particular duty as required in the law, but rather in every particular.

Not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart.—Eph. 6: 6

We think it can be easily seen from the reading of God's word, from the beginning of his dealings with man until the present time, that the burden of the instruction given therein, as well as the actual experiences of life, all combine in their manifestation to bring man nearer to God. We may make a bold profession, but the golden fruit of our lives will not appear unless we make a practical application of it. We may endeavor to teach other men to do right, but how much more effectually can we do this if we are living aright ourselves. James evidently sensed the importance of this thought when he said:—

But wilt thou know, O vain man, that faith without works is dead?—James 2: 20.

Let us, then, as individuals, endeavor to demonstrate in our daily lives our obedience, our loyalty, and our discipleship to the one "who hath called us out of darkness into light." For St. Peter has said:—

Hereunto were ye called: because Christ suffered for us, leaving us an example, that ye should follow his steps.—1 Peter 2: 21.

And as we fight the battle with the triune evil, the world, the flesh, and the devil, may we ever strive to make this loving Savior who left his throne of glory that he might teach us how to live, our example, our model, and our guide, that we may ultimately become like him. And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory forever and ever. Amen.

WILL E. LARUE.

GREEN VALLEY, Iowa, October 23.

TWO ANGEL MESSAGES.

On the plains of Bethlehem: "Behold, I bring you good tidings of great joy, which shall be to all people." This was a God-given message that a Savior was born, a Redeemer of the race of mankind had appeared for their release from sin and its consequences. If that message ever has a fulfillment, then surely the creeds were (are) wrong, for it came too late to benefit a large class of the "all people" that had lived in the world, and the doctrine was (is) that no message could reach them anywhere else, only in this life.

But how little the purpose of his coming was understood by those to whom he came. They looked for him, it is true, but were looking in the wrong direction or way. They looked for him to come as a conqueror to deliver them, Moses like, from their bondage; in other words, they looked in the palace, not the manger, and looked in vain in earthly courts for the Christ. It was hard for them to believe that one coming from the lowly walks of life would ever be able to deliver them from the bondage they were in, which they had brought upon themselves by their transgression of the law of God; for which the Savior told them that their city and the children within it should be laid "even with the ground," and not one stone would be left upon another, because they "knew not the time of their visitation." (Luke 19: 44.)

Suppose he had restored the kingdom to them at that time, how long would they have retained possession of it? Surely no longer than his words were fulfilled. Moses had told them what would happen to them (Deut. 28); and the Savior knew they were fulfilling that prophecy, but

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they did not. Or if they had understood the message, they would have known that his mission was not to restore temporal power to a few Jews; it had been proclaimed that he was to be Christ the Lord, and his mission was to all of Adam's race—all people. (Luke 2 : 10, 11.) It profited them nothing, because they would not receive it nor the messenger; but cast him out of the vineyard, and said, Come, let us kill him, and the inheritance will be ours. (Mark 12:7, 8.) But what an inheritance has been theirs, let history answer.

How hard it was for even the apostles to understand his mission is shown in the question, Wilt thou at this time restore again the kingdom to Israel (Acts 1:6)? showing that they did not understand what was written in the prophets; for he said to them, "O fools, and slow of heart to believe all that the prophets have spoken;" they did not know that he must suffer and enter into his glory, although it was written in Moses and all the prophets. (Luke 24:27.)

Now, the question may be asked, What is the use of saying anything about the Jews? Surely everybody believes everything that is written in the Bible about them, do they not?

I think I may safely say they do not, for the people very often confess to me that they neither know nor believe what is shown them that the prophets have spoken.

Well, what about this angel message that the prophets said should come to the world in the latter days? They say, We do not believe in any such thing, because the Lord had said all he ever intended to, and could never send another message to man on the earth. And we did not know nor believe that the prophets had spoken anything about an angel message. Now who are fools and slow of heart to believe? Well, the Jews are not alone now; they have lots of company. It was not the mere fact that Jesus was born that was to be the source of great joy, but what he taught that men should believe and do. So, then, God's good will to man was manifest in the person of Jesus the Christ, for he came not to do his own will, but the will of him that sent him, and to finish his work. (John 4:34.)

If the message he brought was the gospel restored, by which salvation was to come to all people by obedience, would not salvation be obtained in any age of the world when the same plan is taught, if complied with? I think so; for God has no respect for persons.

Now in the opening of the dispensation of the fullness of times, when the Lord has sent again this same glad tidings of great joy to all people, by an angel, to deliver to the prophet that he had raised up to receive and proclaim it to the people, they say they do not believe the prophets have said anything about him or his message, and have slain the Lord's prophet. Do they know the time of their visitation any better than the Jews did? And will they fare any better than they? The Lord says his ways are equal. The Savior said,—

> This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.

So we see that condemnation comes if we choose to remain in ignorance and neglect the privilege we have of seeing and coming to the light. The Jews said they knew God spoke to Moses, and claimed to be his disciple; but as for this fellow, we do not know "from whence he is." (John 9:29.) They knew God had spoken, but they did not know what he had said to Moses concerning Christ, or they did not believe it; for he said to them,—

> Had ye believed Moses, ye would have believed me for he wrote of me.—John 5:46.

Now what have the prophets spoken or written in regard to this latter-day prophet or his message? In the first place, if they had consulted Jesus and his inspired apostles, they would have known that there was to come a falling away of the church, and also of the gospel which they preached, as recorded in 2 Thessalonians 2:3, beside many other texts that might be cited in the same line. And had they believed these prophecies, they would have known that the same gospel could not be preached again until restored; and that it could not be restored without a living prophet for the Lord to speak to; for it is written:—

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

He says this statement is a sure thing.

Now if this latter-day prophet spake according to the law and the testimony (Isaiah 8:20), he spoke the will of God to man; then he ought to have been judged by that standard; that is, they would have compared it with what Christ and the apostles preached, and would have seen that it was the same message come again, for Jesus said that same gospel should be preached again just before the end. (Matt. 24:14.) And if they had read and believed Isaiah 32:14–19, they ought to know that it has been having its fulfillment ever since the latter day prophet came with that message, as also that recorded in Isaiah 29. He said the time had come for this to be fulfilled, and that it has and is having its fulfillment, no one can successfully deny. So we find him again according to the law and testimony.

Now why do they not know when these things have been taking place before their eyes so long? The answer is plain. They believe neither the latter-day nor the former day prophets, neither the glad tidings of great joy that was to be to all people; but their ears are turned away from the truth. (2 Tim. 4:4.) And the Savior might well say to them, as he said to the Jews, How often would I have gathered you, but ye would not. Will they be left as desolate? O that the honest in heart may see and come to the light before that time of desolation.

J. N. AMES.

CHARLESTOWN, Mass., March 10, 1899.

THE STONE KINGDOM.

Having heard and read so much concerning the kingdom of God that was to be set up in the last days, as found recorded in second chapter of Daniel, I will give the reader my views on the subject. I see that the elders do not agree on the subject; but it seems to me that they should, so that in expounding the Scriptures they would all tell the same story.

The first elders of the church taught that the church and kingdom that was organized by command of God in 1830 was the kingdom that Daniel said the God of heaven would set up in the last days. In the "Voice of Warning," on page 17, Parley P. Pratt took this view of the matter, while treating on prophecy already fulfilled. On page 257 Doctrine and Covenants, the Lord, speaking of Parley P. Pratt, stated that he should be blessed in expounding all scriptures.

I firmly believe that the kingdom, as represented by the stone that was cut out of the mountain without hands, is already set up; and I believe that the church that was set up in 1830 is that kingdom. Let us read the word of God on this subject:—

> Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord; prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, forever and ever. Amen.—D. C., sec. 65.

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The view is taken by some, that the stone kingdom will not be set up until the Lord comes in his glory. Another view is that this free government of ours is that kingdom; but from the revelation we see the stone is already cut out and set up, and that it is going to roll until it has filled the whole earth, and that the gospel of this kingdom is going to roll forth as the stone, and gather in from all other kingdoms.

I believe that the kingdom is one thing, and that the gospel is something that belongs to the kingdom. We read:—

And this gospel of the kingdom shall be preached in all the world.—Matt. 24: 14.

We see also in the revelation that the Lord is coming to meet the kingdom of God which is set up on the earth; not which shall be set up on the earth, but which is already set up. I do not believe he is coming to meet this free government of ours, because in no place in his word has God ever called it his kingdom; but we find many places in Scripture where he calls his church the kingdom of God.

According to Daniel the stone kingdom is going to stand forever; but will our free government stand forever? Will we be governed by a President of the United States through the millennium? I think not. Christ will be the only king, and all other kingdoms and free governments will have been by the time of his coming broken in pieces, by the stone kingdom, or, in other words, by the servants of God. The Lord says, in Doctrine and Covenants, page 231, speaking to his servants:—

For with you, saith the Lord, I will rend their kingdoms.

On page 110 the Lord tells us how we may become subjects of his kingdom:—

For verily I say unto you, All those who receive my gospel are sons and daughters in my kingdom.

Not sons and daughters of this free government, but sons and daughters of the stone which the Lord says is cut out of the mountain.

On page 112 we read:—

Wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built upon the earth.

And again, on page 192:—

I will be merciful unto you, for I have given unto you the kingdom.

From these few quotations I think the reader will be able to see that the stone kingdom is already set up on the earth, and that the church that was organized in 1830 is that kingdom, and that Daniel's prophecy is fulfilled where he says,—

The God of heaven maketh known what shall be in the latter days.

So I believe the kingdom had a beginning in 1830, and it has continued to roll forth, and will continue, gathering from all other kingdoms until Christ shall come, and all those who have not become subjects of the stone kingdom shall be destroyed and there will only be the one kingdom left. Still it will not cease to roll until it has filled the whole earth.

If the reader will read the 34th and 45th verses of the second chapter of Daniel, he will see that Daniel is telling the king what he saw in the dream, but in the 44th verse he gives the interpretation of what was seen, and only has reference to the one kingdom of God that was to be set up in the last days.

Hoping we will all come to the unity of the faith,

A. W. WHITING.

STICKTOITIVENESS.

Of a long time ago have I heard the boys sing: "Jordan am a hard road to trabble," and for a dead certainty I believe it to be so; but there was a little something I learned in childhood running thusly: "If at first you don't succeed, try, try again." So here I come again, for the reason that up to date the compliance with former appeals in behalf of Graceland is not sufficient to tide us over to the shore of never want.

The kind words of encouragement and cheer, and the few dollars that have come in, have whetted the edge of my determination to continue, for perhaps I may be as successful as the old lady of the following narrative:—

And he spake a parable unto them to this end, that men ought always to pray, and not faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith.—Luke 18: 1–6.

It was the woman's "sticktoitiveness" that brought to her the desired victory.

And it is this principle of continual and everlastingly-keep-at-it policy that I wish to press home upon your consideration, for I see no way of our accomplishing the trust and responsibility imposed by the action of the last General Conference, only by this "sticktoitiveness," to keep before the Saints their part of the responsibility, for the college, being the property and an institution of the church, and every member of the church being an equal stockholder, therefore it is to your honor and interest that the college be kept running, and that without going into debt. Do not put off sending in your help, for that is both a bad and an unprofitable policy.

The polity and history of this church is favorable to education. God commanded us to seek "out of the best books words of wisdom," and how is this seeking to be done? Let the book of the latter revelations answer:—

Seek learning even by study, and also by faith.

This requirement of God imposes more than the mere reading of books.

In the forthcoming Church History will the following be found:—

The establishment of schools we are most decidedly in favor of. What may have been the character of the school at Kirtland, so far as its personal conduct was concerned, we are not aware; but suppose it to have been for the purpose of receiving and imparting necessary instruction to those wishing to avail themselves of its advantages. Such was evidently the intention of the establishment of the school or schools at Nauvoo; and the only bad feature that we now remember in connection with any of the literary institutions at Nauvoo, is the library belonging to the "Lyceum Association," was grossly robbed of its books, at or about the time of the breaking up there. If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.

Such are we trying to present Graceland, for it came into being by the voice of the people and it is kept open for the benefit of the people. All who may wish to attend, and if kept alive and running, it needs be by the patronage of the people, and the deficit between amount received from scholarships and running expense will have to be made up by donations.

Now Saints, we appeal for what help you are able to grant us, for as your servants seeking to faithfully discharge our duties, we do not expect to let Graceland die without your being well and sufficiently warned of the approaching demise.

I will give you Saints a sign by which you may know when the treasury of Graceland is full, and we need no more financial aid, namely: when the undersigned shall cease to write pleading for help, you will then know that our necessities have been amply supplied.

Saints, are we living in a time and manner that the following is applicable?

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.—Luke 12: 47.

Now! shall we plead for bread and receive a stone?

Please send in your donations, and rejoice the hearts of your servants.

For Graceland's success,

ROBT. M. ELVIN.

BOX 224 LAMONI, IOWA.

I am success. Though hungry, cold, ill-clad,
I wander for awhile, I smile and say—
"It is but for a time; I shall be glad
Tomorrow, for good fortune comes my way."

—*Ella Wheeler Wilcox.*

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Letter Department.

ATCHISON, Kansas, Nov. 1.

Editors Herald:—I have been a member of this church about ten years, and have never regretted the step taken. Before I entered I was afflicted for several years, and tried doctors with no results of good. I then made up my mind that if there was a God, that he could heal me, and that if he would I would try to serve him the rest of my life. I went to the Salvation Army to investigate, and thought that if God was in it and would reveal to me that it was the way, and that if he would heal me, I would obey; but I was disgusted with their way of worshiping God, and turned to investigate some other way. I next heard the Christian Church preach faith, repentance, and baptism for the remission of sins, and I obeyed that form of religion; but I felt after entering that church that I had a right to understand the Bible, and was told three times by the pastor how to study the Bible; but I was always more in the dark after following his instructions. I took the trouble to God in prayer, and soon I heard the restored gospel preached in its fullness and power, and said to myself, that is the truth, and if that church (the Reorganized Church) taught all things as those I had heard that it was the church of God, and I would obey the same. I entered the Christian Church the 25th of June, 1890, and was baptized into this church the 17th of September.

Now I know this is the truth, and rejoice that I have been permitted to live in the age when God in his mercy has called and authorized men to preach the everlasting gospel in its fullness. I know the gospel has been restored, and that the blessings are obtainable through the God-given plan of salvation. I have been healed many times, and blessed spiritually, physically, and temporally by the hand of God. I have seen my wife healed many times, and at times when the neighbors would walk the floor of my house and wring their hands and implore me to send for a doctor, I would always ask them to take care of my wife while I went for the elders, and they have expressed surprise (as my companion would seem almost gone or dead) when the elders would come and anoint with oil and lay hands on her and she always would arise immediately and resume her house duties.

I have had some experiences of healing of my own body. Once when I was at Centralia, Kansas, I was sorely afflicted with catarrh of the head and nose, and when the elders administered to me I felt a tickling and soothing sensation in my nose, and was made whole or almost before the elders took their hands off me. Oh! brothers and sisters, the God of heaven is the same to day as he has always been, and in the gospel is a provision for every need of the human family, spiritually, physically, and temporally. I believe that God has the destiny of every being in his hand, and if we do good we shall be blessed, and if we do evil we will be punished. If we want a spiritual blessing, let us keep all of God's commandments; if we want a physical blessing, let us send for the elders of the church and not for doctors and strong drugs, and God will bless us. If we want a temporal blessing, let us bring all our tithes and offerings into God's storehouse, and he will pour out a blessing to us.

My soul is in this work, and my desire is that I and all who may espouse this work may so live that the blessings of the gospel may be ours to enjoy here, and eternal life hereafter.

I believe that God is stretching forth his hand to maintain his cause here in Atchison, and that he has some if not many people here.

Bro. Robert Warnock, of Farmington, Iowa, has moved here with his good and kind companion, and is president of this branch. He is a good soul.

We have been blessed with some of the missionary and local brethren from other branches, and the Saints are enjoying life and the Spirit of God to a marked degree. Brethren M. T. Short and A. H. Parsons are here at present, and have done some good preaching; also Bro. W. S. Pender and bride, Sr. Fannie Gurwell, of Fanning, Kansas, passed through here on their way to the groom's home, Hallowell, Kansas. Sr. Pender is a charming, kind, gentle little soul. May they live long to enjoy each other's company!

I believe I speak the Saints' and our worthy president's sentiments in asking anyone of the elders who may be passing here to stop and preach for us.

I pray for Zion's welfare, and ask an interest in the prayers of the Saints.

Your brother in bonds,

JAMES W. BURNS.

BUFFALO, N. Y., Oct. 29.

Editors Herald:—I have been here for a few days to see what can be done towards effecting an opening for preaching in this city. No effort of any consequence has ever been made to introduce the work here. A few Saints live in the city. Bro. and Sr. Fisher reside about seventeen miles away, at East Aurora, and there are friends and sympathizers in an adjacent neighborhood. It is but a few miles further to Niagara Falls, where a number of Saints reside. With an opening and interest here it would be a natural place of meeting from all adjacent points, at times. Then, just now, it would be in touch with the great "Pan-American Exhibition," planned for the year 1901. Elaborate preparations are being made in the erection of buildings, etc , for the great show; so that in the distance the place now resembles the "White City" at Chicago, Illinois, during the time of holding the "World's Fair." The place is already known in local parlance as "Pan-American," and no doubt it will be the center for sight-seers for the coming year. The great falls being contiguous will be an attraction that never fails to delight the eye of beholders.

A main question to be considered by us, however, is, What can be done in the way of making it a permanent success provided an opening is effected? Where is the man to come from to carry it on? This is the hitch. The laborers are all employed elsewhere, and still the cry of "send more laborers" is heard. Yet here seems to be a real opportunity. Bro. and Sr. William Brothers reside here, and are very exemplary Saints, also Bro. and Sr. Spillsburry.

Yesterday, in company with Sr. Brothers and Anne, I went to Niagara, Canada, attended the Sunday school, and aided Bro. Place in the Sunday's services held in their new and neat little church. A sacrament service was held in the afternoon, and the Saints manifest a lively earnestness in the work. At evening there was an audience of some seventy-five present, large for this place, as there is much prejudice there, and of the kind that will not come to the front, the "freeze-out" kind. Bro. Place is in charge of the branch, with a nice little band of Saints to aid him. Bro. R. C. Evans will please pardon this crossing of the line into his territory. This reference will notify him of the invasion. We administered to Bro. Biggers while there, who was very low with typhoid fever. Doubtful as to his recovery.

While west, in September, I went to Plainview, Nebraska, to see my brother, who was reported to be very sick. On the way, I arrived in Omaha, Sunday morning, September 16, and improved the opportunity to meet with the Saints of that place. Was kindly received by them, and well cared for at the homes of Brn. Huff and C. M. Hollenbeck. Bro. Hubert Case was present, and prepared for the services of the day, but declined in my favor and I preached for them, morning and evening, being splendidly aided by those present and in charge, but whose names are not now remembered. This was my first meeting with the Omaha Saints at their home, and it was a pleasant one. They seemed just like Saints and good ones, too. Worthy fruit of those industriously laboring there, of whom many complimentary references, were made, Bro. Fred A. Smith receiving a fair share. May the Spirit's peace, which the world knows not of, ever abide with them.

On Monday following I arrived at Plainview. Found my brother quite ill, with a kind of suspended doubt prevailing as to results. Thinking it for the best to stay in Nebraska over the following Sunday, I ran down to Inman, and tarried with the Saints of that place. Preached for them twice on Sunday, and attended the Sabbath school and Religio meetings. There was a good interest manifested in the meetings. The organization is not large, but is the result of much labor and effort by those devoted to the work there. It was introduced, I believed, by Bro. James Caffall, at the instance of Bro. E. Downey. Victory was obtained after meeting a brisk opposition. The young people of the place are earnestly engaged in the various departments of the work. Meeting Sr. Belle Wisdom there, whom I had met at the "Home" in Lamoni, Iowa, rendered my visit at once the more agreeable. Sr. Belle is an all-round girl for business, and an active factor in church work at Inman. Bro. and Sr. Downey, where I made it my home while there, are of long standing in the church. Have maintained its integrity through evil and good report, met the shafts

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of persecution, and know the real worth of the faith. Their standing is such as to enforce respect, and those who have labored there hitherto have left a good record, hence Inman bids fair to be as a lighthouse to illuminate the prairies of Nebraska with gospel truth. This again was an invasion of another's territory, that of Bro. James Caffall. May it be agreeable.

On Monday, 24th, Bro. Peterson kindly brought me with private conveyance to the railway station—distance seven miles. I appreciated this ride the more as it gave me a better view of the country; besides, Bro. Peterson is zealous in the work and an agreeable companion. The sun shone warm and brightly, the wind blew briskly, so I judged it to be a typical Nebraska day. I returned at evening to Plainview, to find my Brother George improved. Before going to Inman I administered to him, and he received help and walked up town, so the outlook appeared more hopeful for him.

Early next morning I left Plainview for Lamoni, where I arrived the day after; and the day after that, started for the Eastern field of labor, having changed my mind about attending the reunion at Dow City, concluding that there were more there to serve the interest of the cause proportionately than in the Eastern mission. So Saturday, September 29, found me at Vales Mill, Ohio, in attendance at the Ohio district conference. Bro. George H. Hilliard chanced to come in at the same time. Conference was in session, and business well under way when we arrived. A good representation of the district was present, and a pleasant and profitable time had all through. Some matters considered produced, for the time, a little friction, but all ended in peace and good fellowship, and the Saints returned home confirmed and confident in the faith. A splendid welcome was given by the Saints and friends at Vales Mill to those attendant at the conference.

Bro. Hilliard and I went from the conference to Creola, where Bro. Hilliard preached an animating discourse. There are hopeful signs of success at Creola. Thence we went to Columbus, where we were pleasantly entertained at Bro. J. E. Mathews, who is deeply interested in the success of the work. While there we called on Sr. Schofield at her home, and met two very promising young men who had been investigating the faith for some time, and who expressed themselves as about ready to unite with the church. The Brn. Goodriches and Beatty have been laboring there, meeting with encouragement and are hopeful of gathering together a working force in that city.

Oct. 6, in company with Bro. Hilliard, I attended the Kirtland district conference, held at New Philadelphia. There was a good representation of the district present, and an excellent feeling and interest prevailed all through. The business done was satisfactory to all. Brn. J. Frank McDowell, O. J. Tary, and D. L. Ullom were present from the Pittsburg district, and assisted in the work of the conference. Brn. F. J. Ebeling and Richard Baldwin were appointed president and associate of the district. One was baptized, and adjournment had to meet at Kirtland the last Saturday in February, 1901. Visiting Saints received a hospitable entertainment at New Philadelphia. At the close of this conference, Bro. Hilliard and I went to Kirtland, and held two services, Bro. Hilliard preaching in his usual forcibly way after which he departed for the west. The following Sunday I preached at Kirtland and Cleveland. On Monday evening listened for the first time to the Democratic candidate for the presidency after which I came to York State.

WM. H. KELLEY.

CLEVELAND, Iowa, Nov. 2.

Editors Herald:—The building of a church in this place is an accomplished fact Our church is completed, even to the papering of its walls. It is nicely lighted with gasoline lamps. It is pronounced by everybody a nice, neat little church. We have paid about five hundred dollars, and we owe about that amount; so the building costs about one thousand dollars. The attendance at our meetings is from fair to good. Bro. William E. Williams is branch president, and is a faithful and attentive worker. The Sunday school is under Sr. Elizabeth E. Williams' watchcare, and is doing well. Apostle Joseph R. Lambert preached the first two sermons at the opening of our church, with good effect.

Bro. J. C. Clapp preached for us about three weeks, and did excellent work, holding his crowd right along. His retentive powers are wonderful. It was phenomenal with what ease and precision he would quote history and the scripture. He is rightly denominated the "walking encyclopedia." At the close of his meeting the Saints passed a resolution of appreciation with a warm invitation to come again. Four, all heads of families, have been baptized since we are here in an organized state. Yours,

EVAN B. MORGAN.

ORSON, Iowa, Nov. 5.

Editors Herald:—I am located at Bro. D. B. Coffman's, holding meetings in the Coffman schoolhouse. Despite the rain and mud, the congregations and attendance have been good. Have had good liberty in telling the gospel story. Had two preaching meetings yesterday, one Sunday school, one Religio, and organized a Religio local; but at the preaching service last evening the house was full.

As soon as possible after the Dow City reunion I went to Missouri Valley for a week. Had some good meetings and hope good was done. From there I went to Galland's Grove to attend conventions and district conference. Was expecting to get home for two days to help get things in better shape for winter, but was disappointed. Had to remain in the Grove to preach at the funeral of Bro. and Sr. David Baughman's babe which died very suddenly. Was privileged to stay at home about twenty hours, then away for this place. Tomorrow is election day. I am going to take advantage of the opportunity and try and get home for about the same length of time again, then back to the field of battle.

I find there are many more calls than I can fill, but I am working as hard as I can to answer as many as possible, trying to be directed by the good Spirit to the places that need me most. I hope none are getting impatient nor offended. If I do not reach your place, it is not because I do not want to, but because I have not the time. I suspect I am a slow traveler, anyway; but I believe in, so far as possible, thoroughly working the ground before hunting or going to other places.

I have written to some parties in the northern part of our district to learn of the chances to get to cultivate new ground, but have not heard as yet. I was glad to meet our worthy brother, W. A. Smith, and his family the other day as they were on their way home from Nebraska, where they had been for Sister Smith's health, and I was made to rejoice to learn that her health is materially better, and that W. A. thought he would be able to take the field in a few days. If he does and is left in this district, we are hopeful for more labor being done, for he is one of the "rustlers."

Bro. Minton, I believe, is laboring at Bigler's Grove. When I saw him he was feeling the effects of over-work. Please remember us in this neck of the woods.

In bonds,

J. M. BAKER.

LAMAR, Colo., Oct. 31.

Editors Herald:—Bro. C. R. Duncan and the writer are stationed at this place—or near it—at Bro. M. F. Ralston's. Bro. Duncan has been conducting protracted meetings at the Enterprise schoolhouse. I arrived from Wray last Tuesday. We have hopes that some good may be done for the Lord's cause in this Arkansas valley. Brn. Ralston and Bradshaw live near Lamar, and are active and earnest in the spread of the work.

I want to ask all Saints residing in the Arkansas and the San Luis valleys, Colorado, to write to Bro. C. R. Duncan, Ellicott, Colorado, stating what the prospects are for opening up the work in their respective localities. Please state where you live, and anything else that you may think is of interest to the traveling minister for the good of the cause.

Ever praying for Zion's weal, I am,

Your brother,

A. B. HANSON.

CORRELL, Minn., Nov. 4.

Editors Herald:—In reading your letters today, I notice one from Audubon, Minnesota, stating that at the late conference of Northern Minnesota district Bro. A. J. Smith, of Minneapolis, was ordained elder according to promise. This adds one more to Bro. I. N. Roberts' force of missionaries. Now if Bro. Roberts will accede to the request again, and send an elder here, either Bro. Eli Hayer or some one else, I am sure he will be gladly received, at least by some. Since Bro. Hayer's visit here I find much prejudice exists; more than I anticipated. Some who agreed to attend never come near.

Now, please send them along, for we read that "They which are whole need not a physician" but they "that are sick." Many are

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troubled in this place with disease called "prejudice," and a few doses of sound doctrine may cure them. I cannot, with complacency, attend their meetings where the hat is passed for the support of the ministry, for it was not so taught by our Savior. Some, I know, will receive the gospel with gladness. I will attend to their temporal wants as far as possible.

Yours for the restored gospel,

JAMES M. BLOOD.

P. S.—I received a letter from Bro. Hayer a few days ago at Mills, Minnesota. He was having good attendance and interest, enjoying the Spirit in a good degree.

KINGSTON, Mo., Nov. 5.

Editors Herald:—I am in the county seat of Caldwell county, Missouri. I came here Saturday from Braymer. Bro. and Sr. Gilliland brought me overland and we came by way of Haun's Mills, and had the pleasure of meeting, while on the historic spot, one William Odell, who was born near that place in 1832, and was a competent guide, as he had seen the mill and blacksmith shop. He showed us where the old well was, as best he could; that is, within a few feet, as the land is cultivated now.

I conducted the two days' meeting at Wakenda branch in Ray, on the 27th and 28th of October, being assisted by Bro. Alma Booker, as my associate in this instance did not arrive. We had a good meeting. Much of the Spirit was felt. I spoke on Monday and Tuesday evenings following, with good liberty. On Sunday I organized a Religio society, and we feel that the work is onward in this part.

Bro. Elcanie Craven brought me to Braymer on Friday and thence to Kingston as before described. I spoke twice in the Saints' church yesterday.

This is certainly a fine field for a beginner. The Saints assist both temporally and spiritually. May the Lord bless the kind hands and hearts! Ever praying for the welfare of Zion, I am, Your brother in bonds,

WALTER W. SMITH.

SAN ANTONIO, Tex., Oct. 30.

BISHOP E. L. KELLEY;

Dear Bro. in Bonds:—Yours of the 18th received in due time. Allow me to thank you for your kindness. May God ever watch over all those that were thoughtful enough to realize that we were left in a destitute condition and lent us a helping hand! I will give you a list of my receipts to date from the Saints and friends:—

SAINTS.

A sister at Saints' home, Lamoni, Iowa,	$ 25
" in East Helena, Montana,	2 00
" in Missouri,	1 00
Dowville Saints,	8 80
Bro. Franklin, Bryan, Texas,	4 00
Bro. Orlando Davenport, San Antonio, Texas,	1 00
Mother Jett, San Antonio, Texas,	1 00

FRIENDS.

Miss Mollie Bennett, San Antonio,	1 00
C. Bush, San Antonio,	1 00
Kirk Small, San Antonio,	50
C. Oakley, Summersett, Texas,	2 00
A friend, groceries, San Antonio,	1 00
Business Men's Club, San Antonio,	5 00
" " " groceries,	5 00
Woodmen of the World, at Houston, Texas,	5 00
The Amalgamated Association of Street Railway Employes of America, Div. No. 78	5 00
Galveston, Texas, Relief Fund,	4 50
Making a total of	$48 05

Bro. and Sr. L. L. Wight, of Sweetwater, Texas, sent us a bed quilt, which we received today, and we have received some little clothing, second hand mostly. We are thankful to all donors, and hope they may never have to pass through the ordeal that we did. If you wish, you may put this in the *Herald.*

Now, in answer to you as to how we are getting along: We are doing reasonably well, thank God! I have work at two dollars and fifty cents per day of nine hours. I am a car builder, and have work with the Street Railway here in their shops; and if the job proves to be steady I will be comfortable soon, if the cold weather holds off a while yet, and my health keeps good.

WM. G. NORTH.

112 Simpson Street.

SMITHLAND, Iowa, November 2.

Editors Herald:—While for three years I have enjoyed reading letters written by others in the dear church papers, which has been food for my hungry soul, I hope this will strengthen or encourage some one.

Until six years ago I never heard this gospel preached. The tent of this district came to Smithland. I was just recovering from a severe spell of sickness. The girl who was working for me was a member of the Latter Day Saint Church. She expressed a desire to go to the meetings, and asked me to go with her. I went, and the third year the tent came I was confident it was the church I had waited for, as I had never joined any before, though always had a desire to become a Christian, not in word only, but in truth. I was called—I obeyed the call, and was baptized by J. W. Wight. I will confess, my desires were very strong, with uncultivated ability; but with prayerful heart I was led to study the word of God.

The first year all went smoothly. There seemed to be no trials—only a hungry soul. But, alas, the second year! Unawares, I had certainly prepared myself for the test. Ere long troubles came, fast and thick; the two powers met. The dark cloud hung low, obscuring the sunlight of heaven. O, the disappointments, the discouragements, the pain! No earthly friend can ever tell their greatness. The hundreth part can never be told! Unhindered, unchecked, my soul drank of the "waters of Marah," and they were bitter, indeed! I have had a struggle such as I never want to pass through again. I pleaded for mercy, though at times it seemed that God, too, had forsaken me. But he is merciful, and ever cares for his own. Had I ceased the struggle, all would have been a failure. Through constant prayer I have the assurance that there is a balm for every wounded breast, and with full purpose of heart and renewed strength I again place my shoulder to the wheel, knowing that though I have suffered God will work everything together for my good. "My times are in" his hands, my will and wishes I lay at his feet. And now I can hear sweet whispers: "My child, you have tried to do good." And when I feel alone and neglected, I look to the great Burden-bearer. I am trusting in his promises. Away from church privilege, yet God is with me. Let come what will, I will cheerfully say, "Thy will be done." I expect to profit by my experience; and for his mercy and watchcare over me, in diligence and humility I hope to be found faithful to his commandments. My daily prayers are that God will bless the tried ones everywhere, that we may have a right to a white robe, a crown, or to the "tree of life." And for the good we may do, and for the blessings we receive, to God be the praise, honor, and glory.

Ever praying for the welfare of Zion, I am,

Your sister in hopes of eternal life,

MRS. ELLA PARKER.

RICHMOND, Va., Nov. 5.

Editors Herald:—I find the walls of prejudice and bigotry about as impregnable as ever, in almost every place I try to make an opening. In some places no house can be obtained to hold meetings, where the people would come out to hear, and in others where I can get the place to preach I cannot get the hearers. But I have this consolation, that where my responsibility ends in having made the effort, or having delivered the message, there is where their responsibility begins. I have traveled over more territory this year than I have done before, and probably done less preaching than in any former year. I made a visit to our worthy brother, W. R. Davison, and his worthy family, who came from Iowa nearly a year ago, and settled near Sterling, about thirty miles from Washington. Bro. D. was refused the use of the church where he and his family had been accustomed to go since coming to this state, and the Rev. (?) Mr. Dolly refused to be introduced to me, stating that he did not want anything to do with the Book of Mormon, Joe Smith, nor any of the representatives: "Why," said he, "don't you know they are gathering up our women by the car-load and shipping them to Utah?" We held a few services in the house of Bro. D., but could get out but few to hear the message.

We went from there to Washington, to get the train for Richmond, and stopped over night in the city with Alpheus Davison, father of Bro. W. R., and an earnest worker in the Advent Church. Also his son Joseph, who is a prominent minister in that organization, and a writer of some note, and a man of good motives and holy purposes. I could not have been treated better or with more respect at the home of own brethren. I could not but make the comparison in my own mind of the difference between those who are really honest and sincere, and those who are only religious bigots. I was introduced as "Will's friend," and on this account I was entitled to

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the same kind attention as "Will" himself. This was enough; though not of his faith it would not hinder the application of the golden rule. How different in so many cases, where it seems as soon as they have attached themselves to some society called a "church," they immediately forget everything else and even their patriotism, to persecute every thing that does not seem to favor their preconceived notions and opinions.

Well, I arrived here safely, and expect to remain here and in the country surrounding until after our conference. I found the headquarters yesterday of the Utah elders, and called on them a few minutes. I was invited to call again, which I shall do soon, and we are to canvass our differences on the question of the "succession." There are five of them here in Richmond, and forty in the state.

I look for Bro. Godbey here in a week or so. We will then labor together until March. My address till December 15, is Richmond, Virginia, 3829 Fourth street, Fulton. Yours in bonds,

J. L. GOODRICH.

BALDWIN, Md., Nov. 6.

Editors Herald:—I left home on August 22, for Philadelphia district, to labor with Bro. F. G. Pitt. I arrived in Philadelphia in time to meet with the Saints in prayer meeting. We had a good meeting, and I felt glad to see the familiar faces of old friends.

On the 25th, I left Philadelphia in company with a number of Saints for the district conference to be held at Baldwin, Maryland. We met Bro. Pitt on the train, and enjoyed the trip very much. The conference business passed off very nicely, and a good spirit of unity and love prevailed.

After the conference Bro. Pitt and the writer began a series of grove meetings at Bro. Daniel Carter's place, a short distance from Baldwin. We were kindly assisted by the Baldwin Saints in singing and attendance. The interest was good from the beginning, and the audiences increased until we had, I think, more out than at any previous effort in this vicinity. One was baptized while we were preaching, and others seemed near the kingdom, but have not obeyed as yet.

After we closed the services at the above place, we held another grove meeting at a place called Pleasant Hill. The interest at the latter place was not as good as the place we left, but still I think some good was done and had the weather remained mild I think it would have been well to continue for some time. But as the weather became stormy and cold, we thought we had better change from out of doors to the church building in Baldwin. Bro. Pitt, in the meantime, had returned to Philadelphia and then went to Eastern, a new place. I preached awhile in the church to small audiences, and then returned to the city, labored around the city for two weeks, and then spent a few days at Baldwin again.

October 16 found me in Bridgeton, New Jersey, where a lady (who is the mother of Sr. Hettrick) was willing to open her home for preaching. Bridgeton is a city of about twenty thousand inhabitants, and is preëminently a church-going town, there being about thirty-two churches of different denominations. I said a church-going town but they have their own churches to attend, and are very busy. However, we did what we could, and had a few interested listeners. After I had been there a week, I attended the Seventh-day Adventist's meetings, and took part in their Sunday school. They seemed to be a nice people, and I succeeded in getting the church when they were not using it, only paying a small sum for lights, etc. I began preaching and they said, "That is just what we believe." I told them I was glad, and so I kept on; but soon the seventh-day question came up, and I gave them privilege to ask questions. I did not care to talk about the matter, but they would not have it that way. So I said if they desired me to I would speak on the Sabbath question on Sunday night. In the meantime, some of the leaders of the society had sent to Philadelphia for one of their ministers to be on hand Sunday night, and see how it was done. Two young ladies (sisters) who are sharp, quick-witted, intelligent, and I believe honest withal, seem to be the leading spirits among them, and I hope the great gospel light may sink into their very souls, and give them a grander conception of God than ever has come to them before.

Well, for some reason the Adventist brother did not come. The people thought I was glad; but no, I don't think I was. It would have had a better effect if he had been present. I spoke for an hour and twenty minutes (too long) and then stood under a fire of questions for forty minutes longer. I was interrupted several times while speaking by some of the members of the church, but I presume it was hard work for them to keep still, and I sympathize with them. There are a number in Bridgeton who are interested, and one sister has given her name for baptism. Others are believing, and, I trust, will have the courage to obey. The Sunday school convention in Philadelphia last Sunday was a success, and all had a good time.

Came here last night and expect to open a new place in Newark, Deleware, this week, if arrangements can be made. In bonds,

GEORGE W. ROBLEY.

CORMORANT, Minnesota.

Editors Herald:—Many of the elders and Saints who once resided hereabouts will be interested to learn that a few are still trying to keep in the faith. Now and then some are added to our numbers, while a number have become weary in well doing. The cause, perhaps, is a lack of teaching when young in membership. A poor time to commence teaching members when old in the church. The Savior instructed to teach when young, that we would not depart when old.

After serving eight years as Bishop's agent in the state of Minnesota, good or bad as case may be, I resigned June last. I still have very pleasant recollections of the sacrifices the Saints made in tithes and offerings which were placed on the books to their credit. May the Lord add his blessing!

Bro. F. D Omans, of Perham, is now your agent. He is in almost every respect better fitted to hold the office than I. The times in the State are very close, as we all can testify. Do the best you can, and you have nothing to fear. In love to all,

W. W. MCLEOD.

DEER LODGE, Montana, Nov. 6.

Editors Herald:—Have just returned from Bozeman, where the only district of this great Montana state held its conference. Though the attendance was exceedingly small, owing to the scattered relation of branches, yet five out of the six branches were duly represented by delegates, and the business was as well done as it would have been had every member been present. Paucity of numbers meant no less spiritual endowment, either; for all present agreed that the conference was an enjoyable one. One of the most encouraging things was the movement of the brethren living in Bozeman to hire a hall to hold meetings in. They have the material there to make a first class Sunday school; and to make that a success will be their only object at present. Hope they will organize one and make the most of their opportunities.

Was agreeably surprised at receiving a pressing invitation from the ministers of Deer Lodge, lately, to attend a meeting of their ministers' association. They are pleased to recognize me as one of their number, and have appointed Rev. Mueller (Episcopal) and self to furnish the papers for their next meeting. Discussion will follow papers. In addition to this was placed on a committee to provide a program for Thanksgiving services here. At that meeting a thank-offering will be taken up for Montana missions, and our church will receive an equal apportionment with the rest. This indicates how we stand in Deer Lodge,—and yet our chapel is continually referred to as the "Mormon Church." We are constrained to ask: "What's in a name?" They quite understand who we are; but that name has been coined and used so much that it would be very difficult to get another in vogue. The name does not seem to debar me here or hurt in any way. I have been invited to play clarinet in the social orchestra, composed of the most select people in the town. This means of getting acquainted has not been neglected, and pleasure and profit have resulted. I had the Methodist minister one of my audience last Sunday. This I took as a sort of official recognition, you know.

Will all *Herald* readers please take notice, that one Walter J. Haworth, of our General Conference appointees in Australia and a native-born Australian, has written an appeal for help in that mission,—help that thousands can and ought to give to that far-off little band of workers. A mission paper over there is a crying necessity. The sum of seventy-five cents will bring you a copy for one year, keep you posted on the progress of events there, and, best of all, do great good to the work there. Don't send any money, but write Elder Haworth what you will do. His address is Martindale street, Wallsend, N. S.

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W., Australia. By private letter, I learn that the number of American subscriptions promised has reached fifty-eight. Let us give them four times this number, at least. Surely, out of five hundred we ought to furnish two hundred of them.

And further, take notice that the present meeting place of the Wallsend branch, over in that same country, is not only too small, but through the ravages of a destructive little insect called the white ant, is about to fall down. They must seek a new place. They have a lot offered free. Every nerve is being strained to get enough to put a chapel on it. They are saving and sacrificing to the last penny. What will *you* do? They don't ask much. Elder Haworth has had printed a series of lectures in answer to a few of the allegations in D. H. Bays' book. This little pamphlet is offered to you at *only fifteen cents*, and you can have as many as you want. They have published two thousand copies. The proceeds go to this chapel fund. If these two thousand can be sold the building of a house of worship, free of debt, in Wallsend, is assured. If we don't take some of these pamphlets off their hands, it will greatly delay the building and compel them to dispose of them at a loss. They thought they could rely on the American brethren to help, without preliminary negotiations. Will you disappoint them? I have some of the pamphlets. If you want over seven, send to Bro. Haworth ($1.00). If less than that send your order to the undersigned.

GOMER R. WELLS.

DEER LODGE, Montana.

BLENDVILLE, Missouri, Nov. 11.

Editors Herald:—Election! The people are wild with enthusiasm! They don't seem to realize that the leaders of these great parties are working more for self than for the masses. But I did not intend to make a political speech, so will desist. Joseph Smith, the Seer, informs us that the whole political fraternity is foul with corruption.

I am interested more especially in this the "gospel message," because it embodies all that is needful for the race. I have been busy most of my time, with the exception of a few days in September, when my time was occupied in fitting up a place in which to live.

A few days after our conference at Blendville, in the fore part of October, according to Bro. Keck's instructions, Bro. Love and I commenced our labors together at Spurgeon, Missouri, where we held forth for a week to small but interested audiences. We left one or two investigating. One gentleman told us so far as he had heard he was satisfied. We had much prejudice to meet. This is where Bro. Love had spent a good portion of his early days when a member of the "Holiness" order, and the Scriptures teach "a prophet is [not] without honor save in his own country." The Devil can manufacture most any kind of a lie to suit his convenience. However, we made friends for the cause, and left an appointment for the third Sunday for the Blendville brethren to fill.

Our next point was at Galena, or near Riceville, where we commenced preaching in an old store building, paying $1.25 per week for its use. We took up collections to pay the rent. Our congregations were good, from beginning to end. On Sunday nights the house was packed, all could not be seated, and many were on the outside. Bro. Baggerly arrived from Texas towards the last, and gave us two rousing sermons. Sixteen sermons were preached at this place, and then the people wanted more; but we had to close on account of appointments previously made. The last day of the meeting in company with Saints and friends, we retired to Shoal Creek, where we had the pleasure of leading three precious souls into the waters of baptism. We closed our meeting with a good feeling, and the people "hungry for more." We intend to come back here again in the near future. There are now over twenty-five members in Galena, and no branch organization, although the Saints have petitioned for one. Most all the ministry and members with whom I have talked are favorable to such a move. The Lord spared old Grandma and Grandpa Pitman for years, that the work might be established in Galena. They intend to have their church building paid for this week, and dedicated as soon as possible. The Saints in Galena are workers. The "Sisters' Aid Society" has accomplished wonders for the establishment of the work there. May provisions be made for the sheltering of the "lambs," is my prayer!

Day after tomorrow my colaborer and I will board the train for Barry county, where we expect to labor for a few weeks.

I have been studying Zechariah 2: 4 with a great desire to use it if possible to prove that the "young man" referred to means Joseph Smith; but I have learned that the young man referred to means Zechariah. Read the first two or three chapters, and I dare say all Bible students will agree that this is the proper conclusion. We don't need to "garble" scripture in order to show up the grandeur of this latter-day work.

May the Lord hasten his work and enable us by obedience to the perfect law to come up higher is my prayer.

In gospel bonds,

A. M. BAKER.

BROOKLYN, New York, Nov. 10.

Editors Herald:—The work in this district is progressing as well as we can expect under the circumstances. Elder U. W. Greene has been at work ever since he arrived, and his labors have not been in vain. He has opened one new place in the eastern part of the district, and there is quite an interest among the people to hear the word preached. The Baptist people of New Canaan offered the use of their church, which was gladly accepted and Bro. Greene occupied, and the Saints gathered around him with cheerful hearts and smiling faces for such a privilege as they had not had for a long time if ever before. But some have spread the news that the Mormons had taken possession of the Baptist church and that was enough for some at least and so the church was closed and Elder Greene not permitted to occupy the Baptist pulpit for the present; but the war is on, or the leven is at work, and the little stone has commenced to move as spoken of by Daniel the prophet, second chapter, forty-fifth verse; and somebody should take heed, if the Savior's words are true as found in Matthew 21:44.

Well, the little flock in New Canaan has no need to fear. The Good Shepherd will take care of his flock through the means he has provided. Elder A. E. Stone has been laboring for the interest of the work there, and while some may scorn his teaching, yet others will heed and obey. So there is hope; and from present indications the work will be much advanced in the district during the coming winter, as there are calls for preaching from different parts of the district. Brother Greene is to preach in the city on the 11th.

In gospel bonds,

JOSEPH SQUIRE.

ARENDAL, Norway, Oct. 28.

Editors Herald:—Thinking that all the Saints throughout Joseph's land would like to hear from the Scandinavian mission and that time enough has elapsed to justify an expectation in that direction, I would ask space for a brief narrative of our voyage across the "pond" and various incidents and impressions made on the comers to hear the gospel in my native land. We left Boston on September 8, with the prayers and well wishes of the Saints in Boston and Plymouth ringing in our ears, and consequently, being well in body, with buoyant hearts. The new steamer, Ivernia, being an excellent sea boat, and having extraordinarily fine weather, our voyage was very pleasant indeed. Leaving the shores of grand America, trusting in the God of Jacob, breathing a prayer for our dear ones left behind, we turned to view and converse with our new associates, during which time we were, as we believe, strongly impressed by the good Spirit to pen an application to the ship's captain for permission to hold service in second cabin saloon. Next day, which was Sunday, the 9th, we attended the Episcopal service in the forenoon, and our meeting was duly announced in writing in the several departments. We were notified by the head stewart that there was a Baptist minister and a Congregational exhorter among the passengers; and after being introduced, invited them to take part. This they accepted, but when they discovered that we were Latter Day Saints they declined, so we had it all to ourselves. Bro. Hansen led in prayer, and the writer tried according to grace given to speak on man's final reward. Our remarks were, no doubt, wormwood to our Baptist brother, because he arose after we closed to comment on our position, and with ridicule and bitterness he told the people that I had revealed something that it had taken all Christendom from Adam down to find out and they had failed. Well, I suppose that I as a servant of God ought to say I am sorry to say that he made himself ridiculous in the eyes of the listeners; but I cannot say that I did feel sorry. I arose to retalliate, but was denied to speak. That made it worse for our opponent, and several came

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next day and expressed their indignation at his ungentlemanly behavior. However, we gave him tracts, as well as the other passengers, and gained, apparently, the respect of all before we parted.

We arrived in Queenstown, Sunday morning the 16th, and in Liverpool the 17th We again addressed a small audience (the minister included) in the Jubilee Mission, September 19 and 20. Next day we boarded the train for Hull, where Bro. Hansen took the steamer for Copenhagen, and I took the boat to Christiansand, arriving at my birth place September 24, where I found my aged father, ninety-two years old, with open arms to receive me, and my sister, likewise, and on the 27th, according to our plan, delivered the angel's message to a Lutheran missionary and a few friends present.

I immediately began to announce my arrival in a local paper, stating our position versus the so-called Latter Day Saints in this country. I held two meetings in my father's house. Unknown results as yet. Since then I have held seventeen lectures in Grinstod and Arendal. The minister in Grinstod influenced the owners of the hall I had hired to close its doors against me; but I finished my lectures in a private house, and quite a number are interested. I visited the minister and gave him our epitome of faith, and warned him against connecting us with the Utah people in his cry of false teachers. We think we have gained a footing here, which will tell in the near future, and to the Lord be the honor and glory.

Bro. Hansen arrived here in Arendal, on the 18th inst. He left Aalborg the 17th all well, but was sick when he arrived here. He went right to bed. He was administered to, but he grew worse. He asked to see a doctor, on the evening of the 21st. On the 23d we moved him to the hospital, and on the 26th he died, at 2:30 a. m., of ileus. His pains were very severe; but he was ready to die. His coming and dying here seems unaccountable in the extreme; yet we should remember that "the Lord doeth all things well." Bro. Hansen, according to report, made himself felt in Aalborg. Pray, dear Saints, that a man may be found here who can fill the vacancy.

Trusting to merit the continued confidence of the Saints, I am, as ever,

Your brother in the Lord,

N. C. ENGE.

ZENA, I. T., November 9.

Editors Herald:—Just closed a series of meeting on White Water. I had the pleasure of baptizing the ex-judge of McDonald county, Missouri. He has read all of our books, and is a regular book-worm, and a fine scholar. He is just one year younger than the church; was born 1831. I also baptized his step-son, who is a very intelligent young man, age nineteen years. The Missionary Baptist preacher could not stand it any longer, and got so keen for a debate he affirmed a succession, and all I had to do was to deny. We held four nights, and I got the church in the wilderness all right; and when he went to bring it out he went to the songs of Solomon, 8:5, and I made him acknowledge that if her mother brought her forth as it states in Solomon 8:5, if she had a mother she also had a grandmother, and verse 8 of same chapter speaks of her little sister, I guess you all know about how it ought to go. Well, the discussion closed the night of the 5th, and on the 6th I baptized my moderator and left others ready for the kingdom. So to God be all the praise and honor.

Your brother,

W. H. SMART.

COLUMBUS JUNCTION, Iowa, Nov. 9.

Editors Herald:—I have been doing a little to get the story of the angel's message before the people, writing articles for our city paper; distributing the *Herald* and tracts; also bought a Book of Mormon for others to read, besides giving a little "chin music" occasionally.

This is a beautiful country, and lots of good-hearted people here who seem to be honest at heart. I believe it would be a splendid opening for the right one. Elder J. S. Roth promised to stop here the fore part of September, but we have not heard from him since, only through the *Herald.* Perhaps he has forgotten us. I have a very convenient place to make any elder feel at home, should they see fit to try it. They need be at no expense while here, and if no other place can be found I will see that the opera house is paid for a night or two. Should any one desire to come, let me know before hand, send some tracts or something to circulate. I will also put notes in our local papers.

There are no Saints here that I know of. My soul yearns for the spread of the glorious cause that we so love.

Yours in the faith,

J. M. LANE.

P. S.—We prefer Elder Roth, as we are personally acquainted with him.

Mothers' Home Column.

EDITED BY FRANCES.

He is a hero who will stand for right
Amid a crowd afraid the wrong to face;
He also who will stand just out of sight
And do his duty in a lowly place.

SANCTIFICATION.—NO. 2.

BY MARY KNIPSCHILD.

We must be sanctified before we can understand the good, acceptable, and perfect will of God. After we are sanctified—made pure—then we will be made perfect; and the sooner we obey, the more blessed we will be. It is God that does this work in us; in like manner you had to do your part first to be justified—so you have to do your part first to be sanctified. Faith is the main principle here as well as there. If you just make up your mind that it is impossible, and do not believe it, then you will not make the required effort, and you never will be sanctified, and you will be a great loser by it.

What is sanctification? And when and how does it come about?

Sanctification means to be cleansed from all sin, so that sin has no power over us any more; or in other words, made holy. German translated into the English language would term it: To be made holy through and through; or in other words, healed from sin, sin having no power any more; like as when a person is healed of a disease and made entirely well.

Now, when and how does it come about?

After we are born again, it is expected that we should grow in grace and knowledge of the truth; and for that purpose we read and search the books which contain the truth (the written word of God) with much prayer and real intent to learn. By and by, being very diligent, with the aid of the Spirit, you will find yourself wanting in many respects, and almost unawares you will find yourself doing something which you know is wrong. Conscience and Spirit will reprove at once, and you are made to feel miserable. All you know to do is to repent of it, confess your fault to God in humble prayer, with a determination never to do that again, and so you regain peace and favor with the Lord again. So you go on watching that place closely, that you may not be overtaken again. But again you find yourself in a fault, quite in a different way and from another side; it grieves you very much, confessing to God in humble prayer, asking his forgiveness according to his tender mercy, you will be restored and filled with peace and joy in the Holy Ghost. So life goes on—sinning, sinning and repenting—whilst the word and the Spirit sometimes speak very loud of a better thing to be enabled to live without sin, a godly, a holy life. After you have learned by experience that it is an utter impossibility to live a real holy life—a life without sinning—then it is when you will have to make the required sacrifice to be cleansed from all sin, to be santified.

In the twelfth chapter in Romans, first and second verses, Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Now we must bear in mind that Paul speaks this to Saints who had obeyed the first principles of the doctrine of Christ—to such as were beloved of God—and their faith spoken of throughout the world, as you can read in Romans first chapter, seventh and eighth verses. It is them that Paul beseeches to present their bodies a living sacrifice, holy, and acceptable unto God; by the *mercies of God* they were told to do this, because it was nothing more than their reasonable service. And then they could be transformed by the renewing of their mind, be put into a condition that they would and could prove, find out, learn by experience what that good, acceptable, and perfect will of God is. Now they had grown to maturity,

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ready to make another step, to "*Come up higher.*"

In the Mosaic law, a sacrifice of whatever animal it may have been, they had to be sound, without any blemish at all, or it was not accepted; after it was accepted, it was put to death first.

Likewise have we to do—present our bodies a living sacrifice, holy, acceptable unto God, with all we have and are, allowing him to do with it what he pleases for time and eternity. When he touches the offering, you are once more made to realize that it is in your power to withdraw or to hold still for his work. If you do hold still, and he begins his work, a feeling comes over you as though he is going to destroy you. Again you feel at liberty to withdraw: but with your whole soul you will say: I am going to hold still, O my Lord and my God, come what will! And he will just continue emptying you out, seemingly one thing after another, until you realize that you are entirely empty, made nothing, and self is dead! O what agony during the process! But no more than realized, and you will be filled with the pure love of God, with an assurance that your offering is accepted of God, and that he is pleased with it.

You realize that you are now cleansed from all sin; and that it was *self* had made you so much trouble. How glad you are to be rid of it! And O, amazing wonder, to know God! the great creator, preserver, and supporter of all things—God, Father, Son, and Holy Ghost.

O, wonder of wonders! And to know that you are now in his possession with all you have and are, and you are filled with his love beyond all comprehension—filled with a holy awe which cannot be expressed. And your whole soul goes out to God that all his children might enjoy what you enjoy. At once you will be made to realize that it is his will they should.

Now you see the horridness and blackness of sin, also the power of darkness, and you will now know that it is sin that brings us under the power of darkness. We would rather suffer death than to do anything which we know to be sin, or displeasing in the sight of God. To know and to do his will is our greatest pleasure. Eagerly you read and study the Holy Scriptures, and O how much better you understand them than before! The heart is always in prayer, for you will be tried and tempted in many ways, but with no effect, for you have put your whole trust and confidence in God, not to be shaken. You will realize that you are in his care, and that nothing can befall you without his will, for he has dominion over all things.

Now you are in a condition to work for the Lord, and that is just what you want to do. Now going on to do all you can do, you will soon find out that you are not yet perfect, for you will or may, just as the case may be, find yourself lacking in knowledge, or in understanding, or in judgment, or wisdom, or even in your speech. You may miss it sometimes, realizing keenly that you are not perfect yet. We read: "If any man offend not in word, the same is a perfect man." This sentence proves perfection obtainable in this life. And the more humble and faithful and prayerful—the sooner it will be reached. And then we are made one in Christ Jesus our Lord, ready for his coming.

Some time ago the call came to us by the Spirit, "Come up higher." Have we all heeded the call? or is it just the same old thing as it had been before? Do we all realize that it is the great goodness and mercy of God that he thus reveals his mind and will to us as his peculiar people? If there are any among us who had entertained the thought that they were all right, let this call, "Come up higher," convince you that there are higher planes for you to reach. When God speaks, he means just what he says, and he wants to be obeyed. Don't the records show plainly enough how disobedience was treated and punished, and how much the Saints had to suffer on account of it? Therefore, make up your mind at once, all those of you who have not done it already, to make the step, bring the required sacrifice, and you will never regret it; so we all may be fitted and worthy of accomplishing the work intrusted to us.

Now for our consideration let us read section six in the lecture on faith in Doctrine and Covenants; also section 17, paragraph 6. Are the instructions there not plain and strong enough? Section 43: 3, 4; 50: 6; 85: 18, 19, 20; 98: 2; 102: 9, 10; 105: 11; 108: 2 and 6. Read also in the Bible 1 Thessalonians 5: 23; 1 Corinthians 1: 2 and 30; 6: 11; 1 John 1: 7; Romans 15: 16, 29; Titus 1: 8; 2: 14; Hebrews 12: 10 and 14. Are there any more proofs necessary to convince anyone that sanctification is a true doctrine and demanded of us as the peculiar people of God, to be fitted and prepared to do his will in his great and marvelous work and wonder to his honor and his glory, to be made one with him through Jesus Christ our Lord to everlasting salvation? May God grant it. Amen.

PROGRAM FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 173.

Prayer. Scripture reading, Psalms 46.

Discussion of select reading in Home Column.

Roll call.

Business.

Closing hymn, Saints' Harp 721.

Dismissal prayer.

Supplementary questions: Are we neglecting to teach our children due respect for authority and age?

The advisory board wishes to call especial attention to the supplementary question in the lesson of this month; also, to the following quotations: Ephesians 6: 1; Prov. 23: 22; Colossians 3: 20, 21.

TIME'S OCEAN.

BY LEE FAIRCHILD.

Time's ocean, rolling evermore,
Casts, once a century, ashore
Some shining pearl of truth to glow
In the dull sands of what we know.

—*The Optimist.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE TEACHER IN CLASS.

My little talk with teachers is to begin in the class. I have nothing to do with the six days and a half when they must have been preparing for the class, or, more properly, preparing *the lesson* for the class.

The other preparation also has been properly defined by our friend, who has talked to us of "the teacher as a religious factor." In arithmetic we multiply or add a *factor* when we annex a *cipher*—not so in this case; the teacher who is a cipher can never be a religious factor, and such is not the teacher whom we expect to meet in our class.

OUR SUNDAY SCHOOL TEACHER IN

class is not merely a preacher to expound gospel truths to willing or unwilling listeners. Our teacher will feel the responsibility of making some mark on the mind or heart of the scholar, or at least of finding out the condition of the soil to be planted. In this respect the teacher has a greater responsibility than the preacher.

In our class the teacher occupies such a position that by a very slight turn of the head each scholar's face may be seen when speaking.

THE FIRST FIVE MINUTES OF LESSON

time may be judiciously occupied while a few references are being found in the ever-to-be present *Bibles*. Only a few references at a time, lest everybody become confused and time be wasted. Let the teacher see to it that all business that may by any possibility arise is attended to now.

In the meantime comments and inquiries on

LAST SUNDAY'S ABSENTEES

are in order, the why and wherefore, and how much we missed them. An individual, untransferable remark to each scholar at this time will do a great deal toward bringing teacher and scholars in touch.

From last Sunday's absentees it is an easy step to last Sunday's lesson, which those who were present can be helped to remember and to give to the others. The teacher of course has in mind the lesson thought of last Sunday, and a well-defined avenue of transition from it to the lesson thought of today, with a practical application suited to each individual before her. But let tact and caution do their utmost when these individual applications are to be handled. Personalities are more disagreeable, the nearer they come to our deepest feelings; and the Sunday school is not the place for the tender appeal which may be made only from heart to heart with none to listen.

OUR LESSON IS FROM THE BIBLE;

and the idea should be to let the Bible language teach the lesson just as far as it may. To that end, let each scholar hold in hand a copy of the Bible itself if at all possible, but

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certainly a copy of the Bible verses embodied in the lesson. Let them learn to handle the book reverently but familiarly. Teach them that therein lies our best source of information. In the hurry of life's battle nothing can take the place of an established habit of familiar use of the Bible, God's appointed guide-book for our lives.

THERE ARE TWO ESSENTIAL SIDES

to every Sunday school lesson,—the historical or fact side, and the applicable or practice side; and the lesson half-hour is so short that one side is always crowding the other. Both are valuable; and I am often troubled to know which should predominate, but I always lean to the practicable. If we could actually put into our scholars each Sabbath the helpful Bible doctrine that is embodied in the lesson, what would their ignorance of any historical knowledge matter? One can be an heir of heaven, though he know none of it.

WHAT SHALL THE TEACHER USE IN CLASS.

as helps? Have I once more to face this disputed question? Well, then, let us use maps, pictures, objects—anything that will keep the scholars' thoughts directed toward the facts, ideas, truths of the lesson. Yes, we might have a few notes and a list of questions within reach when all else fails, but I do hope we will not use them while there is anything of the lesson remaining in our heads. The scholar's faith begins to ebb the moment the teacher takes up the lesson questions. The best of us will run out of material sometimes—and then, too, Satan delights in the multitudinous small disturbances which he brings about for the discomfiture of the Sunday school teacher.

I HAVE A THEORY

that these disturbances are more easily overcome by according to them passing notice than by trying to ignore them. The scholars know perfectly well that teachers are as human as themselves. New people coming in with new clothes on or funny mishaps that take place, are as quickly perceptible to teacher as to class. Why not acknowledge the interruption pleasantly, and then help your scholars to find the shortest way back to the subject of the lesson? When you have appreciated the fun with your scholars, they will be more ready to study with you.

ONE THING I NEVER PASS OVER

and that is conversation during lesson-time. My idea is that no matter how small the scholars, a teacher is entirely responsible for holding their attention, and the teacher who cannot find a way out of this difficulty had better resign in favor of some one who can. The plan that I find most effectual is a sudden silence on the part of the teacher, which will soon call the whisperers' attention to themselves.

IT IS A GOOD PLAN

to keep some leading question or special idea to finish with. Hold it until you are sure it is bell time, then leave it to echo in their hearts. Make it short and suggestive.

Now, at the close of the session, is the time when we, the teachers, thoroughly comprehend the lesson and see all of its good points. The scholars, too, have seen them, if we have asked the help of the great Teacher while we taught. Let us take courage and begin immediately to study for next Sunday. —*L. F. Magie in New Jersey Sunday School Messenger.*

SUGGESTIONS FOR REVIEW.

Lesson 8, November 25, 1900.

EVIL DOERS.

How to save:—

Work by Others.
1. Show faults.
   1. By word.
   2. Example.
2. Correct their errors.
   1. Teaching commands.
   2. Applying law.

In
1. Kindness.
2. Love.

(Golden Text.)

Self Work
3. Repent.
4. Overcome.
5. Resist their evils.

Church Work.
6. Cut off.

THE LIBRARY.

Some schools have a library that was bought in a bunch when the superintendent was a small boy. It is still in use, and well-preserved, because the children of a generation ago read all the books, got out of the habit of patronizing the library and never trained *their* children up to the use of it. Most libraries are bought in a lump and kept as long as the scholars will stand it. Then they are generously given to some long-suffering school on the frontier and another lot of books bought to replace them.

THE WORST FEATURE

about this method is that the committe purchase a lot of books of which they know nothing. Buying so many at once, they cannot read them, and, though honestly endeavoring to discharge their full duty, they put a queer collection upon the shelves. Some of the books are unfit for the children to read, while others will never do any harm because the children can never be induced to read them. A poor library is better than no library at all, but sometimes only a little better.

A library to be real good must be

FRESH AND UP TO DATE.

It can only be kept so by the frequent and continuous addition of new books. This does not necessitate a large outlay, but requires only the wise expenditure of money sufficient to buy one new book a week, or one a month.

THE LIBRARIAN

should be a well-educated man or woman of sound and discriminating judgment, if possible; one who has time to read the new books as they are purchased and before they go upon the shelves; and one who is acquainted with children and their needs. Such a librarian should be secured if possible, and may be given an assistant to attend to the weekly exchange of books. This librarian should be given an allowance as large as the treasury will permit, and should ever be on the watch for new books. A careful selection of works of reference, as well as fiction, will enable the librarian to recommend books to teachers and scholars for special study in line with the lessons. Seasonable books, suitable for Eastertide or Christmas reading, may also be announced at the proper time, and a great interest in the library aroused." —*Iowa Sunday School Helper.*

CUCUMBER TEACHERS.

"Some teachers remind us of cucumbers because they are so cool and green and their classes are frequently doubled up. They lie prone and helpless upon the earth, never seeing the grand sights from Pisgah's top. They are insipid until they get into a pickle and are then too sour for youthful tastes. The only hope is that they will ripen into the sunshine of God's love and become sweet pickles at last."—*Iowa S. S. Helper.*

Conference Minutes.

SOUTHERN CALIFORNIA.

Semiannual conference of above district convened with Newport branch in their chapel at East Garden Grove, October 26. A. H. Smith presiding; A. Carmichael and N. Van Fleet, assistants, D. A. Anderson secretary pro tem. Visiting members of the priesthood were made members of conference. Impromptu addresses by T. W. Chatburn, James Miller, J. F. Burton, E. A. Smith, T. W. Williams, A. H. Smith, and N. Van Fleet, were encouraging and calculated to cheer the Saints. Branches reporting: Los Angeles 173, loss 7; absent from branch 65. San Bernardino 273; gain 4; absent from branch 42. Newport 250; gain 14; absent from branch 50. Ministry reporting: High Priests: N. Van Fleet, E. A. Jones, and T. W. Williams; Seventy: T. W. Chatburn; Elders: E A. Smith and D. A. Anderson. The arrangements for all meetings not provided for was left in the hands of the President of the conference. Saturday afternoon was given to Sunday school and Religio work. It was decided to hold a reunion in 1901, and a committee consisting of T. W. Williams, N. Van Fleet, and S. Penfold was appointed to have charge of the reunion, to select place, arrange time, and provide for all necessities of the same. Saturday afternoon of next conference was granted to Sunday school and Religio interests. Officers selected: T. W. Williams, president of district; A. Carmichael, assistant; Margaret Pankey, secretary. Reports were read from Sunday school and Religio workers. The following resolution was passed: Whereas, a uniform understanding how to conduct meetings held for the contemplation, consideration, and decision of matters of importance will greatly aid in preserving the harmony, dignity, and peace of coworkers in Christ; and whereas, the Book of Rules, compiled by Joseph Smith, E. L. Kelley, and M. H. Forscutt, and adopted at General Conference of 1891, had for its object such peace and harmony in all deliberative bodies of the Saints; therefore, be it resolved, that the Southern California district accept it as the rules to govern in its deliberations and actions in all meetings for which it provides; and be it further resolved, that all rules now on branch or district records, not in harmony with said Book of Rules, shall be and is hereby rescinded. This was one of the best sessions of conference ever held in the district. Peace prevailed, and during the prayer sessions, the entire audience was melted to tears, under the gentle and inspiring influences of the Spirit of the Master. The preaching was of a high order, the

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themes were the choicest, and each speaker acquitted himself creditably in the presentation of the matter in hand. Adjourned to meet with San Bernardino Saints, on first Friday in March, 1901.

LONDON.

Conference of above district convened with the Saints at Toronto, Ontario, October 6, 7, 8. Elder R. C. Evans chosen to preside, assisted by R. C. Longhurst and John H. Taylor; John L. Burger and John Shields clerks. Reports were received from seventeen branches in the district, showing a gain in membership of 41 for the past three months. There were still fifteen branches in district who had not reported. Secretary's report from October, 1899, to June, 1900: Last report 1,911, present number 1,982; gain by baptism 81, by letter 29, loss by letter of removal 23, by death 15, expulsion 1: net gain 71. An order on the treasury for $7 93 due secretary for postage, stationery, etc., was allowed. Treasurer's report showed a balance in the treasury of $45 43. A resolution was passed rescinding rule now on the books in regard to Saints paying five cents each meal during conference, and that no charge is to be made at all. Next conference to convene at Arthur, Ontario, the second Saturday and Sunday in June, 1901. Elder R. C. Evans to be our delegate to General Conference, and that he have power to choose any who may be going from the district to act with him. Resolved that we petition the First Presidency of the church to return Elder R. C. Evans to the Canada mission. Bishop's agent's books were audited and found correct. Officers elected as follows: President, R. C. Longhurst; vice president, John H. Taylor; secretary, John L. Burger; treasurer, Samuel Pope; bishop's agent, R. C. Evans. Speakers for conference, A. C. Barmore, John A. Robinson, and R. C. Evans. Prayer and sacrament meeting Sunday morning from eight to eleven a. m. Saints met again Monday morning at eight a. m., for business. Resolved that hereafter branch secretaries make out their statistical reports and send them to district secretary one month before each conference, so as to save time in correcting mistakes in the reports at conference. Resolved that railroad rates be published in the church papers one month before each conference. Resolved that the Grand Valley branch be disorganized, and that the district secretary call in the branch records, and also furnish letters of removal to those that wish them to Garafraxa branch. Conference collections amounted to $38.83, expenses $2.65, were paid, and the balance, $36 18, was paid over to Toronto branch to go on their church building fund. The ordinance of baptism was administered to four persons by Elder R. C. Evans. Resolved that we tender Toronto Saints a hearty vote of thanks for the kindness and hospitality shown to Saints during conference.

NORTHEAST ILLINOIS.

Conference convened at Plano, October 6. Heman C. Smith and Henry Southwick chosen to preside, James F. Keir secretary. Statistical reports: Ladd 31, Plano 187, Piper City 23, Sandwich 77, Chicago 185, West Pullman 51, Mission 129, Wilmington 63. Ministry reporting: J. M. Terry, J. Midgorden, F. J. D Earl, E. J. Lang, Adam J. Keck, C. G. Laophear, H. E Moler, Henry Southwick, F. T. Haynes, G. H. Graves, G. H. Henley, G. F. Howard, and T. Hougas. Paper from Chicago relative to aiding colored work in Chicago adopted. Paper to Board of Publication of *Ensign* and *Herald* adopted. Bishop's agent's report: Balance on hand with total receipts to date, $552.49; disbursements, $419.05; balance on hand, $133 44. Referred to auditing committee and found correct. District treasurer reports: Balance received from former treasurer, $5.45; expenditures, $1 05; balance on hand, $4 40. Report received and adopted. Resolution from Ladd presented, relative to ruling of district president, was referred to committee appointed by the body. Henry Southwick was elected district president, J. Midgorden assistant, James Keir secretary. Committee on Ladd matter reported; report adopted. Report of tent fund presented, received, and adopted. Adjourned to meet at Sandwich, Saturday and Sunday previous to full moon in February.

SOUTHERN NEBRASKA.

Conference was held with Hebron branch, September 9 and 10. Sunday, preaching by Elders C. H. Porter, Caleb Blodgett, and W. M. Self. One baptized and one child blessed. On Monday, business session was called to order by the president, J. W. Waldsmith; C. H. Porter was chosen secretary pro tem. Reports from official members were received, showing 291 meetings attended, 127 services held, 143 sermons preached, 2 funerals conducted, 3 baptisms, 8 children blessed, 4 marriages solemnized, 38 sick administered to by J. W. Waldsmith and M. H. Forscutt, of the high priests; C. H. Porter of the seventy; W. M. Self, A. J. Myers, James Thompson, and C. E Blodgett of the elders, and R. O. Self, H. W. Belville, and E. Robertson of the priests. Branch reports were received from Blue River and Nebraska City, giving membership of 383; gain 12. Elmwood branch report received after conference adjourned. Bishop's agent reported total receipts $364 54; paid out $359 64; balance on hand $4 90. The district Sunday school association was reported by Supt. W. M. Self as being well carried on, everything being considered. Elder C. E Blodgett was granted a license, as the one he had was worn out. On motion the following was adopted by vote: Resolved, that this conference does hereby indorse the action of our missionary in charge, Elder James Caffall, in the proposed annexation to the Southern Nebraska district of so much of Hall and Buffalo counties as beforetimes belonged to the Central Nebraska district. That we favor the action as suggested by petition from the Northern Nebraska district relative to boundary lines, and that we present the same to the branches of the district for their ratification and approval, with instructions to them to report their action to the next district conference. That we request the secretary of the district to report the action of this conference to the several branches relative to the proposed change in boundary lines. The present district officers were all sustained, and conference adjourned to meet in Wilber, in January, 1901, at the call of district president. E. D. Briggs, district secretary.

Sunday School Associations.

CONVENTION NOTICES.

I see that Bro. J. T. Curtis has a notice in *Herald* for Southeastern Illinois Sunday school convention for November 17 and 18. Please change my notice from December 1 and 2 to that date.

I. A. MORRIS, Pres.

Miscellaneous Department.

PASTORAL.

To Whom it May Concern: This is to notify you that by mutual agreement of all parties concerned, and by request of Bro. J. C. Crabb, he is hereby released from his appointment as missionary to Kewanee district, Illinois, and appointed to labor for the remaining part of the conference year in Des Moines district, Iowa. It is further agreed that Bro. J. S. Roth shall be released from his appointment to Iowa, and appointed to labor the remainder of the conference year in the Kewanee district.

Respectfully submitted,

HEMAN C. SMITH,
In charge of Northern Illinois and Wisconsin.

J. W. WIGHT,
In charge of Iowa and Minnesota.

NOTICE OF APPOINTMENT.

In consequence of the removal of Bro. J. C. Crabb from Kewanee district, I hereby extend the appointment of Bro. F. M. Cooper, whose appointment was Davenport, Rock Island, and Moline, to include the entire Kewanee district, and request him to take charge of the missionary work in said "field of labor," though his former appointment shall remain an objective point. Missionaries in Kewanee district will please take notice and report to Bro. Cooper instead of Bro. Crabb. Respectfully submitted,

HEMAN C. SMITH,
Missionary in Charge.

CONFERENCE NOTICES.

New Hope district (Virginia) will convene at Richmond, Virginia, at Kearse's hall, on Orleans street in Fulton, on Saturday, December 8, at ten a. m. A week's reunion will be held in connection with the conference. All the Saints in the district who can are expected to attend. Those coming on Friday, please give notice, and you will be met at the depot. Besides the elders in the district, W. H. Kelley, apostle in charge, is invited to attend. J. L. GOODRICH.

Conference of Little Sioux district will convene at Persia, Iowa, December 1 and 2. Also convention of the district Sunday school and Religio associations will meet at same place Friday, November 30, at 9:30 a. m.

MRS. LENNA STRAND, Sec.
MOORHEAD, Iowa.

BORN.

HYNDEN.—To Bro. Anton and Mrs. Bertha Hynden, July 23, 1900, a son, named Alvin Martin. Blessed November 4, by Elders Eli Hayer and James Caffall, near Hills, Minnesota.

MARRIED.

HUGHS—FERGUSON.—At the home of the bride's parents, in Hardin, Missouri, October 31, 1900, Mr. Ausy A. Hughs and Sr. Laury Ferguson contracting parties. Priest Walter W. Smith officiating.

DIED.

HANSEN.—Bro. M. P. Hansen, of Plymouth, Massachusetts, died October 26, in the hospital at Arendal, Norway. Funeral on the 28th, at same place, N. C. Enge officiating; age unknown to me.

NIELSEN.—At her home, Nebraska City, Nebraska, October 21, 1900, Sr. Anna Nielsen, after an illness of eighteen hours. She was born in Norway, November 18, 1853; came to Nebraska City in 1866, and was baptized April 21, 1872. Was married to Mr. Niels Nielsen, December 1, 1870. She was devoted to the service of God and a willing worker in the Sunday school. She leaves a brother, John Dahl, the only surviving relative. Her funeral was largely attended; sermon by Elder M. H. Forscutt. Her body was laid to rest beside that of her husband in Wyuka cemetery.

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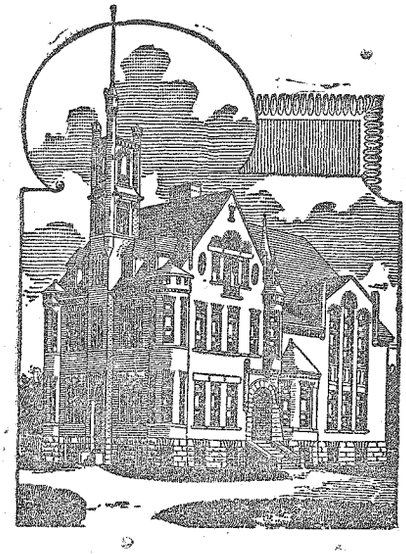

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CH[illegible] OF LATTER DAY SAINTS.

Vol. 47. Lamoni, Iowa, November 21, 1900. No. 47.

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THE RUINS OF ERIDU, 2400 B. C.

About the mound is a wall some 20 feet in height, pierced by three openings, the remains of the gateways, says Biblia. Nearly the entire inclosure is filled with a brick platform, equal in height with the surrounding wall. The southern part of the mound contains a few imposing ruins, but on the northern edge stands the temple, a pyramidal-shaped building, reaching 70 feet above the platform. Two of its stories are still to be seen. A peculiar feature of the temple is a marble stairway 15 feet broad and 70 feet in length, leading us to the exterior. The polished marble slabs which served as steps are still scattered among the ruins, attesting to the extreme richness of the building, and along the two edges of the stairway are balustrades; at the foot of the stairway the bases of two large pillars remain, the object of which is uncertain. The peculiar shape of the bricks, plain cones, cylinders, innumerable fragments of pottery, pure gold-leaf, and stone implements abounding in great profusion, are the distinguishing features of this ruin. Unlike most other Babylonian temples, that at Eridu was built partly of stone, for the architects here had access to the neighboring sandstone ridges, and the plain to the south abounds in great boulders of black granite. The statement frequently made that the huge stones from which the Telloh statues were hewn were quarried at Sinai must now be modified, for the quarries about Eridu supplied the material. Mr. Taylor, speaking of the mound, says that as one approaches it he will see "blocks and pieces of marble, rough and polished, of different colors of the most beautiful hues; fragments of bowls, vases and coffins, in crystal, marble, and alabaster; gilt-headed nails, curious bricks, and tiles of original shape and composition, and lastly, and the most curious and interesting, the clay hatchets and hammers, the flint knives and styles, stone and clay nails, and a hundred other objects so palpably denoting a remote period and one of the earliest stages of civilization." One may imagine the desire which the excavator has to reveal the treasures buried in this ruin.—*Scientific American, November 17, 1900.*

THRIFT.

Put not your trust in money, but put your money in trust.—Holmes.

Penuriousness is a vice. A miser is a social evil. A stingy man is a public enemy. A few people need to be taught how to spend money; many need to be taught how to spend it properly. The majority, however, need to be instructed in the gospel of thrift. Few feel the value of saving something in early years. The average young man and young woman, too, for that matter, is full of wants, the most of them unnecessary. Many spend all they get and borrow from the future—that is, from their friends.

Habits of thrift are of vital importance.

First, because small savings are the beginnings of possible wealth. Some decry wealth. "Money is the root of all evil," say some, "therefore live and die poor." Wealth abused is an evil. A nation is not cursed because it has many rich men, but only when its rich men are mean, lacking in public spirit and benevolence. Wealth ought to mean good books, travel, art, music, refinement, and helpfulness.

Second, the gradual accumulation of even a small competency adds to the dignity and confidence of the possessor. A man stands an inch taller in his boots when he has a growing bank account even if it is small.

Third, the man who is ahead financially, who owns a little home, a few shares of legitimate stock, or some government bonds is a better and safer citizen for it. He owns a part of the United States and has an added anxiety that the corporate body be managed for the best interest of his small holdings. He is interested in good water supply, cheap gas, sanitary conditions, and clean streets. All these things enhance the value of his property.—*Rev. R. A. White, in Chicago Tribune, Oct. 14, 1900.*

HOW TO CONQUER WORRYING.

Bishop Vincent gives these helpful rules for conquering worry:—

Consider what must be involved in the truth that God is infinite and that you are a part of his plan.

Memorize some of the Scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God.—*Northwestern Christian Advocate.*

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things."

"'First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"'Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"'Third, I have three motherless daughters'—and he said it with tears

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in his eyes—'they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.' "—*Selected.*

The trouble around Christmas time is to know what to give, and, if the present is not to be bought, how to make it. *The Delineator* for December is full of Christmas suggestions. Several pages are devoted to holiday fancy work with illustrations, also to the latest designs in crocheting, drawn work, and modern lace making. Puddings, cakes and Christmas candies likewise come in for attention in the December *Delineator.*

The *Catholic World* Magazine, in its current issue, makes a plea for the older spiritual writers. While it commends the work of the more recent writers, yet the farther one goes up the stream to its source the purer the water. So the closer we get to the gospel the purer the spirituality. The mental and spiritual life of the church must of a necessity be influenced by the attacks of her enemies. It makes a great deal of difference to a city whether it is besieged by the enemy or not, and what the character of the attack. Drawing out the contrast, the article notes these differences: "In the older spiritual writers there was greater liberty and simplicity, more insistence on the end, and less specification of the means, slighter emphasis of the need of human direction, and more frequent recommendations of attention to divine guidance in the internal order. Among the later spiritual writers method is sometimes developed at the expense of freedom, warning to obey made more common than suggestion to love, and perfection of drill occasionally attained by a thorough suppression of individual differences for the original existence of which God's providence was responsible."

"EVERY mother should read *The Nursery* for November, as it contains many articles on the care of infants and children that mothers need and ought to know. The list of contributors certainly sustain the publisher's statement that it is a magazine for every home. The contents include information on Hygiene of the Ear, Burns, Hives, How to Use a Thermometer, Bed Wetting, Out-door Play, Over Feeding Baby, Fashions for Children (Illus.), etc. Ten cents per copy. $1.00 per year. VAN PUBLISHING CO.,
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USES OF OLIVE OIL.

Olive oil should be found in every nursery and on every medicine shelf. In time of croup it can be given frequently and will not disturb the digestion, as do many medicines. It is often given in place of cod liver oil and is as effective in building up the system and far less disagreeable. It is recommended by many specialists both as a food and a tonic. A certain young chemist never has a cold or requires any medicine except a spoonful of olive oil every night and morning, which he takes regularly. He seldom wears an overcoat.—*New York Tribune.*

How few clergymen read the Bible as it ought to be read! Have we not, all of us, grown impatient ofttimes at the pulpit droning of that magnificent literature of the Old and New Testament—the lifeless, spiritless rendering of the splendid text? Those who heard Miss Ida Benfey at the Carnegie Lyceum in January, 1899, in her illuminating readings from the Book of Job, were made to feel the splendor of that sublime bit of Hebrew literature. "There is nothing equal to it in the Bible or out of it," was the judgment of Carlyle.

The adaptability of the Scriptures to elocutionary interpretation is almost infinite, though its demands upon the resources of the reader may well daunt even the most vaulting ambition. But professional elocutionists are coming to see the possibilities it offers. Miss Mary E. Blood, who with Miss Ida Morey Riley conducts the Columbia School of Oratory, at Chicago, gives Bible readings which are said to be unique interpretations.—*In "The National Magazine" for November.*

The new daily fast mail train recently put on by the Chicago, Burlington and Quincy Railroad for the government is the third now in operation over that road. One leaves Chicago at three o'clock in the morning, and another at nine-thirty in the evening, both for Council Bluffs. The new train leaves Chicago every morning at eight-forty-eight for Lincoln, Nebraska, where it delivers to the Burlington's Express for the North Pacific Coast via Billings, Montana. The new train carries a coach for passengers and gives a quick day service Chicago to Council Bluffs, Omaha and Lincoln.

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Will E. LaRue (mission address), Millersburg, Illinois.

Walter W. Smith, Stewartsville, Missouri.

A. Carmichael, Anaheim, California, Rural Delivery No. 1.

George Jenkins, Plainville, Indiana.

H. J. Davison, Washburn, Maine.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, NOVEMBER 21, 1900. NO. 47.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 21, 1900.

THE ELECTION IS OVER.

It is with a degree of relief that we notice the fact that the presidential election is over, and that the ordinary affairs of the lives of American citizens have settled back to the normal conditions obtaining in times of political peace, if there can be such a thing.

It has been decided by the American citizens from the voters' booths, that the administration of the public affairs of the nation shall be in the hands and under the care of men chosen as representatives of the policies of the Republican party. Whether these policies are good or bad; whether the men chosen are well or ill-suited to bear the burdens of the offices to which the suffrages of the people have elected them, and whether the confidence of the one party that the policies presented by the party prevailing will be productive of the good proposed, and the men chosen be wholly competent to carry them into execution; or the fears of the party losing in the contest that the policies are bad, and the men chosen incompetent for the task imposed on them by their election, we have not the right nor the disposition to state.

The Saints in their different localities have doubtless exercised their right to hear, read, think, and decide for themselves; and each, after such decision, has made it expressive of his will by his ballot, the franchise of the citizen.

There may have been bitterness in the campaign; there may have been unguarded and hasty speeches made in the warmth of political differences and party strife; and if there has been such they should now be overcome and put away by the power of good will one towards another, in the light of the words of the Master, "Whatsoever ye would that men should do unto you, do ye even so to them."

The citizens of the Republic have once more witnessed the scene of a strong and vigorous political contest, of gravest import to the Republic and the world in the stupendous interests involved and the results which were to follow in the event of the success of either party, the hosts engaged in the forensic strife and party management meeting like two contending tides at the polls, and there peacefully determining the issues joined between the great parties without personal strife, or bloodshed; the one party departing to take up the burden imposed by the majority of the votes cast; the other to reorganize its forces, reconstruct its order of conflict, to again try conclusions at another time.

Such a spectacle as this is in itself a great object lesson, and teaches the possibilities of the principle of self government.

We venture to express the hope that now that the quadrennial political strife is over for the time being, Saints will put away any bitterness of thought, if any has been engendered, and let the gospel of salvation have renewed sway in the minds of all.

G. T. GRIFFITHS WILL NOT GO WEST AGAIN BEFORE APRIL.

Owing to conditions not subject to control, Bro. Gomer T. Griffiths will not return to the Western mission before the April session of conference. If he should go now, he will be required to return to Ohio again before the Conference sits. This would involve much expense and delay; he will therefore labor in the missions of Brn. W. H. Kelley and J. H. Lake, as they and he may agree and wisdom direct.

JOSEPH SMITH,
For Presidency.

SPIRITUAL GROWTH.

Spiritual growth is to be sought for, and valued when secured.

We often see it written and hear it spoken that the missionary forces and leading men are negligent of duty in that places where the Saints are found in isolated living places, small branches and sparsely settled districts are not visited, looked after, and good local laborers provided for them, that "the flock of God may be fed."

It may be that there are places where, if suitable "good" men were available for pastoral work, a more active life in church work might appear to be manifest; but we call to mind that the calls are many, the laborers few, and in our case very few indeed.

But, what is the need of charging neglect, when those who are engaged are doing all that men in their condition can do to meet the various demands made on them. Is it not a fact every man and every woman is to be judged at the final winding up of earthly affairs by the Great Judge, upon the basis of individual worth, or demerit, and not for the good or bad things that others have done? And does the living alone or in the crowded branch excuse or exonerate anyone for feeble effort, failure in being worthy, or for absolute wrongdoing? Does an isolated life, or one passed in the whirl of associated members, necessarily add to personal righteousness?

Is it not a fact that the Spirit of God is as accessible and as readily given to the humble follower of the Master, plodding along in the lonely walks of an isolated home, as it is to the man, or woman, who lives among the many and worships with the hundreds of a large branch? Is it not the experience of some that when they lived in a small branch, where but few met at the stated times of meeting, that they had great spiritual enjoyment, and the members seemed more closely united than they did in the larger branch to which they removed in search of spiritual life, and development?

Would it not be well for those who so constantly write of the loss localities may meet unless there is some one sent who is fatherly and wise to take spiritual watchcare over them, just to stay right there and take such watchcare themselves, and go and leave the flock to the wolf? Do such writers take any solace to themselves that they have done their duty by throwing the burden off their own spiritual strength, upon Bro. W. H. Kelley, G. T. Griffiths, or Bro. Joseph, that they are thereby freeing their garments of the blame for loss that may ensue, and fastening responsibility upon those whom they so warn of impending danger to the flock? Do they?

Another thing. The work is the Lord's; he is the "author and finisher of the faith;" he alone can give increase to the fold; he alone can send or retain the Holy Spirit to the convert and disciple. Why, then, should doubt be thrown upon his goodness, will, and ability to give sustaining grace to all—the isolated Saint as well as he who lives in the crowded and busy branch. We are constantly reminded that the church is not a "man-made" institution, that it is not a one man church, that God is no re-

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specter of persons, that neither Bro. John nor Bro. Joseph is authorized or empowered to dominate the opinions, or dominate the thoughts and speech of the membership, that every man has the right, privilege, and duty to think for himself, be a man and act for himself, having right to an access to the Father, through the Master for direction, comfort, and strength. Does anyone forfeit these great rights because he or she lives alone? No. Does anyone have or enjoy them more abundantly simply because they are with the many in association? No; it is a matter of individual life and striving.

Let us trust Christ with a better trust, hereafter. If he cares for the shorn lamb of our material flocks, will he not more tenderly and surely care for his own spiritual flock? We believe so; and while we sympathize with the lonely ones, and pray for them, we do know that to them comes the greater opportunity and the sweeter reward, if they merit the Lord's favor by upright living.

DIVORCE.

The Protestant Episcopal Church is now considering the question of the divorce laws of the state, and the rules of the church in divorce cases. The Chicago *Tribune* has this to say of it editorially:—

NEW BAN ON DIVORCE.

The Protestant Episcopal Church adopts the proposed new canons concerning marriage and divorce. Its action will be chiefly important in that it may tend to influence public opinion as to the sanctity of the marriage contract. No one will contend that a canon of a church which forbids its ministers to marry two persons unless satisfied that neither has been the husband or wife of any other person living will have any effect in preventing such marriages, except in cases where the parties acknowledge the rules of the church as the supreme law of their lives. It is and will always remain possible for divorced people to be legally married by civil authorities in spite of all church rules to the contrary. Among the members of the Episcopal Church, however, the proposed canons will undoubtedly have much influence and weight and through them it will have a certain influence upon the public generally.

It is proposed that the only condition under which a divorced person whose former husband or wife is living may be permitted to remarry with the consent of the church is that the cause for the divorce must have existed before the former marriage was contracted. In the opinion of many people there should be other exceptions made to the general rule of the church in order to prevent actual injustice to perfectly innocent people. Speaking generally, however, every step which tends to throw additional protection around the home and which is calculated to make people enter into matrimony in a serious and thoughtful frame of mind is to be commended. The proposed action of the church will meet with general approval.

Bishop McLaren is out in a strong opposition to the existing attitude of the church concerning divorces, and the marriage of divorced persons. The action recommended by the committee, and which meets the approval of Bishop McLaren, will be that the church will not permit its ministers to perform marriage ceremony where either party has an unmarried former husband, or wife, living, no matter what the cause for divorce unless that cause existed before the first marriage was entered into.

This action on divorces may be followed by other churches, and may very materially affect the subject of marriage so far as the church itself may be concerned. But, while the laws of the states are so varied and loose as they are, divorces will continue, those desiring to secure separation will disregard the church and use the advantages and disadvantages of the laws to gain their ends.

As far as the church we represent is concerned, there is but one justifiable cause for divorce, that of adultery or fornication.

We favor a uniform law on the marriage relation to be enacted by Congress of such rules and regulations as shall apply in all the states and territories alike.

Joseph the Seer once said, "Congress is supreme in its sphere;" and we hope this grave question will be found to be in its sphere.

ANTIQUITIES FOUND IN THE STREETS OF THE CITY OF MEXICO.

We present herewith something that will be of interest to the readers of the *Herald*, especially so to those who are interested in antiquities. The articles reproduced were sent from the city of Mexico, to Sr. M. Walker, by a friend who is visiting in that city. We are sorry that the name of the paper from which they were taken cannot be given, as there was nothing to indicate from what paper the clippings were taken. Sr. Walker, in transmitting the clippings to us, said:—

It seems that the earth is fairly vomiting up her antiquities.

Here are the clippings:—

ANOTHER TOWER FOUND YESTERDAY.

IN THE ESCALERILLAS STREET EXCAVATIONS—IS LARGER THAN THE FIRST.

What is thought to be a tower of one of the temples of the great Aztec teocalli was discovered yesterday afternoon in the Escalerillas street excavations. A circular structure of stone, about three meters in diameter was uncovered about twenty-five meters west of the tower discovered last week. The dirt was cleared away from about one fourth of the structure. That it is a tower cannot be absolutely stated until the dirt has been removed from all around it. The structure appears to be hollow and to be filled with dirt. In the opinion of Sr. Batres it is probably a second tower. It is larger than the first tower discovered, by about half a meter in diameter. Of course nothing can be told as yet to its depth.

The supposed tower was the only important find of the day. No more objects were taken from the excavations. The electrical pump for pumping the water from the first tower was put in place yesterday afternoon and the water will probably be pumped out today. It is expected that many objects of value will be found in this tower when the water has been taken out. Electric lights are to be used to light the excavations where they are necessary. The excavations are being pushed westward and laterally. Escalerillas street is thronged with people during the entire day. The venders of alleged antiquities are reaping a rich harvest from the tourist "suckers," selling them all sorts of things at all sorts of prices as objects having been taken from the excavations. The hayseed in New York isn't to be compared with the average tourist in point of gullibleness.

SECTION OF OLD CHAPEL WALL FOUND.

RUNS TWENTY METERS OR MORE WESTWARD FROM THE TOWER OR CORNER FOUND MONDAY.

The extension of the Escalerillas street excavation to the west yesterday disclosed about twenty meters of the top of an old wall, which in the opinion of Sr. Batres, is probably the north wall of one of the chain of chapels surrounding the teocalli. The full length of the wall has not been ascertained, and, of course, its depth is merely conjecture. The wall is a continuation of the structure discovered Monday afternoon, which was supposed to be a section of an old tower. In view of this fact, while no further excavations were made around the supposed tower yesterday, Sr. Batres is inclined to think that it is merely the corner of the building in the shape of a quarter of a cylinder.

A huge stone serpent's head was found in the wall yesterday. The head is very clearly defined, the eyes, mouth and fangs showing plainly. The mouth is widely extended and is flat across the face, being about 35 centimeters wide. The head is nearly a meter in length. Some minor objects were found, among them several stone knives, similar to those already taken out, and a hundred to a hundred and fifty little copper bells. These bells, according to Sr. Batres, were used to hang over a sort of drum in the doorway of the chapel. The drum so blocked the entrance that it was necessary to move it to enter. When it was moved the bells rattled and gave notice to the priests within of the entrance of some person. The bells are about two centimeters long and half a centimeter in diameter with closed mouths, having only a little slit at the end. They had evidently been hung on strings.

The electric pump was successfully put in yesterday and the first tower will be pumped dry today. Interesting finds may be expected in it, in the opinion of the archæologists who are keeping track of the work.

EXTRACTS FROM LETTERS.

Bro. D. W. Wight reports some fourteen baptisms in his field, the Rocky Mountain, for the quarter. He wrote:—

I can observe increased activity among the Saints, and the prayer meetings at our late reunion were characterized by a marked degree of devotion and spirituality. A greater degree of liberality is being manifested by members of the predominating church, and in different places our elders have been very hospitably entertained.

Bro. J. L. Goodrich, writing from Richmond, Virginia, under date of November 13, says:—

The way seems very much hedged up here now; but may be the dawn of day will soon appear, as the darkest hour is said to be just

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before day. I have found the location of the Utah elders and some of their membership, and expect to spend most of my time with that misled people. I have found one lady who will make a statement of what she saw there, etc.

EDITORIAL ITEMS.

Bro. G. T. Griffiths reports some forty or fifty baptisms in his field the last quarter. He and his family have been quarantined for scarlet fever, at their home in Temple, Ohio, for the past six weeks; the quarantine is now lifted, however.

Bro. Henry C. Smith, of Temple, Ohio, reports an improved condition among the Saints at Kirtland, Ohio, of which we are pleased to hear. May peace and the Spirit prevail there, and everywhere is the prayer of all.

Elder I. N. Roberts writes that he organized another new branch in Minnesota on the 27th of October. Reports also, three baptisms by himself and Bro. Omans later. Bro. Roberts expected to do missionary labor in Duluth the next month.

Original Articles.

THEOPHANY.—NO. 2.

BY R. M. ELVIN.

The triumvirate of Father, Son, and Holy Spirit should be understood and considered as one in aim, purpose, power, and glory, for the redemption of the wide-spread race of Adam.

Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good.—Alma 8: 9.

In his subtle effort to catch the servant of God, he adroitly said:—

Will you answer the questions which I shall put unto you?—Alma 8: 9.

Among the questions he propounded in his attempt to gainsay the truth, were the following:—

Q.—"Thou sayest there is a true and living God?" A.—Yea, there is a true and a living God.

Q.—Is there more than one God? A.—No.

Q.—How knowest thou these things? A.—An angel had made them known unto me.

Q.—Who is he that shall come? Is it the Son of God? A.—Yea.

Q.—Shall he save his people in their sins? Answer:—

I say unto you he shall not, for it is impossible for him to deny his word.—Alma 8: 9.

Here the questioner turned to the people and said:—

See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people, as though he had authority to command God.—Alma 8: 10.

The minister's reply was:—

Behold thou hast lied, for thou sayest that I spake as though I had authority to command God, because I said he shall not save his people in their sins.—Alma 8: 10.

After this colluctancy, they renewed the dialogue.

Question:—

Is the Son of God the very eternal Father?—Alma 8: 10.

Answer:—

Yea, he is the very eternal Father of heaven and of earth, and all things which in them is; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people; and he shall take upon him the transgressions of those that believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.—Alma 8: 10.

The interrogations were by Zeezrom, "one of the most expert" lawyers of those at the examination of Amulek the minister who was accused of violating the laws. There was an attempt on the part of this expert lawer to bribe the servant of Christ to deny the "existence of a Supreme Being." No one answer given under such circumstances should be considered as ultimatum in the issue under investigation; the consentaneity of the answers gist of the evidence.

1. He testified that there was "a true and living God." This is corroborated by the Prophet Jeremiah:—

But the Lord is the true God, he is the living God, and an everlasting King.—Jer. 10: 10.

2. His second reply is confirmed by the Prophet Isaiah:—

Before me there was no God formed, neither shall there be after me.—Isaiah 43: 10.

Anciently angels made known the mind and will of God to men. (See Rev. 19: 10.)

4. The affirmation that it was the "Son of God" who was to come is attested by the testimony of the Apostle Peter:—

Thou art the Christ, the Son of the living God.—Matt. 16: 16.

5. By taking the first part of this answer separate and alone, and to the exclusion of all other evidence upon this topic, it would establish the dogma of theophany; however, the latter part of the answer dispels all error, wherein the witness testifies that the godhead, is a triune—namely: "Christ the Son," "God the Father," and the "Holy Spirit," which he denominates: "One Eternal God." To accept one part of the answer and reject a part, would be to impeach the witness, which would be both inconsistent and suicidal. Let not the reader overlook the fact that Isaiah, in his prophecy, foretold that Christ should be called "the everlasting Father." John the Revelator, purporting to give us the words of the Master, says:—

I am Alpha and Omega, the beginning and the ending, the Lord, who is, and who was, and who is to come, the Almighty.—Rev. 1: 8. I. T.

Thus we obtain a unanimity in the testimony of Amulek, Isaiah, and John, relative to Christ and his relationship to this cosmos. There is a large portion of the world unaware that one of the chief, particular objects of the Book of Mormon is—

the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.—Preface Book of Mormon.

Surely no truth-loving person will find fault with this, for the good book assures us:—

Every spirit that confesseth that Jesus Christ is come in the flesh is of God.—1 John 4: 2.

Can any Christian afford to disregard this divine test, or the evidence that is in harmony therewith? The Nephites were taught:—

And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdon of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end.—2 Nephi 13: 6.

This clearly and unmistakably teaches the doctrine of the triune godhead. To the same import is the following:—

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; and he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.—Mosiah 1: 13, 14.

The reader will observe that both of these quotations from the ancient prophets of America were prophecies

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delivered prior to the birth of the Son of God, and both are replete with certitude of his name, relationship to his Father, and character of his work for the redemption of his brethren—the children of Adam. When he came to this continent he said to the Nephites:—

Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures, concerning my coming, are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit.—Book of Nephi 4: 8.

Without doubt the Master referred to the scripture:—

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16

And when this scripture was fulfilled by his visitation, he affirmed his sonship, and the fatherhood of God.

In the same trend is the following:—

And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father!—1 Nephi 3: 16.

This was prophetic; was true then, and is equally true now.

In this our own day God hath again spoken unto mankind, and in his revealments we have this beautiful language:—

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the firstborn, even of God, the holiest of all, through Jesus Christ, his Son; he that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be all in all and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.—D. C. 85: 2.

No theophany in this, but rather the autocracy of the eternal God, the Father of our Lord Jesus Christ, and the matchless Architect of the vast planetary systems that adorn "the circumambient heaven."

Here is one more citation from the same authority:—

Verily, thus saith the Lord, It shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father and the Father in me, and the Father and I are one; the Father because he gave me of his fullness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of him were plainly manifest; and John saw and bore record of the fullness of my glory; and the fullness of John's record is hereafter to be revealed. And he bore record saying, I saw his glory that he was in the beginning before the world was; therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him. And I, John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth; even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.—D. C. 90: 1.

This explanation by revelation should be satisfactory to all who profess the philosophy of this latter-day Israel.

The immaculate One was ever faithful to confess the supremacy of his Father, and his own dependency upon his Father. Read the testimony of the beloved disciple:—

They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.—John 8: 27-29.

The perspicuity of this is so self-evident that comment is seemingly unnecessary.

James D. Shaw, of Waco, Texas, in his pamphlet, "Divinity of Christ," says:—

Now I have examined every argument adduced by Mr. Black in proof of Christ's divinity, and have not found one of them to be conclusive, or even plausible. On the contrary, I find that the Old Testament does not mention him at all. The Jews branded him as an impostor; the Roman historians took no notice of him; and he, himself, maintains a duality between him and God, acknowledging his inferiority in knowledge, power, and authority. In fact I find no argument in demonstration of his divinity that could not with equal propriety be adduced in favor of a score or more of other good men, some before and others since his time.—Page 25.

Mr. Shaw for many years was a prominent minister of the Methodist Episcopal Church, and without doubt insisted upon the people in his preaching:—

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this godhead there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.—M. E. Discipline, p, 9.

Mr. Shaw at one time received quite a fair vote in a General Conference for the office of Bishop in his church; shortly after which he left the church and announced himself a humanitarian. All men are responsible for what light God grants unto them. The Savior's statement should be a standing ebenezer to one and all:—

For whosoever receiveth, to him shall be given, and he shall have more abundance; but whosoever continueth not to receive, from him shall be taken away even that he hath.—Matt. 13: 10, 11, I. T.

To this may be added as descriptive of those who lose faith in Christ and turn away from the least degree of gospel light:—

If therefore the light which is in thee be darkness, how great shall that darkness be. —Matt 6: 23, I. T.

In refutation of the conclusions of Mr. Shaw, that there is no evidence of the divinity of Christ, I cite:—

Note.—In Eusebius' Ecclesiastical History the following is written concerning Christ being foreknown: "It is now the proper place to show that the very name of Jesus, as also that of Christ, was honored by the prophets of old. And first, Moses himself has intimated how exceedingly august and illustrious the name of Christ is. . . . And the prophets who lived subsequently also plainly announced Christ by name." As quoted above, Christ said that it was written that he should suffer and should rise from the dead the third day; and Paul said that it was written that he should be the *first* that should rise from the dead; therefore it must have been that they had more in the sacred Scriptures than has come down to us through the Mother Church. Consequently the passages from Genesis, as found in the Inspired Translation, and those from the Book of Mormon, all come in place, and they are in harmony with the texts given from King James' Translation and with Church History, as here shown.—Compendium, p. 14.

Moses prophesied of Christ:—

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. —Deut. 18: 15.

This text is directly against the doctrine of theophany.

CONCLUSION.

1. I believe in God; and that he is a personal being; eternal without change, and omnipotent.

2. I believe in Jesus Christ, that he is the Son of God, that he is eternal as is the Father.

3. I believe in the Holy Spirit, that he is the witness of the Father and Son, unto those especially who are by obedience sons of God.

4. I believe in the godhead of Father, Son, and Holy Spirit; that they each possess individuality, but are one in purpose, aim, and labor for the redemption of man.

The final chapter of Dr. Grace Peckham Murray's contribution to *The Delineator* regarding children and their ills appears in the December number. It tells of those diseases that result in deformity. The whole series of articles has been professional and yet simple and practical. It is a series of articles that every mother with family cares should read. In this connection another series of articles by Lina Beard, sister of the celebrated cartoonist, Dan. Beard, should also be preserved. With her own illustrations Lina Beard shows many pretty and pleasant ways of giving amusement to children who are recovering from illness.

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BAPTISM.—NO. I.

THE HOW? THE WHO? THE WHY? AND BY WHOM?

BY WALTER J. HAWORTH.

THE HOW?

Water baptism is looked upon by all Christians as a God-appointed ordinance—a sacrament. Nevertheless, it is a subject upon which christendom is sadly divided. All accept as truth Paul's statement in Ephesians 4:5, that there is only "one baptism;" but still there are three different baptisms taught by the Christian world. One party teaches that immersion alone is valid, Christian baptism. Another class teaches sprinkling as the ordinance appointed by God. Others contend for pouring as scriptural baptism. The advocates of sprinkling and pouring, however, allow that immersion is legal, but think that sprinkling or pouring will do just as well. In other words, they recognize not one, but three baptisms; but how three baptisms can be conjured into "one baptism" is a conundrum we would like to have explained.

Here is a plain statement of the facts in the case: All Christians agree that immersion is proper baptism, but some believe that sprinkling or pouring will do just as well.

Since all agree that immersion is legal baptism, we will not waste time and space in this article in proving what is already conceded, but our endeavor will be to prove that immersion is the "one baptism," by showing that neither sprinkling nor pouring are God-appointed ordinances, and are therefore not valid in his sight. In order to do this, we will examine the several arguments used by pedobaptists in support of the claim made by them.

First and foremost comes the claim that the word *baptize* is a generic and not a specific term. We are informed by them that when Jesus, in the great commission, told his apostles to "baptize in the name of the Father, Son, and Holy Ghost," he did not by the word *baptize*, direct just how the baptizing was to be done. For example, a man might direct his servant to "go to the city and buy some goods," and the servant would be at liberty to walk, run, or ride in a train, just as he pleased, because the word *go* is a generic term and not specific. This argument would be perfectly logical if our friends could only prove that the word *baptize* is indeed a generic and not a specific term. In support of this claim we are referred to Webster's dictionary, which defines the word *baptism* thus:—

> Baptism: The application of water to a person, as a religious ordinance, commonly performed by sprinkling or immersion.

If the word *baptize* were an English word, and Webster the proper one to define its meaning, we would have to give up our side of the case right here. Webster gives us the meaning that English custom has attached to the word; but seeing that it is not an English word, but the Greek word *baptizo* slightly modified, and transferred (instead of being translated) into our English bibles, the proper place to look for its meaning is in a good Greek lexicon. We submit extracts from several.

James Donegan (a lexicon which was supervised by the faculty of a Presbyterian seminary):—

> *Baptizo*: To immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate. *Baptisis* or *baptismos:* immersion. *Baptos:* immersed, dyed. *Bapto*: To dip, to plunge into water.

Dr. John Jones (Greek and English Lexicon):—

> *Bapto:* I dip, I dye, stain. *Baptizo:* I plunge (in water), dip. *Baptize:* Bury, overwhelm.

Bass:—

> *Baptizo:* To dip, immerse, plunge in water; bathe one's self; to be immersed in sufferings or afflictions.

John Groves:—

> *Baptizo* (from *Bapto*, to dip): Dip, immerse, immerge, plunge, to wash, to cleanse, to purify, to baptize, depress, humble, overwhelm.

The above are four leading lexicographers, the extracts from which prove, beyond reasonable question, that the word *baptizo* is a specific term, and that when Jesus said "baptize" he meant immerse (or dip), and said so quite plainly, for the word means to dip, immerse, plunge, soak, saturate, wash.

Lest anyone may think we have chosen lexicons to suit ourselves, we append the following from one of the greatest scholars of our age.

Dr. Conant, when asked, "Does any respectable lexicon define *baptizo*, to sprinkle," replied:—

> My dear brother, no respectable lexicographer gives or ever has given 'sprinkle,' or 'besprinkle,' as a definition of *baptizo*. I have all the Greek lexicons of any name.—Hardy-Wilkinson debate, p. 42.

The following testimony will also show the true significance of the word:—

R. Pengelly, on baptism, pp. 9, 10:—

> The (Greek) radicle: *bapto*, to dip; *ranei*, sprinkling; *ekkei*, pouring.

Those who have studied mathematics will remember that it is an axiom, that things which are equal to the same thing are equal to each other. The same is also true with regard to logic.

Dr. Barnes tells us in his commentary that the Hebrew word *tabal*, which is rendered by the Greek word baptize, occurs only fifteen times in the Old Testament. Following are the quotations: Leviticus 4:6; Leviticus 14:6, 51; Numbers 19:18; Ruth 2:14; Exodus 12:22; Deuteronomy 33:24; Ezekiel 23:15; Job 9:31; Leviticus 9:9; 1 Samuel 14:27; 2 Kings 5:14; 2 Kings 8:15; Genesis 37:31; Joshua 3:15. It occurs in no other place, and an examination of the texts will show that in fourteen of the cases it is rendered "dip;" in the remaining one, *dyed*, which can only be done by dipping. When the Jews, in translating their scriptures into Greek, came to this word *tabal*, they rendered it baptize; and when our translators came to this same word, they rendered it by the English word *dip*. It therefore follows, that since *dip* in English, and *baptize* in Greek, are both equivalent to *tabal* in Hebrew, they must be equivalent to each other. Therefore, the word *baptizo* means to dip.

Bretschneider:—

> An entire immersion belongs to the nature of baptism; this is the meaning of the word.—Theo. Cip., vol. 2, p. 681.

William Smith:—

> Baptism properly and literally means immersion.—Bible Dictionary, p. 73.

Beza:—

> Christ commanded us to be baptized; by which word, it is certain, immersion is signified.—Epistolato in Marc 7:4.

Salmasius:—

> Baptism is immersion, and was administered in former times according to the force and meaning of the word.—De Cess. vii., p. 669.

Vitringa:—

> The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus, also, was it performed by Christ and his apostles.—Aph. Theo. Lane. Aph. 884.

Richard Fuller:—

> In commanding his disciples to be baptized, Jesus knew what act he enjoined, and he could have been at no loss for a word clearly to express his meaning. Did he intend sprinkling? The word was *rantizo*. Did he require pouring? The word was *keo*. If wash, *nipo*; if bathe, *lono;* if immerse or dye (the word having this latter meaning, because dying is by immersing), *bapto*. If Jesus meant immerse, and nothing else, the word was *baptize*. This is the word he has used, and which the Holy Spirit always employs when the rite of baptism is mentioned.—Spiritual Baptism, p. 36.

Prof. Charles Anthon:—

> The primary meaning of the word *baptizo* is to dip or immerse. . . . Sprinkling, etc., are entirely out of the question.—To Dr. E. Parmeley, March 27, 1843.

The Rubric (Church of England ritual) provides that after a child has been named, the priest shall dip it in the water discreetly and warily; but adds that, should the parents certify that the child is weak, it shall suffice to pour water upon it.

Mr. John Wesley, the founder of the Methodist Church, thus records a genuine immersion as required in the Rubric:—

> Mary Welsh, aged eleven days, was baptized according to the custom of the first church and the rule of the Church of England, by immersion.—John Wesley's Journal, vol. 3, p. 20.

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On page 24 of the same volume he says:—

I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. P. told me, neither Mr. P. nor I will consent to its being dipped. I answered, if you certify that the child is weakly, it will suffice (the Rubric says) to pour water upon it. She replied, Nay, the child is not weak, but I am resolved it shall not be dipped. This argument I could not confute, so I went home and the child was baptized by another.

We will now consider another argument often made by those who advocate sprinkling and pouring. We are informed that when John came baptizing, he made a very emphatic statement, which clearly shows how he baptized. He said, "I indeed baptize you with water." From this statement the argument is made that the word *with* implies that the wawater was applied to the person, as in sprinkling; and not the person to the water, as in immersion.

Suppose I were to say, "I filled the fountain pen, with which I am working, with ink," could you tell whether I had poured the ink into it, or whether I had dipped it into an inkstand, and filled it in that way? No, you could not tell how I had filled it, even though I had used that very conclusive word *with*. The reason you could not tell, is because the word *with* was not used to make known how the act was performed, but simply to make the fact clear that the pen had been filled with ink, and not with water, or paint, or any other fluid. So with the statement made by John; the word *with* only serving to make the fact clear that he was baptizing with water, and not with a mixture of water and oil, or water and blood, such as was employed in many of the washings under the law. How it was done, was conveyed independently of the word *with*. The word *baptize* tells how it was done, for we have already shown that the word means to immerse or dip. And now we want to enter our solemn protest against the rendering which makes that verse read, "with water."

Our reason for protesting is, that in the Greek New Testament, this statement of John's, repeated so many times, reads in every instance, "I indeed baptize you in water." It is in no case rendered "with."

Having given a valid reason for dissatisfaction with the authorized rendering, we will proceed to show that the primary meaning of the word employed is *in*.

The Greek prepositions *en* and *eis*, correspond in their primary meanings to the English words *in* and *into*, respectively. In the Greek Testament, John 1: 26 reads: "Baptizo en udati" (I baptize in water); also in verses 31 and 33. In Mark 1: 9, the preposition is not *en* but *eis*, and says that Jesus was baptized (dipped) into Jordan. The two words *en* and *eis* are the only words by which the Greek language can convey the idea of going into or being *in* a thing or place; so as these are the words used, we think we have ample reason for our complaint.

En means in, in Greek as much as *in* means in, in English; and although it has secondary meanings, it is a bad rule to discard the primary meaning of a word in favor of its secondary meaning, when the meaning of that word is under discussion.

As the word *en* occurs 2,720 times in the Greek Testament, in only about forty of which it necessarily means with, the chances are, that as 2,728 is to 40, an argument based on the word *with* (where it stands for *en*) will lead to a false conclusion, and vice versa. So, although the word *with* only signifies that water was the liquid John baptized in, and not a mixture of water and oil, or blood and water, we believe that "in water" is the true rendering, and until convinced otherwise, will stand by the Greek Testament.

By the way, we might mention that the Greek Church (the people best calculated to understand the meaning of all these disputed words) recognizes only immersion as Christian baptism.

A further argument based on the word *with*, is that as the disciples were baptized with the Holy Ghost on the day of Pentecost, so did John baptize. Well, we admit it! and say, Bring forth your strong reasons. Our attention is called to Acts 2: 17, wherein Peter says that the Holy Ghost had been poured out on that day. But why not read the second verse of that same chapter, wherein it says that the Holy Ghost came as a "rushing mighty wind," "and filled the whole house where they were sitting"? Why go seventeen verses down the chapter to find out how the Spirit came preparatory to that great baptism? If you were to read that one of your friends had been baptized in the baptistery of a certain church, into which the water had been poured by the deacon, would you say that he had been baptized by pouring? And yet that is just what people do when they say the disciples were thus baptized by the pouring out of the Holy Spirit. Verse 2 tells us that the Spirit came into the room (baptistery) with a sound like a "rushing, mighty wind," until it filled the whole house.

If that was not immersion, will some one tell us what it was? Why fill the whole house if it was not to be an immersion? Yes, John baptized in the same way as the apostles were baptized in the Holy Ghost; and that way was immersion. Although the record tells us plainly in several places that the persons baptized "went down into the water," "came up out of the water," and were baptized by John "in Jordan," some have had the assurance to tell us that there is no evidence to prove that any of them were *dipped in* the water. As this is not an argument, but simply an extremely desperate assertion, we will not meet it by argument, but will simply say that aside from the fact that the word *baptized* tells us plainly they were dipped, the inference is at least strongly in favor of our side of the question.

Where does it say they were not dipped?

Again, we are sometimes told that the record has been wrongly translated where the phrases "in Jordan" and "into Jordan" occur; such places should read "and were all baptized by John *at* Jordan." Well, we know of one text at least, in which the difficulty cannot be "translated out of" in this way. It will be conceded by all that Naaman the Syrian leper dipped himself in Jordan. The text says, 2 Kings 5: 14 (in the Septuagint), "*Ebaptizato en to Jordane*," — "he dipped himself in Jordan," and it is a remarkable fact that this corresponds precisely with the text in Matthew 3: 6, which says, "*Ebaptisonts en to Jordane*," and had Matthew's reference to baptism been translated instead of being transferred, it would read, "they were dipped by John in Jordan." This coincidence is too remarkable to admit of the rendering, "they were dipped by John *at* Jordan."

Another argument for us to answer is, that although the word is only transferred where it refers to baptism as a religious ordinance [for the acknowledged reason "that the Church of England might reap good fruit thereby"*], there are several places in which the word *baptizo*, or some of its derivatives, where it does not refer to the ordinance of baptism, have been translated. We are informed that in most of these places immersion would be absurd.

Our attention is first called to Mark 7: 4, wherein we read:—

The washings [baptisms] of cups, and pots, and brazen vessels, and of tables [or couches].

Is it not absurd to say that the Jews immersed their tables or couches? Would it not be more feasible to believe that they washed them, as we do, by putting water on them? If the tables referred to were like our massive cedar and mahogany ones, and the couches like our heavily built and upholstered ones, it would seem that our way was at least the easiest; but even then, we know that the Pharisees did not study ease and comfort in performing what was to them a sacred duty, especially when some one else would have to do the work.

*See Preface King James' Translation.

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When we remember that the little stool which was placed at the head of each guest, while he reclined upon the floor, was called his "table," and that the mat between him and the floor was called a "couch," we can see that immersion is not at all absurd. One thing is certain; the cups, pots, and tables were all washed in one way, and as the Old Testament tells us just how they were to be washed, we will settle the matter by appealing thereto. In Leviticus 11: 32, we read:

> Whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so shall it be cleansed.

Again, in Hebrews 9: 10, Paul speaks of "divers washings" (baptisms) under the law, and pedobaptists indulge the thought that he refers to divers modes of washing (baptizing). Paul does not say one word about the mode of washing; that was settled by the word *baptize*, which we have shown means to dip or immerse. What, then, did Paul mean by divers washings? Why, he evidently used the term "divers washings" as we often speak of different washings known today. We have "hair washes," "sheep washes," "face washes," etc., in common use among us, and we speak of the application of these things as "divers washings." True, these washes can be applied in different ways, for our word *wash* is not as distinct and exclusive a term as the words *baptizo* and *tabal*. The word *baptizo*, in its radical form, is never translated "wash," in the New Testament; and when any of its derivatives are rendered "washings," the washing is signified as a consequence of dipping. By "divers washings" Paul evidently meant such things as the washing of vessels by putting them into water, that they might be cleansed (Leviticus 11: 32), dipping in blood, dipping in blood and running water; dipping in oil; dipping in the water of purification, etc.

We are next directed to examine Mark 7:4, which says of the Pharisees, "Except they wash, they eat not." Pedobaptists claim that it is absurd to think that the Pharisees dipped themselves in water, simply because they had been to market. When we read in the law that persons touching unclean things should not only wash themselves, but in some instances their clothes, we would not be surprised at a Pharisee washing himself "all over," after being to market, the very place where he would be likely to come in contact with things "unclean." And supposing only the washing of hands was meant (though we firmly believe it referred to the whole body), that would necessitate the dipping of the hands in water.

But our friends argue that this was not the manner of washing hands in Bible times. We are told that the water was poured on the hands by a servant.

In order to establish this theory they direct us to examine 2 Kings 3: 11, where it is said of Elisha, that he "poured water on the hands of Elijah." And we are asked to believe that this was the way the Pharisees washed. Even granting that this was the manner of washing the hands (and we do not question it), that kind of washing cannot be applied to the phrase, "Except they wash, they eat not." In the third verse there is a reference made to the washing of hands by all Jews, before meals, on ordinary occasions. Here the word used to signify the washing of hands is *nipsonti*, and in this case the hands may have been washed by pouring; but in the fourth verse the word is *baptisonti*, and means to dip or immerse, for the purpose of washing. It is quite easy to find washings spoken of in the New Testament, wherein is contained not only the idea of washing by pouring, but also by sprinkling; but the trouble from a pedobaptist point of view is that the Greek root *bapto* is not contained in any of these references. For instance, in Luke 7:38, we have it recorded that Mary washed the feet of Jesus with her tears. Surely this was washing by sprinkling; but here, as in Mark 7:3, the Greek root *bapto* is absent. In Mark 7:4 it is present, and means to dip, while the termination given conveys the idea that the dipping was for the purpose of washing. We believe the Pharisees dipped the whole body when they washed after coming from market.

A learned Jewish Rabbi, vouched for by Dr. Adam Clarke, and named Maimonides, tells us:—

> If the Pharisees touched but the garments of the common people, they were defiled all over, as if they had touched a profluous [leprous?] person, and needed immersion, and were obliged to do it.

Again, he says:—

> Every person baptized or dipped, whether he was washed from pollution, or baptized unto proselytism, must dip his whole body at one dipping, and wheresoever in the law washing of the body or garments is mentioned, it means nothing else.

Luke 11:38 is sometimes pointed out as another place in which the washing of hands is referred to:—

> And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

A careful reading of the next verse will show that a washing of the whole body was meant. Jesus compared the washing expected of him to the washing of cups and platters. Verse 39 reads:—

> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

They washed the outside of their bodies, but neglected the cleansing of the heart.

Before me is a treatise on this subject by a Church of England clergyman (Brookes), in which the following appears:—

> There are four places in the New Testament where the word *dip* really does occur. Matthew 26: 23: "He that dippeth his hand with me in the dish." Luke 16: 24: "That he may dip the tip of his finger in water." John 13: 26 (twice): "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot."

He then proceeds to argue that since the word translated "dip" is not *baptizo*, but *bapto*, *baptizo* cannot mean to dip; but he destroys any force there might be in this argument by trying to prove in the next paragraph that the phrase in Mark 7: 4 "Except they wash, they eat not," refers to the washing of hands. He admits that where the washing of hands is mentioned in verse 3 the Greek word is *nipsonti*, and that in verse 4 the Greek word rendered wash is *baptisonti*. Now if *baptizo* cannot mean "dip," because *bapto* means "to dip," how can *baptisonti* mean the washing of hands when *nipsonti* fills the bill? We are affirming just the opposite of what is claimed by the writer referred to; so both of us cannot be right. In verification of our claim we present the following testimony from the Greek lexicon of M. Wright:—

> *Bapto:* I dip, plunge, immerse, wash, etc. *Baptizo:* I dip, immerse, plunge, saturate, etc.

I consider this ample testimony to establish the harmony between these two words.

> *Nipsonti:* To wet, wash; wash the hands or feet. *Baptisonti:* Immersion in water; ceremonial purification.

With the above information, and a request to "search other lexicons and be satisfied," we leave the readers to judge for themselves as to who is right in this matter.

1 Corinthians 10: 2 is often pointed to as proof of baptism (?) by aspersion. The strong "east wind" is said to have sprinkled the Israelites, when they "all passed through the sea; and were all baptized . . . in the cloud and in the sea." A careful reading of this text will reveal the fact that the baptism did not take place while they were passing through the sea. The language shows that they were baptized after they had passed through the sea. Two separate acts are recorded; first: "they all passed through the sea;" second: "and were all baptized in the cloud and in the sea." Note: "in the sea;" how then could it have occurred while they passed through "dry shod"? (Ex. 14: 29; Isa. 11:15, 16.)

Again: It is argued by some that Paul was sprinkled, because Ananias

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said to him: "Arise and be baptized, and wash away thy sins." The Greek word "*anastas*," here rendered "arose," might also be rendered "standing up;" and if so, Paul must have been baptized "standing up."

We could as consistently say that David "fled standing" when he arose and fled for fear of Saul; or that the young men who buried Ananias and Sapphira were "standing still" all the time they were wrapping up the bodies, carrying them out, and burying them, for it reads:—

> The young men "arose," wound them up, carried them out, and buried them.—Acts 5:6.

Paul leaves no room for doubt as to how he was baptized, for he tells us plainly, in Romans 6:4, 5, that he was "buried with Christ by baptism into death," and that he was "planted in the likeness of Christ's death."

How was Christ buried? Reader, you are interested in knowing this, for in like manner you must be "buried in baptism," or to use another figure, "planted in the likeness of his death." Jesus was buried in a tomb—a cave-like hole in the rocks—and the entrance sealed up by a stone, Thus he was separated from the world—hidden from view—entirely covered up. But it was only, as it were, a plunge into the tomb; for in three days he came forth once more; risen by the glory of the Father. Paul says to the Romans:—

> Therefore we [himself included] are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—6:4.

What a beautiful illustration! Jesus was buried in the tomb, entirely covered up, and in course of time arose again. So the believer is buried beneath the liquid wave, and comes forth again to walk in newness of life. This was how Paul was baptized.

We are now informed by our friends that the water supply of Jerusalem would not permit of such large numbers being baptized as are mentioned in the Acts of the Apostles. That the reader may be able to judge of the merit of this argument, we present the following evidence: In 2 Kings 18:17, we read of the "upper pool." 2 Kings 20:20 speaks of the "pool that Hezekiah made." Nehemiah 2:14 also mentions a "fountain and the king's pool." Isaiah 22:9 tells us of the waters of the "lower pool." John 5:2 makes mention of "the pool of Bethsaida." And John 9:7 refers to "the pool Siloam."

Dr. Robinson says:—

> Immense cisterns, now and anciently, existed within the area of the temple, partly supplied with rain water and partly with the aqueduct. Almost every house had a cistern in it.—Robinson's Res. in Pal., p. 480.

Again, he says:—

> With reservoirs Jerusalem was abundantly supplied, to say nothing of the immense pools of Solomon beyond Bethlehem, which were no doubt constructed for the benefit of the Holy City.—Ibid., p. 483.

Again:—

> There are on the north side of the city, outside the walls, two very large reservoirs; one of which is over 300 feet long and more than 200 feet wide, and the other 600 feet long by over 250 feet wide. . . . Within the walls are the pool of Bethsaida 360 feet long by 130 feet wide, and the pool of Hezekiah 240 feet long by 144 feet broad. . . . There are also aqueducts and numerous fountains.—Ibid., p. 480–516.

Another objection against immersion, as the "one baptism," is that the twelve apostles could not have baptized the three thousand converts on the day of Pentecost, if baptize means to immerse, and nothing else. By reading Acts 1:13–15, we find that one hundred and twenty persons belonging to the church were present on that day. I am sure no one will affirm that none of the "seventy" whom Jesus sent out, under the twelve were present on that occasion. But we will suppose that the twelve apostles alone attended to the baptisms. This would give two hundred and fifty persons to each administrator, which, calculated at the rate of one person per minute, and with fifty minutes added for service at the water side, would occupy just five hours. Let us see if there was time for this on the day of Pentecost. While Peter was speaking, it was the "third hour of the day,"—nine o'clock in the morning. (Acts 2:15.) This would leave nine hours between then and six o'clock in the evening. We will allow Peter two hours in which to finish his speech. That will bring us to eleven o'clock. Supposing it took them an hour to walk to the water, it would then be twelve o'clock—noon. If they devoted fifty minutes to another service and then began to baptize at the rate of one person per minute, they would be finished at five p. m., and would be able to walk back home by six o'clock. These time allowances are extremely liberal, for modern preachers have demonstrated that they can baptize faster than that.

> In 1888 it was published in London, England, that in July, 1878, in India, at Velumpilly, two miles north of Ongole, 2 222 were baptized in six hours, by six administrators; only two baptizing at once.—Bapt. Immersion, R. C. Evans, p. 55.

Having examined the main arguments used in favor of pouring and sprinkling, we now call the attention of the reader to a brief summary of the proofs adduced in this article.

1. All Christians agree that immersion is proper baptism, though some call sprinkling and pouring also legal baptism.

2. That the Greek words *bapto* and *baptizo* convey exclusively the idea of dipping, or immersing, and therefore "baptize" is a specific term.

3. That the Hebrew word *tabal*, which in English is rendered dip, is in the Greek *baptizo;* and that as both the English word *dip*, and the Greek word *baptizo*, are equal to *tabal* in Hebrew, they must be equal to one another.

4. That the Church of England ritual provides for the dipping of infants in the font, with pouring and sprinkling as alternatives in case of weakness.

5. That John's reference to baptizing "with water" does not show how the act was performed, but only that he baptized with water, and not with water mixed with oil or blood.

6. That in the Greek Testament John's statement reads, "I indeed baptize you in water."

7. That the baptism of the Spirit at Pentecost was immersion; the pouring out only being preparatory to the immersion.

8. That the cups, pots, etc., of Mark 7:4, were dipped for the purpose of washing.

9. That the "divers washings" (baptisms) of Hebrews 9:10, were not divers "modes" of washing, but divers washings; for instance, "dipping in pure water," "dipping in blood," "dipping in blood and running water," "dipping in oil," etc., etc.

10. That the phrase, "Except they wash, they eat not," in Mark 7:4, referred to dipping of the whole body, for the purpose of washing, and not merely the washing of hands as referred to in the preceding verse.

11. That the Greek word *bapto*, which is translated "dip," in Matthew 26:23, Luke 16:24, and John 13:26, corresponds (in its meaning) to the word *baptizo*, which is rendered "baptize."

12. That the Israelites were baptized *after* they had passed through the sea, and not by the east wind as they passed through, "dry shod."

13. That the water supply of Jerusalem was quite equal to the demand that immersion would make upon it.

14. That the twelve apostles alone could easily have performed the task of baptizing the three thousand.

We now submit for your consideration: 1. That neither sprinkling nor pouring are God-appointed ordinances, and, therefore, cannot be valid in his sight. To say they are "just as valid as immersion," gives the case away. God made immersion valid; who made the others "just as valid"—who? 2. That John, and all the apostles administered the ordinance of baptism by immersing the candidate in water. 3. That immersion is the genuine coin cast by Jesus, and upon which is the official stamp—"one baptism."

How is it, then, that there is another coin in existence, bearing the motto, "Three baptisms"? In order to show by whom this false coin was

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cast, we refer to some of the historians.

Our first witness will be that celebrated ecclesiastical historian, Dr. John L. Moshiem, Chancellor of the University of Göttingen. Of the first century he says:—

The sacrament of baptism was administered in this century, without the public assemblies, in places appointed, and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font.—Eccles. Hist., cent. 2, part 2, chap. 4, par. 8.

Of the second century, he says:—

The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the Devil, and his pompous allurements, were immersed under water, and received into Christ's kingdom.—Ibid., cent. 2, part 2, chap. 4, par. 13.

Our next witness is Dr. Phillip Schaff, a professor in a pedobaptist seminary, Mercersburg, Pennsylvania. He says:—

Immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words, *baptizo*, *baptisma*, and *baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed in the Jordan ["en"], Matthew 3:6, compare with 16;—also *eis ton Jordanan* [into the Jordan], Mark 1:9; furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea, 1 Corinthians 10:2, with the flood. 1 Peter 2:21; with a *bath*, Ephesians 5:26; Titus 3:5; with a burial and resurrection; Romans 6:4; Colossians 2:12; and, finally, by the general usage of ecclesiastical antiquity, which was always immersion, as it is to this day in the oriental, and also in the Græco-Russian churches, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.—Hist. Apost. Church, p. 568.

Neander, in a letter to Judd, says, speaking of the early centuries of the Christian era:—

The practice of immersion was beyond doubt prevalent in the whole church. The only exception was made with the sick—hence called *baptisma clinicorum*.

Thomas Stackhouse says, in his "History of the Bible":—

We nowhere read in Scripture of any one's being baptized but by immersion, and several authors have proved, by the acts of councils and ancient rituals, that this manner of immersion continued as much as possible to be used for thirteen hundred years after Christ.

Space will not permit us to bring forward more testimony from history, to show that the true coin—immersion—was current in the church for several centuries after Christ, although there is much that has been written on this subject, both by the historians and the early fathers. We will therefore begin to call up the witnesses to the casting of the counterfeit coin. Our first witness is Dr. Wall, vicar of Shoreham, Kent, England, who on February 9, 1706, received a vote of thanks from the general convocation of the Church of England clergy, for the excellent book he had written on infant baptism. He says, speaking of baptism by aspersion:—

The most ancient of which is that of Novatian, who (A. D. 251) while lying in bed from sickness, received what they called clinic baptism. This is the most ancient case on record.

Our next witness is Eusebius. Speaking of Novatian, he says:—

Who, aided by the exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things, which the rules of the church prescribe as duty, nor was he sealed [in confirmation], by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?—Eccles. Hist., p. 266.

Our next witness, Dyonisius, says:—

We justly cherish an aversion to the Novatian, by whom the church is split asunder, and some of the brethren have been drawn into impiety, and blasphemy, and most nefarious doctrine has been introduced respecting God, and our most gracious Lord and Savior, Christ, has been calumniated as devoid of compassion; which also, beside all this, sets aside the holy baptism, and everturns the faith and confession that precedes it.

Although this is the first instance on record of baptism by aspersion, it was not countenanced by the church except as clinic (sick) baptism. When the man recovered, church privileges were denied him, by reason of which a split was caused in the church. It was not for many centuries after that that the church declared immersion and pouring indifferent.

The Edinburgh Encyclopedia, edited by the learned Sir David Brewster, in the article on baptism, says:—

The first law for sprinkling was obtained in the following manner. Pope Stephen II., being driven from Rome by Adolphus, King of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which however, some Catholics deny, yet pouring or sprinkling was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI., immersion was commonly observed. But during the persecution of Mary (Queen of Scots), many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing the form of prayers and ministrations of sacraments, approved by the famous and godly-learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of John Calvin; and returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its own way into England in the reign of Elizabeth, but was not authorized by the established church.

Let us recall Dr. Wall:—

France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. It being allowed to weak children (in the reign of Queen Elizabeth) to be baptized by aspersion, many fond ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priest to have their children *pass* for weak children, too tender to endure dipping in the water. As for sprinkling, properly so called, it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one (1641).) They (the assembly of divines at Westminster) reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians before the beginning of popery, and ever since churches were built; but that sprinkling, for the purpose of baptizing, was really introduced (in France first, and then in other popish countries) in times of popery, and that, accordingly, in all those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping of children in the fonts; and that all other countries in the world, which have never regarded his authority, do still use it; and that basins (to sprinkle out of), except in cases of necessity, were never used by papists, or any other Christians whatsoever, till by themselves.—Hist. Inf. Bapt., part 2, chap. 9.

Again, he says:—

The way that is ordinarily used, we cannot deny to have been a novelty, brought into this church (the English) by those that had learned it at Germany or at Geneva; and they, not content to follow the example of pouring a quantity of water (which had been introduced instead of immersion), but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance to the ancient way of baptizing as possible.—Def. of Hist. Inft. Bapt., p. 403.

Any of our readers who may desire to read more about how the current coin of baptism became to changed, would do well to read the articles on baptism in the "Edinburgh Encyclopædia," the "British Encyclopædia," and the "Encyclopædia Americana." In those volumes you will read that by the determined efforts of Dr. Lightfoot, the Westminster assembly of divines, after a warm discussion regarding the adoption of sprinkling, decided by a majority of twenty-five over twenty-four to adopt sprinkling as the rule of the (English) church. This was in the year 1643; and in the next year an act of Parliament was passed, requiring the parents of all children in the realm to have them sprinkled. In the year 1648, an Ecclesiastical Council, held at Cambridge, Massachusetts, adopted sprinkling in the place of immersion; and in May of that year, the legislature of that state passed a law making it a penal offense for anyone to say that infant sprinkling was not good and valid baptism.

Reader, our task is done. We have shown that sprinkling was legalized by the authority of the Roman Church at Ravenna, in the year 1311. John Calvin, the reformer, did not reform

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the practice of the Roman Church, but rather adopted it. This was also done by the Presbyterians under John Knox. Then by the Church of England in 1643, enforced by Act of Parliament, and also in America in 1648. The coin is here. It bears the inscription: "Three Baptisms." The power that issued it declared sprinkling, pouring, or immersion to be indifferent. But on the same coin there is another figure, the impress of the authority that issued it. In our Savior's words we ask: Whose image and superscription is this? And echoing down through the pages of history comes the answer: Cæsar's (Rome's).

Dear reader, whom do you wish to honor? If you desire to do honor to Cæsar (Rome), "then render to Cæsar [Rome] the things that are Cæsar's" (Rome's); but if you wish to do honor to God, "Render to God the things that are God's."

(To be continued.)

Letter Department.

CREOLA, Ohio, Nov. 13.

Editors Herald:—From the district conference at Vale's Mills, Ohio, September 28 and 29, Bro. James Moler directed me to the "Pine" church, "Bierly" branch, for a few meetings; thence to Limerick, where thirteen sermons were preached, Bro. T. J. Beatty being in charge. Returning to "Pine," sixteen additional services were held, during which time, five brave little soldiers from Sr. Young's Sunday school class of girls, and three other persons, were baptized. Four of these dauntless little girls (the eldest thirteen years of age, the youngest eight last May) walked up to the writer one evening after service, one of them saying, "Bro. Thomas, I want to be baptized next Sunday, at four o'clock." Seeing the four together, I asked each of the others seperately, "And you?" to which all answered, "Yes sir." The other of the five was not of the Saints children, and had not permission from her parents to go forward that day.

A visit to her home the following Saturday secured not only the desired permission, but the company of her dear old grandmother to follow Christ. She had long ago believed the doctrine of the Saints, and with her husband, at one time resolved to be baptized the next day. The circumstance of a call from two neighbors in the morning deterred him from carrying out his resolution, and he departed this life never having entered the fold. Not wishing to leave her husband behind, this dear old sister had never again resolved to go a second time into the water (as she was once immersed by a minister of the "Disciple" church) until the visit above mentioned. The other person baptized with the four girls on the former occasion, is a sister who had also long desired to come into the church, but was hindered by her husband. She at last resolved to save her soul and risk the consequences here, saying, "Whatever he does he can't take my baptism away from me." Knowing his objection and her resolution, I prayed the Lord to prevent his interference. Although he stood on the bridge with the crowd, he offered no objections, and I did not know of his presence till two days later. Her only punishment, immediately afterward, was a cursing from him, with the statement that she had that day committed the worst sin of her life. But she was safe within the fold of Christ.

Bro. Moler had on the Sunday of the first few meetings at the "Pine," baptized two other brave little soldiers of the Sunday school army; one a boy, and the only boy in that school. Where are our boys? Have they no souls to save? Whence shall come the future "laborers in the harvest," if our boys grow up in the world? What is the reason the boys cannot be kept in the Sunday school as well as the girls? Do you answer, "They are in some branches?" Again I ask, "Why not in all? Why not in other Sunday schools in other denominations than ours?

I was present at the afternoon session of a celebration by a school of the "United Brethren" Church, in August, where a nice program was carried out by a dozen or twenty girls, only one solitary boy having any part in the exercises. Where were their boys?

A few years ago, when laboring in southwestern Iowa, in the town of Glenwood, I attended a convention of all the schools of the city, where the ratio of young ladies and girls to young men and boys present, was fully ten to one, if not more. I wonder, is it so in heaven?

Parents, why not look after your boys as well as your girls? Do you say, "The girls are more easily controlled than the boys? That is only because you carelessly let your boys get ahead of you. The picture is a painful one. Do you say, "There are more girls than boys"? That may be true, but the ratio is nothing like that seen in the Sunday schools.

For the sake of their souls, and Zion's cause, look after the boys.

Yours in the gospel work.

O. B. THOMAS.

NEW LONDON, Iowa.

Editors Herald:—Our conference is over, and a grand one it was. The question was asked me by quite a number at Burlington, when we decided to adjourn to meet at New London, What are you people going to do with us when you get us out there? As Bro. Evans said, we had two or three plans, but finally thought it best, as our district had no reunion this year, to give the Saints a few days outing, and hold the conference in the tent, and feed the people on the grounds, which seemed to be a success, which we of New London think was due to Bro. Evans' good advice and kind assistance. I feel our confererence would have been a failure had it not been for him.

Since our conference three persons have offered ground on which to build a church; I mean three different places. Besides, considerable money has been donated. I think about one hundred dollars now can be raised. Our branch is in a good condition. We regret that our teacher, Bro. McComas, is going to Arkansas. Your brother in Christ,

F. M. MCDONALD.

SAN BERNARDINO, Cal., Nov. 6.

Editors Herald:—We have just returned from a short visit in the Garden Grove neighborhood, where we also attended district conference.

Concerning the conference, we are glad to report that it has been pronounced the best held in years. The Spirit was present in power at the prayer and testimony meetings. Strong men and reserved women were moved to weep as little children under its softening touch. It is not so at the social gatherings of the world. There you hear the silly jest and mirthless laughter; the real feeling of men and women is hidden. Ah, there is a difference, broad as the ocean, between sober joy and riotous pleasure. The sermons all seemed connected, the one with the other, one thread of thought binding them all together; and it was evident that a controlling and helping spirit was aiding, both in outlining them and in giving them utterance.

As different ones conned the list of departed laborers from this part of the field alone, and recited the history of their deeds while here, we were struck with this thought: Our fathers have set their mark high; can their children reach it? I know of one who will be more Christ-like than now if he ever becomes as good as his father.

By the way, the missionary field is a good school to teach one his shortcomings. The things he knows are little foothills he has climbed over; before him tower the mountains of things he does not know.

We learned that the battleship Iowa was in San Pedro harbor, and improved the opportunity to visit her. The sights on board the great ship of war were novel and stirring to one born and bred far inland. Her great, silent guns, her steel-cased walls, are bulwarks of the greatest nation ever founded, because the most free. Her sailors and officers, familiar with all climes, seem enchanted people. Yet we suppose that all strange lands lose their wonder when one sees them, and it is better to have some to dream about and never enter.

Our stay at the home of Sr. David Mills, in company with Uncle Alexander Smith and Bro. Gould, was made pleasant. Also at other homes, and we feel to say that we have many as true Saints here in southern California as the sun shines on. Let there be more!

Bro. Gibson and myself have opened up two places that are, in a sense, new; but in one of them they heard me once and never came again. I could not consistently blame them. The sermon was so excellent and lasting they never needed another!

Bro. T. W. Williams is amuck with Mr. Nye of the Utah church, in the *Express*. Mr. Nye's statements persuade us that Brigham Young told the truth once, when he said Utah could produce the biggest liars in the

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world; and his arguments remind us of the greased feathers Brigham said his elders could whip the world with.

We are becoming Californiaized; can eat figs, olives, celery, and tamales — tests of fellowship.

Our eyes have beheld the beauty of the mountains, and the majesty of the ocean. They declare the glory, and majesty, and dominion of God, and him we are glad to serve.

ELBERT A. SMITH.

FORMOSA, Kan., Nov. 13.

Editors Herald:—Am at present in this part of Jewell county; and though I have labored in many points in this the northern part of the North Kansas district, yet few places I have found better than this for interest and congregations. Many congratulate us for our pure, Bible doctrine, etc., some of them going so far as to write it up in the county paper. But yet it seems that this church is not popular enough with them to cast their lot therein.

"Who hath believed our report, and to whom is the arm of the Lord revealed?" To the few only, so far; but there is a great future for the church, and I am thankful that time is extended to all, and that this is but the commencement of the great work of redemption. Hence no cause for any discouragement,—but to labor on.

The work here is gradually gaining, and on the move. Brn. Mannering and Gurwell are occupying in southern, L. F. Johnson in western, and myself in northern parts of this vast district. We are being cared for at present by D. S. Marple and Peter Ramsey, and we are very thankful to them and many others of the Saints, for their great kindness to the missionaries, while in the field. Let us labor together in the Lord.

JOHN A. DAVIS.

MILLWOOD, Manitoba, Nov. 6.

Editors Herald:—Again I offer a few lines relative to my work as a servant of the church in this western Canadian province, believing it my duty to occasionally give brief accounts of labor performed and the success following, etc., for the benefit of the Saints generally, but more especially for Ontario Saints, whose money sent and partly sustains me, that they may see their prayers being answered. I have had some unpleasant experiences since taking up labor here, but on the whole I am content, studying to do the best I can under the circumstances to the upbuilding of the work. I would therefore ask my beloved brethren in the east to continue their confidence in me, and remember me constantly in prayer, that my faith fail not, that humility and love may characterize my efforts, and my zeal be properly seasoned with wisdom and knowledge, so that all possible good may be done that conditions allow; and to God we will ascribe all praise.

At last writing I was busily engaged in the region of Oaknook, and referred to the status of the work at that time. In verification of my prediction that some would enter the kingdom, I am happy to report the baptism of three more souls. Other three gave their names in for baptism, but later withdrew for reasons I will leave them to explain to their Master. There are a number of others very near the door who wish more time for consideration, which while granted, we shall hope to be righteously spent. In all, fifteen have been baptized, making a total of twenty-two Saints, all of whom, with exception of two or three, can, and no doubt will, regularly meet for prayer services and Sunday school exercises. A school has been organized, to be known as the Ashville school, Ashville being the nearest station on a lately constructed line of railway. The first name given was Ridgeway, but later changed to Ashville. A good interest is taken by the new Saints in school work, which is quite encouraging to me. May the blessing of God attend their every effort toward the establishing of themselves and others in the good work! I am of the opinion others will obey the gospel in that section, possibly when I return, as I expect to at some time.

While I have to report the above progress, there has been some prejudice created and dastardly work done. Satan has inspired his emissaries with renewed zeal, and they have acted upon it to the detriment of our work in some parts.

At Drifting River there are some believing, being very much interested; and here the Methodist preacher, referred to in my last letter, exhibited a meanness that jealousy alone breeds. He sought to oust me from the school by trying to leave an appointment for the same hour and in same school, as I had been occupying; but his offer was refused and regarded with disgust by the people generally. At Eldon schoolhouse, however, he was applauded for the same trick. Prejudice is high at Eldon, and served the unprincipled an opportunity to show their hatred to my preaching and manifest the spirit of which they were. When I arrived one Sunday evening, his meeting was in progress. He pretended to feel sorry for the clash in appointment; and said he did not know of my having the school engaged. I did not feel as sorry for him as others, and asked him for an explanation of his action two weeks previous, at Drifting River. This was looked upon by his near friends as an unjust demand, and made the excuse for what disorder followed. It was as a scourging, and had the effect of ridding the building of foolishly indignant and creedbound. A number of the rough lingered on the outside to annoy the service as much as possible, and, as I learned afterwards, to sense me into a few pointers and effectively show me the error of my way, but their courage failed before my meeting closed, for slowly the rabble ceased.

There are friends to our work in this dark corner of his Majesty's realm; but prejudice is so high that evil triumphs for the time; but while "the heathen rage and the people imagine vain things," let us hope for patience to endure their insults, led on to it, as they are, by the professedly pious and sanctified. They will get their portion in a coming day.

Drifting River people collected among them, at the close of my last meeting, the sum of six dollars and twenty-five cents, and presented it to me in the most friendly manner. May the Lord bless the honest and just and let his frown rest upon the willfully rebellious.

At present I am in Millwood, remaining over night in a public house, waiting the arrival of Bro. Selby Carter, who lives sixteen miles distant to the southwest, at Spy Hill. I formed the acquaintance of the Methodist preacher stationed at Spy Hill, on train enroute, and made arrangements with him to notify Bro. Carter of my arrival and waiting. I think this is likely to be the only favor he will do me, for I judge him knowing as much now about Latter Day Saint philosophy as he has any use for; but time will reveal matters more thoroughly.

Am in hopes of securing a good, faithful hearing at Spy Hill school, and enjoying the sweet Spirit of light, liberty, and peace, so as to present the restoration to the best advantage. More anon. I am, in the struggle, pleading the cause of Zion,

FREDERICK GREGORY.

WILBURTON, Ind. Ter., Nov. 11.

Editors Herald:—A few lines by way of inquiry or rather suggestions. We, as Latter Day Saints, are looking with great earnestness towards a time when all true saints will gather to Zion. We pray for the day to speedily come when we will be gathered home. We look for some great revelation concerning the gathering. We get very anxious for the Lord to tell Bro. Joseph, by revelation, to call the Saints home, and we even hear of some complaints being made like this: There must be something wrong, or the Lord would give the long-desired revelation.

Well, dear Saints, truly, is there not something wrong? Now, let us take a look and see if we cannot find the wrong. But let us go by the rule laid down by our Savior, *i. e.*, first cast the beam out of our own eyes then see if there is a mote in Bro. Joseph's eye.

Now the beam first: Have we paid our tithing, that there may be means in the storehouse to aid in the purchase of homes for the gathering Saints, or have we done nothing but pray for the gathering to take place.

Second: If any have not paid tithing, will we pay up, so the Bishop can move out in the great work intrusted to him, and purchase lands to locate the Saints on as they get ready to come. These are very important questions. And third: Do we take church papers, thus aiding the work. If we do not, the question is, Will we. Fourth: Do we ever have anything for freewill offerings? If not, why not? Is it not necessary that we should help in this great work, if we expect to reap any benefits therefrom? There is no rational minded person who can say no. Well, then, isn't it high time that we see to this part of the work as a body, and not expect too much from the heads of the church, especially when we are keeping their hands tied by not responding to their calls for finance to roll the great work on?

Now, dear Saints, one and all, brother and sister, what I wish to propose is this, that we

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one and all send, on the first day of January, 1901, to our bishop, one dollar, to be used as God and the church may direct. Now let us just think for one moment what this would mean for us to spare one dollar from our scanty allowance. One may say, I may have to miss my coffee if I spare a dollar. Another may say, It keeps me hustling around, the best I can, to get provisions and clothing for my family. So it may; but, my brother, do you spend any money for tobacco? Do you go to the circus? Do you smoke a cigar, occasionally? Have you kept an account of the dimes and nickels that you spend foolishly for one year? If not, try it once and see if you could not afford to spare one dollar out of that for church work. Some may have to sacrifice a novel; but that will do you no harm. Make the sacrifice, and the Lord will be pleased with you, and if we will adopt a rule to respond to the urgent calls by the authorities of the church for money, we will see the work begin to move out in a marvelous way. Then we will realize that God is pleased with us.

Now, let us continue to pray for the gathering to shortly take place, and, at the same time, do all we can to answer our own prayers. I have an idea to present, or rather a thought to drop, *i. e.*, would it not be wise for us to be very careful how we pray, and ask for nothing to be done that we are not willing to help do, and I feel sure that we will try to do more, so we can ask more.

Here is another thought on the dollar question that is worthy of our consideration, namely: There are about fifty thousand members of this church; and if all should send one dollar each, the result will be that the Bishop will have fifty thousand dollars more to purchase lands with. Let us say that only one tenth of the Saints send the dollar; why, ten thousand dollars more cash to buy lands with. Just think what a large sum of money sent in, and only one dollar from me. We can begin to realize what the small mites rendered by a large number of persons will accomplish. After a due consideration of these facts, can I afford to withhold my dollar? No; I want it with the $1,000 or the $10,000, or whatever the amount may be; I want my dollar there, and if I live, and God wills, it will be there.

Now remember, dear Saints, on the first day of January, New Years, 1901, let us all, small and great, send in our dollars, and in the meantime let us talk it up, encourage the move, and see how many of us will have our names on the list for that day.

Some may think this is out of place, that it is not necessary, that the church does not approve of such a move, and if it wants our dollars it will ask for it. To such I would say, do you read the *Herald* and *Ensign?* If so, how do you reason in this way? I understand that there is money needed, and how are they to get it? Borrow it or do without it? No; that will not do. If they borrow it, they will have to pay it sometime, and we can see that we are no better off or nearer the gathering time than before the money was borrowed. So let us rally to the call, and help shoulder the burden, and be willing to say, Come on, brethren, instead of, Go ahead.

Now, I have this apology to offer for writing this letter: If I am out of place, in this, let the officials say, and I only ask you to forgive me, and pray for me, that I may be more careful when I write.

Your brother in the one faith,

J. N. PERKINS.

COLUMBUS, Ohio, Nov. 13.

Editors Herald:—Quite an interest awakened and inquiry being made in this city, through the preaching, mainly, of Bro. V. M. Goodrich, together with the talks of Bro. J. E Matthews. There are resident Saints in the city who supported their efforts, and thus contributed in a large measure to the success. Thirteen persons have been baptized, and others are standing at the door of inquiry, favorably impressed with the gospel story.

Yesterday, Sunday, the writer was associated with Bro. T. J. Beatty in the services of the day, Bro. V. M. Goodrich having been called away from the city. Sunday school, sacrament, and prayer services were held; also two preaching meetings, a good interest being manifest. The meetings were held in the M. E. church, the brethren having rented it for a month.

Last evening we met in a private house, a good audience being present. After the preaching service was over, we adjourned to the house of Bro. Thorp and organized a branch of the church, to be known as the Columbus branch. Bro. J. E. Matthews was ordained a priest under the hands of Bro. Beatty and the writer, after which he was chosen to preside, and Bro. Robert E. Chase was chosen secretary. On account of the lateness of the hour, the roll of names was not completed; besides, some had to secure letters from the branches to which they belonged, and others were necessarily absent. When the list is completed, however, there will be twenty-five or thirty names recorded. This will be a good number with which to start, but there are many obstacles to overcome in order to success in a large city like Columbus. Among the new members received, as well as those of the older resident Saints, there are the substantial and practical classes, and, no doubt, they will make a good fight for the right. It takes manhood and womanhood, with faith and courage, to face the opposition of a great city, and resist the invitings that lead to sin and folly, and the large company of frivolous and careless people walking that way.

An excellent spirit and unity of sentiment prevailed at the time of the organization; so it was born in a good atmosphere. Bro. Matthews, its chosen president, is of good repute and thoroughly imbued with the faith. Could not be any thing else if he would try. Is a brother of Elder Thomas Matthews, well known by many of the ministry, and of excellent standing. Thus the work is planted in the city of Columbus, Ohio, the capital of the state, and we are hopeful that it will continue to grow and enlarge until the influence of the Saints is felt for good in all parts of this great metropolis.

The Sabbath a week previous was spent with the Saints at Conneautville, Pennsylvania. The meetings were interesting, and the brethren are moving along, seemingly, as well and as fast as circumstances will permit. A change of season is upon us. Bro. Beatty remains in the city. Is well liked.

WM. H. KELLEY.

BRUNSTER PRAIRIE, Texas, Nov. 6.

Editors Herald:—A few words from Northeastern Texas. The outlook for the gospel is good. I find people looking for truth wherever I chance to tell the beautiful message that the angel brought to Joseph Smith in these last days to prepare the people for the great day that is so close at hand. How thankful we ought to be that we are permitted to live in this day and age of the world. Why can the people of this generation not discern the signs of the times? But our Savior said, "As it was in the days of Noah, so shall also the coming of the Son of Man be." This generation rejected the prophet that God sent to tell in what age of the world they lived, and we know that where there are no visions the people perish.

I had the pleasure recently of following two Utah elders, the first I ever got on the trail of. I anticipate they were nice men. They stated to the people that if the Reorganization had the authority they did not have it. They also stated there was a doubt about it, but they believed it was a matter that would be settled in the near future. Indeed, the pure in heart will soon know where they stand.

God has greatly blessed me in my labors this year. So we pray the gospel will soon go to the nations of the earth.

Your brother,

E. A. ERWIN.

MOUNTAIN HOME, Ark., Nov. 13.

Editors Herald:—I have been preaching in Baxter, Sharp, and Randolph counties, Arkansas, and Oregon county, Missouri. I have been hindered some from the field in winding up my business affairs, of which I have reported to the Bishop and missionary in charge.

I had a good meeting the first part of last month at Hardy. I was taken with lagrippe, and have been entirely unfit for the field for nearly three weeks, and my meetings at Ravenden Springs and Martin Creek would have been an entire failure had Bro. Baldwin not been with me. I preached at the two last named places in August, also made one new opening at Hand schoolhouse, still in the vicinity of the Martin Creek branch.

I have baptized seven thus far. I have made five new openings in Baxter county, with but very little interest.

I came home last Thursday, as soon as I was able to make the trip. I am "getting on my feet" again, and will begin a meeting near Henderson, Arkansas, next Saturday, which is another new place. I have no trouble getting a place to preach, as nearly all the schoolhouses are open to all denomi-

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nations; but it is a big job to get a good hearing, and still a greater task to get the few that do hear to investigate. We had some opposition at our meeting near Ravenden Springs, by a Baptist bigot. Bro. Baldwin announced at the close that he would continue the meetings, beginning on the following Tuesday evening, and told the people that he would divide time with the brother. Bro. Baldwin is equal to the emergency.

Our work has suffered loss at Center because of lack of a minister to look after our interests in that part of the field. Still there is an open door for us, and some who do not belong to the church are interested.

I do not expect to be able to report a very great number of baptisms this year; however, I shall push onward as best I can, and trust the Lord to give the increase.

In bonds,

JOSEPH WARD.

SOMERVILLE, Mass., Nov. 14.

Editors Herald:—Our Sunday school convention for the Massachusetts district, which closed Sunday evening last, was largely attended, and generally voted a success.

The new feature of dealing with the problems of dress, diet, and so forth, proved interesting, and cannot but awaken thought and possible incentive to needed reform, among Latter Day Saints. The papers read, with discussion following, made the convention one of the liveliest and most interesting ever held in the district and betrayed a growing and satisfactory state of intelligence upon the part of our young people. The old officers were continued, and adjournment was had to meet in Fall River in May next. Bro. J. C. Foss was with us, going on to Maine Monday evening, in company with Bro. Eaton.

Interest in church matters on the improvement order, we think in the district, generally speaking. Bro. Bullard still elected in charge here in Boston. Bro. Chas. Lake has been placed in charge of matters in Haverhill, where we expect to go this week.

The need of presiding officers in many branches, capable of conducting the affairs of the church of God with that intelligence and dignity that its importance and relation to human welfare demands, is out of all proportion to the supply, and the lack of proper restrictions as regards the danger of misrepresentation through our haste or eagerness to build or convert the public, to our way of thinking, has become a source of regret and painful comment, and leads us up to the inevitable conclusion, as pondering upon the words of the Master, when he said "I will build my church," that either somebody has, in the past, built without much direction, authority, or warrant from him, or that the work has been permitted to go to pieces, fall into decay, and to suffer just reproach through lack of wisdom or courage to continue as the Master, through his law, would have us build and continue.

A memorial tribute to the memory of Joseph and Hyrum Smith in as enduring material form as earthly substances will permit, is the thing that engages our attention and commends itself to the judgment of the entire membership of the Reorganized Church, I should think.

Ever since our visit (or before the visit, for that matter) to Nauvoo, this question presented itself to our mind, and was emphasized by our visit to the vicinity where reposes the ashes of the men whose close touch with Deity himself is to become, more and more, as the years roll on, the wonder of this world, as relates to its religious history, especially. I do certainly feel that the time is fully ripe for this movement in which the world should be given to understand, as far as we as a church are able to make them by such physical token to understand, the appreciation of the to us all important fact that God has given in this generation an intelligent and defensible revelation of himself through the agency of Joseph Smith the Prophet, Seer, and Martyr.

I was glad to see the subject suggested by the brethren, but did not feel to express myself until an authoritative sanction from the family and from President Smith himself was had.

Were the family in a position to incur the financial expense or obligation of this undertaking I would think, speaking for myself, that it would seem a far more proper and fitting thing to make it, in this particular and extraordinary case, a church affair permit me to say, a Reorganized Church affair, most certainly, so far as the initiative and burden of the work is concerned; for, is it a small part of our trouble and care that we have been put upon by a people apostate to rescue his name and heavenly calling and work from the foul disgrace and reproach unto which their folly has brought it, and their perversity continues to blind the eyes of the world with? Let it, then, be the work of the church of the true faith, not only to defend, but perpetuate, by every legitimate and God-sanctioned invention or plan, the memory of these men, and challenge world attention, as much as such action can to the fact of loyalty to the defense of the primitive Christian faith restored to earth through the heaven-appointed agency of these men.

It must seem that a properly conducted appeal, if answered by the whole church, would involve nothing but a light and pleasing burden, and elicit quick response. With these past and present convictions, I am,

In the faith,

M. H. BOND.

BLACKWELL, Okla., Nov. 9.

Editors Herald:—Perhaps you would like to hear from Blackwell. Will say, I was elected county superintendent of the anti-saloon league in Kay county. We held a county convention, selecting the best men from both republican and democratic tickets, then each member of the different leagues in the county worked to get votes for the temperance men. The result was we elected thirteen temperance men out of sixteen to office. The saloon element objected, but the victory is ours. We made friends to the right. All well. In bonds,

W. D. MCKNIGHT.

WALKER, Mo., Nov. 11.

Editors Herald:—Bro. Swen Swenson of Lebeck, Missouri, was here the first of last week, and had a fair attendance and good attention. He delivered two sermons on "prayer," which were well liked by all who heard him. The meetings closed on Monday evening, and our faithful servant went to his home on Tuesday. Tuesday evening there came one precious soul to be baptized, not knowing that the meetings had closed; but he made his mission known to the branch leader, A. S. Leeper, who sent a line to Bro. Swenson, and he came and performed the ordinance of baptism, on Saturday, the 10th. At the confirmation the new member received evidence from God that this was the true work of God. The Spirit was also present in the gift of tongues, and it was told that he would be called to the ministry in the near future if he was faithful to the work of God. There are others here who are investigating the work.

H. T. MCANTIRE.

MCCUNE, Kan., Nov. 11.

Editors Herald:—Myself and wife and are the only ones of our faith here. This place was the home of G. W. Leonard, at the time of the White-Leonard debate at Scammon, Kansas.

There has never been an effort here to tell the true gospel story, that I know of. I believe Brn. Bebee and Baker were at Jacksonville, a short distance from here. A sister lives at that place.

I hope in the near future to see some of the elders at this place. Yours in bonds,

WM. CLARK.

Mothers' Home Column.

EDITED BY FRANCES.

PREPARED READINGS FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

"If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles control. Keep on! Go on, true soul
Thou'lt win the prize; thou'lt reach the goal."

. . . . . .

In our last two meetings we have considered the subject of heredity. Of course very imperfectly and briefly, but our trust is that interest sufficient has been awakened by this consideration to lead mothers to a more thorough study and investigation of the laws governing it, for, could we once thoroughly arouse the interest of mothers, once convince them that they are largely responsible for the physical, mental, and moral well-being of the children God has intrusted to their care, the work remaining to be done by our labors as a society would be very little.

In reviewing this subject there are points which seem to be prominent above others, and to a few of these we want to call your attention. First among these is the primary object in the establishment of a home. In regard to this question our object will be

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more fully subserved by asking the sisters themselves to discuss and answer it. (And let us as one who is striving diligently to be faithful in the preparation of these readings, ask that you do not pass this request lightly, for it should be studied.) We give you the opinion of James Hamilton upon this subject, and ask if he covers the ground?

"The home," says Hamilton, "came from heaven, modeled on the Father's house and the many mansions, and was meant to be a training place, the one for the other. The home is one of the gifts of the Lord Jesus—a special creation of Christianity."

In a leaflet which we wrote for this work some years ago, we took the position that *love* was indispensable to the best results in the founding of a home. We did not then know that we were enunciating a scientific truth, neither that it was one which had cost years of toil and study for others to demonstrate. We simply felt in our soul that it must be true. That the child who is not robbed of his birthright in this world will be the child who is wanted—the child who is begotten and borne in *love*. In an address delivered before the "Congress of Women," during the Columbian Exposition in Chicago, Mrs. Clara Holbrook Smith, in speaking upon the "Home Side of Progress," said:—

"We study very carefully the condition of the house in which the home is to be located. We talk glibly of sanitation, of hygiene, of foods chemically considered; the wise home makers have placed on exhibition all the latest implements—the model nursery, the kindergarten, the kitchen garden, the gymnasium, and the methods of all the various organizations that are endeavoring to remove evil from the pathway of the child.

"All grand, all helpful, all necessary; but it often looks to me like 'locking the barn door after the horse is stolen.' Yes, we are beating around the bush; but the enemy lies coiled up in the very center. The child is stung with evil before it reaches the outer circle where these implements for the culture of body and soul stand ready for the using. We must probe deep, to the very heart of things, and commence at the very foundation, before we can hope for any special advance—physicially, mentally, or morally—beyond the present showing of our nation. We have made provision for the training in every profession save the profession of home makers and parentage. This is all left to chance. The fate of the nation is left to blind chance.

"The seed of this nation was sown by the church. We had a right to expect wonderful things from such a sowing, but from the first the enemy has been sowing tares from the poisoned weeds of Europe's humanity. Our country must now look very carefully to the quality of her sowing, or expect to reap the fate of the cultured nations of the past ages. The home was God's first plant for a nation. Male and female created He man—in his own image—and gave them the high privilege of entering into his last creative act with him. He gave of all seeds to man, and said, 'plant.' Man has learned to plant with care, according to the latest laws given by science, to insure the largest growth, the most perfect specimen, the choicest varieties. He has also learned in these last days that human development the most precious, the one upon which all happiness and progress depends, is governed by the same scientific laws. There is no progress for any nation beyond the home line of possibility. I want to give you my thought from two standpoints:—

"First. The two laws governing development.

"Second. Outside aid to development.

"I start from the very foundation of the human race—the fathers and the mothers. Could they expect fine results to come by chance? In the light of today's revealments a person is criminal who does not look after the purity of the blood that he imparts to another human being. Every institution of learning [Graceland?] that fails to provide this instruction for its students, male and female, in different departments, fails to provide a foundation for a higher mental capacity in the coming generations. Higher education is a theme much harped upon at present, but every effort, save in a few exceptional cases, will prove futile for lack of capacities upon which to expend their knowledge. . . . I claim that an intelligent present through the use of two laws could soon produce one who could answer the questions of Socrates. We have grown quite familiar with one of these laws through the pens and voices of many, the prenatal law. Rightly understood and used, it has the power to modify the effect of poisonous blood. But the other law so powerful, I alone am presenting. Probably because others have not dug so deep and waded through so many pages of scientific volumes, small of print, large of terms. This law has the power to eliminate all the poisoned matter and vicious tendencies that come down from the ancestral spaces.

"Frederick the Great understood human cultivation. The emperor's body-guard was composed of collossal, stalwart men that had been gathered from their own or kidnapped from other nations. He bade them seek wives that could match them in physique, and establish homes for the rearing of other guards. If homes can be established that will insure splendid physique, why not homes to insure splendid mentalities and splendid morals?

"With this thought in view, I will give you the cornerstone on which every home must be built. That I may not be accused of sentiment, please note the fact that this corner stone is the result of a lifetime of study, of the labor of scientific men investigating natural law. Let me quote from one of them: '*Marriage is scientifically unnatural when not based upon a supreme affection.*' There can be no home without it. There may be a place where two persons dwell together, but no home.

"We will go to the laboratory of the 'why.' We must have a scientific analysis, or we will again be accused of sentiment. We have advanced as far as the laws of Lycurgus in our consideration of these truths.

"The following of these laws means perfect health, and perfect health insures pure blood. But the microscope reveals to us the fact that our blood changes with our emotions. Thus the blood that becomes vitalized under the great happiness of the emotion of love, becomes an absolute poison under the emotions of dislike, fear, or hate. This poison, under the extreme emotion of fear or hate, is strong enough to throw a child that may imbibe it into convulsions, and has been known, in some instances, to kill instantly."

. . . . . .

Just here, let each mother who reads this, pause long enough to recall some of her own experiences in this direction. Have you at any time just after a fit of passion, or in the midst of a deep grief, nursed your babe? Do you not recall even now the results? It is in this way we often test the absolute correctness or falsity of theories. For ourselves, we are a perfect convert to this law, which we are firmly convinced governs the marriage relation, and in view of it, what responsibility rests upon those who enter this relation!

And mark you, that all which Mrs. Smith has been pleading for is simply in the interest of *good citizenship*. She herself is a Christian wife and mother; but unlike us, her plea is not based as ours is, upon the duty we owe to God.

(And that this reading may be perfect in this relation, we beg to request that each leader of a local organization appoint one of their number to prepare a paper upon the law given in this last dispensation for the hygiene of our homes, and another to prepare one upon the marriage covenant of our church, and let us see if the teachings of God, as given through his prophets in our time, and the laws of science, are not in harmony? These papers should then be sent to us, that the most complete may be used in Home Column. It will be necessary, in many instances, that the local leader do this appointing by a written request, as they will see this after the November meeting has been held. But we earnestly hope that it will not be overlooked.—ED.)

And now, with just an added paragraph or two from Mrs. Smith, we will close this reading.

"A home," she says, "started upon scientific principles, based upon supreme affection, —as shown upon chemical analysis of the blood to be absolutely necessary, built on conditions of superb health, as shown by following the laws of Lycurgus, with obedience to the law of prenatal influence,—offers opportunity for the highest earthly possibilities. But here let us stop a moment. This is the horror of it all.

"In one fatal moment, a disobedience to the *initial law* [the law of supreme love.—ED.] may cancel all the splendid preparation that has been the work of years. This law, the strongest law of all, that has the power to counteract all that comes from the ancestral spaces, that has power to annul the grand conditions which resulted from the preparation of previous years, is completely ignored in almost every home. So strong is this [initial] law, that a spiritualized condition would overcome even unfavorable tendencies, and

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make favorable conditions. It is a new supply of life from the Creator of life."

. . . . . .

In this generation our homes have been invaded by a subtile enemy—an enemy which strikes a deathblow to this initial law of marriage. An enemy which subverts the very object God had in creating man, male and female, and placing them upon the earth. Can those who claim to be his children cherish this enemy?

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Grace Eldredge, of Catherine, Missouri, asks the faith and prayers of the Prayer Union in her behalf, that God may heal her of the disease which is troubling her.

Also, Sr. W. A. Smith requests your prayers in her behalf. She has long been a sufferer.

Conference Minutes.

NORTHERN MINNESOTA.

Conference met at Saints' church, Audubon, October 13 and 14. I. N. Roberts in the chair, T. J. Martin secretary. Branches reporting: Minneapolis 64, gain 6; Audubon 58, loss 4; Oak Lake 58, loss 5; Union 93, loss 19; Bemidji 26. Ministry reporting: Elders Eli Hayer, I. N. Roberts baptized 11, F. D. Omans, T. J. Martin baptized 1, M. O. Erickson, H. Way, W. Barnhard; priests Charles Pierce, Frederick Barnes; teacher Jacob Harpester; deacon Miles Hawley. Bishop's agent, F. D. Omans, reports: Received $63.04; paid out $62.77; balance 27 cents. Bro. Joshua Nunn was ordained a priest and Amasa J. Smith an elder. Preaching by F. D. Omans and I. N. Roberts. Two were baptized. A good feeling and the presence of the Spirit was felt throughout the meetings. Adjourned to meet at Clitherall, June next.

LITTLE SIOUX.

Conference met at Moorhead, Iowa, September 1 and 2; G. M. Scott and J. A. Donaldson presiding, Sr. Lenna Strand and J. F. Mintun secretaries. Statistical reports from Sioux City, Woodbine, Missouri Valley, Persia, Union Center, and Mondamin branches received. Ministerial reports from Charles Derry, George Montague, G. M. Scott, J. M. Baker, A. M. Fyrando, S. B. Kibler, high priests; J. F. Mintun, seventy; F. Hansen, F. E. Cohrt, W. T. Fallon, D. A. Hutchings, G. H. Shearer, Oscar Case, S. F. McDonald, J. A. Donaldson, W. Cowlishaw, elders; H. L. Fry, J. T. Worsencroft, Charles Belkham, priests; Asa Hight, J. S. McDonald, J. N. Mann, Ole Amundson, J. M. Case, teachers; and E. R. Outhouse, deacon. Bishop's agent's report was audited and found correct showing the following: On hand last report $12.38; receipts $601.30; expenses $546.70; on hand September 1, $66 93. Secretary of district was authorized to compare district and branch records, make necessary corrections, and report to next conference. Tent account showed: Receipts $27 60; expended $26.49; on hand $1.11. Bills amounting to $5.28 were also allowed on tent expenses, and a collection of $7.50 taken up to liquidate them. Oscar Case and G. H. Shearer were by motion granted a district license. Recommendation from the Missouri Valley branch to ordain C. F. Pratt to the office of an elder; referred to district presidency. A committee, consisting of James Emmerson, J. A. Donaldson, and Joseph Seddon, was appointed to investigate affairs in Missouri Valley branch. Reports from Religio and Sunday school conventions read. Preaching by J. F. Mintun, J. M. Baker, and C. Derry. Adjourned to meet at Persia, Iowa, December 1 and 2.

NORTHWEST KANSAS.

Conference convened at Idylwild, Kansas, November 3. Elder Alma Kent in charge, Arthur Smith secretary pro tem. Ministry reporting: Elders T. E. Thompson, J. A. Davis, A. Kent, L. F. Johnson; and Priest L. G. Gurwell. Idylwild and Blue Rapids branches reported. Arthur Smith, Bishop's agent, reported: Amount on hand last report $199.75; tithes received $76.75; paid out $225.10; amount on hand November 2, $51 40. Bro. Smith also reported he had not received any money to pay for conveyance for district missionaries. District treasurer, E. Sandy, reported $1 53 on hand. Resolved that this conference grant the request of the Greenleaf Saints to be organized into a branch, and that we will assist and encourage them in their endeavor to build up the kingdom of God in that locality. Adjourned to meet at Blue Rapids the first Saturday and Sunday before full of moon in Febuary next.

Sunday School Associations.

PHILADELPHIA.

Sunday school association convened at Philadelphia, Pennsylvania, November 3 and 4. O. T. Christy, superintendent, in the chair; E. B. Hull, clerk. Report of Philadelphia school: Enrollment 51, with an average attendance of 44. Treasurer reported on hand at last report $5.02, collected since $5.49, expended $5 04, balance on hand $4 67. A bill of $1.50 was presented and ordered paid. The following officers were elected for the ensuing term: Superintendent, H. H. Bacon; associate superintendent, Willard Hettrick; secretary and treasurer, E. B. Hull. The following delegates were chosen to represent this district at General Convention: F. G. Pitt, Sr. C. Pitt, and G. W. Robley. Motion made instructing the delegates to use their influence toward having the delegate system corrected, as small districts are severely hampered by the present system. In the evening an entertainment was held, which was enjoyed by all; those who strove to make this part of the program a success, need to be complimented upon the success achieved. As this was also the yearly anniversary of the Philadelphia school, presents of Bibles and other books were given to meritorious scholars. On Sunday morning, Elder F. G. Pitt spoke to the children on the necessity of "remembering now the Creator in the days of their youth," followed by sacramental service, and preaching in the evening by Elder George W. Robley. Adjourned to meet at Baldwin, Maryland, about six months from date.

CHATHAM.

Semiannual convention of Chatham district Sunday school association met with Chatham Saints on Friday, October 12. Opened by Sr. Jessie A. Hackett; prayer by Sr. Mary M. Green, after which Sr. Jessie A. Hackett was chosen to preside, with Bro. J. H. Tyrrell assistant; Sr. Mary M. Green, secretary; Sr. Annie Kettlewell, assistant. Visiting Saints were granted all the rights and privileges of the convention. Schools reporting: Longwood, Lindsley, Chatham, Cumorah, Wallaceburg or Zion, Zone, Pine Grove, Prince Albert, Ridgetown, Wabash, and Buxton, giving a total enrollment of 374 persons. The report of the treasurer, Bro. George A. McFadden, was read, audited, and found correct. The report from Bro. J. H. Tyrrell in regard to library fund was read: Have received from schools and individuals the sum of $12 50, also two books donated. It was moved that it be a traveling library, and that the committee be continued. Election of officers: Sr. Jessie A. Hackett, superintendent; Bro. J. J. Williamson and Bro. J. H. Tyrrell, assistants; Sr. Mary M. Green, secretary; Bro. G. A. McFadden, treasurer; Elder J. H. Tyrrell, librarian. Elder B. St. John to be delegate to General Sunday school convention. The evening program consisted of speeches, music, singing, reading, recitation, and drafting; also, Elder Tyrrell gave several selections from a phonograph. The prizes for drawing the most correct map of Palestine were a Book of Mormon, a Hymnal, and a History of Joseph the Seer. Those who did the best were Frank Shippy, Sr. Annie Kettlewell, and Bro. Levi Tyrrell. Saturday morning, responsive reading from 1 Corinthians 13. Bro. Williamson was chosen to take charge of the Bible class, which brought out some very interesting answers. Adjourned to meet at two p. m. on Friday prior to the meeting of next conference. Bro. Tyrrell, Sr. Hackett, and Bro. Williamson to see after the drafting for the next convention.

GALLAND'S GROVE.

Sunday school and Zion's Religio-Literary associations convened at Galland's Grove, Iowa, October 25. Mary Schafer in the chair, Fred B. Shumate secretary. Regular session of Religio work was conducted by J. F. Mintun. Friday morning, a Religio business session was held, during which Mallard, Coalville, Lake City, Auburn, Dow City, Galland's Grove, and Benan societies reported. President, vice president, and treasurer also reported. Balance in treasury $5 76. Resolutions of condolence were drafted and ordered sent to bereaved family of J. C. Hitchcock and church publications. R Wight in chair during Sunday school convention, 10:45 a. m., October 26. The following schools reported: Auburn, Benan, Dow City, Harlan, Deloit, Salem, Pilot Rock, Defiance, and Galland's Grove. No reports from Coalville and Mallard. Superintendent R Wight reported four schools visited. Treasurer reported $13 14 on hand. Papers read: "Home Department of the Religio," Dora Young. "Home Department of Sunday School," J. A. Gunsolley. Talk: "Necessity of Study," J. M. Baker. "Incentives," Nellie Hall. "How to Study," Floy Holcomb. Adjourned to Deloit, February 15, at ten a. m.; Religio, at call of presidency.

NAUVOO.

Convention met at New London, Iowa, October 5. District superintendent, G. P. Lambert, in charge; Marjorie Wright, secretary. The reports of the various schools were read. The report of Keb school showed but one officer in the school: and as it was hard for him to make the finances of the school meet the requirements, it was moved and carried to relieve the school of any indebtedness to the association. The treasurer's report was read, showing a balance of $18 25 in the treasury. The teachers for the afternoon were then appointed: George McComas, senior class; Marjorie Wright, intermediate class; G. P. Lambert, infant class. The afternoon was devoted to a regular Sunday school session, responsive reading being from John 4: 5 to 26. The evening was spent listening to a program given mostly by members of New London Sunday school, which reflected much credit on both officers and scholars. Adjourned to meet at the place that the district conference meets, on Friday preceding, at 10: 30.

CONVENTION NOTICES.

Far West district Religio convention will meet at the church in St. Joseph, Missouri, December 14, at seven p. m. Let all the lo-

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cals report. Send reports to Miss Carrie Lewis, Stewartsville, Missouri. Come, all ye Religians, and we will have a good time.

WALTER W. SMITH, Pres.

Miscellaneous Department.

TWO DAYS' MEETINGS.

Will the Saints and friends of Nodaway, Missouri, district, please to take notice and arrange for the two days' meetings, requested by the district conference, in the following manner:—

Sweet Home, November 24 and 25; William Woodhead and C. C. Nelsen.

Avenue City, December 1 and 2; T. A. Ivie and W. B. Torrance.

Guilford, December 8 and 9; John Hawley and R. Lorenson.

Ross Grove, December 15 and 16; Joseph Vaughn and A. Jensen.

Bedison, December 22 and 23; R. K. Ross and Arthur Hailey.

Now will those who have been appointed in charge of the meeting make such announcements as you think best in your places, and make a strong effort to attend.

We also ask the help and attendance of our traveling missionaries.

E. S. FANNON, Pres.

PASTORAL.

To the Saints at Welland, Niagara, and St. Catharine's, Greeting: — I have been appointed by our worthy president, R. C. Evans, to labor in your respective branches until December 25, and will endeavor to divide the time with each branch as wisdom shall direct, beginning at Welland about the 20th of this month, then to St. Catharine's and Niagara, in their respective times. I therefore earnestly solicit your coöperation, as well as your faith and prayers, in assisting me to be enabled to acquit myself as a true servant of Christ; and humbly pray the good Lord to bestow upon us as his people, the spirit of wisdom, faith, patience, and discernment, that by these qualifications we may be enabled to build up the work and bring honor to the cause we profess to love. I also notify the Saints of Huron county that I will join my brother George, in the field assigned us at Toronto conference the first of the new year.

SAMUEL W. TOMLINSON.

BISHOP'S AGENT'S NOTICE.

To the Saints of North and South Dakota, Brethren and Sisters in the Faith of Christ:—Being unable to visit so extensive a field, personally, I take the opportunity to appeal to you through the church papers on behalf of the tithing fund for this district.

Thankful for the liberality of the past, and the beneficence of a kindly providence which made it possible, with a humble trust in God, and a confidence born of past experience of the generosity of the Saints, I again appeal to you for help.

As a fellow-sufferer from the unprecedented climatic calamity that has befallen us, you have my sincere sympathy. A severe financial stringency is upon us, and an appeal for help may at first sight appear inopportune. But, dear Saints, let us consider. Who! and for what! are we working? God and eternal life. Surely it is needless to say that this great object is worthy of our supremest effort. The confirming of the covenant is by sacrifice; and, as often expressed, glory is measured thereby.

Please do not neglect giving altogether, because you cannot respond as in the past, but give anyway. Christ commended the effort that produced the mite, and God is abundantly able to bless, increase, and magnify to an unlimited extent the smallest offering of a sincere heart.

May the Spirit of the living God be with all his children, cheering, guiding, and leading us more and more fully into all the paths of duty and love.

Your servant for Christ's sake,

WILLIAM SPARLING,
Bishop's Agent.

CLIFFORD, N. D., Nov. 5.

CONFERENCE NOTICES.

Will you please change the time of conference here [Richmond, Virginia] from December 8, to December 1, and much oblige. The reason for the change I need not state here.

J. L. GOODRICH.

NOTICES.

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Death notices will be allowed 100 words free. Above that number 50 cents per 100 words or fraction thereof will be charged.

To insure prompt insertion, make remittance with notices.

JOHN SMITH, Mgr.

NOTICE OF APPOINTMENT.

To the Saints of Pottawattamie and Fremont Districts: This is to notify you that Elder H. N. Hansen will labor in said districts for the ensuing portion of the conference year.

J. W. WIGHT,
Missionary in Charge.

CONTRIBUTIONS TO MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Robert M. Elvin, Iowa	$ 25
J. T. Curtis, Kibbie, Illinois	40
Mrs. C. F. Rehwald, Bayha, California	17

FROM SR. J. D. COOPER, UTAH, LIST AS FOLLOWS:—

Bro. Chapman	1 00
Sr. Brown	0
Bro. and Sr. James Toombs	50
Sr. Jane Chase	25
Sr. J. D. Cooper	25
Sr. G. T. Terry	25
R. R. Dana	25
Sr. E. Taylor	25
Mrs. Vernon	25
Sr. Knight	25
Sr. Jennie Garr	10
Sr. Minnie Garr	10
Mrs. O. Nelson	10

FROM R. M. ELVIN, LIST AS FOLLOWS:—

Joseph A. Anderson, Iowa	1 00
Cyrus B. Rush, Iowa	10
John A. Anderson, Iowa	50
H. S. Anderson, Iowa	50
Lillie Anderson, Iowa	50
Lillie Bear, Missouri	50
Anna C. Anderson, Iowa	50
Total, to date	$8 27

MARRIED.

BRADBURY—GASSETT.—At the residence of Elder M. H. Bond, No. 103 Chapin avenue, Providence, Rhode Island, November 1, 1900, Elder William Bradbury to Sr. Annie Louise Gassett. At five p. m., the bridal party arriving, the legal functions which bind a man and woman together in life partnership and association were, after an address appropriate upon such occasion, performed by Elder M. H. Bond, in the presence of a goodly number of Saints, mostly of sisters of the Prayer Union, whose service had closed shortly before, and who were present by invitation from those most interested. A reception followed in the evening, at the pleasant home of the groom on Friendship street, to which he had taken his new bride, and where a fine spread or feast and entertainment had been prepared, and to which the Saints, old and young, rich and poor, had been, without favoritism or partiality, invited, and which, with the good cheer, with music and song, a pleasant evening was spent. The guests departed near the midnight hour, leaving good wishes for the happy groom and bride of many years of continuous felicity in the new relation which they have just entered into, and under good prospect and evident indorsement of friends, brethren, and sisters, and of heavenly favor as well, as manifest at the ceremony which binds for life a man and woman together in a life partnership evidently designed of God, and alone in which are best and easiest borne the trials of sickness, poverty, neglect of friends, loss of worldly favor, or the many trials for which a true mating and conjugal love is the best antidote or safest and surest remedy.

DIED.

FAUL.—At her home, near Clarksdale, Missouri, November 6, 1900, Sr. Catherine Faul. She was born in Kircheim, Wurtemberg, Germany, 1829; was baptized April 10, 1871, at Binghamton, Wisconsin. Married to Jacob Faul; to them were born four children, three of them preceded her. One son, Charles P., is left to mourn. Our beloved sister united with the church some twenty-nine years ago, and has ever sought to honor her profession faithfully until death. She was a member of the German branch, and loved the work, always bore a firm testimony to the truth. She was generous-hearted, kind to the poor, a dutiful and kind wife, and an affectionate mother. Her greatest desire was to prepare her only son for the ministry. She accidentally broke her leg two weeks prior to her death, was a great sufferer, but patiently waited for the Master's call, Come home. She repeatedly said, I want to go home; what a joy it will be when I reach the other shore. Funeral service conducted by Elder William Lewis, sermon preached by Elder T. T. Hinderks, to a large congregation. Her remains were laid to rest in the German cemetery, waiting for the resurrection of the just.

AT PEACE.

And I said: "She is dead;" I could not brook
Again on that marvelous face to look,
But they took my hand and they led me in,
And left me alone with my nearest kin.
Once again in that silent place,
My beautiful dead and I face to face;
And I could not speak and I could not stir,
But I stood and I looked with love on her.
With love and with rapture and with strange surprise
I looked on the lips and the close shut eyes;
On the perfect rest and calm content,
And the happiness there in her features blent;
And the sweet white hands that had wrought so much,
Now nerveless to kisses of fevered touch.

My beautiful dead who had known the strife,
The pain, and the sorrow that we call Life.
Who had never faltered beneath her cross,
Nor murmured when loss followed swift on loss;
And the smile that sweetened her lips alway,
Lay light on the blessed mouth that day.
I smoothed from her hair -a silver thread,
And I wept, yet I could not think her dead.
I felt with a wonder too deep for speech
She could tell what only the angels teach,
And over her mouth I leaned my ear,
Lest there should be something I should not hear.

Then out from silence between us stole
A message that reached to my innermost soul;
"Why weep you today, who have wept before,
That the road was rough I must journey o'er?
Why mourn that my lips can answer not
When anguish and sorrow are both forgot?
Behold all my life I have longed for rest—
Yes, even when I held you on my breast,
And now that I lie in breathless sleep,
Instead of rejoicing you sigh and weep,
My dearest, I know that you would not break,
If you could, my slumber, and have me wake;
For though life was full of things that bless,
I have never, till now, known happiness."
Then I dried my tears, and with lifted head,
I left my mother, the beautiful dead.

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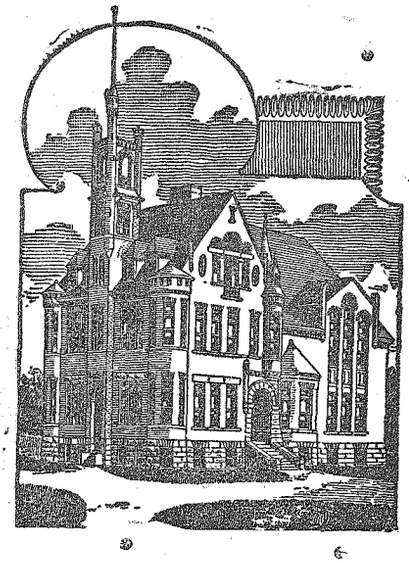

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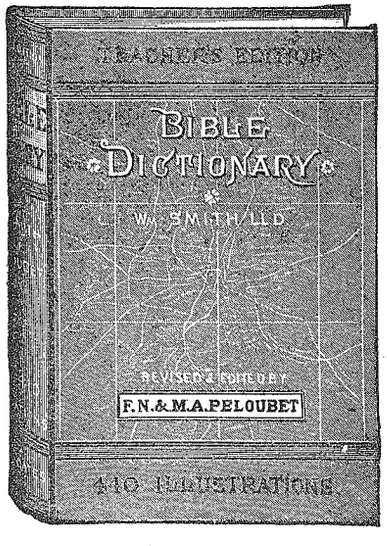

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R.S.Salyards

Vol. 47. Lamoni, Iowa, November 28, 1900. No. 48.

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DEMAND FOR FAMILY BIBLES.

People who deal in Bibles say that the demand for family Bibles, having the family records between the two Testaments, has almost wholly ceased. They do not know whether this is because family prayers have almost ceased, or are said to have done so, or whether their place is being taken by teachers' Bibles, the sales of which are rapidly increasing. Some years since Bibles bore the Oxford imprint. Now almost all of the best Bibles are manufactured in this country. Some plates are brought from England, but for the most part these are reserved to print the cheaper Bibles for the use of the Bible societies. One can buy Bibles at four hundred dollars a copy, but the Bible trade says the average price paid nowadays for Bibles is about one dollar. Apart from the American Bible Society and its auxiliaries, the public absorbs about two million copies a year. Hence the general public of the United States spends two million dollars a year for Bibles at this end of this century. It is not so great a sum as it spends for tobacco or some other things, but Bible sellers say it is a greater amount than ever before, and one that is steadily increasing.—*From "Highways and Byways," in the December Chautauquan.*

The position of woman has undoubtedly changed, and the sentiment toward her has changed; and if these changes are as yet scarcely noticeable beyond the educational circle, it is because they arose there and are extending, as it were, unconsciously. Women were appointed this summer on the jury of awards; they participated freely in the congresses; they banqueted with their colleagues. There was no restraint on either side; no affectation on the part of the women, no mawkish sentiment on the part of the men. There was just that cordial fraternizing that Americans love, with a mellow touch of old-world courtesy. On the juries the judgment of the women weighed the same as that of the men; in the congresses of education they were as ready in debate; and their formal papers showed a grasp of subjects which commanded attention and led to fruitful discussion. At the general banquet of all the educational juries, comprising eighty-three men and six women, the latter were ably represented in the toasts by Mlle. Dugard, a well-known writer and professor. She expressed in a felicitous manner the spirit which the new education of woman fosters, the spirit of loyalty to the government and of international courtesy — that courtesy which is itself one of the inestimable outcomes of higher education.

This cordial recognition of women, this free interchange of ideas on a matter of public interest, is far removed from the traditional notion of woman which pervades French literature and has given a peculiar tone to French society. It indicates even in the University circle a great change since the congresses of 1889. On this point I cannot speak from personal observation; but it struck foreign delegates who had the advantage of having assisted also at the earlier conferences. Is this change a mere surface ripple? The answer is not doubtful. The change has come without violence to the inward spirit of the people, and it accords with a great world movement.

The efforts of the French Republic in this matter began with the training of teachers for the public primary schools. As soon as the new government felt itself secure, it passed a law placing the training of women teachers on the same footing as that of men. This was in 1879. The age for admission to these schools (16–18), the subjects, and more particularly the method of instruction, a method which puts the mind upon reflection and comparison, justify the classification of these schools as higher. They are not classical, modern languages and science forming their programmes; but in this respect they differ little from the non-classical courses in our high schools and colleges, in which German or French is accepted as an equivalent for Latin. Moreover, the training in these Normal schools is above all things ethical, because it is of first importance that the future teachers of the people should have the habit of considering all knowledge, even the most elementary, in its relation to the conduct of life and to public duty. This was in the past, and still remains, a very important part also of our notion of the functions of higher education.—*By Anna Tolman Smith in the December Forum.*

The growing number of persons interested in the Psychical Research movement that is assuming extensive proportions in America will read with avidity the leading feature of the December *Arena*. The paper is by James H. Hyslop, professor of logic and ethics in Columbia University, New York, and is a powerful plea for the application of scientific methods to the problem of psychic investigation. The Professor shows the importance of this subject to both science and religion, and makes an able appeal for an adequate pecuniary endowment to establish once for all the truth or falsity of mediumistic phenomena. The opening article of this number is a sketch (with portrait) of Holger Drachmann, the Shakespeare of Denmark, by J. H. Wisby, who gives a translation of some of the poet's recent "impressions" of America. Other contributions are: "Remedies for Trust Abuses," by Prof. Frank Parsons; "The Greatest Black Man Known to History," by B. O. Flower whose editorial comments on "Topics of the Times" are strikingly suggestive; "The Problem of Municipal Government," by the Rev. J. H. Batten; "Apostles of Autolatry," by Joseph Dana Miller; "The Danger Tendency in Brain Study," by A. C. Bowen; "The Principle of Human Equality," by C. W. Berry; "The Land Question and Economic Progress," by Bolton Hall, and an excellent department of book reviews by Editor Flower. The other editors are Charles Brodie Patterson and John Emery McLean. The Alliance Publishing Company, New York. Price, 25 cents.

After repeated failures to secure a satisfactory negative of a train in motion, Ayrault Green, an expert Chicago photographer, recently made the Burlington's Denver Flyer take its own picture. This he accomplished by an electric switch which when connected with the rail closes the circuit as soon as it is struck by the engine. The switch communicates with a set of dry cells, and thence to a shutter release.

When the successful test was made, the switch was put in place about six feet behind the spot where it was calculated that the front of the engine would appear when the shutter was released. When the engine struck the switch it closed the circuit, the highspeed shutter moved, and the picture was correctly registered on the center of the plate.

THE BAD MANNERS OF OUR GIRLS.

American girls, admired at home and abroad for their beauty and intelligence, still rest under the reproach of possessing bad manners, and no one who is unbiased can question the justice of the general verdict on this subject. This is one of those true things said which ought not to be true. American girls, the happiest, healthiest, most independent girls in the world, should be faultless in their manners, or nearly faultless. Then why are they so remiss in this important particular?

The good fortune of the American girl doubtless leads to her want of polite manners. Accustomed to having her "own way," devoid of deference and respect for her parents, or for any one else, not sensitive to the feelings of others, because she has not been trained to observe them, the American girl goes on her way rejoicing, and does not realize the careless selfishness of her attitude until she finds herself, perhaps, with very few friends and no admirers.—*Ada C. Sweet in the December Woman's Home Companion.*

THE SPIRIT OF THE GIFT.

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.
—*Edmund Vance Cooke, from the December Chautauquan.*

In a recent number of the *Journal of Applied Microscopy*, published by the Bausch & Lomb Optical company, of Rochester, N. Y., the editor calls the attention of the readers to the matter of students choosing the course of study best adapted to their needs. This is indeed a perplexing question to the student about to begin his college course, and the editor of the *Journal of Microscopy* has given in a few words some excellent advice to the young student. He says:—

"The irresistible advance of scientific study during recent years has brought it to a position where it merits, even demands, at-

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tention from anyone choosing a course of study, no matter what line of work is the ultimate object in view.

"An education cannot be considered complete without embracing an amount of training in material sciences sufficient to acquaint its possessor with the work that has been done and enable him to keep in touch with work that is being done by so many of the world's greatest minds.

"Young men, especially those who contemplate legal or business careers, are often, in fact no doubt usually, wont to confine themselves to work in the non-material sciences and kindred subjects, to the entire neglect of the material sciences. To pursue such a course, certainly does not result in a well rounded education."

McClure's magazine for December will contain an intimate account of the fall of Richmond and the flight of the Confederate Cabinet, at the close of the Civil War. This article is from the pen of Stephen R. Mallory, who, as Secretary of the Navy in the Confederate Administration, shared in the stress of those last days. The narrative gives a picture strong and true of the closing scene in the South's tragedy.

The Optimist, a cheerful little magazine published by the Nevernod Press, at Boone, Iowa, comes regularly to our desk laden with its pleasing burden of good things in the literary line. As implied by its title, its mission is one of brightness, and so far its pages have been fulfilling the object of bringing cheer and pleasure to the readers. *The Optimist* appears monthly, and three numbers of the initial volume have appeared. It is published by H. S. Kneedler, at $1.00 per year.

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THE SAINTS' HERALD.

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

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

VOL. 47. LAMONI, IOWA, NOVEMBER 28, 1900. NO. 48.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, NOV. 28, 1900.

VISIONS.

Where there is no vision, the people perish.—Prov. 29: 18.

Paul wrote many things to the Corinthians of greater or lesser weight, and finally near the close of his second letter he stated as follows:—

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.—2 Cor. 12: 1.

Cruden, in his Concordance, states as follows:—

Vision is a revelation from God, which among the Jews were of four sorts. [1] By the Holy Spirit immediately, Acts 9: 10. [2] By Urium and Thummim. [3] By a voice from heaven spoken by an angel, Acts 10: 3. [4] By prophecy which were twofold, either in dreams, or when awake, in a trance, or ecstasy, Acts 10: 3, 17; 12: 9; 16: 9.

It does not necessarily follow that Proverbs 29: 18, is to be understood as meaning that where there are no revelations from God in vision, by day or night, there the people perish; for following up his statement used as a text at the head of this article he wrote, "But he that keepeth the law, happy is he."

It appears from this that after the law is given whosoever accepts that law and does what is provided for therein is not, and need not be, an unhappy man, for he would be blameless in the eyes of the law, both the letter and the spirit.

While it is proper to believe that men might rejoice in an "abundance of revelations," it is also true that the provisions of the law, the rules and regulations given by revelation and duly recorded for the guidance and government of the church and its membership, will serve God's purposes in establishing his people and save them if they are heeded, nor does it require a constantly recurring stream of revelations reiterating the provisions already given to keep them in the view of the people and reënact their application and force. "To the law" is a sufficient tocsin to call men, Saints, to the standards; "It is written," ample to show the way to that already given.

Paul was writing of the law and charging its observance when he wrote,—

I will come to visions and revelations, and puts a sort of safeguard over himself lest he should exalt himself through the "abundance of revelations."

One of the meanings given to the word vision is the faculty of seeing. This may also be understood as meaning the power or ability to see. If the organs of the eye be hurt or destroyed, so far as physical sight is concerned, the man so deprived of the organs of sight cannot see; the faculty to see is lost.

Applying this in a wider, more comprehensive sense we may with propriety say that if the faculty to note, observe, and take mental cognizance of what the eye may see, or the mind contemplate, is not present with the individual, or has by any means been lost, then there is with such a man no vision. Having eyes to see he sees not, having ears to hear he hears not, having a heart to feel he understands not.

This is the wider meaning of what the writer of the proverb meant. Given a people whose leaders have not this sense, this faculty to see, perceive, comprehend those things which are essential to a proper discharge of duty as well as an avoidance of those which would cause trouble, harm, and loss, and we shall expect to find a people who are in darkness to a greater or lesser degree and in spiritual and moral danger. And, if with their leaders the people are included in such lack, the elements of mischief and possible ruin are lying under cover ready to break into a flame of disruption at the touch of any kindling influence possible from the conditions.

We believe in all the ways by which revelation reaches men, and should be loath indeed to know that any one of them was overlooked, ignored, or denied by the Saints; but, believing also that men should walk by the light of wisdom, the result of this ability to see, we are strongly impressed with the necessity of maintaining the claim that "wisdom should be justified of her children," and men should govern themselves by the laws given as they are interpreted by the spirit of wisdom in them whom the Lord has made overseers of the flock.

We further believe that in the gospel economy it has been provided for that those who become disciples of the Christ Jesus are entitled to receive, and, if faithfully hearing, obeying, and practicing what the gospel teaches, do receive through the ministration of the Spirit this spiritual faculty in the gift of wisdom written of by Paul in 1 Corinthians 12; to another the "Word of Wisdom."

It then follows that he to whom this ability to see, perceive, and comprehend is eminently qualified for the performance of whatever duties devolve upon him by reason of the call of God to him, if he be an official, and if not an officer, to qualify him to aid, strengthen, sustain, and confirm by counsel and advice within the sphere in which he moves.

Let us then accept the apostle's injunction to seek earnestly the best gifts, being contented with the visions that may be vouchsafed to us, and exercising the faculty to see and understand.

HELP FOR AUSTRALIA.

A scheme is on foot among the Australian Saints to build a chapel at Wallsend. One method to secure means to aid in this work is the sale of a work by Evangelist Walter J. Haworth, one of the missionary force in Australia. The title of this work is "The Book of Mormon on Trial," and is two sermon lectures by Bro. Haworth, containing sixty-one pages of excellent argument upon the topic treated. Bro. Haworth's letter, given below, will give a better understanding of the situation than we could do without it.

ROZELLE, N. S. W., Oct. 20.

Editors Herald:—By this mail I forward you a copy of a pamphlet issued by the Wallsend branch of the church in aid of its chapel building fund. Through having to rush the printer to catch a boat for a new field, I was not able to get a second proof-reading. The result—several printer's mistakes. We wrote you some time ago, offering to put them on sale in America, as the Saints here are not numerous enough to buy us out, and as we must sell *all* to make a profit for our building fund, we would be grateful if you could assist us by an announcement in the *Herald*. I am sure that any one who gets a pamphlet at fifteen cents will have the worth of their money, and will also help us to plant the work on a firmer footing out here. Every chapel that we build here is a stepping stone to a brighter future for the work in Australia. We are struggling against great odds, in the way of prejudice. People here have got used to the Brighamite plan of hurrying people off to Utah. *They never build a chapel.* When we build one in a new neighborhood, that is a terrible blow at prejudice and suspicion. People say, "These people are not like the 'Mormons,'" "they have come to stay," etc. If we can sell two thousand of these pamphlets in America, we will have a clear profit to hand the building committee of about one hundred and fifty dollars, which will be a good help. Seven copies will be sent to any address on receipt of a dollar bill. Where large quantities are ordered, the money should be remitted by International

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money order, drawn in favor of Walter J. Haworth, Wallsend, N. S. W., Australia.

When single copies (or any number under one dollar's worth) are ordered, sixteen cents should be sent to Elder G. R. Wells, Deer Lodge, Montana, U. S. A., who will forward us a list of all such orders, and send us the money in a lump sum. We prefer not to have American coin sent us; for while we can have it exchanged here, the discount on exchange would be a clear loss to us. Trusting we shall have a hearty response to our offer, I remain, your brother in the cause.

WALTER J. HAWORTH.

LYNCH LAW CONDEMNED.

The citizens of Limon, Lincoln county, Colorado, have lately been guilty of an act which has shadowed the fair name of the state with the taint of crime, and placed it in the list of states where lynch law and unlawful violence are permitted to override law and displace the rule of the civil courts.

A negro boy, sixteen years old assaulted and killed a school girl returning from school. The crime was soon discovered, pursuit entered upon, and the criminal caught; and frightened into confession, he told the details of the crime. He was arrested, kept from violence for a time and lodged in confinement in Denver; but by the sheriff at Denver was turned over to the sheriff of Lincoln county on his demand, it being understood that the negro would be lynched on his arrival in Lincoln county. He was taken from the custody of the sheriff, upon the arrival at Limon, by a posse of citizens and taken to the spot where he had committed his offense, and there by a vote, coolly made and voted upon, condemned to be burned at the stake. A railway rail was placed upright in the ground, the victim bound firmly to it by chains, fuel placed round him, the torch applied, and he burned to ashes. Of this the Des Moines State *Register* has the following editorial:—

DENVER CONDEMNS THE BURNING.

Denver hangs her head in shame for the burning alive in Colorado of a 16-year-old colored boy, Preston Porter, the confessed murderer of a little girl whom he had abused like the brute and degenerate he was. The execution was the theme of the Sunday sermon in every Denver pulpit, and the denunciation of the mob of 700 men who burned the boy at the stake was unanimous. A mass meeting of citizens was held Sunday afternoon in the First Baptist church, at Denver, attended by over 2,000 people, and as many more were unable to gain an entrance. Governor Thomas of Colorado, Mayor Johnson of Denver, President Slocum of Colorado College, President Hobbs of the Denver Y. M. C. A., and many other leading citizens were seated on the platform, and in the audience were the representative men and women of Colorado and Denver. Mr. Hobbs opened the meeting, and in strong terms denounced the method of execution, saying that the fair name of the state had been tarnished as never before. Governor Thomas spoke next, and when he arose there was a storm of hisses that made it plain the people thought him partially responsible for the delivery of the negro to the mob. The governor said he did not censure the execution, but the manner of it, and he explained that every legal step had been taken to prevent the delivery of the prisoner to the sheriff of Lincoln county, the county in which the burning took place. The mayor, governor, and sheriff all seemed to be held partly responsible by those present, and several speeches were made in which they were denounced. Rabbi Freedman in his speech said of the mob: "The same passion that worked destruction to the child at Limon threw a match into the crowd and lighted the same passions that worked in the negro." This statement seemed to express the idea of the mass meeting, and he was cheered. There is no question but that Porter's life should have partially paid for his crime, but it should not have been taken as a horde of savages would have meted out justice. The action of the representative citizens of Colorado reflects credit upon a state that has been disgraced by a lawless few who took advantage of their isolation to speak for the many.

The HERALD joins the roll of those who condemn this return to barbarism. It is time that the boasted civilization of this enlightened republic should set a higher mark in moral development and punish crime by legal and proper process, and consign unlawful measures to the shades of the far past. Trials of criminals should not be allowed to degenerate into farces, nor criminals be permitted to go unpunished. The majesty of the law should be maintained and those chosen to execute the law be honored and sustained.

PERIL TO THE NATION.

We quote from the *Deseret Evening News*, of November 17, 1900; under the caption of "The Peril of 'Mormonism'!"

On the question of the "peril to the nation" from "Mormonism," the *Saints' Herald*, published by the "Reorganized Church," in its issue of November 14, has this paragraph in an article replying to Mr. Cox:—

"As to patriotism. Did the Congregationalist Church, as a church, furnish any troops for the Mexican war? The 'Mormons' did. Did the Congregationalist Church, as a church, furnish a contingent of soldiers for the war with Spain? The Utah church did."

This is a fitting response to the alarms sought to be raised by Mr. Cox, and exhibits a disposition to recognize the loyalty of the Utah "Mormons" to the national government that is gratifying in that journal, which is usually hostile to anything connected with the church here.

The HERALD has always been willing to accord due credit to the Utah people and church for their industry, honesty in financial affairs, and the wisdom in material affairs that turned banishment from honestly acquired homes by the ire of mobs through persecution into a triumph by the occupation of a desert region and making it "blossom as the rose;" and for those acts which stand in the eyes of good men as indications of love of country and the public well being. The HERALD has been hostile to those things in the Utah church which have been evil and of a tendency to hinder both moral and material growth and progress; those things which have lain like a blight over territory and state, things which should have had no place in the church, and for which there was no legal provision in the revelations of God to the church, and which the HERALD now believes the rank and file, and possibly many among the leaders, are pleased to see passing into disuse. The HERALD is not now, never has been, hostile to the people of Utah. It has made its fight openly and conscientiously, and is pleased when it can give credit for merit where it is deserved.

DOWIE AGAINST THE ENGLISH PRESS.

John Alexander Dowie's colony of lace makers sent over from England to settle at the New Zion between Chicago and Milwaukee, has been turned back from America's shores under the contract labor law.

This has greatly angered Rev. Dowie, and in his anger he lays the matter to the activity of the English press. He is reported thus:—

Curse England and the press. In England the public men are afraid of it. The time will come when there will be a censorship of the press.

The devil is much alive and if you cannot find him anywhere else you can find him stinking, smoking, and drinking in the dens of the daily press. May God smite that press and let the people have the truth. The lying gutter press of Manchester, London, and other cities are of their father the devil, and it is the works of their father they do. The devil is the father of nine tenths of the daily press of England. I look forward with the greatest delight to the time when the last gutter pressman will have gone to hell.

It is stated that while at prayer his passion got the better of him, and pausing he rose to utter the foregoing malediction.

ERRATUM.

In HERALD for November 21, page 749, right hand column, paragraph 3, line 7 from beginning of paragraph, for "and go and leave the flock to the wolf," read "and not go and leave the flock to the wolf." Quite a difference, as you discover.

EXTRACTS FROM LETTERS.

Bro. J. W. Waldsmith writes from Nebraska City, November 19:—

We had two very excellent sermons delivered here at our church, yesterday and last evening, by our most worthy presiding bishop, E. L. Kelley. The weather was very unpleasant, yet he had a fair hearing. I wish he could come more frequently.

D. D. Wyatt writes from Rosendale, Missouri, November 11:—

The Saints in this vicinity are few. We had some good preaching by Elders M. F. Gowell, D. C. White, and J. A. Davis.

Bro. Henry Sparling from Springfield, Missouri, November 17:—

All doing well here at present. The branch never was better. Interest good;

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baptized two more today, and still there are more to follow. So they come in twos, fives, and more; prospects look good.

EDITORIAL ITEMS.

Bro. Dr. John A. Reise, of 563 West Chicago Avenue, near Wood street, Chicago, Illinois, has published a little leaflet called "Bible Sanctification," a very pleasant little book to scatter among inquirers. They can be had of Bro. Reise at ten cents per dozen, or fifty cents a hundred. If you want to circulate a tract, try this one. This is the third time we have tried to get Bro. Reise's name correct, the first time it was Roise, the next time Reese, but it is the same man.

Original Articles.

BAPTISM.—NO. 2.

THE HOW? THE WHO? THE WHY? AND BY WHOM?

BY WALTER J. HAWORTH.

THE WHO?

Who are proper subjects for baptism? All persons who have heard the gospel of Jesus Christ and have been converted to a belief in its precepts, are fit subjects for baptism. Such persons will believe in God the eternal Father, and in Jesus Christ his Son. They will also realize that they have "sinned and come short of the glory of God." They will repent of their sins; or as Paul puts it (Romans 6: 6), will crucify the old man with his evil deeds, and will by the act of baptism, bury him in the likeness of Christ's death. Then, like Christ, who rose from the dead "to the glory of the Father," they will come forth from the watery grave to walk in newness of life.

In the "great commission" given by our Savior to his apostles, he told them to preach the gospel, and to baptize those who believed. They were true to this command, for we read that Peter preached to the people assembled at Pentecost, till they were "pricked in their hearts," and made known their belief by saying, "men and brethren, what shall we do?" That the people of Samaria "believed Philip and were baptized;" that Paul and Silas told the Philippian jailer to believe on the Lord Jesus, and then baptized him; that Paul taught the necessity of belief in Jesus to the twelve men at Ephesus, and then baptized them; that Philip said to the eunuch, "If thou believest with all thine heart thou mayest." Like Philip, we say to all, "If thou believest with all thine heart, thou mayest."

But some reader may here inquire, "Does not the doctrine that belief must precede baptism preclude the baptism of infants"? Yes, for infants have not the capacity to believe; but if it were necessary for infants to be baptized, we believe that the great God, who has furnished a supply to meet every other demand, would have supplied the infant with the necessary intelligence, to fill the demand that belief must precede baptism.

We understand that Jesus "came not to call the righteous, but sinners to repentance" (Matt. 9:13). He also taught, "They that be whole need not a physician, but they that are sick" (Matt. 9: 12).

To which class do infants belong?

Are they righteous, or are they sinners—sick or whole?

The Church of Rome classes them with the sinner, believing that they are "totally depraved," "wholly corrupt," and "heirs of hell."

We are pleased to notice that the above doctrine, although once held a place in all the popular creeds, it is now being eliminated from most of them. It is wrong to presume that children are "totally depraved," "wholly corrupt," etc., simply because David said, "Behold I was shapen in iniquity; in sin did my mother conceive me." The iniquity of sin was upon his mother's head, not upon his. Sin is the transgression of law! What law does a baby transgress that it can be classed among sinners? None; for Jesus has said, "Of such is the kingdom of heaven." Angels are not sinners; neither are babies.

But we are asked, "Does not Adam's sin rest upon the little ones still?" No; for the Lamb of God has taken away "the sin" of the world. The death of Jesus has removed that curse from all mankind. Since then, we have the assurance "That every man will be judged according to his works" (Rev. 20:13), and not because of Adam's transgression. The doctrine that babies are sinners is the parent of infant sprinkling. As sure as the parent doctrine is sinking into oblivion, among the great mass of people who have shaken off the fetters of priestcraft, so must its child go the way of all things earthly—like its creators, it is mortal. Jesus forever settled which class they belong to when he said, "Of such is the kingdom of heaven." A learned minister once said, "If a child is fit to enter the kingdom of God—the church triumphant—it is fit to enter the church militant." That all depends upon which class you consign the infant to. Such reasoning would be perfectly consistent, if it came from a person who classed the infant with the sinner; but it is just the reverse of consistent when it comes from one who classes the infant with the angels—those who need not a physician. A person who classes the children with the angels in heaven, cannot logically make such a statement as the above one, unless he believes it necessary for the angels also to become members of the church militant. If all belonged to the same class as infants and angels, there would be no need for the church militant. The church was not established for the righteous—those who had not sinned—but for the sinner. Hospitals are not built for the treatment of those who are whole; neither was God's spiritual hospital—the church—established for the treatment of those who had not contracted the soul-destroying disease of sin. The church is indeed God's spiritual hospital for the treatment of the disease of sin; and Jesus came to the world to invite those who were sick with that disease into it; but until the disease manifests itself, there is no need for treatment.

As pedobaptists often assert that infant sprinkling is apostolic in origin, we will notice some of the arguments made by them in support of this claim. Some of them inform us, with assurance, that the children of believers have a natural right to baptism, but that the children of unbelievers have no such right. If this is so, it is very unfair, for a child cannot choose its parentage. Such teaching also strikes at one of the grandest attributes of God—impartiality. It rears its dragon head against the principle which God especially revealed to Peter, "That he is no respecter of persons." But let us examine the proofs presented. Acts 2:38, 39 is first presented for our consideration, wherein the apostle Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ;" and in which he continues to say, "For the promise is to you, and to your children." We are asked to accept this as proof that the apostles taught infant baptism, as a privilege of believers' children. Let us examine the scripture quoted, and see if there is really any reference to infant baptism there at all. Peter's words were these:—

> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and [Peter is now making a promise] ye shall receive the gift of the Holy Ghost. For the promise [the promise of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The promise was not baptism, but the gift of the Holy Ghost. If the promise had been baptism, that would have been no evidence in favor of infant baptism; for though the children mentioned waited till they were grown men and women, they would still be the children of those whom Peter addressed. To argue (from the words "to you and to your children") that they would have to be baptized at once would be absurd, for Peter further

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said the promise was "to all that are afar off." To at once baptize all those that are mentioned would necessitate the baptism of the majority before they were born! The first part of that memorable sentence must be interpreted in the light of the concluding phrase, "Even as many as the Lord our God shall call." Let us see —whom does God call? Hear Jesus:—

I came not to call the righteous, but sinners to repentance."—Matt. 9:13.

No babies were baptized on that day, for we read that only they "that gladly received his word were baptized." (Acts 2:41.) They also "sold their possessions," and did break "bread from house to house," eating "their meat with gladness and singleness of heart," "praising God." (Verses 45–47.)

The case of Cornelius and his household is next cited, and the assertion made that there must have been infants in that household. But when we read, in Acts 10, that Cornelius feared God with all his house (verse 2), that when Peter arrived the household assembled to hear the word of the Lord, and that they all received the Holy Ghost, and spake in tongues and magnified God, we are quite satisfied that they were all adults, whom Peter commanded to be baptized.

We will next consider the case of Lydia and her household, cited by pedobaptists as an instance of infant baptism. (Acts 16:15) We fail to notice here even the slightest hint of babies. In fact, verse 40 shows us they were all men; for after Paul and Silas were liberated from prison, they entered into the house of Lydia, and saw the "brethren" and "comforted" them.

The case of the Philippian jailer is often cited as an evidence of infant baptism. Acts 16:32 tells us that the apostles spake unto "all that were in the house;" verse 33 says that all were baptized; and verse 34 informs us that all believed and rejoiced. Babies cannot intelligently hear, neither can they believe, and as all in the jailer's house both heard and believed, we can say with assurance that no babies were among those baptized.

1 Corinthians 1:16 is the only other instance of household baptism. Paul says therein:—

And I baptized also the household of Stephanas.

There were no babies in this household, either, for Paul gives us to understand that they were all adults. He says of them:—

They have addicted themselves to the ministry of the Saints.—1 Cor. 16:18.

Fancy a baby addicting itself to the ministry of the Saints!

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.—1 Cor. 7:14.

This is quite often cited as evidence for infant baptism. It is claimed "that if children are 'holy,' they have a right to baptism." In this text we fail to notice any allusion to baptism. It should be understood that the words *sanctified* and *holy* were used by the Jews in the ceremonial, as well as the moral sense. Paul evidently was not speaking of "holiness" or "sanctification" in the moral sense; for, in that case, not only the children would be made holy; by the belief of one parent, but the unbelieving parent would also be sanctified by the believing one. If the child had a right to baptism because of this holiness, so did the unbelieving parent, and this our friends are loath to admit. In Ezra 10:3, the Jews were forbidden to continue in marriage relations with Gentile wives. The offspring of such marriages would be "unclean." This was evidently what Paul had reference to; and he was showing them that under the gospel things were somewhat different. Under the gospel the unbelieving parent was "sanctified," in the ceremonial sense, and the children were "holy," in the same sense.

The claim is sometimes made that under the gospel dispensation baptism takes the place of circumcision, and that as the Jewish children were admitted into the church when eight days old, by circumcision, so should our children be admitted into the Christian church at an early age, by baptism. We are surprised that in this enlightened age there are to be found a great many people who are just credulous enough to follow the above "cunningly devised fable." In the first place, the ordinance of circumcision was not the means of entrance into the Jewish church; for if such were the case, that church was composed exclusively of males!

Dear reader, do you believe that the Jewish female was such an insignificant being in the sight of God that he ignored her, by only making provision for the salvation of the males? God is not a respecter of persons, and under all dispensations the door into his church will be one bearing the invitation to all alike, "Knock and it shall be opened unto you." It is a historical fact that the means of admission into the Jewish church was by baptism. Paul tells us (1 Cor. 10:1, 2,) that the fathers "all passed through the sea, and were all baptized in the cloud and in the sea."

In Genesis 17:1–11, we read that God made a covenant with Abraham. Abraham's part of the contract was that he and the male portion of his seed should submit to the ordinance of circumcision. God's part of it was that if the seed of Abraham were faithful in discharging this duty, he would reward them by "giving them the land of Canaan as an everlasting possession." Verse 7 calls this covenant an "everlasting covenant," and as such the Jews still recognize it. Although the Jews are now scattered over all the face of the earth, God has promised, by the mouth of his holy prophets, to restore again to them the land they love. He will not do this unless they fulfill their part of the contract, for the covenant is an "everlasting one," and his part of it is only as a reward of faithfulness in the discharge of their part. Since the Jews continue to follow the law of circumcision, under an everlasting covenant, how can baptism take its place? But, says one, it does not take its place; it only stands in the same relation. Well, my friend, how do you account for this: under the old covenant, although a Jew was circumcised at eight days old, he had to be baptized when he grew up. Under the gospel dispensation, the Jew, as well as the Gentile, is commanded to be baptized; but does that relieve him from being circumcised, and seeing that his sons are subjected to the same ordinance at eight days of age? No; for to be circumcised and have the same done for his sons, is his part of an "everlasting covenant," upon which the restoration of his loved land depends. Then, seeing that he has been commanded, under both dispensations, to be baptized in order to enter the church, and that by the terms of an "everlasting covenant," he must be circumcised under both, how can baptism stand in the same relation under the new covenant as circumcision did under the old? Under both, the Jew must be baptized to receive a heavenly reward, and under both he must be circumcised in order to receive an earthly reward.

We fail to see how an ordinance carrying a promise of heavenly reward can stand in the same relation as an ordinance having only the promise of an earthly reward.

One section of the advocates of infant baptism calls attention to 1 Corinthians 10:1, 2:—

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

As proof that infant baptism was carried on among the Jews, Paul says all the fathers were baptized. Will anyone say no infants were among them? It is very evident that there is some limitation to the number of "fathers" who were baptized, after the exit from Egypt. Many of the fathers had died before that time; many had not been born. To argue that all the fathers, without limitation, were baptized on that occasion

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would be palpable absurdity. Since there must be a limitation, who shall say where that limitation ends? By using the term "fathers," Paul excludes from that sentence all the females in the Israelitish camp; and yet we know that the females as well as the males passed through the sea. If, then, the passing through the sea, and the baptism of the females, escaped the notice of Paul, when framing this sentence, would he be likely to include in the same sentence the little unconscious male children? Why did he forget the female children if that text is an evidence of the baptism of infants?

To prove that there were no unconscious baptisms, we will ask you to consider another of the writings of Paul:—

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years.—Heb. 3:8,9.

Will our pedobaptist friends affirm that the little unconscious babes in the Israelitish camp actually hardened their hearts, tempted the Lord, proved him, and saw his works forty years? If they will not affirm this, they must admit that the term "fathers" applies only to those who have attained to years of discretion and accountability. By conceding this, they hand us the key to their position, regarding the baptism of the "fathers" under Moses.

Again, Hebrews 4:2, referring to these same "fathers," says:—

For unto us was the gospel preached, as well as unto them.

Do you, dear reader, think that the gospel was preached unto little unconscious babes? and yet the record says that the gospel was preached unto the fathers; and the little ones—if they lived—would afterward be called fathers. We are forced to the conclusion that if the gospel was preached to any children that might be included in the term "fathers," that the preaching did not occur until they had reached an age when they could intelligently hear and comprehend it. Why the preaching of this gospel? For no other reason than to call them to repentance and baptism. Preaching first, baptism after belief and repentance.

Having examined what are termed the most positive scriptural proofs, we leave the reader to judge whether the statements that "infant baptism" is "apostolic in origin" or "warranted in scripture" are true or not. Here are several candid admissions by lead-pedobaptist writers, with reference to the scripturalness of infant baptism.

The most eminent writer of all, Dr. Wall, says:—

Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infants.

Dr. Burnett says:—

There is no express precept or rule given in the New Testament for the baptism of infants.

Martin Luther, the noted reformer, says:—

It cannot be proved that infant baptism was instituted by Christ, or by the first Christians after the apostles.

Erasmus, another reformer, says in his notes on Romans 6:14:—

The apostle does not seem to treat of infants. It was not the custom for infants to be baptized.

Dr. Hanna, editor of *North British Review*, says:—

The baptismal service [of the English church] is founded upon scripture, but its application to unconscious infants is destitute of any express scriptural warrant. Scripture knows nothing of the baptism of infants.

Neander, the pedobaptist historian, says:—

It is *certain* that Christ did not ordain infant baptism.

Dr. Miller, of Princeton Presbyterian Theological Seminary, says:—

The fact is that during the whole three score years after the ascension of Christ, which is embraced in the New Testament history, we have no hint of the baptism of infants born of Christian parents.

Let see if any of the writers of the first and second centuries say anything about the baptism of infants.

Clemens, who is supposed to have been a companion of Paul, says:—

They are right subjects of baptism who have passed through an examination and instruction.

Ignatius, who was acquainted with Peter, Paul, and John, says:—

Baptism ought to be accompanied with faith, love, and patience after preaching.

The other writers of this age (first century) were "Clemens of Rome," Polycarp, Hermes, and Barnabas (?), but we do not find any mention of infant baptism in their writings.

Dr. F. A. Cox, quoted by Orchard, says that the writers of the second century were: Justin Martyr, Athenagorus, "Theophilus of Antioch," Tatian, Minucius, Felix, Irenæus, and "Clemens of Alexandria," who so far from speaking of infant baptism never once utter a syllable upon the subject.

We also submit the following testimony from two of the leading historians.

Dr. Mosheim, writing of the first century, says:—

Then none were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions.—Part 2, chap. 3, verse 5.

Of the second century, he says:—

The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost, or Whitsuntide. . . . The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the Devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation.—Part 2, chap. 4, verse 13.

Curcellæus says:—

The baptism of infants, in the first two centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth, and following ages, it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears, and it was introduced without the command of Christ.

If it was not introduced by Christ, nor taught during the first two centuries, what excuse can be found for its later introduction?

As an answer to this question, we submit the following from the great pedobaptist writer, Neander:—

Baptism was at first administered only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it (which followed somewhat later) as an apostolic tradition serves to confirm this hypothesis.

The following is also in point:—

Question:—Why should not the scripture alone be the rule of faith, without having recourse to apostolic tradition?

Answer:—Because infant baptism, and several other necessary articles are either not at all contained in scripture, or at least are not plain in scripture without the help of tradition.—Roman Catholic Manual of Controversy.

Neander voices the opinion of a large section of pedobaptists when he says:—

Infant baptism is not derived from apostolic institution, but from apostolic tradition.

How the apostles could hold and hand down to others a tradition of something neither taught, instituted, or practiced by them, is indeed a conundrum we would like our infant sprinkling friends to explain. Perhaps they have followed a precedent established by the scribes and Pharisees of old, who, when they desired to add something to the already written law made the addition under the pretext of "the tradition of the elders" (Mark 7:3). In Mark 7:9, Jesus denounced this policy by saying:—

Full well ye reject the commandment of God, that ye may keep your own tradition.

Let us be very careful how we receive vague traditions, lest we too be told at the last day:—

In vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15:9.

The testimony introduced has shown that the doctrine of infant baptism was not practiced or taught in the first two centuries; but at the beginning of the third century a doctrine was being taught and generally received, which afterward led to the doctrine of infant baptism. This was the doctrine, that little innocent babes—sinless creatures—were by birth, "sinful," "wholly corrupt," and "heirs of hell." As this doctrine began to gain ground and to be firmly believed in, maternal love began to assert itself. The loving mother could not bear the thought that the

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little one she loved (should it die in infancy) would be consigned to an endless hell. Her very soul revolted against it—and well it might. Such a doctrine denies the atonement of Christ, and dethrones the justice of God. If, like us, she could have taken her blessed Bible and read the words of a loving Savior, "Of such is the kingdom of heaven," she might have been reassured. But she had no printed Bible which she could read, and even if she knew of the Savior's words, she could not take her Bible in her hands and be sure of them as we can. But of one thing she was sure, if the doctrine of the church was true—and I don't suppose she doubted this—her child would go to hell if it died in infancy. Was there no way out of the difficulty? No way to purge the little innocent from its inherent corruption, and the sin which the church said was upon it? Ah! had it not been a doctrine of the church right down from the time of Jesus, that baptism was for the remission of sin? Would not God remit her baby's sin, and purge its corrupt little soul, if it was baptized? And so about this time we have one of these mothers named Quintilla writing to Tertullian, the bishop of the church at Carthage, asking his consent to the baptism of her little ones.

In his reply to her, Tertullian said, among other things:—

> The Lord does indeed say, "Forbid them not to come unto me," and let them come when they are growing up; let them come and learn, and let them be instructed when they come; and when they understand Christianity, let them profess themselves Christians.

Tertullian, in another of his writings, says:—

> Adults are the only proper subjects of baptism, because fasting, confession of sins, prayer, profession, renouncing the devil and his works, are required of the baptized.

This is the first writer who mentions infant baptism, and he in his capacity of bishop opposes it.

But some pedobaptists argue that,

> Infant baptism must have existed, else there would have been no occasion for Tertullian to oppose it. If [?] it existed, then it must have existed from the first, because we have no evidence of its previous introduction, or of any opposition to it.

Irresistible logic!

Tertullian opposed it because a mother had written him asking his permission to the baptism of her children. The fact that such a high dignitary as a bishop of the church opposed it, is a strong proof that it did not exist in the church at that time. Why should a bishop oppose the practice of a doctrine taught by his church? How long would he retain his bishopric if he did so? We have no need to search for a previous introduction of the doctrine, or the opposition to it. Here was the introduction, and here the opposition to it—by Tertullian. Regarding its existence from the first, we refer you to the testimony of the leading pedobaptist writers which we have before quoted. After Tertullian's opposition to the introduction of this practice, the demand for infant baptism became so great that it was allowed in certain of the churches.

In the year 230 A. D., Origen defended the practice, by writing:—

> This is the reason little children are baptized, because by the sacrament of baptism the pollution of our birth is taken away.

By this time the corrupt doctrine of original sin had produced its child; for now the church had acceded to the requests for infant baptism made by the mothers, with a view to the eternal salvation of their little ones.

In the year 257 A. D, Cyprian, who succeeded Tertullian as bishop of Carthage, received a letter from one Fidus, asking "how soon after birth it was proper to baptize." Cyprian called a council of sixty-seven bishops, who in answer to this question gave the "opinion":—

> That the grace of God should not be withheld from any son of man, and that a child might be kissed with a kiss of charity as soon as it is born. They continued by saying, As no person is kept off from baptism and grace, how much reason is there to prohibit an infant, who, being newly born, has no other sin, save that being descended from Adam according to the flesh.

Forty years had passed since Tertullian so severely opposed the introduction of infant baptism; but what a change those forty years had brought! From that time on it has always been practiced in the Roman church; but then, and ever since, it has always been taught in connection with the doctrine of "original sin." But why is infant baptism practiced by those who accept the statement of Jesus, "Of such is the kingdom of heaven," in preference to the Romish doctrine, that children are "totally depraved," "wholly corrupt," and "heirs of hell"?

Note what Origen, the first advocate of infant baptism, has to say on this phase of the subject:—

> Let it be considered what is the reason. Whereas baptism is given for the forgiveness of sins, infants are by the usage of the church baptized, when if there was nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them.

Dear reader, do you believe that there is really anything in a little innocent babe that requires forgiveness and mercy? Remember that Jesus said, "Of such is the kingdom of heaven;" and don't forget that Origen, the original champion of infant baptism, has said, "If there was nothing in infants that wanted forgiveness and mercy; the grace of baptism would be needless to them."

We will now briefly answer several questions often asked us by those who have grown accustomed to present their children to the Lord in some way: Is there any harm in baptizing an infant?

Yes! for as at first it was instituted to cleanse the child from sin, the act is a blank contradiction of our Savior's statement, "Of such is the kingdom of heaven."

Is there no harm in contradicting Jesus? But is it not right to dedicate a child to God in that way, if you do not believe in the doctrine of "original sin"?

If you do not believe in the doctrine of "original sin," it is a solemn mockery, to have your child baptized for the forgiveness of sins it does not possess.

But did not Jesus say, "Forbid not the children to come unto me"? Are you not forbidding the little ones to come unto him when you denounce infant baptism?

When Jesus said, "forbid them not to come unto me," he did not utter one syllable about baptism. We read in Matthew 19:13, that mothers brought their little ones to Jesus, not that he might baptize them, but "that he might put his hands on them and pray." This was how our Lord presented the little ones to his heavenly Father.

We follow his example today, and when we dedicate our children to the service of the Lord, the minister puts his hands on them and prays that God might receive and protect them, and henceforth assist the parents in the training of the child, that it might be always worthy to be called a child of God.

But there are those who forbid children to come to the Lord in his own appointed way. Those who baptize infants put up the ordinance of baptism as a barrier between Jesus and the little ones.

Dear reader, if you desire to present your child to the Lord, do it in his own appointed way.

We now submit a summary of the main proofs adduced in this division of the subject:—

1. Jesus told his disciples to baptize—those who believed. They baptized no one who did not profess belief.

2. Infants have not the capacity to believe.

3. Infant baptism was founded on the doctrine of "original sin."

4. That doctrine is false; for since Jesus has been slain, we have the assurance that the Lamb of God has taken away "*the sin* of the world" (Adam's sin), and that every man will be judged according to his works, and not because of Adam's transgression.

5. Since infants have not contracted the disease of sin, it is not necessary for them to enter God's spiritual hospital—the church.

6. That infant baptism was not instituted by Christ or his apostles.

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7. It was introduced under the plea of "apostolic tradition."

8. The apostles could not hold and hand down to others, a doctrine neither taught nor practiced by them.

9. Baptism does not take the place of circumcision.

10. Circumcision did not admit into the Jewish church.

11. That no unconscious children were baptized among the Israelites.

12. That we have no mention of infant baptism in the New Testament, nor among any of the writers of the first two centuries.

13. That it was first mentioned in connection with the doctrine of "original sin" at the beginning of the third century.

14. To baptize an infant for the remission of sins is to contradict Jesus.

15. It is solemn mockery to baptize an infant for the remission of sins it does not possess.

16. That the first pedobaptist writer says that if children have no sin, baptism is needless to them.

17. That those who baptize infants "forbid" the children to come unto him in his own appointed way.

18. His own way of dedicating children to God is by the putting on of hands, and prayer, called blessing.

We will conclude by repeating our answer to the first question: All persons who have heard the gospel of Jesus Christ, and have been converted to a belief in its precepts, are fit subjects for baptism. Unbelievers should have no place in the church, even though the unbeliever is a little child.

(To be continued.)

ARE GOD AND CHRIST TWO PERSONAGES?

Swedenborg, the founder of the New Church, says, God—

the Eternal Father came to earth and took upon him the human to save men, and that he made the human and divine from the divine in himself. It is according to the doctrine of the New Jerusalem Church that our Lord Jesus Christ, the Son of God, is both God and man, and although he is God and man, still there is not two, but one Christ. He is one because the divine took to itself the human; yea, he is altogether one, for he is one person.—See small treatise of his work, pp. 29, 30, taken from the Athanasian creed.

Swedenborg claims—

the inner or Spirit of Christ to be the Eternal Father, or the Jehovah. The body this Jehovah received from the Virgin Mary was called the Son. Hence the Christ or Son because of the body.—See p. 67 of same treatise.

We will now examine the inner man, or the "me" or the "I" mentioned in the word of God, which this author of the New Church calls the Son. (See pp. 82, 83, of same treatise.) Here he quotes John 17: 7:—

Now they have known that all things whatsoever thou [the inner man] hast given me [the outer man, or body, or Son] are of thee [the inner man or the Father].

We will first notice the "me."

Thou hast clothed me with skin and flesh, and hast fenced me with bone and sinew.—Job 10: 11.

Here we see that the "me" spoken of has reference to the inner man or spirit.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me.—John 15: 5, 6.

Here we notice the "me" and the "I" have reference to the inner man and not the outer man; and besides, we notice that there are two distinct personages spoken of here, Christ and the Father. When Christ said, "the glory which I," the inner man, "had with thee," he could not have meant that his body had glory with the Father, as it was not then in existence. If it was then in existence, then Swedenborg's theory would be wrong, hence it would not do for him to take that line of argument, hence the "I" and "me" spoken of here have reference to the inner man and were separate from the Father, hence not the Father himself, as Swedenborg says. We have also the Savior's own testimony concerning the "I" spoken of:—

I go unto the Father: for my Father is greater than I.—John 14: 30.

Now notice his prayer to his Father:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, etc.—John 17: 11.

Hence we see that the "I" and the "me" are still in the world and praying to the Father which is in heaven. We herein notice the "me" and the "I" on earth and the Father in heaven, in another place altogether. Now would it not be deception in the Son or the Christ, to try to influence his people that he had a Father in heaven when he, the Father, was within him and on earth, as Swedenborg would have us believe. We notice, in John 17: 18, that God the Father sent this "me" that Christ speaks of into the world.

As thou hast sent me into the world, even so have I also sent them into the world.

Verse 25 says:—

O righteous Father, the world hath not known thee: but I have known thee: and these [speaking of his apostles] have known that thou hast sent me.

Hence we see that Christ speaks of himself and his Father again as two distinct persons or beings. It would be just as consistent, in my mind, to say that the Father was the inner man, or soul, or spirit of those men whom Christ said he sent into the world, as to say that the spirit, or inner man of Christ himself was the very Father, or Jehovah. The first apostles understood that Christ and the Father were two persons, and that Christ was with the Father and existed coequal with the Father before the beginning of the world. See John 1: 1–4 where he says,—

All things were made by him; and without him was not anything made that was made.

See also Paul's letter to the Ephesians 3: 9:—

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

And Hebrews 1: 2, 3:—

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

See also verses 4, 5, and also Genesis 1: 26:—

And God said, Let us make man in our image,

showing that Christ existed in the spirit before he took a body, and was coequal with the Father in the creation of the world, and was altogether a separate personality from the Eternal Father, although he might be the Father of this world, or the spirits of this world, for all I know, but not the Eternal Father, or the Great First Cause. In the First Epistle of John, third chapter, the saints are called the sons of God. It seems to me if Christ was the Son because of the body, as Swedenborg says, then would not the saints be as much Christ as the one which was crucified in Jerusalem over eighteen hundred years ago. The scriptures teach us that their bodies are the temples for God to dwell in. See 1 Corinthians 3: 16, 17:—

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Now let us see Hebrews 10: 5. Paul, speaking of Christ, says:—

A body hast thou prepared me.

And the apostle goes on to say the inner man was Christ, when he speaks of the offering of the body of Jesus Christ, and then says in the twelfth verse,

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

This also shows the two distinct personages; for if Christ were the very Eternal Father himself, how could he sit down at his own right hand?

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colossians 3: 1.

Who being the brightness of his glory [meaning the eternal Father], and the express image of his person [showing that he, the Father, was a person], and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty of high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the

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angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father and he shall be to me a Son?—Heb. 1: 3, 4, 5.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?—Heb. 1: 13

Paul tells us that this same person, called the Son, was with the Father at the creation of the worlds, and helped to make them. (See Heb. 1: 2, also John 1: 3.)

And in the face of all this, the great prophet, Swedenborg, tells us that there was no Christ until about 1900 years ago.

Which will we believe? Paul, and John, and Christ, or Swedenborg? Listen to Christ's own words or prayer:—

And now, O father, glorify thou me with thine own self with the glory which I [the inner man or spirit] had with thee before the world was.—John 17: 5.

For the Father himself loveth you, because ye have loved me [the inner man or spirit] and have believed that I [the spirit] came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.—John 16: 27, 28.

We also draw the attention of the reader to the Savior's words to Mary at the sepulcher, after his resurrection.

Jesus saith unto her, Mary. She turned herself and said unto him, Rabboni; which is to say, Master. Jesus saith unto her, touch me not; for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.—John 20: 16, 17.

Does this not prove that Christ and God, the eternal Father, are two separate and distinct personages; or does it prove the Christ to be an impostor; for according to his own statements, he, the Christ, the outer man, as well as the inner man, is on earth, and his Father in heaven, which could not be if Swedenborg's theory is right, wherein he states that God, the eternal Father, came to earth and took upon him the human form to save men, and made the human divine, from the divine in himself. Again, he says it is according to the doctrine of the church that our Lord Jesus Christ, the Son of God, is both God and man; and although he is God and man, still there are not two, but one Christ; he is one because the divine took to itself the human. Yea, he is altogether one person. (See small treatise, pages 29, 30, taken from the Athanasian Creed.)

We will now notice Paul's statement, wherein he says this Christ would reign until he destroyed the last enemy, which was death, then he would deliver the church or kingdom up to his Father, that God may be over all. (1 Cor. 15: 24, 25.) James says that the body without the spirit is dead. (James 2: 26). How could Christ, which Swedenborg calls the body, work independently, or without the spirit, which he calls the eternal Father. Take the "me" spoken of in the Bible, or spirit, from man, and he is a helpless form and cannot work. Then, Paul, you must be mistaken when you say the Christ will do this work; for if our dear friend Swedenborg's theory is right, it is the Father which does this work. How would it sound to say, The Father or the spirit within Christ, which Swedenborg calls the Father, will reign until he destroys the last enemy, which is death. Then he, the Father, will deliver the kingdom up to the Father—meaning himself; would that not sound like deception, and silly? I think so.

Paul further states that the "outer man" perished, but "the inward man is renewed day by day" (2 Cor. 4: 16). Christ had that inner man, or spirit, within him, and that spirit preëxisted independent of the Father, as much as Paul's spirit or any other man's; and he, the Christ, demonstrated that fact when he said:—

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17: 5.

Here we notice the "I" and the "me" were with the Father before the worlds were. Compare Christ's statement to his apostles, recorded in John 15: 4, where he says:—

Abide in me, and I in you.

Now if the "me" and "I" spoken of here were the body, or Son because of the body, and the spirit within the Father, then the body of Christ, according to this statement, would have to go into the apostles, and the apostles' body into Christ's! Then we are forced to believe the "I" and the "me," spoken of here, have no reference to the outer man, but refer to the inner man, and not the body as Swedenborg teaches. I will now give some catch passages, as to God having a body, before Christ took a body at Jerusalem. Exodus 24: 9, 10: Here we see he had hands and feet. Exodus 8: 19. Has a finger. Gave Moses tables of stone, "written with the finger of God" (Ex. 31: 18). Compare Deuteronomy 9: 10 and Psalms 8: 3: "When I consider thy heavens, the work of thy fingers." Had a heart. God "sought him a man after his own heart" (1 Sam. 13: 14). Luke says, God "found David the son of Jesse, a man after his own heart" (Acts 13: 22). Has a "heart" and "soul" (Jer. 32: 41). Had eyes (2 Chron. 16: 9). Compare this with Psalms 34: 15, and Proverbs 15: 3, and Amos 9: 8. Has ears (Psalms 34: 15; James 5: 4). Had a nose (Isaiah 65: 5). Had back parts (Exodus 33: 23). Micah saw him. "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand." Abraham saw him and talked with him face to face (Gen. 18: 1–33). This was 1898 years before Christ took a body at Jerusalem, and yet Swedenborg tells us that God, the eternal Father, was in the Son, and had no body until he took a body at Jerusalem. Stephen saw Christ after his ascension into heaven.

We will now summon him in the case, and this is his testimony:—

Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts 7: 55, 56.

We all believe that Stephen was a good man, and you will notice that Acts 7: 55 says that Stephen was "full of the Holy Ghost." Now, dear reader, which of those two men's testimony will we receive—Swedenborg or Stephen's? Swedenborg says he was full of the Spirit and carried into heaven and saw the glory of God, and learned many precious truths; and one of these truths was that the Lord Jesus Christ, the Son of God, is both God and man; and although he is God and man, still there are not two, but one Christ. He is one because the divine took to itself the human. Yea, he is altogether one, and not two persons. Now Stephen was full of the Spirit, and testifies that there are two personages, called God and the Son. We will see if we can sustain Stephen's testimony by the Bible.

John bare witness of him, and cried, saying, This was he of whom I spake, he that cometh after me is preferred before me, for he was before me.—John 1: 15.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.—John 4: 25, 26.

Here John states that Christ was before him, and also that he was to come; and Jesus bears testimony that he is the one spoken of here as the one that was before John, and that was to come. How could this be if there were no Christ until the Father came and took upon him the human? which human was Christ, as Swedenborg has it. He was sent of God,—

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John 3: 17.

For I have not spoken of myself: but the Father which sent me, gave me a commandment, what I should say, and what I should speak.—John 12: 49.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.—John 8: 58.

As thou hast sent me into the world, even so have I also sent them into the world.—John 17: 18.

And now I come to thee; and these things I speak in the world.—John 17: 13.

Here we again see that this "me" and "I," or the Christ, preëxisted, and was sent into the world, and was before Abraham, and finished the work his Father gave him to do, and leaves the world and goes back to his Father, and where he was sent from, and was seen by the dying martyr Stephen, standing at the right hand of his

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Father, whom Jesus testifies had sent him into the world. Please notice the word *sent*.

Now we will compare the testimony of the latter day prophet with the testimony of Christ and his apostles and masters:—

Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created.—Joseph Smith, Jr., and Sidney Rigdon, Doctrine and Covenants 76: 3.

If God, the eternal Father, came to earth, and took upon him the human, and made the human divine, and this human or body, was called the Son, then God must have two bodies. The Apostle John says:—

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him.—1 John 3: 2.

Do we understand by this that we shall have two bodies? Then, it seems, according to Swedenborg's theory, we will. We also notice, in Revelation 20: 4, that John states that Christ is to reign on the earth a thousand years and a little space, and that God is still in heaven, which would be a thing impossible, if God and Christ were not two different and distinct personages. This same apostle warns us against deceivers, he says:—

Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist, that denieth the Father and the Son.—1 John 2: 22, 23.

Now, dear reader, I wish you to examine the evidences in the case, and remember the sayings of the Prophet Isaiah, wherein he says,—

To the law and to the testimony, if they speak not according to this word, it is because is no light in them.

Ever praying that truth may prevail, and reach the honest in heart, I am your humble servant,

S. W. TOMLINSON.

DELHI, Ont., Nov. 4, 1900.

TESTIMONY OF HEALING.

I have often thought, as I sat reading the testimonies of sisters of like precious faith, that I would give my testimony of God's blessings to me. I became a member of the Baptist Church at the age of fourteen. Later I became identified with the Methodist, and then the Christian, and last of all the Congregational. But I was not satisfied with any of them, for the way I understood my Bible and the way the churches taught did not agree. I always tried to live believing God was unchangeable, "the same yesterday, today, and forever." The first sermon I heard preached by a Latter Day Saint elder, was preached by Elder J. H. Wells, of Bozeman. I was so impressed, I said to Elder Wells: "That is the first sermon of Jesus I ever heard." But to think of being called a Mormon was too much! What! give up all my friends? Still, I believed it was God's own church, so I gave my name for baptism, praying day and nearly all the night to God, for him to send my father to tell me if it was the true church. Towards morning I dreamed father came. He only smiled, laid his hand on my head and said, "Wait, wait." I awoke, feverish and sick, saying, "I will do as father tells me."

I went to studying the church works, taking God at his word, "if any one lack knowledge, let him ask of God." Still, if I saw anyone coming, I would hide the books, through fear, for my husband and family did not believe there was any good in the Mormon church. Then it came to my mind, "study to show thyself a workman that need not be ashamed," etc., also, "My word is truth." From that time, all fear of what the world or my loved ones would say, vanished.

That was in February, 1898. On July 2, our loved daughter Martha was laid to rest. I went to Billings, in answer to telegram. I did not know she was dangerously ill till I got off the train. When I asked, "Is she better?" they said, "She is dead!" The shock was too much for me; I did not know when I got home. They took me to a hotel, where I lay for a week before I could be moved. I never saw my loved one. But as I lay there, I made a solemn promise to God, if he would grant me life I would be baptized if I ever got an opportunity. In August, my brother died. Elder J. H. Wells was sent for to preach the funeral sermon; but as services were over he returned home, so I did not then get an opportunity to obey.

I kept studying and marking my Bible, till the whole Bible seemed to be Latter Day Saint doctrine, so I came to the conclusion Christ's teachings were all Latter Day Saint teachings.

In the following January, Elder Wells visited us again. I met him at the door, and told him that I was ready for baptism. I could now understand why my father said, "Wait." My heart was not ready at that time, but I could now say, as the eunuch, "I believe that Jesus is the Son of God; see, here is water, what doth hinder me from being baptized." So, on the 11th of January I was buried with Christ in baptism, at the age of fifty-four. When Elder Wells laid his hands on my head, asking God to bestow his Holy Spirit upon me, something said to me, "If you will live faithful, you shall soon know of this doctrine, whether it be true or not." All my life, from childhood, I had very poor health; and as I grew older I would drop as if dead. The doctors, both east and west, said the same thing, that my heart and brain were affected, and that I was liable to die any moment. Six weeks after my baptism, my mother, aged eighty-one, took sick and died. And now comes the promise of God to me. Mother's body was taken to town, ready for burial. Elder Gomer Reese, of Bozeman, came the next day to preach the funeral sermon. I was taken to the Grand Hotel, to await the hour of services. They brought Elder Reese into the parlor to see me, as none of us had met him before. They say I took his hand when they told me who he was, but I was sinking fast. I was taken into an adjoining room, and a doctor sent for. He came, made examination, and told my husband he could do nothing for me. My son, C. D. Fell, was a believer in divine science, and after the doctor gave me up, a lady believer in divine science set to work with me, to try to restore me. In about two hours the doctor came back and said there was no use, that if I were brought to my mind would be gone. But the woman still worked; she did not like the idea of sending for a Mormon elder as the word of God directs; but at last she gave me up, and said she could nothing.

So Elder Gomer Reese was sent for. He came, and asked my husband if he wished him to pray for me. My husband answered, Yes.

Brother Reese said: "I can do nothing of myself, but I can be the instrument in God's hands. Let us see what God will do for us."

They say he uttered a powerful prayer for me, rose to his feet, laid his hands on me, prayed again, asking God to come down and make bare his arm of power in my behalf, and, in the name of Christ, asked God to rebuke the disease. My cramped body became relaxed, and I regained consciousness, and spoke, and said: "God did come down, did he not?"

While Elder Reese was administering to me, I had the following beautiful vision: All at once the room seemed to get so light, bright as the sun. I looked to see where the light was coming from, and I saw a door open in the ceiling above me, and a man came through. He seemed to float in space, as he came down to where I lay. He raised his hand, and struck me quite hard, and said: "What are you lying here for?"

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I said, "I am sound asleep; I can't wake up; I can't breathe or move."

He said: "Do you believe that God has power to work as he did anciently?"

"I believe," said I.

He again asked, "Do you believe the church you have just joined is of God?"

I said, "I believe!"

He struck me again, and said, "Wake up; and if you will live faithful to the covenant you have made, you shall never sleep like this again, till I come for you." And the vision closed.

On regaining consciousness, I said: "O, how tired I feel."

Elder Reese told me, in the name of Christ, to sleep and rest, that I was healed. In about half an hour I awoke and ate a bowl of oysters and crackers.

My faith is so strong that I know if I am faithful I will have no more trouble with my heart. It is now almost two years since this happened. My health never was so good.

Dear sisters, pray for me, that I may remain faithful, and that my loved ones may see the truth and obey it. In gospel bonds,

MRS. M. J. FELL.

BIGTIMBER, Montana, October 1.

Letter Department.

DAHINDA, Ill., Nov. 8.

Editors Herald:—The work in this part of the field is almost at a stand still, although the work throughout the Kewanee district, under the management of J. W. Adams, our district president, has improved greatly in the past two years.

I was invited, a short time ago, by Bro. James Highman, of Fairview, Illinois, to come down and speak for them in a Methodist church which he had secured for the purpose. I went by way of Galesburg; and as we rolled across the beautiful prairies, and down along the winding Spoon river, our thoughts were in advance of us, and we found ourselves wondering what the outcome of our meeting would be. At London Mill several well dressed individuals came aboard, among them a young man, with an excited expression and seemingly very nervous. I made up my mind he was a minister, and introduced myself to him. In our conversation he told me he was a student of Heading college, and a minister of the M. E. persuasion. He was going down near Fairview to officiate, and to deliver his initiatory sermon the next day.

On arriving in Fairview, I was met by Bro. Highman and son. At the house we met Sr. Highman. After supper we went to the church, thinking we would have a very few out, as the roads were quite muddy, but to our surprise there was a large and attentive congregation. They had never heard any Latter Day Saint preaching, only that done by Bro. and Sr. Highman. Rev. Mr. Wilson was also there, and was a very close listener. The speaker was well blessed, and spoke about an hour. The next morning we all attended Sabbath school, after which we had the pleasure of listening to Rev. Wilson for about thirty minutes. He gave them quite a nice little talk. In the evening the writer spoke again to a house full of people. After speaking for an hour and fifteen minutes some of the people said they would have liked to have had me speak longer.

The people of Fairview are intelligent and fair minded. Bro. and Sr. Highman have built up a reputation in their neighborhood that is a help to the cause and belief they espouse. They are honored and respected by all; and while they are prospering in earthly things, they are also honoring the Lord with their substance. I am sorry to say that too many of the Saints, when they are a little prosperous, forget their duty to their God, and some of them pay little or no tithing. These things ought not to be.

In bonds,

D. C. SMITH.

[The following letter to Bro. Kelley has the right ring to it, so we gladly give it space.—ED]

MIDDLE VALLEY, Idaho, Nov. 11.

Dear Brother:—I thought last spring at conference the provision to raise money for the college debt by subscription on the conditions that one thousand names or subscriptions of twenty-five dollars be obtained before any were payable, was of doubtful propriety. If one can pay on those terms, surely we can pay without the whole number. I will pay mine in January, or when I return to Albion, likely in February at least. I do not like to see the constant appeal to the Saints, because it should not be necessary. If the money is not raised as provided in the conference provision, my twenty-five dollars will be subject to the scholarship privilege. It does seem that there should be Saints enough to pay that little debt without so much entreaty.

Where I am writing this letter, the temperature is too cold for comfort, but ere I go north further I concluded to send this pledge of my sub. I am leaving my satchels here for a few days while I go about thirty miles beyond, and then return to Weiser, and then to Nez Perce.

All are not Saints in spirit, whose names are enrolled as such. Ever for Zion's weal,

CHARLES ALBERTSON.

SPRINGFIELD, Mo., Nov. 17.

Editors Herald:—The Saints here commenced the building of their new church this morning, the Ladies' Aid Society having the honor of digging the first spadeful of dirt for the foundation, they also being the first to make a very liberal donation towards the purchasing of the lot. The lot is paid for, and the contract for the lumber is let to Garrett Lumber Co. The work will be done by the Saints themselves; and what the Saints may lack in finances is made up in zeal, especially by the Ladies' Aid Society. We have not commenced without counting the cost; and while we shall have to rustle, we have determined to do that, and the Saints are contributing nobly. We do not wish to ask for help outside of the district; yet if there are any Saints who feel an interest in a church building here, and wish to help, it will be thankfully received, I am sure.

The branch is now doing well, and we are hopeful for the future. We wish this church to be built by Latter Day Saints, and if there are any Saints who wish to figure on the plastering, we would prefer them. There will be about three hundred yards. We either want the three coat work, or the new granite finish. We trust we may hear from some one.

All well in this part of Zion, I think. Two more to baptize today. In bonds,

HENRY SPARLING.

CHILLIWACK, B. C., Nov. 8.

Editors Herald: — It is with feelings of greatest joy that I inform you of the arrival of our president, Elder R. C. Evans. His coming has been long expected; but better late than never. All are happy; indeed, I know of no better way of certifying the grateful throbbings of British Columbia Saints than by forwarding you a copy of "address of welcome" extended our brother shortly after his arrival.

We are hopeful of a change coming in the dreary monotony that has for some time pervaded this mission. Long have we felt the need of an associate elder to afford us assistance in the performance of arduous duties.

Hoping for the best,

D. MACGREGOR.

ADDRESS OF WELCOME.

The Saints of British Columbia to Elder R. C. Evans, Greeting; Dear Brother:—It is with pleasure that we, the Saints of British Columbia, endeavor to express and extend to you our welcome on your first visit to this mission.

Since the first intimation of your intention was delivered to us, we have looked forward to the time of realization with the deepest feeling of pleasure; and when we consider the difficulties that lay in your pathway, the calls for work in many parts of your field of labor, demanding incessant attention, the distance to be traversed ere you would reach us, the fewness of our numbers, we are indeed grateful to our loving heavenly Father, who has opened up the way and granted the fulfillment of your expectations and the realization of our desires. To us it seems an omen that the Master has other "sheep" among the glens and valleys of this rugged province, and we trust that through your personal counsel and instruction, as his servant, Israel called may be edified and Israel scattered may be called.

And now, dear brother, although you are many leagues from home and loved ones, and to outward appearance among strangers, yet we trust that through our rough exterior a portion of that inner light may shine and make you feel at home. We do not look upon you as a stranger unknown to us. Many of our number have formed your acquaintance through the columns of church literature, and the bond thus formed and strengthened

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by the Spirit of our Master, given to members of his household, goes out to you, bidding you welcome; and the magnetic rays of "love one another" encircling our hearts and homes again, bid you welcome.

We are aware that you cannot remain long with us, knowing that you must be about your Father's business. But while those duties necessitate your stay being short, we would impress upon you, that our home doors are ever ajar, and may you ever find us ready to assist the common cause of our enlistment, as brothers and sisters enrolled under the banner of King Immanuel. We thank you under God, for sending us our faithful missionary and his wife, who have carried to many of us for the first time news of the restored message. We are glad that he shall have your personal assistance in carrying on the work, and to this end we, with him, again bid you welcome; and may the love that the Spirit gives and brings bind us closer in the days of our association here until we merge into that kingdom where all is love.

We then ask you to accept this expression of our feelings in the spirit it is given, which is the spirit of our Lord and Savior.

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31 Chatham Place, Hackney,
LONDON, England, Oct. 30.

Dear Editor and Readers:—It is with pleasure that I again pen you a few lines to acquaint your numerous readers with London's present spiritual aspects and attainments. Our respected and beloved brother, Elder A. N. Bishop, of Cardiff, South Wales, came to this city on the first day of the present month, having left us but last Monday, to return to his native land.

He said, from the moment of his entrance into this city, that he felt his labors to be more needed inside than outside of the branch; and well and nobly has he performed this important mission within the precincts of the London branch, as all can testify. His noble and zealous discourses, fraught with pregnant and poignant illustrations from holy writ, have sunk deep, and found a lodgment in the hearts of London's scattered Saints; for, though a vast and populous city, London holds many, many scattered ones. Not, indeed, in the sense of their being (as many are in your larger and vaster territories) isolated from all human companionship and association, but isolated and alienated from the "communion and fellowship of the Saints," by a spiritual declension from the truth, and an imbibing of that spirit which, as our dear Master expressed it, is not of the Father, but is of the world. (John.) Not for a very long time has there been such a recrudescence of spiritual hopes and animation in these souls, or such a harmonious gathering together in love and union of the Saints of the London branch, as a whole.

Taking a retrospective view of the history of the struggling branch in this the metropolis of the world, it must be freely admitted that the men appointed by the church to labor here, have, one and all, in a worthy and honorable manner, sought to fulfill their high calling and vocation as the sent servants of the Most High; and as such are had in esteem by the London Saints for their trustworthy fidelity and rectitude.

We have not yet forgotten the heartfelt and well-seasoned exordiums of the two beloved brethren who left there shores in the early portion of the present year. I allude to Brn. F. G. Pitt and William Newton.

If, as it is written by the pen of inspiration, "The laborer is worthy of his hire," what shall be the reward of those who, "forsaking father, or mother, or wife, or children, or houses, or lands for His sake and the gospel's" journey to a land thousands of miles from their own, and there labor, early and late, in sowing the "incorruptible seed," even the bread of life? Nor does it, in the opinion of your correspondent, detract from either the certainty or the magnitude of their reward, when, as is the case in London, there be few that heed the gospel message, and fewer still that obey it.

There is, or I am greatly and grievously mistaken, still the divine and welcome plaudit, "Well done, good and faithful servant," for the worn and saddened laborer returning without a solitary sheaf to garland his brow; for is it not written, "one soweth, and another reapeth"?

The edification and building up of the household of faith is a far less obtrusive kind of ministry than the gathering in by baptism of many precious souls; and moreover attracts far less notice and attention in a yearly or other periodical report home; but is it a work of less moment or less importance in the all-seeing eye of the Lord of Sabaoth?

I trow not as a slight aid to the realization of the importance of the work of the brother who, for instance, just ceased his labors here to return to Cardiff (viz. our brother Bishop), let me propound to your readers a simple sum in proportion, as follows: Let there be, as a result of outdoor and other missionary labors, fifty souls gathered into a certain branch or district during any given year. Let it be granted that of this number eleven or twelve are expelled during the two or three following years, from various causes; while during the following five years an average of seven each year leave the church of their own accord, either from lack of spiritual sustenance, or from want of understanding or agreement upon certain points of theory or doctrine. Query: How much has the church in the aggregate gained from her missionaries' labor in that said branch or district during the given year? Nor is the above, I am convinced, an exaggerated estimate of defections and losses during the five years in question.

But the point I wish to materially enforce upon my auditory, is this: Had the proper and necessary labors been bestowed upon the young and wavering disciples, coupled with adequate doctrinal instruction and effective moral supervision, would anything like the above decimal proportion have left, or become dereliet to the church?

Is not, then, dear reader, my original proposition both sound and logical; viz., that spiritual and educational labor bestowed upon the membership inside the portals of God's church of at least collateral importance with labor directed with the sole purpose of reaching the outside hearers, and thus, by baptism, causing accessions to the numerical aggregate?

Bro. Bishop, in one of his recent sermons, laid down with what appears to me perfect accuracy, the proposition that in themselves mere numbers are no true and trustworthy criterion of a church's position and prosperity in the sight of Him who shall judge all people with just judgment and in the unerring balances. I desire to associate myself with his dictum, and remain,

Your brother in Christ,
F. R. TUBB.

LA GRANDE, Oregon, Nov. 15.

Editors Herald:—I wish to add my testimonial to the blessed cause of Christ. It has been over four years since I entered the door of his kingdom. I have been blessed many times. Though isolated, I can tell my friends of the peace and joy I behold in living for the blessed Lord. May it soon please God to send a chosen vessel here to proclaim his blessed will. My prayer is that we may all live worthy the name we bear.

Your sister in Christ,
M. A. BARTMESS.

HOOD RIVER, Ore., Nov. 16.

Editors Herald:—As it is not very often that we see a letter in the *Herald* from Oregon, and as I'm always glad to read letters from my brethren in this field I will write a few lines so that you may know there is another place in this great northwest where the gospel banner is floating. "The attracting signs" are set up, and, as is to be expected in a new place, some few are trying to blow it down; others are stopping and investigating. It seems as though this place had been passed by our missionaries, for the people here seemed almost entirely ignorant concerning us people, but deeper search has proved that some wanderers from the fold have been here. We found traces of a number of the *Autumn Leaves* and the Inspired Translation of the Bible had found its way here. There has been a brother here, but it seems that he didn't say much about the work, as his children are in other churches and in the broad ways of the world, and outsiders scarcely knew of what he believed. However, we are making an effort to present the truth to the people, but with opposition the first cry seems, "O, well, you are all the same." Of course, Utah "Mormonism," has a few adherents here, so we had to work to show the difference between us. Bro. W. A. Goodwin, of Condon, Oregon, gave us a lift, and we have that "all-the-same" argument partly killed out; but what next? Well, those good, peaceable men who claim to represent the gospel of peace, commenced their cry, "Beware, oh, beware!" They attacked the character of Joseph Smith and others. This attack we answered from their own stand, and instead of making war with us, the war commenced in their own camp, and the preacher who made the attack has been try-

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ing to beg pardon of his own people, claiming he was sorry for doing as he did.

I am expecting Bro. D. L. Harris here soon, so we will make another effort to get the truth before the people.

If these few lines should meet the eyes of my brethren in Persia, Iowa, and Little Sioux district, I would say to them that I well remember where I first learned of the gospel we love, and that I'm not sorry of the step I took when I walked into the waters of baptism, and that I still rejoice in the work, and trying to live so that others may see the grandeur and glory of the gospel of Christ.

Hoping that we will continue to be faithful to the covenant we have made, I still remain,

Your brother in gospel bonds,

THOMAS CHAPMAN.

CHILLIWACK, B. C., Nov. 4.

Editors Herald:—I left London on Monday, October 22, 7:15 p. m. Had one hour's visit at St. Thomas; arrived in Chicago 7:50 a. m. Tuesday. Elder Strange met me, and with him I spent the day "doing the city." Remained all night.

Left Chicago 10:30 a. m. Wednesday; arrived Denver on Thursday, 2:30. Elder Shupe met me and took me to the residence of Joseph Schmutz. We spent a pleasant evening at Bro. and Sr. Everett's. Retired at Bro. Schmutz's.

With Elders Gilbert and Roush we visited the mining mills, watched the smelting process, and obtained specimens. The Saints of Denver gave me a splendid time, and I promised them that if I returned that way I would give them a Sunday.

Leaving Denver on Friday, 4:45 p. m., I arrived at Salt Lake on Saturday, 3:30 p. m. Bro. Barrows met me at the station and took me to his home. Sunday I talked morning and evening to our people in our nice little church. I here met Elder Peter Anderson, who remained with me nearly all the time I was in the city. We attended the tabernacle service, at three p. m. I listened to the great organ and the wonderful choir with wonder and delight. I am safe to say I never heard such music in my life before. Angus Cannon presided over the meeting, and two young missionaries did the talking.

On Monday we visited several points of interest: the temple, tabernacle, fort, lion house, eagle gate, Brigham's grave, and last, but not least, Brigham's monument, with his hand outstretched toward the bank and his back turned on the temple. We called at the residence of "Patriarch" John Smith. He was absent, but we had a splendid and profitable visit with his wife, "Aunt Helen." She appears to be a noble woman.

We spent a pleasant evening with President Joseph F. Smith. We found him not only kind and pleasant, but very friendly. I never was treated better in any home that I ever visited. We discussed, briefly, the leading objectionable feature of the Utah church, and he defended their claims as best he could.

The next morning, by invitation, we visited President Snow; had a long talk with him. He treated us with kindness. He, on the start, notified us he was not feeling very well, and while he was willing to tell what he knew, along certain lines, yet when I propounded a question or two, he lifted his hand and mildly said, "I am not in condition to discuss these matters."

We also met President Geo. Q. Cannon, who treated us with respect. President Smith invited us out to an entertainment in the Brigham Young theater. Bro. Anderson had an engagement and could not go so I went to President Smith's house, met another wife and family of his. His wife and son and some others went to the entertainment with us, and there I met and conversed with "Aunt Lucy" Kimball. She told me much that I have not time here to relate. When introduced by Joseph F. to her as "one of cousin Joseph's apostles," she gave me a warm grasp, and said, "I am so glad to meet you, why don't you come and be our apostle?" She, on parting said: "Remember me kindly to Joseph and say to him that he has a warm place in my heart."

I remained all night with Joseph F., and never slept in a more gorgeously furnished room. In the morning, after family prayer and breakfast, I was taken in Joseph F.'s private carriage to Bro. Barrows' residence, where I met Bro. Anderson, took my satchel, and, bidding farewell to Bro. and Sr. Barrows, wended our way to the station.

I found Bro. Anderson a splendid escort while in the famous Mormon city. I may add that Pres. Joseph F. invited me to come and see them, when I returned east, and notified me if I would call on my return he would present me with a large photograph of himself, wives, and children. This picture would be highly prized by me, and be quite a souvenir to remind me of my visit.

Leaving Salt Lake Wednesday morning, 9:45, arrived at Chilliwack on Friday evening, 7:30. I had been furnished with lunch by Sr. Strange, of Chicago, that did me till I arrived at Salt Lake; and being so royally entertained while there, I forgot to make provision for my long trip; so, when hungry, I looked for lunch; but I saw one man pay thirty-five cents for one loaf of bread on the car, and made up my mind not to buy the dining car, so I had three meals from Wednesday morning till Friday night, and slept in reclining chair cars. Let not the Saints think I had no money, for I had; but I refused to be robbed.

I have neither time nor space to describe my trip. It was a splendid trip; one that I am glad I took, but shall be satisfied if I am never called upon to take another. Rolling prairies, snow-capped mountains, many of them thousands of feet high, deep gorges, and rocky canyons.

I found Elder Daniel McGregor and wife, near Chilliwack, comfortably situated at the foot of a snow-capped mountain, seven thousand five hundred feet high. It is said that snow remains on the mountains here the year round, while in the valleys the roses bloom and the birds sing.

I preached this afternoon to a crowded house, and am billed for meetings of some kind each evening of the week. I find a nice gathering of Saints here. Elder MacGregor has put up a noble fight, and deserves great credit for his labor and sacrifice.

I expect to remain in Chilliwack for a few weeks, organize a branch, if the Lord will, make a few other calls, and do what I can in assisting Elder MacGregor to put the work on a more solid footing, and then shall turn my face toward Ontario.

I trust the missionaries in Ontario will "speed the plow," and that, with the local ministry to assist, a great work shall be accomplished this winter. I shall do my best to fill all the engagements made for January, February, and March before leaving for General Conference work.

My prayer is that God will bless the dear ones, who are worthy to be called Saints, in every land, and that we may all enjoy the sweet rest when our earthly work is done.

Brother and Sister MacGregor join me in kind regards to all Saints.

Hastily, your brother,

R. C. EVANS.

WABASH, Ont., Nov. 14.

Editors Herald:—Once more a few words for your readers. I am glad to see you every week; have known you for nearly twenty-four years; you have done me good many time.s

The last time I wrote to you it was about the first of June last. I was at Longwood. Baptized ten there. Went to Bothwell about a week, working in the tent with Elder St. John. Nights got cold and we packed up the tent. Bro. Charles Taylor, of Zone, has it in his care, ready to be used if needed the next Zone conference, which will be there the second Saturday, Sunday, and Monday of next June.

After packing the tent I went back to Longwood for a while, thence to the Chatham conference. We had a good one, but there's room for improvement. God was good to us to speak to us in tongues and interpretation. We were thankful for the instruction given. I should judge it was a good, average attendance, for a district having about six hundred members. Three or four were baptized.

After conference I went home to St. Thomas for a few days. Started out to Longwood again, then Zone branch, now Wabash. There is a nice, neat little brick church, a credit to those dear Saints who have struggled to put it up; and it's all paid for, and a credit to the community, also. I hope God will bless his people here, so they may live their religion faithfully, to fill the little church with good, honest Saints.

I am holding meetings nightly this week till over Sunday. I hope to see next Sunday whether to continue any longer or not. If interest demands I shall do so; if not then on to Wallaceburg.

Brother Green, president of the district, came in our meeting last Monday night, and helped us out with one meeting. I am glad to be in the company of my superior officers for council and advice, and also with Elder Arthur Leverton, of Zone, vice president. I was glad to have a talk with them for the good of the work. I love those old veterans

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for the truth's sake in this country. I love you all, my dear brethren and sisters; noble-hearted and true let us be to this marvelous work and wonder, the great latter-day work. Dear Brother Evans, I hope God will spare you, bless you, and keep you through your journey till you come home safe and sound.

I am doing the best I can where sent, and hope to be doing so to the end. Dear brother missionaries, all in fair Canada, wherever you may be, my daily prayer is to make us a success for good, not only in Canada but in all the world, for we are one nation within the nations, wherever we are sent. Please pray for me, that I may have wisdom and strength to do right.

I thank all my brethren and sisters for their kindness to me everywhere I have been in the district.

Your brother in hope of eternal life,

T. A. PHILLIPS.

P. S.—My permanent address is Box 625, St. Thomas, Ontario.

NASHUA, Iowa, Nov. 19.

Editors Herald:—W. E. LaRue, O. H. Bailey, and myself are holding meetings here in two different places, with good interest. Bro. LaRue and I are holding meetings at Carrville, and Bro. Bailey at a place called Bradford, about two miles northeast of Nashua. I have not seen so great interest manifest in the old Jerusalem gospel in a new opening in this district as is now shown at Carrville. We are indeed hopeful of good results. With this I order one dozen Voice of Warning. And I don't know whether that will supply the demand? May the good Lord bless with wisdom and power his chosen servants. Yours in the one hope,

J. R. SUTTON.

DAVIS JUNCTION, Ill., Nov. 24.

Editors Herald:—Public men are necessarily the object of public scrutiny, the subject of popular criticism. When a man places himself before the public as an example of righteousness according to a divine standard, it is certainly the right of anyone to form and express opinion as to his success in that role. Charles M. Sheldon, in his widely circulated novel, and his late journalistic venture, has sought to give the modern world a view of Christ life and action in the person, practice, and utterances of himself. The Lord never attempted to run a newspaper, but Mr. Sheldon attempted to run one "as Jesus would do." The Lord did (Mark 1:38) announce himself as a preacher; but in Mr. Sheldon's "Hindrances and Helps in the Ministry," in the *Independent*, of November 1, makes not a reference, in an article of two thousand words, to "what Jesus would do" as a minister. The only reference to the words of Jesus is a quotation of one of his commandments, to illustrate the alleged truth that those commandments must be transformed, interpreted, modernized, and applied by the modern preacher to be of any effect.

In justice to Mr. Sheldon, it must be admitted that in this article, as elsewhere, he says many good things—many things that Jesus could probably indorse. I speak adversely of Mr. Sheldon and his work as an emphatic illustration of the common error of modern Churchianity, of claiming a divine basis and divine sanction for works that are being promoted by human philosophy with little or no reference to the word that God through Christ has given to govern his people. Here are his "hindrances" in the ministry: 1. Formality; 2. Attempt at oratory; 3. Fear of man.

The "helps" he numerates were: 1. The strength which comes to a preacher when he accepts a hard field, and enters it to do his best. 2. Preaching what a man believes, out of his own experience. 3. The preaching of social truths. 4. The habit of loving everybody in the parish. 5. Keeping very close to the common people. 6. Personal work with young people.

Good principles are these, commending themselves to all, from a human standpoint. But from the man who would show the world "what Jesus would do," we have a right to expect some reference to that blessed Example, that perfect Preacher. The above enumerated principles might as well govern the moral philosopher whose reason has never accepted the embodied revelation of God, who does not believe that Jesus is the Christ, the Son of God, "preaching what a man believes out of his own experience," without proving that experience by God's word, has divided and is still subdividing nominal Christians; it is the great error of Protestantism.

The word of God abounds in directions, both of a precautionary and helpful nature to the ministry. Why did not the advocate of "what Jesus would do" quote or cite scriptural proof of the correctness of his principles? Why not mention among the "hindrances" an excess of "gold, silver, or brass in your purses" (Matt. 10:9), or an excess of clothing (v. 10), or carefully prepared speeches (v. 19), or the doctrine of men (Matt. 16:6, 11:12). Why not enumerate among the "helps," study of the word (1 Tim. 3:15–17), prayer (Luke 6:9–12; John 14:13), or the Spirit of God (John 14:26; 16:7–9, 13, 14)? But Mr. Sheldon and his kind may pursue their way, serenely satisfied with their "personal knowledge," doing good in their way, while the ministry of the true church proceed in full assurance of a closer walk with God, but striving to come up higher.

I left home on October 26, going to Aurora, where I preached the following two Sundays, visiting the Saints there and Bro. Rodger's family at Batavia. Then I called at Elgin, upon Brn. and Srs. Barnes and Carnegie. At Marengo I found Bro. and Sr. Brand quite active at 86 and 80 years respectively—strong in the faith and full of reminiscence of experience with Brighamism. At Rockford I visited Bro. Cushman and family, and Sr. Gaskings and family. All this visiting was done while waiting for election to be over.

November 8. I began preaching at the home of Bro. Fulks here, and later transferred to the home of Mrs. Rudolf, a Catholic. The weather was against us, but attendance has been fair, and interest apparently good. This being a new opening, we have been under the necessity of raking over the Utah conglomeration in order to clearly define our relation to those errors and free ourselves of the charge of any connection therewith.

Davis Junction is on the Chicago and Savannah division of the C. M. & St. P. railway, and the Rochelle and Rockford branch of the "Q." Bro. Fulks (until March 1st) lives one fourth mile south of the depot and would be pleased to see Saints or elders passing through.

I expect to join Bro. Moler near Piper City next week, stopping at home on the way.

Your brother,

ADAM J. KECK.

Mothers' Home Column.

EDITED BY FRANCES.

"Be brave, dear heart! Who sings a song
Into a soul discouraged, sad,
Has store laid up, though he wait long
For ships and gold to make him glad."

WE SHALL KNOW.

Yes, dear Saints, we shall know each other there, and we shall know as we are known; shall know one another as God knows us, not as mortals think they know us. Our relatives and friends are not the only ones that we shall know. O no, no; we shall know every one that is saved on the purified earth, and we think we shall know all that we meet while in the spirit life, or the intermediate state. The prophets, the apostles, and all who have secured an inheritance in the kingdom of our Christ by obedience to his plan of salvation, many of whom have come up with us through many trials, and are made whiter than snow.

Yes, brothers and sisters in gospel bonds, we do believe—and it is a joyous belief—that we shall recognize the faithful ones of all ages, and the best of all, to behold and greet our Savior, or to bow before him and receive the sweet eternal peace that is his to give to the faithful.

"All of that kind of talk is just sheer imagination. I don't believe that we shall know friends or anybody else after we die," say many people.

Probably we should not, if the spirit died; but as it is only the flesh which dies, and as the spirit is the life and the intelligence, and lives forever, why not cherish the thought that it retains its intelligence, and if it is retained it is for a purpose, and that purpose is for the happiness of the souls of mortals and the glory of God.

Then is it not absolutely necessary that we shall know one another, and enjoy one another's company as much as we do that of our friends in this life. We all know how sweet it is to meet dear friends that have been separated from us, but that is only a faint type, a small foretaste of our future meeting. Our lives here are made up in part, with parting, and the hardest cases are at the threshold of eternity, why then will not our

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most joyous meetings be beyond that threshold?

Here, we meet as mortals, liable to err; there, as spiritual beings; here, to part again; there, to part nevermore. There we shall have dwelling places, and both physical and spiritual nourishment without anxiety, without fear, and without incessant labor. It is our inheritance, and no one can molest or make afraid on the purified earth, the home of the Saints.

The Prophet Isaiah tells us the beautiful story, and so have others who spoke by inspiration—not in the same words, but each in harmony with the other, both ancient and modern. If these things are not so, it can do no harm to think they are, and if they are as we believe, it is not only our privilege to continue in the belief, but it is our duty.

'Tis a comforting thought, sure, for those who have no home, and have outlived all or nearly all of their relatives and friends—then let us make it our abiding guest. Another beautiful thought is: We shall walk and not be weary, we shall run and not faint. We shall be made alive by the Spirit of God, even as Jesus was at his resurrection. He was the first fruits of the resurrection to eternal life, and if we are one with him by obedience, we have the promise of being like unto him. It was Jesus' very same body that came forth from the grave, quickened by the Spirit, by which he went and preached to the spirits in prison, and manifested himself to the children of men. We, too, shall be quickened as he was, and shall retain our individuality. He appeared in the midst with his disciples when the door was shut, at another time he ate and drank with them, also commanded them to be faithful, and to tarry in Jerusalem till they were endued with power from on high. He did not forget to visit his people on this continent. The inhabitants of the other countries knew nothing about this land, but Jesus did, and he did not forget to gather every faithful soul into his fold. O what a sweet thought, that he will not leave out one soul, no not even the feeble ones; them he will carry in his bosom, as David did the feeble lambs of his flock. O what a grand, what an inspiring thought, that we shall meet and know the worthy prehistoric inhabitants of this chosen land. To those who reject the book that was hidden for ages, those wonderful prehistoric relics they are spending so much time and money in excavating, are enigmas which can be solved only by the book itself. We are glad to accept its teaching, for it gives more knowledge of God's power and of his wonderful dealings with his followers, as well as with the children of men; and besides, it causes our hope to expand with the great thought that we shall know more and more through the endless ages of eternity. Yes, that we shall know of all things.

"What; know about the starry heavens?" queries the astronomer in surprise.

Yes, brother man, all who so live as to have an inheritance with the Son of God shall know as much, and more, about the wonders of the heavens than you do, and more than any other man ever knew in this life. They will attain their knowledge by the power of the Spirit, not by long years of tedious study.

"How is that?" question others.

Jesus the Christ was a coworker with the Father in making the worlds, so he must understand them perfectly, their size, distance, and their paths through space; and as he will not withhold any good thing from us, we shall know the mysteries of his creations in nature, as well as the mysteries of his kingdom. Then our desires for knowledge will not be opposed by reverse circumstances, for nothing can exist there that opposes good. Knowledge will be for all, and we think that all who have a part in the "thousand years" will have a desire for the fulness of truth. O how encouraging is the thought to those who have had limited advantages in this life!

A questioner may ask: How about geography and geology; will you understand that, too?

Yes; we are hoping to, and obtain the hope by reasoning as we do in regard to astronomy, and we shall know the facts concerning the different stages in the formation of the earth and the time it took to bring it out of chaos into a state suitable for the abode of man.

Another thought that fills the soul with joy is, that those who love music here will be permitted to sing and be able to handle the harp—and we hope every one will—with skill and glad hallelujahs.

We shall worship, and we shall sing praises unto our King, and his teaching will perfect us.

SR. ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. C. C. Hurd, of Greene, Iowa, requests the prayers of the Prayer Union that she may be restored to health. She has been greatly blessed in the past by prayer.

COULD WE BUT KNOW.

Could we but know how often worn and weary
Are those we meet;
Would we condemn because they call life bitter,
Which we think sweet?
Would not our thought and judgment be more tender
To friend and foe,
Our greeting warmed with more of love's own kindness,
Could we but know?

Could we but know how pain may lurk 'neath laughter—
Too keen to bear—
And how the hearts we deem so hard and reckless
Are dark with care,
Would not our idle tongues be slow to utter
Our words of blame?
Would we not call what we had reckoned folly,
Some gentler name?

Would we not think 'twere wise to be forgiving
Of doubtful mood,
Of all mistakes and seeming slights and errors
Not understood?
Would not our feet be swifter in the going
Help to bestow?
Our own lives better, nobler for the knowing,
Could we but know?

—*L. M. Montgomery, in Union Signal.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

DO YOU all sing in Sunday school? You should. Can't sing? You can try. It may be that you are not a specialist in that line, but you can make an effort, however weak, and show an interest and a good will. Everybody should sing and sing every time. There is nothing so destructive of life and interest in the Sunday school as poor singing. And what we mean by poor singing is that in which few or no one seems to take any interest, or put any spirit. Put your whole soul and strength into the singing and you will both see and feel the influence for good. *All sing.*

COLD weather is coming on now, and provisions should be made to have the Sunday school room warmed some time ahead so that there will be no need of waiting for the room to warm before you open the school. Again, if people come to a cold room a few times, they will either stay away the next Sunday or come late enough to be sure the fire is started. The janitor work is very important, and should be attended to promptly.

FOR all who have not separate rooms for the primary classes to recite in, a splendid substitute may be had by simply using curtains strung on wires across a corner or end of the room. The curtains can be slid back against the wall out of the way in an instant of time, when the school is over. Try them, and you will be much pleased with the benefits to be derived therefrom. The cost is very little. Almost any school can afford them, and will be very glad of the outlay when once given a fair test.

"TIMIDITY hinders usefulness and often buries talent. Sometimes the scripture, "in honor preferring one another," is carried to an extreme and some people let their talent go to seed and let other peole do the things that they ought to do themselves.—*Selected.*

"THE Sunday school teacher is a preacher and a pastor. Sometimes his congregation is larger that a great many regularly ordained ministers have, and sometimes his preaching is better, too, and does more good, and he ought to qualify himself for the work of preaching the gospel to his congregation."—*Selected.*

The Boys' Friend, Indianapolis, discusses "Base ball vs. Sunday school." It asks the question, Who ever heard of an assembly of

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base ball players discussing the problem, "How to win and hold the boys to baseball playing?" The thing is never discussed, because baseball rarely fails to hold the crowd. But the game could be conducted so that they would not stay to see it. An ignorant umpire, timid batters, poor pitchers, no snap in running bases, would make them scatter in disgust. Therefore it is the conclusion, as we interpret it, if you would hold the boys in Sunday schools, select an umpire (we mean superintendent) who knows the game—we should say, the way to run a Sunday school. Begin the game (school, of course, was in our mind) on time, without waiting for any member of the team—school, we hasten to say. Let each batsman (teacher; dear! dear!) be courageous enough to tackle any question that is put over the plate. When he hits good and squarely, then is his chance to make a home run, and every boy appreciates that. Don't stay too long on one base. Get around to the home plate before school is over. Let snap, vim, pluck, and earnestness characterize your teaching, and you can hold your class, though they be seated on the "bleachers" or a rail fence.—*Iowa S. S. Helper.*

SUGGESTIONS FOR REVIEW.

J. F. MINTUN.

Lesson 9. Dec. 2.

KINGDOM OF GOD:—

STRIVE (Pink.)

TO ENTER IN (Green)

AT THE STRAIGHT GATE. (Blue.)

SALVATION.

The Review:—

STRIVE.—*How.*—With what motives, disposition, and for what purpose. Show that we may strive in more ways than one.

TO ENTER IN.—What? Salvation Vs. 23. Kingdom of God Vs. 28, 29. Who opens—Master. V. 25. Who kept out—Workers of iniquity. V. 27. Who enters—The faithful.

AT THE STRAIT GATE.—One way to enter. The straight gate. All do not enter. All who seek do not enter. Not able.

Can all enter?

Can any be saved outside of Kingdom of God? What is received in the Kingdom.

SALVATION.

SUGGESTIONS FOR REVIEW.

J. F. MINTUN.

Lesson 10. Dec. 9.

Masters.

True—Christ.	*False*—Pharisees.
1. Pure.	1. Unclean.
2. Humble.	2. Boastful.
3. Kind.	3. Unkind--Abusive.
4. Good.	4. Bad.
5. Worked for God.	5. Worked to be seen of men.
6. Clean.	6. Appeared clean.

We are like our Master.
Our Master.
Christ.

First show subject is about masters, and the two kinds spoken of are true Christ and false Pharisees. Then show contrast in characteristics, the true being pure, humble, kind, good, clean, and worked for God, and so should we be, for "we are like our Master," whoever it may be, and the false being unclean, boastful, unkind or abusive, bad, appeared clean, and worked to be seen of men, which characteristics we will have if we have false masters, for, "We are like our master." We then decide that our master is and should be Christ.

Conference Minutes.

TEXAS CENTRAL.

Conference convened with Texas Central branch, November 3. High Priest, E. W. Nunley, in the chair; C. M. Mitchell secretary; assisted by J. Hay. Ministry reporting: Elders E. W. Nunley, E. Bates, S. R. Hay baptized 6, James W. Bryan baptized 5, and B. F. Spicer jr.; Priests C. A. Schuster, J. Hay, and J. M. Nunley; Teacher A. M. Nunley. The authorities of the church, including the presidency, down to the deacons were sustained. Divine services were appointed by the president. Bishop's agent reported from January 1 to November 3: Received $108.93; paid out $70.46; on hand $38.47. Branches reporting: Angiline 8; Cook's Point 39; Elkhart 29, loss 1 by death; Philadelphia 29; Texas Central 74, gain 6. A collection was taken to buy a district record and to pay district secretary for money expended. Preaching by Brn. E. Bates, B. F. Spicer jr., J. W. Bryan, E. W. Nunley, and S. R. Hay. Prayer and testimony meeting Sunday morning, in charge of Brn. B. F. Spicer jr. and S. R. Hay. Sunday afternoon sacramental services in charge of Brn. E. Bates, J. M. Nunley, and John Hay. The conference voted thanks to the members of Central branch for their hospitality to visitors. Adjourned to meet at the call of the president.

CENTRAL NEBRASKA.

Conference convened at Clearwater, August 11, at ten a. m.; Levi Gamet in the chair, W. M. Rumel secretary. Branch reports: Shelton 73, Clearwater 89, Inman 29, Round Park, no change. Ministry reporting: Elders C. W. Prettyman, J. Caffall, E. Downey, W. M. Rumel, J. B. Williams, L. Gamet, and J. W. Jackson. A petition from the Northern Nebraska district, asking to have boundary lines of the districts changed, was read. The petition was denied. A petition from the Shelton branch was read asking that said branch be set over into the Southern district. The matter was referred to Bro. James Caffall. Bishop's agent reported: On hand and received, $337.98; paid out, $297.93; in hand, $40.05. Levi Gamet, agent: The president, secretary, and agent were sustained. Preaching by C. W. Prettyman, Levi Gamet, and James Caffall. Adjourned to meet at Inman, sometime in February, 1901, date to be given by the president. A good time was enjoyed by all.

NORTHEAST MISSOURI.

Conference of above district convened at Pollock branch, October 6 and 7. J. A. Tanner, president; David L. Morgan, secretary pro tem.; assisted by Nydia Thomas. Branch reports were had from Pollock, Salt River, Higbee, and Bevier. Ministerial reports from W. Chapman, J. T. Williams, J. A. Tanner, F. T. Mussell, J. F. Petre, F. J. Chatburn, Charles Perry, W. E. Summerfield, D. L. Morgan, F. M. Burch, Robert Thrutchley, and E. E. Petre. District president's expense bill of $2.75 was allowed. Bishop's agent, J. T. Williams, reported: On hand last report $92 25; received $140.30; disbursements $216. Upon recommendation of Bevier branch and the approval of conference, the ordination of Bro. A. G. Young was ordered provided for. On motion the following resolution was approved: Whereas, it being apparent that Carrollton and Missouri River branches are practically disorganized; and whereas, after diligent and earnest labor by the officers whose duty it is to perform such labor, there seems no reason to longer hope for reclamation of the said organizations; therefore be it resolved, that the said Carrollton and Missouri River branches be and they are hereby disorganized. Adjourned to meet at Bevier branch in February, 1901.

SOUTHEASTERN ILLINOIS.

Conference convened in Springerton, Illinois, November 17. J. T. Davis was chosen to preside, I. A. Morris assistant, F. M. Slover secretary pro tem. Parrish and Brush Creek branches reported. Officers reporting: John T. Davis of the high priests; F. M. Slover of the seventy; Elders I. A. Morris, John F. Thomas, S. D. Goosetree, Henry Walker, and W. H. Brewer; Priests H. T. Rankin, J. F. Simms, Louis Brown, J. M. Bass, and B. Taylor; Teachers James Brown and D. A. Hufhines; Deacon A. Bensing. Bishop's agent reported: On hand last report $37.70; received in tithing $58.55; paid out $90; balance on hand $6.25. Books audited and found correct. A petition was read from the Saints at Alma requesting that they be organized into a branch. Their request was granted and they to be organized by president of district. Officers elected: J. T. Davis president, I. A. Morris assistant, A. H. Burroughs secretary, with instructions to select his assistant. Preaching by S. D. Goosetree, F. M. Slover, and J. T. Davis. Adjourned to meet at Springerton, on Saturday before the full moon in March, 1901.

Miscellaneous Department.

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Pauline Higgins, Kirtland bank bill.

Ella Mitcheler, moss agate, S. W.

D. M. Rudd, agate and Indian chopping stone.

Ed Ballou, United States flag—silk, made by Filipino natives.

We are willing and anxious to receive further remembrances of similar character. Let us hear from you.

J. A. GUNSOLLEY, Librarian.

PASTORAL.

Having been appointed to labor in Arkansas and Louisiana, the remainder of the year, I desire to inform all concerned that I am now in the field. Will the Saints please inform me of the needs of the work, and opportunities for preaching, etc., in their respective localities. Wisdom seems to favor the visiting of only as many points as can be thoroughly worked, hence we will conform our operations to this plan, as far as practicable.

Brethren and Sisters, if you desire the spread of the gospel, live your religion at home; keep your friends and neighbors supplied with *Ensigns*, tracts, etc., and the results will be gratifying. If you can use more literature than you have, drop a card to the undersigned, and you will be supplied. Let every Saint be a *worker*.

Will the brethren of the missionary force please mail their reports to me not later than January 1. Until further notice, mail addressed to Coal Hill, Arkansas, will reach me. Permanent address: Blendville, Missouri.

W. S. MACRAE,
Sub-missionary in Charge.

TWO DAYS' MEETINGS.

Two days' meetings will be held in Eastern Iowa district in Muscatine branch, on the 8th and 9th of December. All are invited to come, and as many of the elders as can conveniently. Also the Illinois Saints are invited. Come and bring the Spirit of the Master with you.

C. E. HAND, Pres.

CONFERENCE NOTICES.

Conference will be held at Wilber, Nebraska, 30th and 31st of December, in and for the Southern Nebraska district. By setting our conference for these dates it will give us the benefit of moonlight nights, also of the usual holiday reduction in railroad fare. Branch officials will please see to having their reports ready in time. We would like a full report from all branches, also the ministry. We also hope for a good attendance of the members. Come all that can, and bring the good Spirit with you, and let us have a good time.

J. W. WALDSMITH, Pres.

Mobile conference will meet with Three Rivers branch, December 8 and 9. Will all branches see that their reports are sent in, and will all elders and priests, and Saints come. Have the promise of Bro. T. C. Kelley being with us. Come with the Spirit with you.

W. L BOOKER, Pres.
G. T. CHUTE, Sec.

Far West district conference will convene with St. Joseph branch, on Saturday and Sunday, December 15 and 16, at St. Joseph, Missouri. Will the branch secretaries kindly forward delegate credentials and branch reports one week before convening of conference, so when we meet this part of the work will be done. Pray that the Spirit of the Master may be with us, and we will have a spiritual conference long to be remembered.

T. T. HINDERKS, Pres.

NOTICES.

There will be a two days' teachers institute of Pottawattamie district Sunday school association, held at Underwood, Iowa, December 8 and 9, at ten o'clock a. m. We expect some Sunday school workers to be present, so let all those interested in this work attend and impart their knowledge to others. A welcome invitation to all.

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JOHN SMITH, Mgr.

MARRIED.

TURNBULL—MOORE.—At the home of the bride's parents, 1696 Madison avenue, New York City, October 28, 1900, Mr. John W. Turnbull and Sr. Sarah E. Moore; Elder U. W. Greene officiating.

DIED.

STEVENS.—Mary Augusta Stevens, born July 26, 1848; died at her home near Dudley, Iowa, October 18, 1900, aged 52 years, 2 months, and 22 days. She was baptized July 25, 1878; was faithful to the last moment of her earthly life, and was loved by all who knew her. She was a kind wife and mother, and leaves husband, six children, and an aged mother, and a large number of relatives to mourn their loss. She endured her affliction, which lasted ten months, with great patience and Christian fortitude. She has gone to her rest, and will certainly come forth in the first resurrection. Rev. Charles Coggeshell conducted the funeral; sermon by Elder J. R. Evans.

GRIFFIN.—Nellie Griffin, nee Seaton, was born June 26, 1881, near Paris, Tennessee. She was the daughter of Bro. W. J. and Sr. Tennessee Seaton, and was brought up in the faith from childhood. Her sickness lasted nearly three weeks, and was terminated by death September 23, 1900. The funeral or memorial sermon was preached October 20, by Elder T. C. Kelley. Nellie was esteemed highly by those outside the church (as well as those within), and some of them after listening to the reasons for our hope, that those who obey the gospel will be "before the throne of God," were heard to say, "I believe every word of it." Nellie sleeps the sleep of the just; it is therefore peaceful. Her awaking shall be happy and glorious. To her husband and little daughter, father, mother, sister, and two brothers, her death brings great loss; but her gain is greater, and as eternal as it is great. "Weeping may endure for a night, but joy cometh in the morning."

HANSON.—At Appledore, Ontario, October 24, 1900, there departed this life, Sr. Leah Hanson, who was born in Virginia in 1815; was baptized by Elder J. H. Lake. For years she bore a faithful testimony to the truthfulness of the restored gospel; she leaves a daughter, grandchildren, and great grandchildren to mourn. Funeral service conducted by Elder George Green, in the Saints' church, Lindsley branch. The funeral was largely attended, and marked respect was paid to the departed.

BRAFFETT.—Sr. Harriette Meridith Braffett, born at Ludlow, England, May 10, 1822; died at North Platte, Nebraska, October 20, 1900. She was baptized in England in 1843, and went to Utah, not knowing anything of polygamy and other evils until she arrived there in 1853. When missionaries were sent by the Reorganization her heart was made glad and she was baptized in 1865. She then moved to Nebraska City with her family; lived there thirteen years, then moved to North Platte, and lived there seventeen years. Has always borne a faithful testimony to the restored gospel. None of our elders being near, the Episcopal minister kindly conducted the services at her home. She leaves a daughter, two sons, and one brother.

SEATON.—At her home in Sandwich, Illinois, November 2, 1900, Sr. Mary Solemna Seaton. Sr. Seaton was the eldest daughter of Bro. Ransome R. and Sr. Mary V. Partridge; was born October 10, 1847. She united with the church in 1865, and was a steadfast and faithful member, an earnest Christian, and a zealous worker in the cause she loved. On September 10, 1873, she was married to Henry W. Seaton, to whom were born four children. In her home Sr. Seaton was a faithful and loving wife, a kind and an affectionate mother, and always ready to make any needed sacrifice for the welfare of others. Besides her husband and children, she leaves an aged mother and two sisters to mourn. The funeral took place on Sunday afternoon, conducted by Elder Charles H. Burr, assisted by Elder E. M. Wildermuth.

FLETCHER.—At his home near Shenandoah, Iowa, November 9, 1900, Bro. Calvin G. Fletcher, at the age of 75 years, 10 months, and 1 day. He was married to Mary A. Miller, September 22, 1844; of this union were born thirteen children, seven of whom survive him; except one daughter, all were present at the time of his death. Our brother united with the early church at the age of eight years; was baptized into the Reorganized Church November 3, 1895, and has always lived faithful to the covenant he made. Funeral from the Saints' church, conducted by Elder Daniel Hougas, assisted by Elder J. V. Roberts.

SCOTT.—At New Albany, Indiana, November 7, 1900, Elder David Scott. Born August 21, 1835; married to Miss Mary Furgeson June 22, 1856. Eight children were born to them; all remain to mourn the loss of a loving father. Bro. W. W. Blair baptized him June 2, 1870. He was a worthy brother, an untiring worker as an elder. His last words were, "Wait, Bro. Blair, wait; I'm coming." Funeral services in the Christian church at Pleasant Ridge, W. C. Marshall in charge.

STEEL.—Miss Minnie Domm was born at Ottawa, Illinois, May 17, 1858; married to Mr. George Steel, August 24, 1874; died November 18, 1900, at her home near Auburn, Iowa. About nine days before her death she stepped on a rusty nail, blood poison set in, and death was the result. Sr. Steel was baptized June 19, 1898, by Elder W. A. Carroll, and has been an energetic and consistent member ever since. She leaves a husband, one daughter, and four sons, to mourn her early departure from earth life. Funeral services at the Saints' church, by Elders C. E. Butterworth and R. Wight. She rests with the righteous, awaiting the resurrection of the just.

SCHMID.—At Fruita, Colorado, November 5, 1900, of typhoid fever after an illness of thirty days, Ina Florence, daughter of Bro. M. L. and Sister Edna Schmid, aged 4 years, 5 months, and 11 days. Funeral services at the Congregational church, November 6, after which the body was taken by loving hands and laid to rest in the Ash Mesa cemetery, November 7. She was born May 24, 1896, near Olathe, Montrose county, Colorado.

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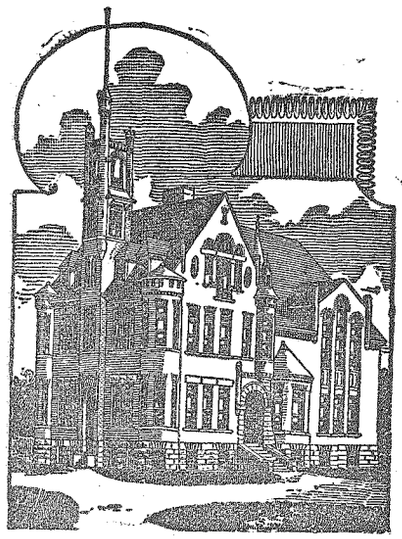

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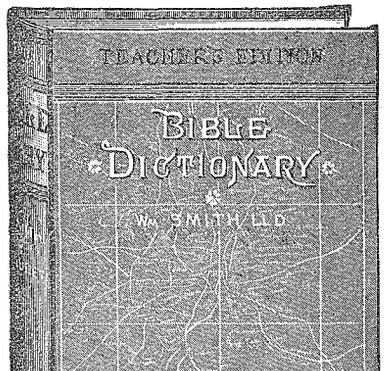

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RIGHT KIND OF CLOTHING TO WEAR IN WINTER.

BY DR. WILLIAM E. QUINE, PROFESSOR IN COLLEGE OF PHYSICIANS AND SURGEONS.

We are now in, or approaching, the time of the year of maximum prevalence of many dangerous diseases. Diphtheria, bronchitis, pneumonia, influenza, and rheumatism are preëminently diseases of the fall and winter seasons and diseases of the kidneys and of the blood are usually at their worst during these seasons. Avoidance of the causes is practically impossible, but much can be done by the use of appropriate clothing to protect the body from their injurious influence.

The derangement of circulation and of dependent functions, which occurs in the process of "catching cold," furnishes a favorable opportunity to disease producing germs, which are already in the throat, lungs, or elsewhere in the system, to secure effective lodgment and then to multiply and to generate—each kind after its own manner—peculiar poisons and diseases. Such derangements of circulation can be obviated in large measure by the use of appropriate clothing. The need of such clothing is especially imperative in cold, damp weather, for then the body chills more readily than in an atmosphere that is colder but dry.

Fabrics which are the poorest conductors of heat make the warmest clothing. Fur and wool are especially adapted for cold seasons and climates, while cotton and linen are useful only for subsidiary purposes. The finer the texture and the heavier the fabric the warmer it is. Weight counts for more than bulkiness. Materials having a large capacity for absorbing and retaining moisture are particularly desirable for underwear, and woolens are the best of all. When woolen garments of good quality and weight are worn next the skin the danger of catching cold is reduced to the minimum. The color of the underwear is of no consequence. Many old-fashioned people imagine that there is special virtue in red flannel above that of other colors, and it is not uncommon for clerks to trade upon this harmless vagary and to exaggerate it by pretending that such flannel has been "medicated." If fur be excluded, woolen outer garments of a black color are the warmest.

There is as good reason for dressing the throat warmly as for protecting other sensitive parts of the body. The stockings, also, should be of wool, and shoes and gloves should be roomy enough to not impede circulation and to admit of a stratum of air between them and the human skin. Tight gloves and shoes are always cold. Gloves should be lined with fleece or fur and shoes should be thickly soled. The sole of the foot should be protected from the ice cold sidewalk by as warm and thick a medium as is consistent with ease of locomotion. Cork soles are the best for winter wear. The top of the foot, also, needs protection beyond that furnished by the sock and the calf or kid skin which covers it, and, consequently, sensible people wear wool lined overshoes when there is snow or slush.

Men dress much more warmly than women. To be sure, they are more exposed to inclemencies of weather. But there is no reason why women who are exposed to such weather should not dress as warmly as men. Women will not dress bulkily, however, for so small a consideration as comfort and safety. It is more important that they present a "refined" figure. Indeed there is no demand for women's underwear as heavy and warm as men use, and consequently it is not manufactured. Many women, whose figures are not as dainty as they wish, affect inability to wear wool in contact with the skin, but in nearly every instance this is a shallow pretense.

Observe the difference between the warmth of the apparel of men and women as they go scudding along the boulevards in sleighs and cutters on a fine winter's day. The man is dressed for the occasion, with heavy cap drawn down over his ears and scarf and heavy overcoat with upturned collar and roomy fur or fleece lined gloves. The woman is dressed for the occasion, also. She wears a sealskin sacque, which is extremely sensible, and kid gloves and a rose in her hair and a smile.

If girls and women used sensible underwear and sensible shoes and stockings they would not be the sickly creatures they are, and the great army of feminine invalids now streaming into doctors' offices every day in the year would be immensely reduced in size and a certain medical specialty would be immensely less profitable.

It is relatively uncommon for men to get sick by reason of errors in dress, but it is extremely common for women to do so. Nearly all women have cold feet and admit it and keep right on wearing thin hose so as to accommodate the smallest shoes they can get on, and shoes with soles hardly thicker than a sheet of blotting paper. Nobody should continue to wear damp shoes and stockings after reaching home and nobody should go to bed with cold feet. The feet should be rubbed or chafed into warmth or warmed by artificial heat before retiring. If people dressed prudently the average length of human life would be appreciably increased and an immeasurable amount of suffering and sorrow would be obviated.—*Chicago Tribune, Nov. 18, 1900.*

SUICIDE INCREASING AMONG CHILDREN.

BY DR. ALBERT EULENBURG, PROFESSOR IN MUNICH UNIVERSITY.

One of the most painful and depressing, but at the same time most instructive, chapters of the science of statistics is that in reference to suicide. The figures of that chapter surprise us by their remarkable and almost uncanny regularity and by the constancy with which those acts of self-destruction are committed in unvarying numbers, at the same places, at the same times of the year, and even on the same days of the week. This peculiar regularity of suicide statistics has been used for many years by those denying the freedom of the human will and human responsibility as one of their most powerful arguments. They have even gone so far as to class suicide among the

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phenomena conditioned by natural laws, like births, marriages, and deaths. Some of the greatest statisticians, like Quetelet and Morselli, have repeatedly expressed themselves in favor of that view. To me that argument seems altogether insufficient. In view of the fact that the causes and circumstances leading to suicide have been created by the human will it would be absurd to speak of the natural necessity of suicides. There can be no doubt that suicide is merely a product and consequence of human civilization, and particularly of our social organization, which many praise with no little enthusiasm, while others severely condemn it.

One of the strongest proofs for the correctness of my views is to be found in the constant increase of the suicides committed by children and young persons generally. Those cases of suicide are unnatural and contrary to the objects and purposes of nature, and are solely caused by the abnormal conditions of our social organism, the defects of our economical, social, and public institutions.

The number of suicides of individuals under 20 years of age has increased at a terrific rate during the last twenty years. In Prussia the number of youthful suicides was 21.2 for 100,000 inhabitants in 1876, while in 1896 the number was 32.0 for each 100,000 inhabitants. During the year 1896, 5,073 male and 1,424 female individuals committed suicide in Prussia. Two of the suicides were under 10, 63 between 10 and 15 years, 444 between 15 and 20 years. In all there were 333 male and 176 female suicides under 20 years in Prussia during that year. The causes assigned for those acts of self-destruction were: Tiredness of life in 22 cases, physical ailments in 11, mental diseases in 60, passions in 57, vices in 12, grief in 13, contrition in 103, quarrels in 43 cases. In 176 cases the causes of suicide were not known.

There is good reason to assume that among the motives in those cases were the two most potent factors leading to suicides among young individuals—degeneracy and morally unhealthy home influences and surroundings. The cruelty and brutality of depraved parents or step-parents is frequently the cause of the suicide of their children or stepchildren. Those causes are particularly aggravated in cases where the parents are inebriates. To abate that evil I would recommend to deprive inebriates of the right to direct the education of their children. I would also strongly favor prohibitive laws against the marriage of inebriates, insane, or persons whose nervous system is seriously affected by disease. To prevent the frequent occurence of suicides among school children and students in higher educational institutions our educational system should be thoroughly reformed upon pedagogical principles. The task is extremely difficult, but the final solution of the question is by no means beyond the range of human possibilities.—*Chicago Tribune, November 18, 1900.*

The purpose of *The World's Work* is to interpret American activity in its widest ranges. This purpose is illustrated in the number for December by such diverse articles as "A Triumph of American Sculptors" (profusely and beautifully illustrated) in securing the greatest distinctions at the Paris Exposition, and "The Betterment of Working Life," an article (also fully illustrated) explaining what employers are doing for the comfort and improvement of employees in a number of factories of various sorts. Between these are articles explaining the results of exploration, pointing out definitely the chances for young men under the present conditions of industrial organization (an interview with bankers, managers, railroad men and professionals of distinction), an explanation of the manner and method of the Secretary of War, giving a clear insight into Mr. Root's character, an article on the Navy in the Philippines by Rear-Admiral Watson, who recently returned from the command of the fleet there, an explanation (with examples in colors) of the recent progress that has been made in color photography, an article by Prof. Reinsch, of the University of Wisconsin on the great political changes of the century; a critical guide to all the newest books of value, and the record of American achievement under the title "The World's Workers."

The *American Journal of Sociology* is a welcome visitor to our desk, coming as it does laden with its burden of sociological studies and dissertations. The *Journal* is one of the many good publications that come from the press of the University of Chicago, and is an honor to the institution that fosters it. The subject of sociology is usually covered by articles covering a wide scope, as is indicated by the table of contents. In the November number we find: "The Saloon in Chicago;" "The Moral and Social tasks of World Politics;" "Prison Laboratories;" "The Scope of Sociology;" "The Social Control;" "The Courts and Factory Legislation;" "The City Council of Berlin;" Reviews; Notes and Abstracts.

MODERN JERUSALEM.

Studied then from its thoroughfares, says Cleveland Moffett, in the excellent Christmas number of *Frank Leslie's Popular Monthly*, Jerusalem looks for all the world like a huge rambling fortress, with fighting towers and dungeon depths. On either hand, instead of lines of houses, you have formidable and continuous walls pierced with low doors and bodywide stairs and iron-caged windows. You cannot tell where one house begins and another leaves off, nor whether a certain opening leads to roof or courtyard or dwelling room. There is indeed one way to tell, that is to push boldly in and up along stairs and passages and see what you can see.

Whatever else you fail to do in Jerusalem (and you are sure to neglect half the guide book admonitions) do not fail to study the streets from overhead, as many of them as possible. You can always find a viewpoint by a little searching. Take Christian street about mid-day, when the sun lights both sides, and get your station on the arch near David street, no matter if you have to do some clambering. Now look to the north, there where the greenish dome and white minaret rise. You see a straight way along the base of a high wall, window-pierced, with a lower wall on the other side, its stones old and grassgrown. Below, you see two lines of flimsy awnings, tipped down like the visor of a cap, to shelter the booths beneath from the white glare. You see donkeys, camels, sheep, peasants, soldiers, Greek priests, sisters of charity, tourists, pilgrims. Turks and all who live in Turkey, Syrians and all who visit Syria, veiled women, sheeted women and beggars (you will see them all if you wait a little) moving to and fro, now lost under the awnings, now coming into the open. You can follow them between two somber archways, the one that you are on and another, yonder where a cross-wall stops your view. You can watch them until you tire.

The *Biblical World*, published by the Chicago University Press, is a publication which is of great value to any theological student. It presents matters connected with biblical history in an interesting and attractive way, and in a scholarly way, too.

The topic, "Are Young Men's Chances Less?" which, answered in the affirmative, was one of Mr. Bryan's issues in the campaign, is treated in the current *World's Work* by H. H. Lewis. Mr. Lewis has collected the opinions of a number of successful men on this subject and the result, as shown in his article, seems to deny the campaign argument and lend a most optimistic view.

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

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

VOL. 47. LAMONI, IOWA, DECEMBER 5, 1900. NO. 49.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 5, 1900.

MONEY RAISING.

Almost everybody in the church has a plan for raising money for the needs of the church of every description.

One of the most fascinating and most easily suggested and worked out on paper, is the idea of each church member to give a specified sum, usually from ten cents up; few have gone higher than a dollar.

Some three years or so ago, when the debt on the college was presented and the task of raising the money was assigned to the Bishopric, there were subsequently two methods suggested, by others than the Bishop, or his counselors. One was a chain letter affair, which had it carried as figured out would have taxed the mails to carry the chain; but few dollars were the result. Such chains have an odd way of interlocking their own links in such a way as to disgust the receivers, after a few repetitions. The other, a really meritorious system of scholarships, and yearly payments on behalf of those who could afford it and were willing to so aid the cause of the college. Bro. Dewsnup made a partial success of this, but it failed to secure the amount desired and needed for running expenses.

Last spring the conference again noticed the subject, and again made it the work of the Bishopric who at once asked for the names of one thousand persons who would agree to pay twenty-five dollars each, aggregating a sum sufficient to liquidate the whole debt. We do not know just how many of the requested thousand of names have been received, but as the Bishop has not yet given notice that the subscriptions were due, we take it for granted that the list is not complete.

Now another brother starts the idea that a dollar each from the forty odd thousand members would furnish an amount larger than is needed to meet the demand and have a surplus left. The brother is already collecting from the Saints in his vicinity to be paid January 1, next.

All this is easy to suggest and count; but it is confusing to many. Some will pay the one dollar supposing that all others will do the same, and there dispose of their responsibility in the affair. A great many, by far the greater number, will let the matter pass without a thought, reading the brother's letter in a perfunctory way, with the remark, "O, the Bishop is looking after that matter. It is none of my affair."

A few moments of thought would satisfy the ordinary thinker that while it is easy to make such a calculation and it looks well in figures on paper, it is really an impracticable method, for several reasons, principal of which is the fact that not all the members of the church are in a condition to give the dollar asked for by January 1, 1901.

It is supposed that the average family is composed of five members, father, mother, and three children, large or small. It is also supposed that the father is the money provider. If he is, then the one dollar per member of his household means five dollars to him. It sometimes happens that the head of the house is a widow, with but slender means on which to live; if there are five including herself, then the tax is on her already burdened means. Some families are even larger, and it would mean a larger sum. In some families there are a number of colaborers, all doing something for the daily expenditure. These are usually in cities where there are diversified industries employing men, women, boys, and girls. The expenses of such families are heavy, much heavier than the ordinary dweller in the country knows of; so that it often happens there is little spare cash on hand from which to pay the one dollar per head, between Thanksgiving and the end of the year.

Another reason is this: The conference made it the duty of the Bishopric to take the lead in this College debt affair, and he having given a due notice of the way suggested to him, as practicable, it ought to be left to him and his co-assistants to carry the matter out to the end; so that if the way he has at first advised does not succeed he may, by himself and his counselors devise another, and so keep doing till the object is attained. In this, as in some other things, "too many cooks spoil the broth."

We have disliked to say anything on this subject, but as the way opens we suggest that the Saints pay attention to the measure suggested by the Bishop, put their names on the list, and be ready to pay when the Bishop gives notice that the time is up, the names all secured, and the money due. The money will have to be raised sooner or later, and the debt paid, or the church suffer seriously for the failure. Why not help the Bishop according to his own plan, and avoid whatever may tend to confuse or retard the effort.

CO-OPERATION, SOCIALISM, AND ZION.

Two years ago some forty men and forty women from the states of Illinois, Ohio, and Indiana, all of them said to be above the average of intelligence, organized what has been known as the Christian Commonwealth Colony of Socialists. This colony located in Georgia, in Muscogee county, on a thousand acre tract of land, and made all necessary improvements to carry on their scheme. A saw mill, a grist mill, and a broom factory were built, and agricultural pursuits were carried on.

All went well the first year; so much so that forty recruits joined them. With the addition of the new members, trouble began, internal dissensions arose, and grew, until litigations were begun in the courts. The result is that the "colony" is in the hands of a sheriff, and on yesterday one thousand acres of land and the improvements were to have been sold under the sheriff's hammer.

Coöperation, "all things common," and allied topics have always been of considerable interest to Latter Day Saints, and the experiments of societies like the above have always been observed closely and curiously. The belief is quite generally extant among the Saints that some day they will be assembled in communities conducted upon the general plan of "all things common." However, no clear idea seems to predominate or even obtain as to the details of the plan, and hence it is that our men are close and interested observers of schemes and experiments like the one in Georgia.

It is a matter of chagrin to some, yet one of no surprise to others, that these experiments, one after another, have failed to result as the propagators had planned and hoped. If, now, we can discover the leading factors of failure, we have taken quite a step towards finding the plan upon which the Saints must coöperate. By finding why others have failed, we will be prepared or forewarned to avoid

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the contingencies which give rise to the elements of failure.

The Christian Commonwealth Colony of Socialists, as we stated before, was organized by some eighty people who were said to be above the average of intelligence; that is, they all approximated a certain standard of intellectual excellence. Peace and harmony prevailed so long as only the originators were alone in the operation of the colony. When, however there were converts and additions to the community, trouble began. The social balance was disturbed; the smoothly running machinery became disarranged, and jarred.

There was a society in Pennsylvania which for a number of years enjoyed a considerable degree of success, and amassed much wealth. As a society it is what might be termed a thing of the past. The control of the property has passed practically into the hands of one man, and he has become a man of wealth and worldly influence. We refer to the society of socialists known as the Economites, who built up the country around Harmony, Pennsylvania, in the oil district. In the height of its success, the influence of the society was powerful, and the success of their enterprises was remarkable for the wealth brought the society.

One of the peculiarities of the society was their religious belief in regard to the marriage question. They did not believe that men and women should marry, and this belief was so rigorously lived up to that in the course of a few years the numbers of the society dwindled to a few, as death successively laid them low. They made very few if any converts, and this very fact made it possible for one man to finally assume control of the property of the institution, and was in this case a leading factor of the failure of the society as such.

As long as the originators of the society were all alive, the harmony that existed in the first place was continued, and things operated as planned. As one by one the mortal remains of the members were laid away, wrapped in the long slumber of death, the work was carried on by those still in the possession of physical life, and still the work prospered until there were not enough of the original society left to carry the work on as it was intended by the originators, and the one-man control became a necessity to save the property to those who were left.

A writer in one of the daily papers of late, in speaking of the failure of the Georgia "colony," strikes the keynote when he said that such societies take into consideration "everything but human nature." Just so long as these societies are organized and controlled according to human ideas, and according to the plans of men, just so long there will continue to be such failures. We do not believe that the Divine one himself can make plans that will work as long as humanity is in the conditions men find themselves today. Human nature as it exists today is the factor which mars the working of all such plans. Jealousies, selfishness, egotism will eradicate the element of harmony so necessary to the success of all communities operated on the plan of "all things common." Until the "perfect law" is in full operation, such cannot but end in failure. When altruism predominates, when every man loves his neighbor as himself, when charity doeth its perfect work; then, and not until then, will there be such a thing as a lasting establishment of a society operated on the plan of "all things common."

What will be Zion? We are told that Zion is the "pure in heart." Ah, yes. The "pure in heart" will be those impelled by the truest principles of altruism and charity. In Zion as it will be established in the last days there will be prevalent the harmony that is necessary to the successful working of the truly socialistic plan. The disturbing elements of discord, selfishness, jealousies, egotism, will not, must not, be found. When, then, we are told that Zion is the "pure in heart," we are told in divine words what is lacking in the ordinary instances of "all things common." It sounds the keynote of the plan on which the "city of the Saints" will be operated. It is the basic element of success in the plan of "all things common."

It is useless for us to talk of "gathering" to build the city for the reception of the Messiah until we as a body of worshipers are in the condition expressed by the phrase, "pure in heart." Are we in such a condition? Have we eradicated from our beings the element of selfishness? Are we as a people prepared to love our neighbors as ourselves? We fear not; and if asked for our reasons for so fearing, we reply: There exists too strong a desire for position, for show. There is too great a desire to excel. We do not "in honor prefer one another." We love to appear better than our neighbor. There is too common in the church that spirit which is so prevalent in the world, the spirit of rivalry, of selfish competition. A desire to attain unto excellence is a most laudable and necessary one; but when that desire goes no farther than to appear better than some other person, to appear to better advantage than our neighbor, what is in its proper use a most efficient element for the elevation of a people becomes a dangerous and undesirable thing.

We fear that among those of the ministry, that portion of the church which should be most exemplary, that spirit is far too prevalent. The interests of the work are many times injured by selfishly zealous men who at times lose sight of the spirit of the work in their efforts to outshine others of the ministry. It is wrong. The very essential principle of the whole latter-day work is altruistic,—a working for the interests of others than self; and when the antagonistic element of selfishness, in any of its forms, enters into the work of any of the representative men, the work is injured and retarded to an extent. The burden of the advice of the Spirit unto us for years has been, "Come up higher." The example-mission of the Christ was a succession of self-denials, a mission of self-abnegation unto a most glorious exaltation. "In honor prefer ye one one another" was an ever-present and active principle in the life of the Savior, and for us to simulate that example unto the ultimate triumph of the work makes it necessary for us to put down all desire for place and preference and let our lives be actuated by the perfect law of neighborly love. We should teach that as the one essential thing as a preparation for the gathering into Zion. When Zion, "the pure in heart," is established throughout the whole world by the operation of the perfect law of love and good will to man, then the minor details of the gathering will follow as does day the night. When the people are prepared in their hearts for the long-looked for day of "coming home to Zion," the matter of working out the details for the dwelling together in the place of "all things common" will be worked out in simplicity and efficiency.

PREDICTS FLOOD AND DISTRESS.

Battle Creek, Mich., Nov. 26.—The seventh-day adventist tabernacle was massed with people of that denomination last night to hear a message from their prophetess, Mrs Ellen G. White, still in California. She sends this prophecy and warning:—

"Calamities, earthquakes, flood and distress by land and sea will increase. God is looking on the world today as in Noah's time. He is sending his message to the people as in the days of Noah. There is in the world today a repetition of the wickedness of the time of the flood. Many helped Noah build the ark who did not believe the message for that time. God is now testing his people in this thing to see if they will work together."—*Chicago Record, November 27.*

The foregoing is a slip of news going through the press, and sent us by Bro. W. E. Messenger, of Prescott, Iowa. It is quite easy to make such a prediction from present indications; but we seriously doubt, for causes unnecessary to name now, that the years of 1900 to 1901 will be any more marked by calamities such as are named in the foregoing prophecies. That there will be many seri-

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ous disasters by fire, flood, storm, and earthquakes, and possibly war in some parts of the world, is probable; but the latter has been imminent for several years now.

ADVICES from Vienna, dated November 30, state that news had reached there from Temesvar, South Hungary, that two "Mormon" elders had received rough treatment from the hands of a mob. It seems that the ministers from Utah had begun to preach polygamy, when the audience stormed the platform and ejected the pair from the hall. The advices further state:—

One of them was compelled to run the gauntlet of three hundred irate citizens armed with sticks, straps, or knotted cords, and shod with hobnailed shoes. He was afterwards stripped to the waist and thrashed by half a dozen matrons of Temesvar. The second Mormon was ducked in a horse pond. Finally the two elders were rescued by the police. The Minister of the Interior has prohibited further Mormon attempts to proselyte as being a danger to the well-being of the state.

Mob violence has been resorted to from the earliest ages in order to persecute the presenters of religious doctrines adverse to those held by the mob; and in nearly every case has the very object sought by the persecutors been defeated by the very measures used. We are unalterably opposed to the doctrine of polygamy, but we are also opposed to the spirit of mob violence, no matter against whom it is used. The doings of that Hungarian mob are paralleled by the actions of the Mansfield, Ohio, mobs of a few months ago when they resorted to violence to eject the Dowieites from the town.

EXTRACTS FROM LETTERS.

Bro. F. C. Warnky writes from Rich Hill, Missouri, November 26, as follows:—

I came here to Rich Hill one week ago last Saturday. As soon as I came I canvassed the business part of the town, giving personal invitations to come and hear me preach. It worked well. The brethren had arranged everything nicely, and I preached Saturday night, twice on Sunday, and every night last week except Saturday night, and twice yesterday. The interest has been good, and quite a goodly number are near the kingdom. All the papers of the town gave us good notices and reports of our meetings. One paper, the *Review*, published our faith in full. We were intending to close our meetings last night, but the interest is such that I will continue tonight and tomorrow night, then go to Nevada, Missouri, according to arrangements, and begin protracted meeting.

Bro. J. F. Mintun from Persia, Iowa, November 29, 1900:—

Have been preaching here for the past two nights with a good hearing. Continue tonight. Bro. Wm. Chambers is gradually failing, and in a very sad condition.

EDITORIAL ITEMS.

By the Darlington, Missouri, *Record*, of November 22, sent us by one of the brethren, we notice that Elder D. C. White was there for about two weeks in the latter part of November.

Bro. Fred C. Warnky has been at work in Rich Hill, Missouri, with probably good results. Bro. William Chapman sends us a copy of the Rich Hill *Daily Review*, containing a full statement of the faith in the epitome, mentioning Bro. Warnky as a "pleasant gentleman and an able man."

The authorities at Washington have decided to let Rev. Dowie's colony of lacemakers into the country, upon the ruling that they come to the United States to establish a new industry. So the reverend doctor gains his point so far. We stated an issue or two back that the colony was turned back, but appeal to Washington changed the situation, and decided the case, as above stated.

Bishop Kelley came home last Wednesday from a trip into Missouri, staid over Thanksgiving, and left again on Saturday for St. Louis to meet with that branch on Sunday.

Elder D. W. Wight, of the Utah mission, also one of the editorial force of the HERALD, came home from his field last Wednesday. He reports things as moving along nicely, and says that he never enjoyed better health in the field than he has lately.

Elder J. C. Clapp, who has been holding a series of meetings at Lucas, Iowa, came home last Friday for a short stay.

Original Articles.

WHO SHALL PRESIDE?

The question of who shall preside in the absence of the president of the church, especially in case of his death (a thing we do not anticipate soon), has been agitated and discussed to some extent in the church. And believing the Utah church wrong in their position on this, as well as nearly every other vital issue between us and them, and believing that some of our own people are in error on this point, I venture to give my opinion in brief.

In discussing this, as well as any other gospel proposition, we appeal to the law governing in the case. And as God has in the law made provision for a perfect organization, organizing the officers of the church into quorums, specifying the duties of each, and arranging it so that one quorum balances or equals another in the rendering of decisions, we shall discuss this mainly from this standpoint. The law of the Lord is said to be perfect; and if this be true, in it will be found every necessary provision. To say that emergencies were not provided for, would be to charge God with a lack of foresight, or a want of knowledge. And believing God to be as much interested in his work as man can be, and as man knows emergencies may arise, and officers may and do die, and offices thereby become vacant, so God knew all this, and we believe made every necessary provision for such conditions when they do arise.

The highest office in the church is that of presidency of the Melchisedec priesthood; hence those occupying in that position are the highest officers in the church. And the Lord has said, when speaking of the two priesthoods in the church:—

Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—D. C. 104:11.

This quorum presides over the whole church, both missionary and presiding departments; as well as the department having charge of the temporalities of the church. They are appointed by revelation.

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.—D. C. 99:6.

Now, as the Lord appoints all three of those presidents, and says in the absence of any two of them, the other one has power to preside; and as the cause of the absence is not stated, we have no right to assume that it means, if the president is living and absent, the others can preside, but cannot if he is dead, no more than we have to say that the president cannot preside if the assistants are dead. The Lord says any one of the three can preside if the other two are absent, without stating or intimating the cause of the absence. In section 87:3, we read of the assistant presidents:—

And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom.

The reason they were accounted equal with the president in holding the keys of the kingdom, was because they were assistant presidents, or counselors; and not because it was Sidney Rigdon and Frederick G. Williams. They were "set in the church," not in the presidency of the church. Hence, if the president should fall by death, or otherwise, the others being accounted equal in au-

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thority, or in holding the keys of the kingdom, there would be no break in the work, but it would go on until God should appoint another instead of the one removed. This is true of either of the presidency, according to the order of the quorums. If the president chose the assistants, their office might cease with his death, or removal from office; but this is not the case. God has wisely chosen the assistant presidents, and says of the quorum of the presidency:—

A majority may form a quorum, when circumstances render it impossible to be otherwise.—D. C. 104: 11.

This is said of this quorum, when considering it in connection with the other quorums (twelve and seventies), in rendering decisions and acting in quorum capacity. The cause of this absence here again is not stated; and we have no right to assume that God has been unmindful of his duty.

If one third of the twelve were absent, the other two thirds could render a decision (or a majority could), and so with the seventy. And if the president of the twelve and four of his brethren were to die or be removed from office, who would think the other seven could not go on with their work? or if a majority of the twelve were gone, so an authoritative decision could not be rendered, who would think the minority could not go on in the discharge of the duties of their calling and office? Under such conditions the seventy could not say, We will fill up the quorum of twelve; but the Lord would have to fill it. And if the president of the church should die or be removed from office, the twelve could not say to the assistant presidents, or president, as the case might be, your appointment by revelation, and ordination to the presidency, by direction of a "high council or General Conference" is now void, and we will now take the lead of the church; we will appoint one of our quorum as president, and he can choose his counselors (as the Brighamites did); and the presidents the Lord had appointed can stand aside, or go and do something else, without entirely ignoring the order and law of God.

If the president was to die, the assistant presidents being authorized by law to preside in his stead, both or either of them; and if there was not sufficient written to make the case clear, when sitting in council, the president may inquire and obtain the mind of the Lord on principle or doctrine. This makes it clear that either of the presidency may receive revelation from the Lord. And the Lord having placed them in the highest office in the church, and declared them as equal with the president, in holding the keys of the kingdom, there is no room left to doubt their right to preside, in case of the absence of the president, by death or any other cause. The death of the president could in no case increase the authority of any other quorum, nor diminish the authority of the assistant presidents. While any two of them are living they can preside and render decisions; and any one can preside, if the other two are absent (but could not render a decision that would be final), over the high council, or high priesthood, until God shall designate or appoint the lineal heir, or some other to occupy in the office of president.

Any other view, to my mind, destroys the harmonious working of the quorums, and would bring in disorder, and cause division.

If all of the first presidency were gone, the twelve being the next quorum in authority, would go on with the work in their own office and calling, until God would designate some one, or more, to act in the office of first presidency. But they could not in any case, either act in the office, or fill the office of first presidency; that must be filled by the Lord. It may be said that Joseph said, "where I am not there is no presidency." If he did say that, it would not make void the law, and would only be true if the others were dead, or disqualified by transgression or otherwise, to act in their calling and office.

The church has said in the articles of incorporation, that the bishop's counselors can act in their office, in case of death or removal from office of the bishop, until another bishop is appointed. And the bishop chooses his own counselors.

It would be rather inconsistent for the church to say, that the assistant presidents, appointed by the Lord, and declared by him to be accounted equal with the president in holding the keys of the kingdom, could not continue to occupy in their office until another should be legally appointed. Therefore we are forced to the following conclusions (if we believe the law), that the assistant presidents in the first presidency are appointed by revelation, and accounted as equal with the president in holding the keys of the kingdom. And holding the highest office in the church, and being called and ordained for that purpose, by right and virtue of their office as members of the first presidency, they should preside in case of the death, or removal from office, of the president, and assist him when living and present. That even the president could not cast them off at his pleasure. They could only lose their high and holy calling by death or unfaithfulness. And in case the church refused to sustain them, the Lord would have to fill their places, as well as that of president. That no other man, or quorum, could preside *in the place of the president lawfully;* no other being called and ordained to that office.

If this position be correct, it should be taught when speaking or lecturing on this subject. If it be not correct, it should be corrected. Then if an emergency should arise at any time in the church, there could be unity of action, having previously come to a unity of understanding.

I believe every man has a right to his opinion, but no man has a right to teach his opinion as the law of the church, thereby making void the law, and educating the Saints to believe a false theory. Hence, I expect every position taken by any elder in this church to be criticised and corrected by those having the light.

Desiring only the good of all concerned, and praying constantly for unity of sentiment and action, that we may be one, and united according to the law of the celestial kingdom, that thereby we may be enabled to build up Zion and stand when the Lord comes, I hope to be willing to be corrected wherein I may be wrong; and being corrected in theory, I hope to so correct my practice, as to harmonize my life with the law, and thereby become sanctified, and accomplish God's design concerning the faithful ones. To this end I hope to be ever found working, as well as praying. In *the* faith, as I understand it, and waiting and praying for more light to all, as ever, G. H. HILLIARD.

BAPTISM.—NO. 3.

THE HOW? THE WHO? THE WHY? AND BY WHOM?

BY WALTER J. HAWORTH.

THE WHY?

We are often asked, Why do you teach that all believers should be baptized? 1. Because the ordinance of baptism is an indespensable factor in the new birth spoken of by Jesus in John 3: 5. 2. It is a command from Jesus. 3. Because by obedience to that command we receive God's reward in a remission of our sins (Acts 2: 38), and after the laying on of hands the gift of the Holy Ghost. (Acts 8: 17; 19: 6.)

THE NEW BIRTH.—Jesus said:—

Except a man is born of water and of the Spirit, he cannot enter the kingdom of God. —John 3: 5

Dear reader, your Savior here states that in order to enter the kingdom of heaven you must be born again. In that new birth the factors to be employed are water and the Spirit. To say that we can be born again without the instrumentality of either of these two elements is to set one's self up as an authority against the immaculate Son of God, who has said that we cannot enter the kingdom ex-

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cept in that way. We can no more set aside the law governing this new birth by asserting that we have been born again without "water and the Spirit," than was the law governing the natural birth set aside by the ignorant statement of that little girl named Topsy, whom we read of in Uncle Tom's Cabin, that she supposed she "just growed." Both laws came from the one great God, who inspired the wise man to write:—

I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it, and God doeth it, that men should fear before him.—Ecc. 3: 14.

In the beginning God ordained the law which was to govern the natural birth; it was to operate for all time; he did it for ever. There has been no departure from the rule from the time of Adam to the present, and we look for none between now and the end of time. Nineteen hundred years ago Jesus revealed the law governing the new birth. Was this law to operate only for a time? No; for the word of the Lord says, "whatsoever." Yes; "whatsoever God doeth, it shall be for ever."

Reader, do you think that you have been born again in any other way than in accordance with the law prescribed by Jesus? Do you think you have been born without the water?

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6: 7, 8.

Sowing to the Spirit is sowing or doing what the Spirit, through Jesus and his apostles, has commanded; sowing to the flesh is sowing or doing what is enjoined in the doctrines of men. Be wise, and sow to the Spirit.

We are sometimes told that the "water" mentioned in John 3: 5 is the same kind of water as that mentioned in John 4: 14—spiritual water—spiritual water would not be water at all; it would simply be the "spirit" itself. Then if Jesus meant spiritual water, John 3: 5 should read: Verily, verily, I say unto thee, except a man be born of the Spirit and of the Spirit, he cannot enter the kingdom of God. Does this harmonize with the teaching of Jesus, "Use not vain repetitions"? (Matt. 6: 7.)

We are confident that when Jusus said "water and the Spirit," he said what he meant, and meant what he said; for the same Jesus has also said, "My words shall judge you at the last day." Yes, dear reader, his words will be there to meet us on that day, and not the many different interpretations given to them. How can he be your Savior if you do not do as he commands you?

Some people believe that the ordinance of baptism has nothing to do with the new birth; but that we are born again when we are converted. There is as much difference between conversion and the new birth, regeneration, as there is between ordinary conception and birth. We are first begotten with the word of truth (James 1: 18), which takes place when we are converted. If we have been begotten by the word of truth—converted to a belief in the gospel—we will be regenerated or born again as the gospel or word of God prescribes; namely, "of water and of the Spirit."

In Titus 3: 5, Paul calls baptism "the washing of regeneration." Paul eloquently describes the new birth when he says:—

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6: 5.

He makes this "likeness" clear in the fourth verse when he says:—

That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4.

This "newness of life" is evidently Paul's manner of referring to the "new birth" spoken of by Jesus. They were to get rid of their old natures—be "planted together in the likeness of Christ's death." A "planting" always involves a death:—

Thou fool, that which thou sowest is not quickened, except it die.—1 Cor. 15: 36.

Did the old natures of those who were "planted" die? Yes, for verse 6 says:—

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.—Rom. 6: 6.

A COMMAND.—In the great commission Jesus said:—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Matt. 28: 19, 20.

The apostles, and all evangelical ministers subsequently, called of God, were commanded to go into all the world and preach the gospel—and to baptize the believer. They were to teach the believers to observe *all things* which he had commanded them. It is therefore the duty of every minister called of God to teach believers to observe all the commands of Jesus. Baptism is one of those commands; and the minister who does not teach it, is not "teaching them to observe *all* things."

In Mark's account of that commission, the following appears:—

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

Will anyone dare to say that they can be saved without baptism, when Jesus speaks so plainly! To say that we can be saved without baptism is tantamount to saying: "He that believeth and is *not* baptized shall be saved." Jesus says: "He that believeth and *is* baptized shall be saved."

Reader, whom do you believe in this matter? We prefer to believe Jesus rather than any man or number of men who dare to contradict him.

It is taught by some that water baptism is not necessary now, because, when John came baptizing he said:—

I indeed baptize you with water, . . . but he that cometh after me . . . he shall baptize you with the Holy Ghost.—Matt. 3: 11.

It is urged that while the baptism of John was water baptism, that of Jesus was "the Holy Ghost;" and that people who received the baptism of the Spirit have no need to be baptized in water. But suppose we find in the Scriptures an instance where people actually did partake of the Holy Ghost, and still were commanded to be baptized, will that not be sufficient evidence that all are commanded to be baptized in water, even though they first receive some manifestation of the Spirit? In the tenth chapter of Acts we have it recorded that after Peter had preached unto the household of Cornelius, and told them things whereby they might be saved, the Holy Ghost came upon them, and they spake in tongues and magnified God. Surely this was a rich outpouring of the Holy Spirit. But was this sufficient to save them—all that was required of them? No; for in verse 48 we read that Peter commanded them to be baptized in the name of the Lord. This is the only case on record where any manifestation (apparently the baptism of the Spirit) was received before baptism in water. We say apparently, because there is nothing in the case to show it was the Spirit of adoption. It was done to show Peter "that God is no respecter of persons." Peter was a Jew, and believed that the gospel was to the Jews only. This was God's method of demonstrating that it was to all. Peter saw the point and said, "What was I that I should withstand God?"

Reader, ask yourself the same question, and obey his commands.

REMISSION OF SINS.—In Mark we read:—

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—1: 4.

But the objection is made that John's baptism was not Christian baptism. We read in Acts:—

Repent, and baptized every one of you in the name of Jesus Christ for the remission of sins.—2: 38, 39.

We see that the object of John's baptism was exactly the same as that to be attained by the baptism of Jesus and his apostles—the remission of sins. Both also taught the doctrine of repentance. We are told "the Pharisees and lawyers rejected the

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counsel of God against themselves, being not baptized" by John (Luke 7:30). "There was a man sent from God, whose name was John." Jesus was baptized by John. To say that John's baptism was not Christian baptism, is to deny that Jesus received Christian baptism. Both John and Peter taught baptism "for the remission of sins."

Some Baptists preach that you must be saved, and have a remission of sins, before baptism. In order to reason up to this, they tell us to search our dictionaries for the meaning of the word *for*. We search, and find that it means "because of." Now, say they, we are baptized, "*because of* the remission of sins"—because our sins have been remitted by the blood of Jesus Christ.

Let us apply this reasoning to Matthew 26:28:—

> For this is my blood of the new testament, which is shed for many for the remission of sins.

Was the blood of Christ shed because the sins of many were already remitted!—because our sins had been remitted? No! says all "orthodox" Christians, it was in order to obtain for us a remission of sins. Exactly; and we say, Why not obey the command of Jesus in order to obtain a remission of sins, through that precious blood? We have a more positive proof than these for baptism in order to obtain a remission of sins. In Acts 22:12-16, Paul tells us that when the servant of the Lord came in unto him, after he had spent three days and three nights in prayer before the Lord, he said unto him:—

> Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22:16.

This language often calls out the question, How can water wash away sins? Is there any virtue in the water? We do not claim that there is any virtue in the water of baptism by which sins can actually be washed out of a person. We reply:—

> Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)—1 Peter 3:21.

How, then, are sins remitted by baptism? To illustrate: In 2 Kings 5:10-14, is recorded an account of the cleansing of a leper named Naaman. This man was commanded by one of God's prophets to go and dip seven times in Jordan. He did as he was commanded, and was cleansed of his leprosy. Was there any virtue in the water by which he was cleansed of his leprosy? No? Then if he had not dipped in the water, would he have been cleansed? No! Then since there was no virtue in the water by which he was cleansed, and he could not have been cleansed had he not dipped in the water, what really did cleanse him? It was the power of God through obedience. God honored his obedience, as he will yours. So it is when we are baptized; God honors our obedience, and cleanses us from sin. We are told:—

> If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

When we obey all the commands of Jesus we are walking in the light, and his blood will cleanse us from all sin. If we are not walking in the light,—if we do not believe in him, repent of our sins and be baptized, as well as observe his other commands,—we can lay no claim to the precious blood which can cleanse us from all sin.

We submit the following from a historical standpoint as proof that baptism is for the remission of sins.

Origen, of the third century, says:—

> The baptism of the church is given for the forgiveness of sins.

Dr. Mosheim:—

> The remission of sins was thought to be its [baptism's] immediate and happy fruit.—Cent. 3, part 2, chap. 4, verse 4.

John Wesley says:—

> Baptism administered to real penitents is both a means and a seal of pardon. Nor did God in the primitive church ordinarily bestow this [pardon] on any, unless through this means.—Com. on New Test., p. 35.

Matthew Henry:—

> For they must be baptized in his name for the remission of sins upon the score of his righteousness.—Vol. 3, p. 732.

Again:—

> A great privilege which by baptism we have sealed to us is the remission of sins.—Vol. 3, p. 884.

We might produce much more testimony from history, but for the sake of brevity, we refrain.

The gift of the Holy Ghost:—

> Repent, and be baptized every one of you in the name of Jesus Christ . . . and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

The gift of the Holy Ghost, or the baptism of the Spirit, is here promised on condition that they would repent and be baptized. This baptism, or gift, was generally imparted after the laying on of hands and prayer by the ministry. (See Acts 8:15-19; 9:17; 19:6.) It was indispensable to the believer then, and it is just as necessary now. Jesus said at one time:—

> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17.

How was this knowledge to come?

> No man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12:3.

In order to obtain that knowledge, he must receive the Holy Ghost. He will then have something against which even the gates of hell cannot prevail. But while it is conceded by some that the first disciples received the Holy Ghost by the laying on of hands and prayer after baptism, they contend that this baptism of the Holy Spirit is not given to people now. What! Has the attribute of impartiality possessed by God in such a wonderful degree in other ages of the world changed to partiality now? Is our perfect God,—like poor, frail, mortal man,—subject to change? We cannot believe it of him. He has assured us, "I am the Lord, I change not." He has also said that he is no respecter of persons, and that,

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

Jesus also possesses this same grand attribute; for we read, "Jesus Christ, the same yesterday, today, and forever." We have seen what Jesus was in the yesterday of long ago. Is he the same today? If not, why not?

To show that God and Christ have not nullified that promise of the Holy Ghost, made by Peter on the day of Pentecost, but that this as well as every other promise made by them "is yea and amen to all those who will obey them," we will briefly analyze the scripture in which the promise was made. Peter's words were:—

> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins [and now follows a promise], and ye shall receive the gift of the Holy Ghost. For the promise [of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:38, 39

This promise was to them, their children, and those that are afar off; in fact to "even as many as the Lord our God shall call." God is calling men and women to repentance today, and as his voice is the same, we claim this promise. Thousands have already had the joy of receiving this baptism of the Holy Spirit in this nineteenth century, and the promise is still good to all those who will obey the voice of inspiration. When teaching this baptism of the Spirit, we are often asked if we are not teaching two baptisms, whereas Paul says that there is only "one baptism." If we remember rightly, there is also "one God" and Father of all mentioned in the same chapter; and yet there are three Gods taught by the Christian world. There is God the Father, God the Son, and God the Holy Ghost; and they conjure these three Gods up into "one God," and they call this "three-in-one" "one-in-three" God. "the trinity." We read in 1 John 5:7 that there are three that bear witness in heaven; the Father, the Word, and the Holy Ghost; and these three are one. These three are joined together—inseparably connected—for the purpose of bearing witness in heaven. There are three also that bear record in earth, the Spirit, the water, and the blood (verse 8). These three are joined together also, for the purpose

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of bearing witness on the earth. If we have the united witness of the earthly witnesses—the Spirit, the water, and the blood—that our sins are remitted, and that we are born of God, the same facts will also be witnessed by the three in heaven. If we do not walk in the light as he is in the light, we will not be born of water and the Spirit, and the precious blood of Jesus will not join with the water and the Spirit in bearing witness to our souls that we are children of God. If it is proper to call the three heavenly witnesses "one godhead," is it not proper to call the three earthly witnesses "one baptism?" Again, in Genesis 2:24, we read:—

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; *and they* [*two*] *shall be one flesh.*

What! *two* persons, of opposite sex, be *one?* Yes; for God will join them together, that they may consummate his almighty purpose. God had united the two elements, "water and the Spirit," that they might be instrumental in bringing about the new birth. Since those who are concerned in the natural birth are by God called "one flesh" we deem it consistent to believe that the factors ordained by him to bring about the "new birth" are "one baptism." "What therefore God hath joined together, let not man put asunder." (Matt. 19:6.)

Paul evidently held this view of the matter, for although he said, in Ephesians 4, that there is "One Lord, one faith, and one baptism," we find him not only baptizing in water, but also laying on hands and praying that they might be baptized of the Spirit. He was very particular that persons baptized in water should also receive Spirit baptism, for we find in Acts 19 that he met some people who believed themselves children of God, and who wished to claim him as a brother in Christ. Paul had a test by which he could tell whether people were disciples of Christ or not. He knew that both John and Christ had promised Spirit baptism to the believer. John had told them that Jesus would baptize with the Holy Ghost. Jesus had promised that his disciples should know of his doctrine by receiving the Holy Ghost. Here was the test. If they had received either the baptism of John or of Jesus and his apostles, they would have received the Holy Ghost. He applied the test by saying, "Have ye received the Holy Ghost since ye believed?"

They replied, "We have not so much as heard whether there be any Holy Ghost."

Paul said unto them, "Unto what were ye baptized?" and they said, "Unto John's baptism."

Paul evidently reasoned that there had been some mistake, and that they had not been baptized by John, for in astonishment he replied: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him that is Jesus Christ."

If they had been baptized by John, they would have heard him teaching that Jesus would baptize with fire and the Holy Ghost. They evidently were not, for they confessed that they knew not whether there was any Holy Ghost. Paul then baptized them over again, and then having laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. There was no room for doubt then. There would be some difficulty in persuading those men after that that they were not children of God. They would then have the combined testimony of the Spirit, the water, and the blood; and against that testimony even the gates of hell cannot prevail.

The testimony of the Lord is sure, making wise the simple.—Ps. 19:7.

We conclude this part of our subject by inviting the reader to test the matter for himself, and see whether these things are true or not. Do not be led off the track by such statements as "Salvation is not of works." Paul's reference to works was to those of the Mosaic law. No man could work out his own salvation by doing that kind of works, for "by the deeds of the law there shall no flesh be justified in his sight."—Rom. 3:20. (Also Heb. 7:19; 10:1.) And the "righteousness which is of God," is quite a different thing to our own self-righteousness.

All *our* righteousness is as filthy rags.—Isa. 64:6.

By the righteous works which are commanded of God in the gospel law we can be saved, but not by the law of Moses or our own righteousness. Paul tells us:—

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

Will anyone say that we can be saved without doing the righteous works enjoined therein? The "works" enjoined therein are indeed the "righteousness which is of God," for in verse 17 we read, "therein is the righteousness of God revealed from faith to faith." By faith we must do the works prescribed in the gospel, in hope of eternal life as our reward. Paul tells us that those works are: Faith in God, repentance from dead works, baptisms, and the laying on of hands" (Heb. 6:1, 2). If our faith moves us to do these righteous works (Jesus himself was baptized to fulfill all righteousness) in hope of life everlasting, and we continue to walk in newness of life, we will have a part in the first resurrection, and will have no need to fear the judgment seat of God. (See Rom. 8:1, 2.)

Reader, you are journeying to the judgment bar, there to be judged by your works. The words of Jesus will be there to confront you. You will be judged out of the things that are written in the books. Then be wise and square your lives by the words of Jesus, by his bright and holy example, and by the things that are written in the books. Pay no attention to those who tell you Jesus did it all. Jesus did his work. He did it well; but you and I have something to do, as well. We have often heard sinners told to get rid of their sins; to get down on their knees and pray, pray, pray. But if prayer would suffice to save a person, it should have saved Cornelius. (Acts 10 and 11 chapters.) "He prayed to God alway," and yet God actually sent an angel to tell him to send for a servant of the Lord, who would tell him words whereby he might be saved. Peter, after preaching the same as John (Acts 10:37, 38), commanded him to be baptized (v. 48). Again, the three days and nights spent in prayer by Saul of Tarsus should have had some effect with God, if that had been his plan to forgive sin. Paul had been struck blind, his proud Pharisaic heart had been broken and thoroughly humiliated; he prayed for three days and nights. God did not by this alone take his sins away, for Ananias said to him, "Arise, and be baptized, and wash away thy sins."

Reader, do you think that God will take your sins away in answer to prayer, alone, when he would not forgive Paul that way? Remember, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Men have invented many ways of serving the Lord. They seem good and right unto man, but they are not God's way. "My ways are not your ways," saith the Lord. The ways of men, however good they may appear in their own eyes, always lead to death and destruction. Jesus commanded:—

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:13, 14.

Do you desire to be among those few that find it? If so, obey the gospel, for the way of life is the gospel of Jesus Christ. Paul and others are called "The servants of the most high God, who shew unto us the way of salvation" (Acts 16:17). They preached the gospel, and in this way pointed out the way of salvation. Obey the principles of that gospel, walk in the narrow way, and eternal life will be your happy reward. On the other hand,—

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by our Lord.—Hebrews 2:3.

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ANTI-FRATERNALISM.

This is a matter of importance to every Saint. If secret societies are approved of God, all should belong, and if not, all should abstain. I have carefully weighed this matter, and have come to a very rigid conclusion.

It has been asked, "Where is there anything written that condemns all the insurance companies and secret societies?"

I do not care what has been written, said, or done, either for or against the orders; I fail to see the good yet accrued to a Latter Day Saint by belonging to any order or society outside of the Reorganized Church of Jesus Christ of Latter Day Saints.

Saints! hear the cry of the Spirit everywhere, calling the people to a higher spiritual stand! What is it calling for, if it be not for the Saints to lay off the cloak of the world, and put their trust in him who is trustworthy. Yea, to "lay up treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal."

It is with all candor and brotherly love that I differ and contend for the right as it appears to me. It is not the secrecy of the societies which I find fault with so much as it is their purpose. I assail the head, or the "god" of those orders, and worship only the God of our church. We cannot serve two masters at the same time—God and mammon. Which is God, and which mammon? The principal point in the consideration of the subject that invites my investigation is, simply the money matter. Yes, "hear the cry of the Spirit" throughout the church, and the bishop's agent of every branch pleading with the Saints to pay their tithing, and yet the theme is not understood, or at least tithing is not paid as well as it should be. Suppose, in a branch of two hundred members, or one hundred members, as the case might be, that twenty-five per cent belonged to some order and carried an insurance policy. The order of Modern Woodmen is an average order as regards expense, of which there are many similar, and some much more expensive. At least the average rate per month, making a general calculation for a common denominator, for the age, and "amount carried," question, among many of the orders. We will figure at fifty cents per month, or six dollars per year, assessments. "Lodge dues" vary according to rent, fuel, and fixtures; at least we will figure at the average low rate of three dollars and fifty cents per year. Then at these exceedingly low figures we find the individual expense to be nine dollars and fifty cents per year lodge dues etc. Then suppose he carries a prudential policy at the exceedingly low rate of forty cents per month; adding to the nine fifty, four eighty, aggregates fourteen thirty, and he is bound to pay that, or the policy he may hold becomes null and void. The supposition is, we have a branch of one hundred members; twenty-five are members of an order, and carry a policy at the above figures. We find that small branch pays annually to fraternal orders the surprising sum of $357.50.

Now, dear reader, what one of you does not think that sum best used in the furtherance of the gospel to the poor, instead of laying up treasures in iron vaults, simply to satisfy our earthly wants. Ah, that greed for gold! That mammon god, the prince to whom the knee of the world is bowed. Shall we, as Saints of God, "the salt of the earth," "the light of the world," lapse into darkness, by assuming the light "of the world"?

I admit that God in his wisdom and love has "poured out his Spirit upon all flesh," beginning at the time when the Reformation fathers went hand in hand up and down Europe, when that light of the gospel began to break forth in its beautiful radiance. This light and goodness are shown in many respects, modern civilization with its many constituents, reformed holy orders, fraternal orders, charitable institutions, and the light and spirit of liberty that has and is spreading over the whole earth. But on the light of liberty we have seen arise the gospel light like

> Another morn
> Risen on mid-noon

and the sky before us is cloudless, for God has promised, "nothing shall stay it," that kingdom, that "shall never be torn down."

I have never found any society so pure as the society of the Saints; and let us pray God the Eternal Father that we may never lose our love for each other. In my "everyday walk" I am associated with the world in general, and seldom see a Saint except it be on the Sabbath or special occasions; but even then I feel a bond of unity, and if I know them to be "true Saints," I actually love them as I do myself.

"If Latter Day Saints are to be the salt of the earth, they must mingle with the people who they are to save and influence them for good," says one.

Yes, let us "mingle" with the world, and preach Christ and him crucified, and not fraternal orders. Preach the faith of our church; bear unto them your testimony that you know the work is true; tell them of the blessed promises of Jesus, and how he has verified them with you. Let your light truly shine, that they may see your good works and glorify the Father in heaven.

Dear Saints, who belong to an order, withdraw, and place that small sum you pay your assessements with in the hands of our bishop, and he will put it to a use better than you are putting it. Yes, he will send our elders to the poor and meek, that they may hear the gospel; or he will use it for church benefits.

Now, dear reader, let us see what we can figure out of this proposition. You know we have a college at Lamoni, which is unpaid for. I do not know how much is due. All over the country are churches unpaid for, which the Saints are trying very hard to do. But let us see how hard they are trying. You remember how we figured, a while ago. Now suppose our church—the Reorganized Church—numbers near, if not over, fifty thousand, and twenty-five per cent are fraternalists at a rate of $14.30 per year. We will figure twelve thousand, in case we haven't that many. At least the twelve thousand would pay out annually, $48,840. From this you may form your own conclusion; Do you think it best to deprive God of the amount, and advise all to join, and enrich "carpet-bag" officers? Do as you please.

Those who are contemplating insurance, I ask you to reread the New Testament, and see how closely it invites us to the nature of Christ, and then ask yourself the question, Would Christ have been a fraternalist? And if you decide No, let your act be *no*, "and keep yourself unspotted from the world."

"Prospective brides," after the young man has popped the question, you begin popping. "Ask him" if he has cast his anchor on the rock that stands in the center of the ocean, and sought to make himself secure against the tumultuous waves which break against Zion's rock. "Ask him" if he has prepared himself in the spirit, that God may approve of your union, and send his Spirit to unite you, that you may be united in the Spirit, and "whatsoever God hath joined together, let no man put asunder." "Prospective brides," these are the questions you want to pop. Try his heart and not his purse; if he loves you, and you love him, he can provide for you, and if God calls him away, he will provide for you. Don't leave the church! Be faithful!

J. H. CAMP.

A model of the cathedral of St. John the Divine has been under construction for the past two years. It will be a miniature building, 50 by 25 feet, with a height of 35 feet. It is on a scale of an inch to the foot. The structure will be of plaster, and a wooden frame will accommodate over a hundred persons. It is to be exhibited on the site of the cathedral, and possibly inside of a temporary structure. The work upon the cathedral proceeds slowly.

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THE NORTH COUNTRY.

A new idea or an old one revived in regard to the north country, beyond the supposed pole. First, its location; second, its inhabitants; third, who are they; fourth, their origin.

"Come unto me, all ye ends of the earth." The ends of the earth must necessarily be north and south, and not east or west, for we find no end in that direction, because if we travel either east or west from any given point, we return to the same point. And in order that I try to establish a supposed truth it is to introduce what seems to be light and truth in regard to the subject under consideration.

Job, speaking by inspiration of the Holy Spirit, says:—

He stretcheth out the north over the empty place, and hangeth the earth upon nothing.—Job 26:7.

David, the sweet singer in Israel, says:—

The north and the south thou has created them.—Ps. 89:12.

Here he does not speak of east and west. Isaiah, speaking by the power of the Spirit, says of Lucifer:—

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north.—Isa. 14:12, 13.

This is presumptive evidence, at least, that there are a congregation some place in the north. Then, where? echo answers, Where? And at another time the same writer records this, while under the inspiration of the Spirit:—

I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.—Isaiah 43:6.

So you can see from this language that the ends spoken of are north and south, for there are no ends east and west.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our righteousness*. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—Jeremiah 23:5-8.

From this we understand that it will be more miraculous than that of the dividing of the Red Sea, and the miracles of Moses and Aaron.

Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets. . . . Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. . . . Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . . I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.—Jer. 31:2-14.

For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray.—Jer. 50:3-6.

All these evidences in prophecy, in regard to this subject, are to be fulfilled in the last days, even in the days of the time of the restitution of all things.

And one more testimony is essential, in order to complete the evidences of the prophets, and that will be found in the latter-day work, as recorded in the Doctrine and Covenants, which is as follows:—

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and ever.—108:6.

And now for other testimony. I am informed that Josephus, the historian, says that Israel took this counsel to themselves, that they would go into the north country; namely, a year and one half journey, where they would keep the statutes of the Lord, which they never kept in their own land.

Also northern explorers tell some things that are presumptive, at least, and is worth consideration and of value on this subject.

First. That green herbage floats in northern seas.

Second. That wild geese fly to the north, raise their young, and return.

Third. That the wind blows warm from the north at the supposed polar sea, and that the ice was so rotten that it was not safe to advance with their sledges.

Fourth. That at or near the eighty-third degree north latitude, the magnetic needle turns south. Now if this be true, and the magnetic needle is governed by attraction, then the north end is as large from that point north and south, this being the center of attraction.

Fifth. The northern lights, that are so grand to behold at some seasons of the year, especially in high northern latitudes (which has not been satisfactorily explained to me at least), which, if this theory be true, is the reflection of the sun's rays upon the ice in the narrow connection almost one thousand at the narrow place. And if they have been to the narrow place, this accounts for the warm winds coming from that quarter. This seems to be strong presumptive evidence that this theory is true.

Sixth. Some years ago a man shot a wild goose in southern Oregon or northern California, and there was some grain in its crop that looked different from other grain, being pointed at both ends, and is called goose wheat. He planted this grain, and it grew, and yielded well, and is good grain. I have a few grains in my possession at present that grew in Oregon. It grows about four feet high, and has soft, white straw, and beard two or three inches long, and is larger than wheat.

Seventh. Some years ago some observers discovered from the coast of Alaska, mirage cities of the north. When first seen they supposed they were American cities, being cities with towering spires, incomplete at first, but in later years more complete. These are seen about the 21st of June, when the sun is at its farthest point north, (tropic of cancer.) Job, David, Isaiah, Jeremiah, Josephus, Joseph Smith, northern explorers and observers all testify in substance, that this theory is true.

JOHN H. LEE.

INDEPENDENCE, Mo., April, 1898.

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Letter Department.

JANSON, Ark., Nov. 22.

Editors Herald:—This leaves me busily engaged in preaching the gospel. I came to this town yesterday, opened up last night to a full house. First sermon ever preached in the town. But as usual only few now and then accept and obey the gospel. I have labored up and down the P. G. R. R. this year; opened up in towns where the gospel has never been preached, which is very unpleasant sometimes. Sorry diet to eat and poor accommodations is the life of our missionaries who break new ground. It is much pleasanter to lounge around Saints and preach for them; but how is the gospel going to be preached to all the world unless some of us sacrifice to do it. The harder the work the more pay we will get.

Bro. J. W. Jackson recently received a dose of rocks at Wicks, Arkansas. The rocks failed to hit him; but they were thrown with real intent. Bro. H. O. Smith has been conducting meetings at Cove and Grannis, Arkansas, with success, having a good time among the Saints. We anticipate a fine conference, which will convene at Cove the first of December. We look for a large gathering of Saints from different parts of the district.

We hope to see the work of the Lord prosper in this south land country. Sometimes I get discouraged and think of giving up my field and quitting missionary work; but I want to do my duty and be ready for Christ when he comes. In bonds,

J. D. ERWIN.

CINCINNATI, Ohio, Nov. 18.

Editors Herald:—I am glad that the Lord sent a man of God to Louisville, Kentucky. It was Elder James M. Scott. When I heard him three or four times I gave my name to be baptized and to join the most despised people and church of the whole world. We have a very nice branch in Louisville. Bro. Metcalf is elder, and a man full of the Holy Ghost; J. Riggle is priest; Sid Metcalf deacon; John Resch teacher; and they all are men of God.

It will be two years in March since I became a Latter Day Saint. The Lord has shown me great things. I had a vision of the twelve one night. A young man came in, with hair down his back; and when he raised his hand the twelve stood up, and I heard a a voice say that Joseph was among them. The more that I read about this work, and the more that I see, the stronger I get, for I have the witness that Joseph Smith is a prophet of God, and that his father, Joseph Smith, was a prophet of God.

It does my heart good to tell the people of this grand work. I love to read the History of the Church, and the Doctrine and Covenants, and the Book of Mormon which is the stick of Ephraim, and the Bible which is the stick of Judah, and the *Saints' Herald* which gives me joy to see the work getting along so nicely everywhere. I am in Cincinnati, Ohio, where there is no branch, and only two Saints besides myself, wife, and sister-in-law. If any of the elders will come here I will help them all I can. They will have a home with me. This place needs a man of God. If any of the brethren will come, call at Louis Lipp's enameling works, corner Fifth and Wayne streets.

W. N. HANNER.

FULTON, Ky., Nov. 24.

Editors Herald:—We have no branch organization at this place; there are only a few Saints here. A year ago last August Elder C. L. Snow introduced the work in this neighborhood, there being no Saints nearer than twelve miles. By the help of two or three friends he obtained the use of the schoolhouse, having been refused the use of any of the church houses in the neighborhood.

So, according to appointment, the meeting began on Saturday night. Because of sickness I was unable to attend the first meeting, and I seemed to be getting worse under medical treatment. Having previously investigated the doctrine taught by Elder Snow, and believing God was no less powerful than he used to be, I decided to be administered to. I was, and refused to take any more medicine, and rested well the first night, and was able to attend meeting the rest of the time. To God be the praise.

Certain boys had threatened to "rotten egg" Bro. Snow if he should attempt to preach in the schoolhouse; however, nothing of the kind was done. Bro. Snow had excellent liberty in presenting the gospel. Three were baptized, myself being one of the number. Then the schoolhouse and church houses were closed against us; so we were forced to hold our meetings in private houses. My family thought I had brought a terrible disgrace on them; but, unlike some others, they were not willing to cast me off, but would bear the disgrace with me. So I had a chance to present my side of the question. My wife, brother, and sisters, belonged to the Christian (Campbellite) Church; father and mother were Baptists; I had never joined any. My brother thought he would convince me of my error, and in so doing discovered his own. So he came over to join the Lord's army, although it was very cold weather, near the zero point. So he had to break through the ice to get on the Lord's side, which showed his determination, Sr. Babbie Williams having previously broken through in the same way.

So we now numbered five. Persecution seemed to grow stronger as the enemy's ranks were broken, but the "leaders" never would venture a "fight." Elders T. C. Kelley and C. L. Snow arranged to hold a meeting here in August, and we built a brush arbor near Bro. Joe Williams, where they held forth for a week, with good interest, three more being added by baptism, among whom was my wife. There were others almost persuaded, two of whom were baptized at the October reunion, twenty-five miles east of Fulton, near Bro. J. H. Adair's.

On his way south, Bro. Kelley paid us a call and preached for us, a good interest being manifested, some coming who had never heard before. He preached eight times, after which mother came forward and demanded baptism of him. I am very thankful that the Lord is removing prejudice from the minds of honest ones, who are coming forward, manifesting their love in obeying the gospel. May the good work continue until all the honest in heart have been gathered out and Zion shall be redeemed.

After the baptizing, Bro. Kelley bade us adieu. He has found a warm place in the hearts of many people around Fulton, and we were loath to see him go. May God's choice blessing be with him wherever he may go, is our prayer. He is one of the most logical reasoners I ever met. We anxiously look forward to the time when he can be with us again.

We have organized a prayer meeting for each Wednesday night, to be held at our several homes by turn. It is our desire to have Bro. C. L. Snow with us again, sometime this winter. Don't forget us, Bro. Snow, for some of us look upon you as being our father in the gospel. Don't forget your "children." Some who are not of us have expressed a desire to hear you preach; do not disappoint them.

I hope and trust that the time is not far distant when we will have a branch organization here. May the Lord see fit to qualify and choose such officers as are required to take charge of this work, is the prayer of

Your brother in Christ,

J. R. MCCLAIN.

AUBURN, Iowa, Nov. 21.

Editors Herald:—The Lord's work in this part of the field is onward, though there is room for improvement. Our missionaries and local ministers are doing what they can, as a rule, I believe.

People are very busy in the country, husking corn, which militates against our procuring large attendance at night services, with the exception of Sunday evenings, when they seem to turn out well. However, this difficulty will soon be past, and then we look for better results.

The interests of the work demand the very best efforts that we can make; it requires a godly walk and conversation on the part of all, that the preaching of the restored gospel may be made effective by our example. It seems to me that no one who understands the importance of obedience to the gospel of Christ in all its parts can afford to suffer themselves to become negligent and grow cold, and thus lose the influence and power of the Holy Spirit. Salvation is an individual work, so that each may secure the favor of God in time, and eternal life in the world to come if he will but put forth a reasonable effort to do so.

> "There is no time like the present time.
> The future is not ours;
> If we would make our lives sublime,
> Improve the present hours."

It is comparatively easy to open up the work in new places where a family or two of Saints reside, if they are but careful to live

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their religion while they circulate church literature and talk of the truth of their religion to their neighbors and townsmen; but how very different it is where only one or two pursue the opposite course, Paul wrote: "Abhor that which is evil; cleave to that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. If we will let him; but he will sanctify us in his own way.

O let God's Spirit dwell within;
Open your heart and let him in;
For he will help you day by day,
And lead you in God's holy way.

My health is fairly good at this writing, though still troubled with rheumatism to some extent. However, my heart overflows with gratitude to God that he has so far blessed me that I am once more able to continue ministerial duties. Ever praying for the cause of Zion and the salvation of souls, I am, In bonds,

C. E. BUTTERWORTH.

COLUMBUS, Ohio, Nov. 17.

Editors Herald:—It has been so long since I have written you, I feel like a stranger. It has been something like four years since writing you. I am a much better reader than writer, so I was content with reading from the pens of others.

When I received my appointment, it found me engaged in two different enterprises, viz., general merchandising, and manufacturing church pipe organs. So I informed Bro. W. H. Kelley, missionary in charge, that I would not be able to take up the active work before the first of July, which time I had decided to start, not knowing how or what disposition I would make of the business. But before the time set I had sold the stock of merchandise, also all the organs I had on hands, besides the organ plant, and was ready to take my leave of home and loved ones, so far as affairs of the business of the world were concerned; but our little son, three months old, was attacked with cholera infantum, and was brought near death's door, which detained me about two weeks longer, when it pleased our heavenly Father to hear our petitions in his behalf, and he had recovered sufficiently for me to take my leave of home on the 15th of July for Pittsburg district to assist Bro. J. F. McDowell in tent work.

While nursing the babe I was not altogether idle. I organized a union Sabbath school at Parker's schoolhouse, also preached a few times, and baptized Bro. J. L. Goodrich's eldest son and his wife, Emory A. and Ollie Goodrich; also blessed their two children.

Arrived at Wheeling on the 17th, and found Bro. McDowell with tent pitched along the river front, at Forty-third street, with ordinary interest and attendance. Labored here and also at Bellaire and West Wheeling until August 23, when Bro. McDowell thought best to store tent, which was done. While there were no baptisms I am sure some good was done. Saints were strengthened, and some were heard to say they were going to do better. Some promised to forsake the "chew." One thing I am quite sure of, the experience was profitable to me. I found a noble associate in Bro. McDowell and our happy days and hours spent together will never be forgotten by me. May the good Lord bless him in his labor of love, and may his life be long in the Master's cause, is my prayer!

While I cannot mention all of the names of the Saints at Wheeling and vicinity, I desire to say that I cannot but remember their kindness to me, with the fondest recollection of love and respect. May the good Lord bless all of them and keep them in his love, is my prayer.

Leaving Wheeling on the 24th of August, I arrived at Goose Creek, West Virginia, in company with Brn. McDowell and Ullom, to attend the West Virginia conference. Here I met and made many new acquaintances among the Saints. I wish I could be among such good people all the time.

Returned home on the 28th to visit family, after being absent from them for so long, which was the first time in my life. Seemed to me like a year! After a stay of nine days and preaching for our home branch, I took leave, in company with Bro. T. J. Beatty, for Columbus, Ohio, to "break new soil." Arrived at Columbus on September 7. We commenced meetings in the home of Bro. and Sr. Green, she being a sister in the flesh as well as a sister in the Lord. We held meetings there and elsewhere as opportunity offered in cottages each evening, and were very busy hunting up the few scattered Saints in the city, getting them mutually acquainted and located, and to stir up in them a desire to attend our meetings. It seemed to me that they were indeed "lost sheep" and without a "shepherd." We found a few, namely, Bro. Matthews, and Srs. Scofield and Eichhorn, together with Bro. and Sr. Green, who were willing to take hold and assist the missionary with the needful things to carry on the effort, besides encouraging us with presence and prayers.

After we held three or four services, things looked "blue." On Sunday evening no one came to meeting, which was at Bro. Green's, it being about three to four miles to the nearest Saints. While we were out in the open air, waiting for some one to come to preach to, and almost discouraged, Bro. Beatty thought he heard singing in the distance. We listened, and finally it died away. After a little we heard the sound of the voice of one on the evening breeze, like one preaching. So I suggested to Bro. Beatty that we go and see what we could learn. We started guided only by the sound on the air, which sometimes was faint and almost lost to us; but across lots and "near cuts" we followed on, and finally came to an open air meeting, with torches burning. The speaker was in full blast. We did not disclose our identity until the services were ended. When we introduced ourselves as ministers, we were gladly received. Bro. Beatty was invited to speak there the next evening, which he accepted. I was invited by the minister to speak at his home the next evening, which was over a mile from there, so we took advantage of all opportunities, feeling that the Lord was in it.

I found that the minister who had invited me was an Adventist, and learned afterwards that his purpose was to have me "downed." He and a lady by the name of Greyham were associated, "battling against the walls of sectarianism," as he styled it. She was a missionary of the Dowie stripe, and of much stronger or larger intellect than he, and had confounded and put all the "preachers" to flight, which thing they specially delighted in. The Lord knew for what purpose I was here, but I did not; but I felt sure he had made the way open, so I felt blessed, and had liberty as I never had before. After the sermon the lady arose and began to ask questions. Said she had been praying for six months for the Lord to send her the truth, and that the Spirit had told her that there was more for her yet, and that her desire would soon be granted. Stated that the Spirit bore testimony to her when we entered the room that we were "clean," and that we were the Lord's servants, and all that was said was of God, and the truth. I was led to state to her in her questions, that God had not sent to her an angel as he did to Cornelius, but that he had sent his servants direct to her, to tell her just what she lacked, and to answer her prayers.

When she heard this, she said: "Well, then, here is Cornelius; I am ready for baptism. After we left, her husband made things rather "hot," saying she was weak minded, and he and the minister were cut to the heart, seeing she was converted, while they both expected to see her tear us all to pieces, as I was brought there by him for this purpose.

Thus the good work began to grow, and praise to the good Father above, for I so plainly see his hand in this start. A few days later, Sr. Throp, a Methodist sister, was baptized; a fine lady indeed, and one who has the love and utmost confidence of all the Saints here.

This ended our meetings, with good interest and the request of two fine young men to pray for them, that they might be ready for baptism upon our return, which we had announced would be soon. We wished to attend our district conference, which had been called to convene September 29.

After conference I returned home, and was detained longer than was expected, looking after fuel, feed, etc., for the family for the winter.

On October 22 I returned to Columbus, and resumed the effort, Bro. Beatty joining me on the 26th. On this date I baptized Bro. Throp, husband of the sister spoken of, just before the close of our first meeting. A noble Saint is he. I must here relate what led to his conversion, as I think it wonderful, indeed, and to show you how the Lord is working with us. This brother has never belonged to any church or creed. He is fifty-seven years old, is an old soldier, has heard B. Young preach. Said he joined no church because he could not see the con-

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sistency of their preaching, and could not harmonize it with the Bible. I loaned him my Book of Mormon and he began to read. One day he was reading concerning the people of Jared, their final war, and of the finding of the gold plates, and of the many bones, skulls, etc., together with the swords, etc. He was lying on the floor, with a pillow under his head, the Book of Mormon in hand. I will tell it as near as I can in his own language: "I seemed to lose consciousness; the book fell on my breast, I started on a long journey, I went over valley and dell, woods, etc., sometimes having to get down and crawl for brush, briars, and logs. Oh, I was so tired when I got there, for the distance was so long! I found lots of human bones, and thousands of skulls, with the great eye sockets staring me in the face. I saw and handled the swords. They were very rusty, and crumbled in my hands when I picked them up and felt of them between my fingers. I saw the breastplates, and helmets. I found the plates of pure gold; I handled them, slipped one past the other, noticed and observed the size, thickness, and weight. They had writing on them, not like ours, but written in hieroglyphics. I had the interpretation of them, and just began to read, when Sr. Throp came in and spoke to me, and all vanished. I am sure I could have read them if I had not been disturbed. I feel so sorry that I was disturbed before I had read them."

In relating this to me, the brother wept, being so full of the Spirit, and receiving so great a blessing. He said: "Brother, I do not cry because I am sorry, but I am so happy. I believe, and am ready for baptism."

Oh, my soul was full of joy, and his house seemed to be full of the Spirit of God.

On the second Sunday following, Bro. Beatty led the two young men already spoken of, to the watery grave, besides two sisters, a Sr. King and a Sr. Merrick, both sisters in the flesh. One had been sprinkled, the other had been baptized by a Campbellite.

On the Tuesday following, I baptized five more, four sisters and one brother, all adults. This makes twelve since coming here, and all good people, I believe. More have given their names to be baptized on next Sunday. Two, I think, and there may be more, as there are many yet much interested. Bro. W. H. Kelley was here on last Saturday, remaining until Tuesday morning. He organized a branch, Bro. Matthews being ordained to the office of priest, and elected president of the branch. Come again Bro. Kelley; sorry I did not get to see you, being called home on account of sickness of our little babe, he being attacked by acute dysentery. This child has had much sickness since birth, being of a frail constitution. I ask the prayers of all Saints in his behalf, that he may be fully restored to health.

I have lately found two more new sisters, as I call them; that is, new to me, I saw Sr. Betz's letter in the *Ensign*, giving her street and number, called on her, and found her living with her sister, Sr. Wike. I find them to be noble sisters. I am at this writing domiciled at their home. Mr. Wike, Sr. Wike's husband, is not a member, but is very friendly, and believes no other church is right. May the Lord move on him to come in and take the name of Christ on himself.

There are at present twenty-seven members in the city. Prospects are flattering for many soon. I ask the prayers of all of God's people that we may be able to do our duty, and the will of the Master.

I hereby acknowledge the receipt of tracts, etc., from Sr. Marie Clark, also *Heralds*, *Ensign*, and *Autumn Leaves* from Sr. Burgess. Dear sisters, the supply is exhausted, and still there is room; can use most anything, tracts especially. We have a Sunday school organized, and can use the *Hopes* you speak of. I write thus as I mislaid your letter and lost the address. In bonds of the gospel,

V. M. GOODRICH.

P. S.—My field address is North Columbus, Ohio, Station "B".

SPY HILL, Assa., N. W. T., Nov. 23.

Editors Herald:—Winter has set in here with a vengeance. First snow to stay fell on the 12th, and since then mercury has been down to 28 degrees below zero. We have about eight inches of snow. Cold and storm have interfered with my meetings; still I have held fourteen meetings in last twelve days, but at times attendance is small. Prospects are for a long, hard winter,—a feature none too encouraging to the writer. Though clad in furs I feel very much handicapped by the extreme cold. I am told small lakes, rivers, and creeks freeze to the very bottom, making four and five feet of ice, which, if occurring this winter, will have a tendency to hinder me in my work. Am trying to be hopeful.

FREDERICK GREGORY.

ADAMSTON, W. Va., Nov. 20.

Editors Herald:—I have done very little missionary work the past three months. We were severely scourged with typhoid fever. There were over two hundred cases in and around our city, and it is not over yet. We had several among the Saints and in my family. One of the severest cases I ever saw to recover, was that of my daughter, Mrs. Johnson. She was down eight weeks. We were all sick more or less of the time. Now we are afflicted with smallpox. Not in our family but all around us. We have been under quarantine for a month by Clarksburg, to protect the city. There were about seventy cases at Wallace, about twenty miles from here, and the county health authorities had them under a strict quarantine till the day of election, November 6.

I am not well. I feel very restless about doing my duty to God and the Saints who expect me to sound the trumpet while I am still on this side the great river that all have to cross to get out of this wilderness "over yonder," to enter into rest. I have passed the half century period some three years; and the time seems to speed on swiftly like the trains when we are on them. Some objects, although we are watching, we do not see till after we have passed them, and then only by peering intently down the track behind us, while we rapidly pass on. Looking backward we see many opportunities overlooked, and duties neglected, but too late, we have left them. I still feel strong in the faith of the latter-day work of God, for that is what it is. There are men who undertake to do it themselves, and after them it takes a good while to get the work in order again. I have no doubt but that this grieves the Holy Spirit. May the Lord forgive and ever watch over the family to save all. I have been suffering with muscular rheumatism, but am confident I am getting over it so that I can sally forth on the skirmish line in the good fight of faith and do what little I can to establish the truth in the earth, and "bring to naught the things that are;" not, however, the good things. We want them to stay. But some have erected "an habitation" for the devil, just beside the "habitation of God through the Spirit," and has given it the same name. So that, by some—our enemies—the two are made to appear to be the same house. And by this they reproach us continually. God help us, amen!

Yours ever,

D. L. SHINN.

NEW BOSTON, Ill., Nov. 16.

Editors Herald:—Our district conference passed off very nicely, September 6 and 7, at Canton, Illinois. The spirit of peace seemed to prevail; business passed off without a jar.

After the business closed I left the conference in charge of the vice president, D. C. Smith, and took train for Cameron, Missouri, in search of a new location for my family. After a night's ride I arrived in Cameron and was soon at Bro. and Sr. Elvert's where we found a welcome. My father and mother arrived about fifteen minutes later than I. After breakfast I started for Delano branch, three miles north, arriving there in time to enjoy the prayer and testimony meeting at eleven a. m., and was asked to preach at night. At four p. m. we met with the Religians in prayer, had a good meeting. Had a good crowd out at night, and interest so good that we promised to preach again Monday night. Had a good hearing then also.

We spent Monday and Tuesday looking at the country, Bro. Ballinger kindly furnishing a conveyance and acting as escort. We like the country quite well, and the Saints very well.

Tuesday night we preached at Cameron, in the house of Sr. Leman, to about twenty-five earnest listeners, which were gathered together on very short notice, as it was five p. m. when we got in town.

Wednesday we went on to Stewartsville, where we met a body of Saints who made us feel at home, although strange to us. That night we met with them in prayer. Sunday we spoke twice in the Saints' church, with fair liberty. Had a good social meeting in the afternoon, in which the Lord spoke through one of his handmaidens, and said it was pleasing for us to come to that place. It was very comforting to us. We spent one week there looking at the country, and my father bought a farm joining town on the west, and also the house in town which was built some years ago by the Saints, and where Bro. A. H. Smith once lived. So it is back in the hands of the Saints, and I expect to

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move my family in it on or before March 1, 1901. Saints all treated us very kindly, for which we are very thankful.

On Thursday, October 18, we turned our face toward our field of labor, arriving in Peoria on the 20th, where we soon met our missionary in charge, Heman C. Smith. We held forth over Sunday, then went to Canton, where we found Bro. Russell. Bro. Smith spoke that night (Monday) to a small congregation. Tuesday we received word from home, stating, that I was needed there, so we started that way. On the following Saturday we met Bro. Smith at Millersburg, where we held over Sunday, baptizing one. Bro. Smith's work in the district was very pleasing to us all, I think, and we hope he can give us another call soon. We are holding meeting now in the place where we preached our first sermon four year ago. Expect to meet Bro. Russell tomorrow, and we shall labor together this winter. Your brother in bonds,

J. W. ADAMS.

MISSOURI VALLEY, Iowa, Nov. 18.

Editors Herald:—I have been a member of the church for eight years. Before coming in the church I belonged to the Christian Church for about twenty years. I thought I was on the right path. My husband was a member of the L. D. S. Church. I was quite indifferent toward this church, but was not long in darkness, as I soon became desirous of getting on the right path. I heard the true gospel and obeyed, being baptized by Bro. J. F. McDowell. From that day I have tried to live in the true light. About a year after, I became afflicted with what the physician pronounced an eating cancer. I was administered to under the hands of Bro. Alma Fyrando and others, and was healed almost instantly. I have never suffered from that affliction since. Words fail to express how grateful I am.

Our mother, Grandma Lyons, who has lived with us for the last five years, also was a member of the Christian Church for a number of years. She became interested in the word after hearing our ministers preach, and was convinced that this was the true gospel, and was baptized and became a true and faithful member. She was eighty-eight years of age. The messenger of love called and took her home, October 12, 1900. A vacant place in our home can never again be filled. We hope to prepare ourselves that we may be able to meet her in the great beyond.

Our church at the present time does not seem to be progressing as it should. We have lost three of our most willing workers in the past four months. This branch at present seems to be in total darkness. Our president lives six miles in the country, it is inconvenient for him to be with us at all times, as seems almost necessary for one holding that position in order to make a success of our meetings.

This is Sunday, a dark and dreary day. We have had no meeting. I am constantly praying for the restoration of our branch, as this is our permanent home; has been for ten years. We are engaged in the laundry business, and feel that we have been wonderfully blessed in the past eight years. We never neglect our family prayer at home, and wish for the prayers of all the Saints.

I feel as though our branch is not in harmony with God's teachings. I believe that all branches have their trials and tribulations; but it seems as though our branch has the greatest difficulties of them all to follow the true light, although we have until the last few months had a great amount of gospel preached to us, but the deficiency with us is unity and love. Our officers need the help of the Holy Spirit to help support the work.

Again asking for the prayers of all the Saints, that we may have a right to the crown and eternal life,

Your sister in hope,

MRS. A. L. PARKER.

BEVIER, Mo., Nov. 30.

Editors Herald:—We do not often see a letter from this thriving little city, where the latter-day work has been established over thirty years. The important question is, Are we progressing and advancing, or are we standing still and not climbing the ladder towards perfection. My twenty-two years of experience among the Bevier Saints help me to solve this question unhesitatingly, that the spiritual condition of the work is far better now than I have ever seen it before. Never have I seen more interest and inclinations to serve God, especially among the young. The old are passing away, one by one, and the rising generation steps in the ranks and fills the vacancies. The old gospel fire that was kindled in their young hearts is beginning to blaze. Our branch, numbering over two hundred members, including about one third scattered, is presided over by young brothers, good and faithful workers, Bro. F. T. Mussell, president, Bro. I. L. Morgan presiding priest, A. G. Young teacher, and Bro. W. Rudkins deacon. They all work together harmoniously.

Our esteemed brother, J. A. Tanner, is out in the field, trying to win the honest into the fold of Christ by his able way of expounding the Scriptures to their understanding. We have also Bro. F. J. Chatburn, an able expounder of the gospel, and Uncle W. E. Summerfield is still sounding the gospel trump. With those three missionaries the work in the district is kept moving along slowly. They travel singly, thus occupying three places the same time. The number of preachers is small according to the size of the territory. We can say of this district that its condition is the same as other districts; the harvest is great and the laborers are few. Let us pray that God will send more laborers into his vineyard; and not only our prayers, but our temporal means, too. The Lord will do his part when we do ours. Our prayers alone will not send more workers to the field, if we, his Saints, will not pay our tithing and offerings. It takes money to increase the gospel force in the field. I am glad to say that there are some good tithe-payers in this district, and they consider it as binding as any other principle of the gospel. While there are many in this district who think it is not essential for our salvation, I hope that such will think this matter over seriously, and reverse their erroneous belief, and show their faith by their works. Abraham showed his faith by his works when he honored the law of tithing. Notwithstanding that we have some few Saints in this district that are helping all they can, we are depressed financially, and come short in meeting the needs of the work in this district. There is another cause of this depression; many good Saints have left to go to other parts of the state which has effected this district financially as well as spiritually. I appeal to those scattered ones to remember Uncle John T. and send your tithes to my address before the year 1900 closes. As long as your membership is in this district, I shall always expect to hear from you and your continuation of past favors.

The Religio is doing well. Sister Nydia Thomas is superintendent, and doing her part nobly, and Sister Mary Richards is secretary, Bro. D. L. Morgan chorister, and Sr. Annie Williams organist. Every Friday night is spent profitably, and the young are learning doctrine that will make them wise unto salvation.

We have a good Sunday school; Bro. D. L. Morgan superintendent and chorister, Annie Williams organist, Mattie Morgan secretary.

We have also a few faithful workers, the Sisters' Sewing Society, meeting regularly once a week, rain or shine. Their labor is productive of much good, financially, to the church. Those sisters never falter and shirk in their duties. They are worthy of imitation. Let other branches do likewise, and the God of peace will richly reward every good done for the advancement of his work. May the people of God, everywhere, enjoy his peace and blessings in this life, and be crowned with the redeemed at last, is my prayer.

J. T. WILLIAMS.

INDEPENDENCE, Mo., Nov. 22.

Editors Herald:—I appreciate the *Herald* very much, especially articles bearing on archæological subjects, of which there has been quite a few in the *Herald* in the recent past. I always regret when I do not get one issue read through before the next one comes again. I cannot understand why so many Saints do not take either one or the other of the church papers, as they assist me greatly in the warfare against the evil we all have to battle with. I am interested in the onward progress of this work. Your brother,

C. A. RUDOLPH.

A mountain-climbing party in the Sandwich Islands was attacked by a colony of wild bees. They had climbed Konahunui, the highest peak near Honolulu. In descending precipitous cliffs they were attacked by the bees, which stung them when they were helpless to ward off the insects. For nearly a mile the bees followed them until they reached a point where they could defend themselves.

John D. Rockefeller has given $100,000 to the psychological laboratory at Columbia University.

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Mothers' Home Column.

EDITED BY FRANCES.

"Be brave, dear heart! Hopes broken lie
In sight of land; but there is One
Who notes our loss, who hears our cry.
He makes some failures victories won."

SELF-CONTROL, MOTHERS, SELF-CONTROL!

One morning in early May I passed down a suburban street, admiring the beauties which nature had recently unfolded, enjoying the agreeably warm sunshine and pleasantly cool, fragrant air, and listening with delight to the songs of birds. It seemed for a time that I must be in fairyland. But looking in the direction from whence came a cry of distress, I was convinced that I was still in a world of pain and injustice. A little child of not more than four years sought refuge from his mother, who followed with a rod of no small dimensions. Soon they passed from my sight, but the cries of pain and the pitiful "Oh, Mamma, don't!" told me the rod was falling unmercifully upon the little trembling form.

A cow near by affectionately licked her calf; a mare watched her colt as it gamboled about her, and whinnied when it passed from her sight; a hen scratched and clucked for her brood. While these mothers of the animal creation seemed full of love and solicitude, a human mother, who has charge of a little immortal soul, stands beating her offspring! A deep gully checked an impulse to approach the lady and ask her how she would like to stand before one towering as high above her as she was above the child, with strength proportionately greater, and using a rod proportionately larger, and what would be her feeling toward such a person if no heed was paid to her pleadings for mercy; but the rod fell in full force, until that person's wrath was spent! "Perhaps the child needed correcting," you say? When I witness such a punishment I am inclined to think it is given, not for the good of the child, but to satisfy the anger of the parent.

Mothers, it is your duty to govern your tempers. No matter how violent or easily aroused, you can get it under control; and by persistent and prayerful effort, finally subdued. Until a mother can control herself she cannot govern others. The fear of her anger and punishment may impel them to obedience, but what will be the effect upon them in after years? Will the memory of such a mother arouse feelings of love and respect, and a desire to do all that she tried to have them do by force and the aid of the rod?

Mothers, if you must use corporal punishment, let the child understand that it is for their good; it is because it is necessary for them to be taught obedience, and not because you are angry. At no time does one need to be so calm as when administering such punishment. Satan helps an angry person to strike hard blows. Yes, Satan is helping when an angry parent stands over a child and beats it. The child can readily detect your angry look and tone, and sometime, following your example, he will become angry at his dog or other pet and strike it, or throw down a toy and break it. Then you will feel it your duty to punish him. What injustice!

I think we can "spare the rod" and still not "spoil the child," if the "rod" meant, as some seem to think, a literal stick, strap, ruler, or slipper. Is it not possible that it meant correction or some mode of punishment? But if any think there is no punishment so effective, I entreat you to be calm when you administer it. If you are not, you will do the child more harm than good.

My experience with my own little ones has taught me that there are punishments more humane, and at the same time more effective. I was reproving one of my children for cruelty, and telling them they should not cause any of God's creatures pain, when my little boy referred to a spanking, and I felt severely rebuked. I told him mamma did it, not because she wanted to cause him pain, but to make him good. He replied, "It doesn't make me good, it makes me worse." I knew he spoke the truth. If mothers would do more training, more teaching both by precept and example, more praying for wisdom and tact to control and guide the little feet, there would be less need of punishment of any kind.

We have a right to ask and expect the Lord's help if we are worthy, for have we not charge of his own little ones? Does he not wish us to train them so that he can again receive them unto himself? We must not leave it all with him, but constantly strive to perform our many duties well. Our first and most important duty is to gain control of our peevish, hasty tempers, and to correct the evils of our own natures.

"ESSEL DEE."

GUIDE US STILL.

Bless us with thy Holy Spirit,
As we strive to do thy will;
We are weak, but we would serve thee,
Heavenly Father, bless us still.

Chorus:—

Guide us still, guide us still,
Heavenly Father, guide us still;
Guide us by thy Holy Spirit,
Heavenly Father, guide us still.

We, thy children, wish to serve thee,
Faithfully thy will obey;
Heavenly Father, we beseech thee,
Keep us each one in thy way.

Heavenly Father, we do thank thee
For the blessings of the past,
And we pray thy loving presence
May be with us to the last. A. M. J.

THE TWO OLIVE TREES.

A fable is related of a hermit and his olive tree, which illustrates how difficult it is for shortsighted man to know what really is best for him; and how wise it is in all things to be submissive to the will of God, and leave ourselves in his hands. The fable says: An aged hermit planted an olive tree near his cave; and then, thinking it might want water, he prayed to God to send water. So, the rain came down and watered his olive tree. Then he thought a little warm sun would do it good; so he prayed for warmth and sunshine, and the sun shone, and it was very hot. Then as the sapling looked somewhat feeble, the hermit thought, "What it now wants is a little frost to brace it." Accordingly he prayed for frost, and that night the hoar frost covered the ground. But the tree somehow did not seem to thrive, so he thought that possibly a strong southerly wind might help it on; and he prayed that the south wind might blow upon his tree, and the hot south wind blew, and the olive died!

Some days after, he was visiting a brother hermit, and he noticed that he had a remarkably fine olive three. "Why brother," said he, "how do you manage to get your olive tree to thrive so well?"

"I don't know that I did anything especially to it, but I just planted it, and God blessed it, and it grew."

"Ah, brother, I planted an olive tree, and when I thought it wanted water I prayed to God to give it rain, and he sent rain, and when I thought it wanted sun I prayed for it, and the sun shone; and when I thought it wanted bracing I prayed for frost, and the frost came, God sent me everything that I prayed for, as I thought it wanted it, but my tree died!"

"And I," replied the other, just simply prayed that God would take care of my tree, and then left in his hands to arrange the how and the when, because I felt sure he knew what was best for my tree, better than I did!"—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Grace Johnson, of Chicago, requests the Prayer Union to pray for her husband, Elmer E. Johnson, who has so long been afflicted, that he may yet be restored to health and strength, if it is the Lord's will.

A sister from Michigan writes, earnestly desiring the prayers of the saints and sisters in the Prayer Union in behalf of her brother, that the appetite for strong drink and tobacco be taken from him, and he be given strength to overcome the temptations of evil companions, and that his desire for reading the Word of God may be stronger, and he may have a stronger determination to do the Master's will, and prove faithful.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

HOME DEPARTMENT.

Inquiry is made from time to time, What is the Home Department? And as this idea is more or less new to Latter Day Saints, let us notice for a short time what it is.

We speak of primary department, intermediate department, and senior department as representing those parts of the membership of the school engaged in the primary,

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intermediate, and senior work of the school. So the Home Department represents those engaged in the

SUNDAY SCHOOL WORK AT HOME.

In every community there are those who do not attend Sunday school. They are made up of the "can'ts," such as the aged and infirm, invalids, and those detained by reason of being so occupied as to render attendance impossible; and the "won'ts," such as those who are too big, those who don't care, those who don't believe, etc.

THE MISSION OF THE HOME DEPARTMENT

is to take the Sunday school to all these, the "won'ts" as well as the "can'ts," and get them to studying God's word as found in the Sunday school lessons, a stated amount of time each week, say one half hour or one hour, and thus bring to pass a more universal study of God's word, and a more general understanding of his law, and, through a better understanding of the law, bring about a more perfect obedience.

HOW

is this to be brought about? The discussion of this question will be based largely upon the methods employed by the American Sunday School Union. The work is to be largely under the direction of individuals called "visitors," whose duties are to visit the stay-at-homes and present the matter of studying the Sunday school lessons at home, one hour each week, or such time as may be decided upon, and secure the consent of the individual so to do and enroll him in the Home Department. When the member is secured the "visitor" provides him with a quarterly, an envelope for contributions, in which his offerings are placed, and on the outside of which a record is made by the member of offerings, and time spent in the study of the lesson. The visitor calls around occasionally to inquire of progress, and at end of quarter to bring new supplies and receive report and offering.

KIND OF CLASSES.

If there is only one individual in a neighborhood working according to these plans, it is an individual class; if several members of one family are enrolled, it constitutes a family class; and if members of a number of families unite in the study under one as a leader, it is a neighborhood class. If there are several classes, and it becomes too much for one visitor to attend to all, there may be several visitors, and a superintendent of Home Department chosen to direct the whole.

THE RELATION OF THE HOME DEPARTMENT

members to the regular Sunday school should be similar to that of other departments. They are a department of the school, and as such, under the superintendent of the regular school, are entitled to recognition as other departments are. They are to be reported as a part of school, make reports to the school through the visitor or superintendent of Home Department, and receive reports of school. They should be notified of special announcements, receive invitations to participate in picnics, conventions, and all special gatherings and doings; and in passing of important matters should have voice and vote. Their lessons are the same as those of the main school.

MEMBERS OF HOME CLASSES

should be induced if possible to become identified with and to attend the main school. Where there is no school sufficiently near with which to be identified, Home Classes may be formed under district authority, or if not in an organized district, then under authority of General Association through its officers. Such classes as these latter would be directed by correspondence and known as "correspondence classes."

Members joining home classes are to take upon them

CERTAIN DUTIES.

They are to study the lessons one half to one hour each week. They are expected to contribute to the financial work of the school. They are expected to participate in the writing of papers, etc., for convention and the like. They will report regularly, and will lend their interests to extending the work as widely and rapidly as possible.

This department with us as an association is a

NEW FEATURE,

but with those who have given it a trial it is a decided success. The American Sunday School Union has been pushing it the past few years with marked results. From actual statistics gathered by house to house visitation it is learned that in this state one family out of every twenty-five have no Bible in the home, and who can say of the twenty-four who have Bibles how many read them? The Sunday school is a potent factor in bringing about a more general reading of the Scriptures, and this department will do much to aid by carrying the Sunday school to many of the individuals who are not now attendants, and readers of the word of God.

But are not all Latter Day Saints readers of the books of the church? Alas, I fear not.

MANY HOMES

in the church do not possess copies of the Book of Mormon and Doctrine and Covenants. Many homes which do possess them have no family altar, and hence no regular reading of the divine word. It should be the object of the Sunday school through the Home Department to take the Sunday school into every dwelling occupied by a Saint who does not for any reason attend Sunday school.

Celestial glory is the reward of obedience to celestial law. Can obedience come before understanding? Can an understanding be reached without reading and study? Is the reading as likely to be done without system as with it? The Home Department will do much towards the solution of these questions.

J. A. GUNSOLLEY,
1st Asst. Supt. General S. S. Association.

THE SPIRIT OF THE GIFT.

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the Wise Ones were;
And we are not told whose gift was gold
Or whose was the gift of myrrh.

—*Edmund Vance Cooke.*

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened with Sedalia branch, in new church (Oakland) near Swan, Kentucky, October 27. District president being absent, T. C. Kelley was chosen to preside. Branch reports: Foundry Hill 53, Haleys Creek 43, High Hill 50, Eagle Creek 33. No report from Sedalia. Ministry reporting: Elders C. L. Snow, D. W. Cook, J. H. Adair, P. B. Seaton, T. C. Kelley; Priest R. N. Warren; Teachers Willis Oliver and A. L. Snow. Bishop's agent reported, and a committee was appointed to audit his books. Report of committee on arrangements for the reunion read, and a motion to accept the report prevailed. Report of auditing committee: We, your auditing committee, having examined the Bishop's books, find them correct, as per report. A two days' meeting is to be held in all the branches, and the president to appoint speakers, and the branches to select the time. Preaching on Saturday evening by D. W. Cook, assisted by Willis Oliver; funeral sermon of John Snow by T. C. Kelley, at eleven a. m.; prayer meeting at 1:30, J. H. Adair in charge, assisted by B. N. Warren; evening sermon by C. L. Snow. Moved that Saints and friends be extended a vote of thanks for their kindness in entertaining visitors Adjourned to Foundry Hill the second Saturday in February [9th] next.

NORTHERN WISCONSIN.

Conference of above district convened with Frankfort branch, at Porcupine, October 6 and 7. Called to order by district president, A. V. Closson; Louisa M. Shaver acting as secretary. Reports from official members was received showing 55 meetings attended, 107 services held, 118 sermons preached, 9 baptisms, 3 children blessed, 2 marriages solemnized, 61 sick administered to. Ministry reporting: A. V. Closson, P. Muceus, W. Hutchinson, S. E. Livingston, Murry Shedd, Wm. O. Closson, J. W. Hooker, Morris Shedd, and O. A. Warren. Branch reports were received from Reed and Frankfort, giving a membership of 167, gain of 12. Evergreen branch report received after conference adjourned. Bishop's agent reported: Total amount received $39 50; paid out $28 50; balance on hand $11. The following-named members were chosen to attend the General Conference: A. V. Closson, Sr. White, P. Muceus, S. M. Shaver, S. E. Livingston, Vol. White, Murry Shedd, Wm. Hutchinson, and A. L. Whitaker. Adjourned to meet with Valley Junction Saints in June next.

Sunday School Associations.

CONVENTION NOTICES.

The following program will be carried out at Netawaka convention of Northeastern Kansas district in February next: Talks, "What new things have you tried in your school and found helpful?" led by Bro. Harry Thomas; paper, "Why should we work in Sunday school?" Sr. Elmira Miller; quartet by Netawaka school; "Week day influences of teachers," Sr. Fannie B. Pender; instrumental music by Sr. Lena McNutt; talks, "Three ways in which the assistant can aid the superintendent," led by Bro. Samuel Twombly; solo by Sr. Warnock; paper, "Hints to intermediate teachers," Sr. Emma Hedrick; "The Blackboard, and its general use," by Bro. J. W. Burns.

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Miscellaneous Department.

PASTORAL.

To the Saints of Pacific Slope Mission, Greeting:—You will see by *Saints' Herald*, of November 21, 1900, that I will not return to my mission for reasons assigned in said notice. However, I will continue to direct the affairs of the mission through the sub-ministers in charge.

Bro. R. Etzenhouser is hereby appointed in sub-charge of the Central district, California, and Bro. F. B. Blair in charge of the Northern district. The ministry are urged to be prompt in sending in their reports the first of January and March, respectively, as I desire to be kept well informed of the true status of the work committed to our care. I truly feel grateful to the brethren associated with me in gospel work, for the hearty support they have given me, and desire that you continue to supplement my efforts; also feel thankful to the Saints for the kindness shown me during my sojourn among them.

I am pleased with the cheering reports which have come to me from different parts of the mission, and I earnestly pray that the work begun will be continued with greater zeal and energy on our part. There is now an opportunity afforded us to help roll on the great and grand work of God, in our respective localities. So let us work while the day lasts for the harvest time is fast approaching when Christ our eternal King will come in his majesty and glory to garner in the sheaves and reward his reapers.

Praying that success may attend our efforts, to the glory of God and the salvation of men,

I remain your brother and coworker in Christ, G. T. GRIFFITHS.

KIRTLAND, Ohio, Nov. 24, 1900.

To Those Concerned:—Apostle G. T. Griffiths having been appointed by the Presidency to "labor in the missions in charge of Brn. William H. Kelley and John H. Lake as they and he may agree and wisdom direct" until the April session of conference, by agreement Bro Griffiths will devote most of his time to the Kirtland district, visiting the Pittsburg and Ohio districts, and aiding Bro. Lake as circumstances may require. The scarcity of laborers renders it necessary that the ministry not only be interested in and extend aid in their especially assigned fields of labor, but be willing to aid in adjacent places when demands are made upon them, especially when new openings are presented.

Missionaries who are laboring in the Kirtland district will please make their quarterly reports to Bro. Griffiths and respect his advice in prosecuting the work in that "field of labor," that there may be order and harmony. Respectfully,

WM H. KELLEY.
JOHN H. LAKE.

NEW DISTRICT IN OREGON.

To the Officers and Members of the State of Oregon, Greeting:—In compliance with your request for a district organization, I hereby appoint a special conference to be held at Drain, Oregon, on the 2d and 3d of February, 1901, with the view to effect said organization. I herewith authorize Bro. D. L. Harris, one of the seventy, and sub-missionary in charge, to direct the organization of the new district. (See section 120:3) All secretaries of the branches should send a full and complete report to Bro. Harris at Drain, Oregon, two weeks before convening of conference. Yours in gospel bonds,

GOMER T. GRIFFITHS,
Missionary in Charge.

KIRTLAND, Ohio, Nov. 24, 1900.

GRACELAND MUSEUM.

Some time ago the friends of art and education began donating to Graceland College such articles as would be of interest, and the last to contribute to our collection was Elder Luther R and Sr. Ella R. Devore, now of Holden, Missouri, who were our faithful representatives of the restored gospel in the far away Society Islands, from 1891 to 1896. They have lately made us their debtor for a "Bibilia Mo'a Ra," so now, if any of our Society Island brethren should visit Graceland, they may read the Scriptures in their own language. With this Bible is a basket, or holder, made by the natives from leaves. Three coins; namely, a Chilian 20 cent piece of 1892, a Peruvian 10 cent piece of 1866, and a French coin of 1863, two pearl ornaments for the ears, a native made fan that is real quaint, six strands of small sea shells, and a large horny shell. These small shells are called by the natives "Pupu." There are also two pupu doors; these grow on the nose of the fish, and in time of danger the fish recoils in its shell and closes the door, so it is safe from shark or other enemy. Surely the small things of the deep bear witness of the wisdom and loving kindness of God. There are also some small red and black berries that grow upon an island tree in clusters like grapes.

In behalf of the college, I return thanks to Bro. and Sr. Devore.

And now, to others, permit me to inform you, that we are still in a receptive mood, and would be pleased to acknowledge your gift to our growing museum. Also, we would like to have the herbalist remember our herbarium. And still wider and larger is the circle we appeal to in behalf of our library; we are still in need of such books that you are willing to contribute.

And last, but not least, we are still in need of financial aid. While we feel very grateful to those who have already complied with former appeals, which has renewed our courage, once more let me plead that the Saints neglect not their duty to Graceland College; for let me assure you, time will prove that it will be no badge of honor to oppose this institution of the church.

When in the goodness of your soul charity shall manifest itself at Christmas tide, please do not forget us with a liberal donation.

In behalf of Graceland,
ROBT. M. ELVIN.

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CHRISTMAS PROGRAM.

Many complaints have reached this office in relation to the Christmas Program, because of delay. We wish to say that the music plates reached us November 24, and the programs were printed and mailed by the 28th, and are now for sale.

JOHN SMITH, Manager.

CLERGY PERMITS FOR 1901.

The Central and the Western Passenger Associations have been furnished with lists complete to date of all General Conference and other general mission appointees, and notified that certificates of appointment hold good until the General Conference of 1901. Applications for permits for the year 1901 may therefore may be made at any time.

The Western Association is divided into two departments. Applicants located in Alabama, Arkansas, Indian Territory, Oklahoma, Kentucky, Louisana, Mississippi, Missouri, Sonora (Mexico), Tennessee, and Texas, should address C. M. Pratt, Chairman, Room 1320 Union Trust Building, St. Louis, Missouri. Those in other territory of said Association address Eben E. MacLeod, Chairman, Monadnock Building, Chicago, Illinois.

Applicants in Central Association territory should address F. C. Donald, Commissioner Central Passenger Association, Monadnock Building, Chicago, Illinois.

Application blanks may be obtained from local railroad agents, or from either of the above named.

All local ministers entitled to permits are referred to their respective missionaries in charge for indorsement, as heretofore.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, December 1, 1900. 2t

CONTRIBUTIONS TO MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported	$8 27
Julia A. Thomas, Maine	1 00
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Josephine Webel, Iowa	50
Nephi Lovell, Iowa	1 00
John Hougas, Iowa	25
Total, to date	$16 27

In list of Sr. J. D. Cooper, in former report should read Sr. Brown 30

CONFERENCE NOTICES.

Conference of Southwestern Texas district will convene on the 1st day of February, 1901, at San Antonio, Texas.

W. H. DAVENPORT, Clerk.

DIED.

BRIGGS.—At Denver, Colorado, November 28, 1900, Mrs. Louisa Briggs, widow of Jason W. Briggs. She was born at Avoca, New York, September 30, 1827, and was 73 years, 1 month, and 29 days old at the time of her death. She leaves behind two sons, five daughters, and several grandchildren. For many years she was identified with the Reorganization, and shared the many sacrifices and privations of her husband while he was prominent in the missionary force. She was well known to many of the elders for kind deeds bestowed, and no doubt will be remembered and duly rewarded by our heavenly Father. By her request, Elder J. B. Roush conducted the funeral services, which were short and simple, according to her wishes.

WILLIAMS.—At St. Davids, Illinois, November 7, 1900, Edward J. Williams, aged 78 years, 8 months, and 4 days. He was born March 3, 1822; married Jane Davies April 19, 1841. They obeyed the gospel and emigrated to this country in June, 1855; settled in Hyde Park, Pennsylvania; united with the Reorganized Church June 9, 1864; moved to Brookfield, Ohio; then to St. Davids, Illinois, He leaves four sons and one sister to mourn. Funeral service was held by Brn. T. F. Stafford and John S. Patterson in the M. E. church at St. David. He was buried at Canton, Illinois, there to rest until the day when the spirit and the body shall be reunited in the day of the resurrection.

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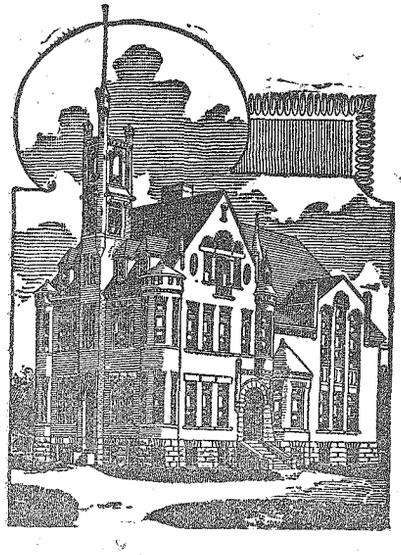

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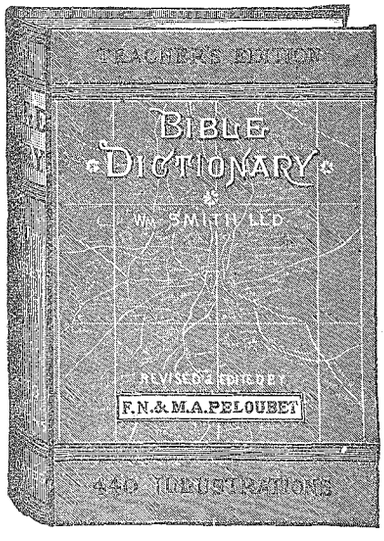

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RS Salyards

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IS THE MODERN SUNDAY SCHOOL A SUCCESS?

BY W. R. KENDALL JR., SUPERINTENDENT UNION PARK SUNDAY SCHOOL.

This is the question the Chicago Congregational Sunday school association is asking its members. The answer depends on the standpoint. The enthusiasm of thousands has been awakened and is held by modern methods, but new members are not added rapidly, and a large percentage of new membership is offset by the dropping out of old members. In planning a campaign men search out weak spots to strengthen. What then are some of the things that now stand in the way of the Sunday school reaching its highest effectiveness, in holding present members, in gaining new members, and in lesson teaching?

First—Lack of change or a disposition to allow things to "move along in the same old way." Children want change. Growth and development are laws of their nature, and unwittingly they look for them in every relation of life. It is no wonder that children grow tired after attending, for six, eight, or ten years a school in which the classes are always arranged in the same way, the opening service conducted in the same time-honored manner, where the songs are the old songs, and everything, year in and year out, "pursues the even tenor of its way." Getting into ruts, stagnation, disuse of powers, and consequent atrophy are causes of failure in some schools.

Second—An unattractive Sunday school room. Somber gray or chilly yellow walls with stenciled frescoes are neither beautiful themselves nor suggestive of beautiful ideas to children, and are liable to create the atmosphere of a cloister. It is frequently amid such surroundings that children are expected to absorb joy and hope and cheerfulness. Why not decorate a Sunday school room? Why not illuminate the walls with sparkling thoughts of master minds and with reproductions of the works of great artists? In short, a Sunday school room should be a place of beauty and inspiration. Every foot of it should in one way or another radiate an influence for beauty and truth and nobility of character.

Third—Indifference on the part of teachers. Not only is regularity in attendance of prime importance, but a teacher must be sufficiently interested in his work to bend his best energy toward elucidating the truths he aims to teach. Too frequently a teacher imagines that the preparation of a lesson is a simple thing, that "anything will do for children," forgetting that these same children are studying languages, physics, and geometry in the common schools, and are well able to comprehend the greatest truths one can present, if only they be put in simple language. The teacher asks the questions he finds on the lesson leaf, receives in return perfunctory answers, and the scholars find no fresh thought, no new idea, not a spark of enthusiasm in a thirty-minutes' talk. Such is the teacher who is imbued with the widely prevalent idea that a two-book library is sufficient for a Sunday school teacher—namely; a Bible and a Bible dictionary.

It is the business of the Christian teacher to gather truth wherever it may be found and crystallize it about its true center, the life and thought of Christ.

A fourth difficulty would be largely remedied by a permanent normal class in every school. It is a medium through which young folks pass, out of the school as scholars, back into the school as teachers, without any break in membership. From this viewpoint alone its advantages are obvious.

Fifth—Failure sometimes results from allowing scholars to form an untrue idea of their relation to the school and through failure to impress on them their responsibility for its growth and success. Deal with scholars frankly and squarely. And meet with perfect sincerity the first evidence of an inclination to draw class lines between high and low, rich and poor, between one class and another. There is an American aristocracy, but it is an aristocracy of character and intellect, and any other demarkation must be rigidly suppressed.

These are some of the items that merit attention in any effort to increase the efficiency of the modern Sunday school.—*Chicago Tribune, December 2, 1900.*

WAS JESUS THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH.

In the twelfth chapter of Matthew and the fortieth verse Jesus is reported as saying that "as Jonah was three days and three nights in the belly of the whale (sea-monster, margin); so shall the Son of Man be three days and three nights in the heart of the earth." According to the commonly accepted tradition of the church Jesus was crucified on Friday, dying at or soon after three p. m., and was raised from the dead early the following Sunday morning. Many readers of the Bible are puzzled to know how the interval between late Friday afternoon and early Sunday morning can be figured out to be three days and three nights. It seems rather to be two nights, one day and a very small portion of another day.

The solution often proposed for the difficulty is that "a day and night" is simply another way of saying "a day," and that the ancient Jews reckoned a fraction of a day as a day. There was then a part of Friday, one day (or a day and a night); all of Saturday, another day (or a day and a night); part of Sunday, another day (or a day and a night).

There are many persons whom this solution does not altogether satisfy and it does not satisfy the writer at all. Is there any solution that is satisfactory? There is. The first fact to be noted in this solution is, that the Bible nowhere states nor implies that Jesus was crucified and died on Friday. It is said that Jesus was crucified on "the day before the Sabbath." (Mark 15:42.) As the Jewish weekly Sabbath came on Saturday (beginning at sunset the evening before) the conclusion is naturally drawn, that as Jesus was crucified "the day before the Sabbath," He must have been

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crucified on Friday. But the Jews had other Sabbaths besides the weekly Sabbath which fell on Saturday. The first day of the Passover week, no matter what day of the week it came upon, was always a Sabbath. Exodus 12:16; Lev. 23:7; Num. 28:16-18.

The question therefore arises whether the Sabbath that followed the day of Christ's crucifixion was the weekly Sabbath (Saturday) of the Passover Sabbath, falling on the 15th Nisan (which came that year on Thursday). We are not left to speculate about that; for John tells us in so many words in John 19:14, that the day on which Jesus was tried and crucified was "the preparation of the Passover," i. e., it was not the day before the weekly Sabbath (which came this year on Thursday).

The gospel of John was written later than the other gospels and scholars have for a long time noticed that in various places there was an evident intention to correct false impressions that one might get from reading the other gospels. One of these false impressions was that Jesus ate the Passover with his disciples at the regular time of the Passover. To correct this false impression John clearly teaches that he ate it the evening before and that he himself died on the cross at the very moment the Passover lambs were being slain "between the two evenings" (Ex. 12, 6; Hebrew and R. V. marg.) of the 14th Nisan. God's real pascal lamb, Jesus, of which all the other pascal lambs were only the types, was therefore slain at the very time appointed of God.

Jesus then died on Wednesday. Just as the next day was to begin at sunset (the Jewish days begin at sunset), Jesus was buried. He was in the sepulchre Wednesday night and Thursday (one day and one night), Thursday night and Friday (a second day and second night), Friday night and Saturday (a third day and third night). Just as the first day of the week drew on at sunset Saturday Jesus arose, having been in the sepulchre seventy-two hours, exactly three days of twenty-four hours. The next morning the grave was found empty.

The incidental proofs that it was on Wednesday and not on Friday that Jesus died are so numerous that it would take a volume to properly expound them. The traditional theory that Jesus died on Friday and that this was the Passover Day would make it necessary to suppose that Jesus took a long journey (from Jericho to Bethany) on the Jewish Sabbath; for John distinctly tells us that Jesus came to Bethany six days before the Passover (John 12:1), and if the traditional view is right, this Passover came on Friday and six days before it was Saturday the Jewish Sabbath. Of course, it was impossible for Jesus to take such a journey on the Jewish Sabbath. In reality his triumphal entry into Jerusalem was on the Sabbath. This was altogether possible for the Bible elsewhere tells us that Bethany was a Sabbath day's journey off from Jerusalem (Acts 1:12; Luke 24:50). But further yet, John tells us in so many words that Jesus' entry into Jerusalem was on the next day after his arrival at Bethany. (John 12:12.) That Sabbath on which Jesus entered Jerusalem was, if the Passover (15th Nisan) came on Thursday, the 10th Nisan, the very day on which God commanded that the Passover lamb should be taken up (Ex. 12:3). So Jesus, the true Passover Lamb, was taken up on the 10th Nisan (on that day the Pharisees rejected him as king and chose him for death, unwittingly fulfilling the Scriptures), and he was slain on the 14th of Nisan, just as God's word had provided fifteen hundred years before.

It is remarkable how many prophetical and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the gospel narratives are straightened out when we once understand that Jesus died on Wednesday and not on Friday. The writer has held this view for years, but this year a book has been published (Three Prophetic Days, Wm. Fredrick, Clyde, Ohio) maintaining the same view with such force of argument that many reviewers who have always held to the traditional view have been forced to admit that the argument was unanswerable.—*R. A. Torrey, in Ram's Horn.*

MORE ABOUT PROFESSOR HILPRECHT'S DISCOVERIES AT NIPPUR.

Students of the Old Testament, particularly the higher critics, will await with great interest the deciphering of the library of 20,000 or more tablets lately found by Professor Hilprecht in the ruins of the great temple of ancient Nippur, in Babylonia. *Biblia* remarks that it may be the most important archæological discovery since the finding of the Rosetta stone in Egypt, with its Greek copy of the Egyptian inscription on its sides, which enabled scientists to work out the key to the cipher in which the Egyptians wrote most of their tomb records. Says *Biblia* (October):—

"The tablets treat of literary and historical matters prior to 2280 B. C., or long antedating the career of Abraham. The light thus thrown on the early history of Southern Asia will, of course, have an important bearing on the earlier chapters of Genesis. But it will do still more. It will probably help to clear up the obscure early history of the supposed dispersion of primitive man from the alleged birthplace of the race in Asia, and so it may aid in settling the still open question of whether mankind sprang from one stock or was the product of evolutionary processes taking place simultaneously in different parts of the earth. The latter is the newer theory. Coincidences in the history of race development are now held by many to prove not necessarily a common origin and communication of tendencies, but simply the orderly march of uniform law throughout the world. Not only biblical, but evolutionary and social science will therefore eagerly await and welcome any light that Professor Hilprecht's find may throw into the dark corners of the past."

Biblia gives the following account of some discoveries made public since our last article:—

"From among six hundred fragments of writings, Professor Hilprecht has obtained knowledge of the first king known to man—En-shag-shur-ana, lord of Kengi, now known as Babylonia, who reigned about 6500 B. C. Kengi was harrassed by Kish, a neighboring city and kingdom. En-shag-shur-ana marched against Kish and defeated its ruler, and the spoil of this expedition, the tablets tell, was presented to the temple of Bel in Nippur. But later the rulers of Kish took Kengi, for it is found that one of them, Ur-Shulpauddu, made offering in the temple of Nippur.

"The greatest, however, of all the rulers of this dim and shadowy age was Lugalzaggisi, who appears to have been a veritable Alexander. He was the son of Haran, mentioned in Genesis 12:4. It is contended by many biblical students that many of the facts in Genesis, reciting an invasion of the Mediterranean seaboard from the Persian Gulf, were improbable. But the tablets show that the invader was Lugalzaggisi, who ruled in 4500 B. C. Sargon, who lived 700 years later, also advanced to the Mediterranean. At one time Lugulzaggisi ruled all the then known world. But after a while the Nippur of Lugalzaggisi fell, and a long period intervened before man built again upon the ruins. About thirty feet of accumulated debris represents the age between the fall and the rebuilding by Sargon. One extraordinary feature of the vases bearing records of Lugalzaggisi's greatness is that their interior was hollowed out by machinery, yet civilization today assumes machinery to be of a comparatively recent development."—*The Literary Digest, December 1, 1900.*

ADDRESSES.

Arthur Allen, mission address, church corner of Glasgow and Dickson streets, St. Louis, Missouri.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 12, 1900.

A SLANDEROUS STATEMENT.

LOS ANGELES, California, Nov. 23.

Dear Brother Joseph:—Inclosed please find some more clippings on the "Mormon" question. No response has come to my communication of the 17th instant, and I do not think there will be. We have lost nothing in the controversy.

In one of his previous articles Elder Nye made this statement:—

"Oh the painful waiting of that 'headless body' for eight long years till the man called 'Young Joseph' could be dragged from the haunts and dens of the low and depraved, as set forth by his brother Alexander and published in the San Francisco *Call*, September 1, 1900, as follows: 'It may seem strange to the unbelievers that a prophet, seer, and revelator, whose relation to the church is that of a mouthpiece of the Supreme Being, should have spent a good share of his life traveling unholy paths, but Alexander says "that after his father's death the mother married outside of the church," and both he and his brother were anything but godly men. They were of the earth earthy; they loved the dance, the card table, the bottle. . . . It was in a saloon that Alexander Smith's first revelation came.' Oh, what a record to be proud of! This ignoble son of a noble sire, after drifting to the lowest walks of life, is hunted out and prevailed upon to become the head of this headless body and ordained thereunto by a set of apostates, one of whom had not been baptized into this headless body!"

I entered an emphatic denial of this slander. Inasmuch as it has been given publicity in the papers of the two cities, I wish that you would answer this through the columns of the *Herald*. I have not had the privilege of seeing Brother Alexander in relation to this interview as published in the *Call*; but I cannot think that he told them anything like what they published.

We have had a glorious rain here. Nearly seven inches in Los Angeles, and more at other points. It approached a flood in some places. Much damage was done, but we think the good accuring will more than offset the harm. Hundreds of acres of celery washed into the sea down in the "peat land" country as a result of the old "Santa Ana" breaking over its banks. It is estimated that the damage to the streets of Los Angeles will amount to thirty thousand dollars. By this you can have an idea of the terrific force of the storm. The streets here were veritable rivers. Much damage was done to the steam and electric roads. One consolation, the loss will largely be confined to the few who are the best able to stand it while the benefit will be distributed promiscuously and particularly among those who were famishing for the need of it. We are anticipating a wet winter. The rain lasted for almost six continuous days. Things are moving along here as usual. Bro. "Alexander" and his amanuensis, Bro. Gould, likewise Brethren Chatburn, Anderson, and Elbert Smith, are now at San Bernardino. Bro. Burton is down in the Santa Ana country somewhere, unless he has been washed away. I hardly think so, however, as he is too much of a mariner for that.

Fraternally yours,
T. W. WILLIAMS

1322 Myrtle Avenue, Los Angeles, California.

Referring to that part of Bro. Williams' letter containing the statement made by Elder Nye, concerning the life of the present president of the Reorganized Church, before he became identified with the church, said president has this to say of Mr. Nye's statement: It is not true. Joseph Smith, the son of Joseph Smith the Martyr, never drank a glass of wine, beer, or any sort of liquor in a saloon or place where drinkers congregate, at any time in his life, and was not at any time a frequenter of such places public or private. He never played a game of cards in any saloon, or gambling den, public or private, in his life, and never played a game of chance of any sort for money or prize of any kind, in his life. He was not versed in card playing; but unlike some he did know while a young man, as he does now, the difference between a *king* and a *knave*. He was not a lover of "the card table, the bottle," or the saloon, was never intoxicated with any sort of intoxicant, and did not and does not now indulge in intoxicating drinks, or drugs; has always been and is now a strong and persistent temperance advocate, having begun making temperance and antislavery speeches in his fifteenth year, and has been at it ever since. So much for himself.

To the knowledge of Joseph Smith neither of his brothers was in the habit of visiting and spending time in saloons, having neither time, money, nor inclination to do it. Besides, their mother's influence, counsel, and positive interdictions forbade such conduct. Joseph and Frederick, the next in age, were farming together, and the farm on which they worked was the first farm in the township of Sonora, if not in the county of Hancock, from which whisky was excluded in the harvest field, and this notwithstanding it was the custom of the country at that time to have the jug and the bottle as a part of the harvesting outfit. Frederick, when seeking for harvesters to help cut the grass and grain, was asked, "Is it true, Mr. Smith, that you and your brother propose not to furnish your hands liquor during harvest?" To this Frederick replied, "Yes, sir, it is true."

"Very well, then, sir, you'll not get your grass and grain cut," was the comment.

"O, well," said Frederick, "it will not hurt the ground any if the grain is not cut. So we will risk it."

And they did, but did not need a man they could not get, and lost not a shock of grain nor cock of hay; nor did they furnish an ounce of liquor. They did not drink it themselves, and would not have it in their fields. They had seen too much of the evils of drinking in the lives of those around them to be themselves slaves to the habit or victims of its influence.

Joseph Smith does not know what may have been published in the San Francisco *Call*, September 1, 1900; but, so far as he is concerned, the statements made which refer to himself are grossly incorrect and untrue; nor does he believe that his brother Alexander ever made such statements concerning him, or himself, for he knows better, and is not given to lying either about himself or others.

In order that this statement may be used in refutation of the slander reiterated by Bro. T. W. Williams, I hereto fix my name.

JOSEPH SMITH.

December 4, 1900.

UNITY, ONENESS.

That unity, a certain blending of sentiment and interests, mental, moral, social, religious, and material is desirable is usually conceded, by some insisted upon with more or less vehemence, "except ye are one ye are not mine," being the climax in the argument.

We may all agree that unity is desirable; that without it the body politic of the church loses much of its force and the members much of the blessing which they believe themselves rightly entitled to. This conceded it is hardly needful to spend much time over argument or evidences to prove such conceded fact. What follows? This, How to reach unity?

The Hindu or Buddhist has it something like this. Men are born into the world for the purpose that the embodied spirit may so improve in goodness and pureness that when the final end is reached the man ceases to exist as a separate entity, and becomes absorbed into the Supreme being, the Buddha, Krishna, or God, in a similar way that one drop of water falling into the ocean loses its identity and becomes one with the great body, the All. That environments sometimes prevent this in the ordinary lifetime

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of men, so that the requisite progress is not made at the time of death; so that it is mercifully provided that there is a succession of births allowed, a reincarnation, or being born again into the fleshly tabernacle with the hope that the environments of the second body in life may permit the needed progress to the final end, which is to be not born again, or a ceasing to be born again. And it is accounted as a mark of divine favor that such an end may be reached at once or in the first body, and a mark of displeasure if the person has to repeat the being born again, and again until the favoring environments are reached.

While we as Christian believers in Christ do not accept the idea of the final loss of an identity once confirmed by a birth into this life and the responsibility imposed by such birth and recognition of identity; nor believe in the doctrine of reincarnation till happily suitable environments are found for the tired spirit in the midst of which the work of becoming worthy of sinking out of individuality into the all Father to lose identity forever enwalled in eternal goodness and happiness, we do believe that individuality and personal identity when once conferred are perpetual, and so far as we are permitted to know, one life only in carnate form is permitted us no matter what the nature of our environments may be. There is no second trial for better surroundings by a reincarnation for us. Our hope of obtaining high place and enjoyment, and completed happiness in the world to which we hasten through death, lies in the opportunity of so using our liberty of individuality here that we become worthy of association with those who themselves have by virtue and integrity reached the condition of peace, and entire freedom from subjection to evil.

Unfortunate environments only serve to emphasize effort and enhance the merit when the end is reached. What, then, is open to us. It is to bring ourselves into subjection.

If a man assumes that he is so constituted that certain lines of thought and conduct are possible to him; that he cannot, hence, will not, yield to other lines of thought and reasoning, and so states to his compeers striving like himself to reach the common goal of peace and happiness to be found in a unity with the Father and the Son, does he not virtually say to his comrades: I know that unity is desirable, that it is necessary. I admit this; and I also desire this unity and value it. If it can be obtained by uniting on the lines of things as I see them, I am willing to be at unity with my associates. If it cannot, I do not see how it can be done; for I cannot recede from the position taken by me. If there are concessions to be made, others must make them, for I cannot. I am so constituted, and my convictions are so strong, that I cannot yield. My conscience will not let me.

If others think, feel, and see differently to this man's views, they being equally honest, able, and conscientious as the first, as it is only just to believe of all, and they too cannot yield, their consciences forbidding, by what rule of love, or power, can unity be secured between them? In what way can a oneness be brought about?

We are largely interested in this question, for the reason that we have heard so much about unity and its necessity, have seen such strenuous articles dealing in the commands to be one, that we have over and over again canvassed the topic, How can we be one with our brethren?

Paul wrote to the Romans years ago:—

> Let every soul be subject unto the higher powers. For there is no power in the church but of God: the powers that be are ordained of God.—Romans 13: 1.

He also wrote:—

> Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.—2 Cor. 10: 5-6.

If we gather the apostle's meaning correctly, it is in substance that those desiring to be in unity with Christ should bring every thought into subjection to Christ, that all might be of the one mind, whatever this may be.

Paul was so sure of his unity with Christ that he once wrote that he had a "desire to depart and so be with Christ," but that it was "better for them that he should remain," and so he was contented to so remain.

He also wrote, "Follow me as I also follow Christ." Whether he intended this to mean that he did follow Christ in all essential things and thus became a proper example for his brethren or intended to warn them against himself and urge them to follow Christ, it involved the essential feature of the effort and work of subduing self into relationship with some standard acknowledged by all. Have we such a standard, and who are, or are to be, its exponents, by either precept and example, or by both?

Can there be unity with every man's conscience a law to himself, is a frequently recurring subject for thought. How can I with opinions fixed which I know to be at irreconcilable variance with those with whom it is desirable that I should be at a unity ever reach such a state of unity, or be found worthy of it? must be now and again a serious thought, with him who concedes the need of unity and desires it.

With this thought there may come the additional one, Am I in unity with my fellows? and not, Are my fellows in unity with me? He may reason like this: The differences that exist between me and my fellows are no greater, or more insurmountable for me than for them. The distance from me to them is the same from them to me. If I by overpositiveness block up the ways against the reaching of a possible unity, what right have they to remove the obstacle. Is it within their province to remake the spirit that rules within me, to change my modes of thought, or compel my reasoning to bend to theirs? Is it mine to do this for them? So long as the barriers of opinion and will remain, what chance is there for agreement which will lead to a unity. Must not I be as ready to yield on contested points as I am willing to ask or expect others to do so? By what rule of fair inquiry should my comrades say to me, Well, my opinions are fixed, I cannot change. Would I not be justified in saying the same, by the same rule?

These and many other suggestions occur to the mind in trying to reach conclusions touching the way to effect a unity. Can it be done, using the word *unity* in the broad sense, as usually applied by the average talker and writer on the subject? "Who shall decide when doctors disagree?"

REVELATION.

A belief in direct revelation from God has always constituted a distinguishing feature of the doctrine as taught by the Latter Day Saints. Without arguing the soundness of such a position here, we take it for granted that the belief is a correct one, and desire to consider some phases of the question especially applicable to those who may so believe.

It is just possible that we do not always realize the gravity of our own positions; and claiming as we do that God has revealed, and will continue to reveal, his will to his people, it may not be amiss to consider whether we are prepared for the consequences which such a belief involves.

It is a matter of no small moment that God should condescend to speak to men, and instruct them how to order their lives that they may receive the various blessings for which they seek. Certainly we cannot think he would reveal to us anything but the truth, or that the revelations of his will would be careless or ill-advised. We do not think of God as one who would deal in idle words and useless counsel. A message from him ought to be considered of primary importance. Every word should be held sacred, every sentence should receive the most earnest consideration; and surely, if a proper estimate is placed upon the value of that which he may

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have to say, there will be no delay in yielding humble obedience to the instructions given. And yet how many can truly say that they thus appreciate the revelations of God? In how many homes do the Bible, Book of Mormon, and Doctrine and Covenants receive the consideration which their merit demands?

These may seem plain questions, but we believe there should be an awakening among the Saints in regard to this. It is a terrible thing to importune God for revelation and then ignore and treat with carelessness that which he is pleased to give. Jesus said long years ago, that "this is condemnation that light is come into the world and men loved darkness rather than light." To seek for light, is well; but to ignore it when given, is dangerous.

It might be profitable in this connection to turn the pages of the sacred word, and note some of the things our heavenly Father has said to us in the past. After giving what is known as the "word of wisdom," the Lord adds these beautiful promises:—

> And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.

The rules laid down by which these desirable results are to be obtained are simple, such that any one may observe, and yet in many instances comparatively little attention is paid to them.

Again, in Book of Covenants section 42:—

> Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out. If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support. . . . And again, thou shalt not be proud in thine heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

A careful perusal of these few words only, will no doubt reveal to us many things in our characters that are not just exactly what we should expect to find in the life of a saint. The above are merely given as examples of what has been presented by way of instruction from time to time.

In addition to this, think of the many injunctions in the sacred books relating to our manner of life; think of the many warnings, exhortations, reproofs, and promises, and then let us speculate a little.

Suppose there should be an unremitting, determined effort on the part of everyone to heed what God has already said, to take him at his word, and, without trying to excuse ourselves or cover our faults, live as Saints should live, what would be the result? It is beyond our power to estimate the degree of spiritual light, peace, and power that would come to us, and, disseminating its glad influence through the body, draw us nearer together and nearer to God.

We do not wish to convey the thought that the Saints, either as individuals or as a body, are altogether regardless of God's commandments; but we do believe that the crying need of the church at the present time is more personal righteousness, more devotion to principle, more faith in God, and more willingness to heed what he has said. He may be long-suffering, but it might not be best to presume too much upon his patience. All around us the world is groaning under the darkness and thraldom of sin. If we expect to shed light through that darkness, we must not forget that our only means of doing so is by allowing the radiant light of truth to be reflected from the work we perform.

How grand, indeed, is that work when viewed from a standpoint of principle! How glorious the outcome if only we are faithful in the sacred responsibilities committed to our care! Do we sense the real meaning of those responsibilities? Are we fully awake to the necessities of the hour?

While we look forward with joyful and eager anticipation to that which we expect God to reveal to us, let us remember that additional light and comfort can be had only upon conditions of faithful adherence to that which we have already received; and while we pose as teachers of the world, let us be sure that we are not trifling with the revelations of God ourselves.

WE give below a clipping from the *Rocky Mountain News*, of Denver, Colorado, for December 1, which we give because of its interest to us, Sister Louisa Briggs having been the wife of Elder Jason W. Briggs, one of the earliest and most earnest workers of the Reorganized Church at its rising. Sacrifice and martyrdom are closely allied in worth, and the life of Sr. Briggs was one of continued sacrifice from her earliest connection with the gospel economy.

DESCENDANT OF MARTYRED LATIMER DIES IN DENVER.

A descendant of the famous Latimer family is dead in the person of Mrs. Louisa Briggs, daughter-in-law of "Governor" Briggs, who in the early '60s, maintained the government station at Cache la Poudre.

Mrs. Briggs lived with her son at 1445 Platte street. Eight days ago, she contracted pneumonia, while busying herself about the house. Dr. G. B. Packard was called, but could not save the patient's life. Mrs. Briggs was 73 years of age and had lived in Denver seventeen years. She was born in Avoca, New York, and leaves eight children. Three daughters and one son, P. H. Briggs, live in Denver; a daughter resides in Baker City, Oregon, another in Council Bluffs, Iowa, while a son lives near Eldora, Iowa. Mrs. Briggs had eleven children in all.

Mrs. Briggs was proud of her connection with the Latimers. Unable to concur in the teachings of the Church of England, Latimer withdrew from the faith, and was pronounced a heretic. The idea prevailed in the sixteenth and seventeenth centuries that a heretic must either follow the discipline of the church or take the consequences, however fatal these latter might be. Latimer steadfastly refused to return to the church and was burned to the stake in London.

Mrs. Briggs' maiden name was Higley. Her husband died twenty-two months ago. He was a Highland Scotchman and his ancestors fought with Sir William Wallace and Robert Bruce.

QUESTIONS AND ANSWERS.

1. What do you understand by the term, "scattering members?"
2. Who are termed "absent members?"
3. In approving branch reports, should a vote actually be taken to approve, or is it understood that the report simply stands as approved?

After consulting the Church Recorder, we give our views and his conjointly, according to our understanding of the matters asked about: To the first question we say that they are those who are not enrolled in any branch, those who are not under the special watchcare of the officers of a branch, although this fact, as we understand it, does not prevent their being dealt with for infraction of the moral law by those who may be in charge of district or mission, officers over the regions where they dwell. They are called "scattering members" because of being baptized outside the limits of a branch, or who have not yet been received into one, or they are members who have taken letters of removal and have not placed them anywhere, as yet.

To the second question we say that "absent members" are those enrolled in branches and counted, but who are at a distance from their branch, their residence either known or unknown to the branch officers. By "distance" we mean so far removed that no regular attendance is convenient, or perhaps possible for them.

As to the third question, it is widely understood, and so acted upon throughout the districts in general, that the branches in business assembly, or at times set apart for the purpose, the Saints in branches, they hear the reading of the statistical report, on motion correct any errors they may notice, and, by due motion and vote, approve of such reports as are thus read and amended, before

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they are sent to the district conferences. In occasional instances, where it has been impossible for Saints to meet, owing to storms or bad roads, or when too small a number were present, the officers have signed and forwarded such reports. But, where it can be done according to the rule, it is far better to abide the rule, and for this purpose the line was provided, reading, "Approved by the branch .....19..," this blank on the report being for the insertion of the date on which the vote was taken.

The following from the *Sac Sun*, published at Sac City, Iowa, November 29, accounts for whereabouts of Bro. C. J. Hunt for a time at least:—

There will be a public debate in this city beginning Tuesday evening, December 4, involving the religious belief of Elder C. J. Hunt, of the Reorganized Church of Latter Day Saints, and Elder W. L. Crowe, of the Church of God, Abrahamic Faith. The discussion will be held in the Robbins-Stearns hall and may continue fourteen evenings. Elder Hunt is a resident of Deloit, Iowa, while Elder Crowe resides in Sac City and preaches regularly to a considerable congregation each Sabbath.

EXTRACTS FROM LETTERS.

Bro. J. J. Cornish, Farwell, Michigan, November 30th:—

The work with us in Michigan is moving on nicely. Some are obeying the gospel and uniting with the church, although people do not seem so ready to accept the gospel as they used to be years ago, yet we are gaining in many ways.

The newly appointed ministers are doing well. Local men are helping what they can. The brethren are also helping what they can in tithes and offerings, to care for the families of the elders and the poor.

While there are a few discouraging features, there are many more encouraging ones, so we feel to labor on.

EDITORIAL ITEMS.

Sr. Tate, of Perkins, Oklahoma, widow of our late brother, D. W. Tate, is visiting relatives and friends in Lamoni, and vicinity. She made this office a pleasant visit on the 5th, being much interested in looking over the several departments of the Herald Office plant. She was accompanied by Srs. Bailey and Strauss.

Bro. John A. Davidson, of Long Pine, Nebraska, writes that he has been a Latter Day Saint for fifty years, and that it is surprising to him that a Saint should call upon a doctor in times of sickness. He is a firm believer in the power of administration, and thinks the Saints should rely more on that source of help.

Bro. A. M. Crofford, of Pond Creek, Oklahoma, writes relating a dream in which he was shown the conditions of things at the coming of Christ. He was comforted and cheered by the dream, and prays that we may all so live that we shall be prepared for that great day.

Bro. W. Taylor writes that the elders will find homes with Bro. Uria Colwell, Drain, Oregon, or Sr. Rosa Tracy, they being the only Saints left near Drain.

Original Articles.

BAPTISM.—NO. 4.

THE HOW? THE WHO? THE WHY? AND BY WHOM?

BY WALTER J. HAWORTH.

BY WHOM?

The prevailing idea among orthodox Christians is that baptism can be legally performed by anyone. Hence, when most people make up their mind to be baptized, they seek out what seems to be the most popular of the churches teaching believers baptism, and by that rite are initiated into that church. It seldom seems to occur to them that the church of Jesus Christ is "the kingdom of God on earth," and that those who initiate others into that kingdom should be divinely appointed. The kingdom of Great Britain, presided over by her gracious majesty, Queen Victoria, extends to people of all nationalities an invitation to become subjects of that kingdom. The conditions are that they become naturalized, and are willing to abide by the governmental laws of the country. Officers are appointed to see to the naturalization of all aliens who apply to become subjects. Persons not appointed as officers of the crown would be severely punished if they attempted to attend to the naturalization of anybody. They might take the person's money, and fill out bogus naturalization papers, but the act would be illegal, and the person would still be an alien to the British government.

The scriptures inform us that we are all "*aliens and strangers* from the commonwealth of Israel"—the kingdom of God on earth. The whole race of man is invited to become subjects of that kingdom. God is King now, and Jesus is its anointed Prince. Here is his invitation:—

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Before we enter the kingdom we must make up our minds to abide by its laws and to recognize the authority of the King. The King has appointed laws of adoption (or naturalization) into the kingdom:—

Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God.—John 3:5.

Now the question for us to consider is this: Has the King appointed officers to attend to the initiation of aliens into the kingdom, or is any person at liberty to initiate another into it?

How was it in New Testament times? The New Testament informs us that when Jesus began to establish his Father's kingdom nineteen hundred years ago,—

He went out into a mountain to pray, and continued all night in prayer to God.—Luke 6:12.

Why this night of prayer to God? Evidently to seek his direction in the work before him on the morrow, for verse 13 says:—

And when it was day, he called unto him his disciples: and *of them* he chose twelve, whom also he named apostles. (Italics mine.)

He afterwards sent these twelve men out to preach the gospel, to publish to the apostate Jews the invitation into his kingdom—to explain the laws of the kingdom, and to initiate by baptism into it all whom they converted. We are told that later on he sent other "laborers"—evangelists to assist the twelve—called "seventy" (Luke 10:1, 2).

Would he have chosen these "twelve," and these "seventy," from among his few disciples had he intended to invest all disciples with authority to preach and baptize? If there ever was a time when he would authorize *all* to preach and baptize, surely it was when the laborers were so few, at the beginning of his work. And yet he actually *chose* eighty-two men from among his few disciples, and sent them forth to do this work. Does this look as though any one could baptize or preach in those days?

After Jesus had been crucified and had risen from the dead, and just before he ascended up to heaven, he called his twelve apostles to him, and extended the mission that he had previously assigned them. Their mission had previously been to *the Jews only;* now he said to them:—

All power is given unto me in heaven and in earth. Go ye therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20.

"Ah!" exclaims the orthordox preacher of today, "That is where Jesus gives the broad commission to all to preach and to baptize."

Whenever a person feels a desire to preach any particular doctrine, he takes up this great commission and makes it do duty as his *call* to preach. It has been made to do duty as a *call* for one set of men to preach the doctrine that pouring, sprinkling, and immersion are indifferent; for another class to preach that immersion only is legal; for one class to preach infant sprinkling; for another to denounce it; for one body of men to preach that only a predestined *few* of earth's children will be saved; for another class to preach that *all will be* saved; and for still another class to teach that all

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may be saved by obeying God's laws; and so on *ad infinitum*, each man preaching something which contradicts the doctrine taught by another, until unbelievers have actually charged our blessed Lord and Savior with being the author of confusion. Truly, if Jesus did intend that commission as an indiscriminate call to all, he is the author of a strange and very confused medley of doctrine, etc. Is there no remedy for this? Was there no provision made to prevent schism, and contention of this kind among the apostles? Evidently Jesus was alert to the possibility of such an emergency as this, for he told his apostles:—

Tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

Why this tarrying? Why this seeming waste of time? Jesus realized the human errantcy of the men who were before him. There was a possibility that if the eleven apostles were left to themselves they would preach just eleven different kinds of doctrine. They needed the Spirit of God—the power from on high—to bring them to the "unity of the faith." Hence they were to tarry until endued with the power that should make them one, and stamp their ministry as God-sent.

They tarried, and so well did the Spirit do its work, that their ministry from that time is a grand testimony of their unity, with their own great head, Jesus Christ. Oh, that men would "tarry until endued with power from on high" in these days! What an amount of contention and strife would cease. It is wrong for a person in this age of the world who has not received a direct call from God to do evangelical work, to presume to "go into all the world to preach the gospel" on the assumption that the Savior's special words to eleven men are a call to him. Those words never were a *call* to anybody. They were not a *call* to the apostles themselves. We have already shown that the apostles were called, or chosen, by Jesus a long time previous to the time when the commission was given. Why this commission then? As previously shown, this commission was a broadening of their mission. Their mission had previously been only to the Jews, now they were told to move out into "all the world." Does the commission apply to anyone in this age of the world? Yes, it applies to those who have been properly called of God to do the same kind of work as that done by the apostles—evangelical work. In the Jerusalem church of nineteen hundred years ago, there were two classes of officers: evangelical, such as apostles and seventies or evangelists; and pastoral, such for instance as elders, teachers, deacons, bishops, etc. Although the latter class were duly called of God, we have no evidence that any of them traveled, but the record points to the fact that they were standing ministers to the several churches.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.—Acts 14: 23.

For what were these elders ordained? To the elders at Ephesus Paul said:—

Take heed therefore unto yourselves, and to all the flock, over the which the *Holy Ghost* hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood.—Acts 20: 28.

Their duties then were to be "*overseers.*" They were to "feed the flock."

The duties of the deacons are defined in Acts 6, wherein it is recorded that they were ordained that they might minister to the church in "serving tables," etc. The bishop was the treasurer. The best history supports this. The name *teacher* would imply that the teaching was done *in the church*, else why the name? The evangelical officers were teachers to the world, primarily. How were these officers called? Paul told the elders of Ephesus that the "Holy Ghost" had made them overseers. In fact, this seems to have been the way in which all officers were called. In the case of Saul and Barnabas (apostles),—

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 2.

In Ephesias 4: 8–11 we read:—

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

When were these given? When he ascended up on high. How did they know he gave them? He communicated his will to them by a system of "wireless telegraphy" known as revelation. The Holy Ghost was the medium used to *reveal* the fact that these appointments had been made. (See Acts 13: 1, 2, and 20: 28.)

Why were these gifts (offices) given to the church? Some were given "for the perfecting of the Saints," others, "for the work of the ministry," and "the edifying of the body of Christ." (Verse 12.)

Did those to whom the gifts (offices) were first given accomplish "the perfecting of the saints"? No, judging from the great apostasy that occurred, and the present disjointed weak state of christendom. Did they accomplish all the "work of the ministry" that is to be done? No, there is as much need for real gospel preaching as ever.

Then seeing that these gifts or offices were conferred for the "perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," and that the work was not and could not all be accomplished at the death of the persons who received the appointments, is it not reasonable to believe that these gifts will be conferred on others, while God has a true church on earth? In fact we are expressly told in the next (13th) verse that these gifts or offices will remain in the church "till we all come in the unity of the faith." If this particular order of things can bring about a unity of the faith, there never was an age of the world's history when they were needed as much as now. Why is there so much strife, contention, and disunion? It is because men have not been content with the kind of officers which God gave to the church, and have instituted other offices as a means to the desired end of unity in the church. Is it strange that since they have cast God's order aside, the officers whom men have presumed to appoint have signally failed to bring about the desired unity?

We have seen, therefore, that the *King* did appoint officers to administer his laws, and to baptize subjects into his kingdom, just as the kings of the earth appoint officers to initiate foreigners into their kingdoms. That persons not so authorized could not admit others into the kingdom is plainly evident from a reading of Acts 19, wherein Paul is said to have met some men who had without doubt been baptized by some one not having the proper authority — possibly by Apollos, "who knew only the baptism of John." The people told Paul that they had received the baptism of John. But Paul saw instantly that there had been a mistake. John always told the people to believe on the Lord Jesus, who would baptize with fire and the Holy Ghost. These people knew nothing about the Holy Ghost. Hence it is reasonable to believe that they did not receive the baptism of John at all, but that they were baptized by the man Apollos, who also had to be taught "more perfectly." (See preceding chapter.) Paul did not recognize the man's authority (whoever he was) to baptize, and so he baptized the people over again.

From this it is plain that only those who were duly appointed by God had authority to baptize in New Testament times, and only such could teach the whole gospel. Those who were officers in those days either received their appointment direct from God through Jesus, when he was on the earth, or by direct revelation by means of the Holy Ghost after he had ascended on high. Since then, there has been a falling away—a dark night of apostasy. History reveals the fact that men have changed many of the laws of the kingdom; that they them-

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selves have appointed other officers, and have cast out the officers set in the church by God. (1 Cor. 12.) In fact, so radical were the changes made, that not many centuries had passed before it was impossible to recognize the distinguishing marks of the church of Christ in that which laid claim to the title. Well could Jesus, looking through the unerring telescope of prophecy, say:—

The kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11:12.

Not many centuries after this prophecy, the kingdom of God was indeed taken by force, at the hands of wicked men, who transformed the glorious "kingdom of God's dear Son" into one of the kingdoms of this world. From that time the voice of God was not heard for centuries directing his people; men no longer had the offices mentioned in Ephesians 4 and 1 Corinthians 12 conferred upon them. No more was the power of the Holy Ghost manifested in the miraculous ways mentioned in Mark 16:16; 1 Corinthians 12; Acts 2, etc. What was the reason? Had the time of perfection spoken of in 1 Corinthians 13:10 come, when these gifts should be done away? Hardly! For if the apostles saw only through a "glass darkly" when they had the glorious gifts of prophecy, tongues, miracles, etc., these later people *saw not at all!* They were farther away than ever from that perfect time, when the righteous shall see face to face, and know as they are known. They must still "walk by faith and not by sight;" but the privilege of seeing into the future through the "darkened glass" of prophecy had been denied them. They had removed their confidence from God to the arm of flesh, and God took away the glorious gifts (through which apostles and prophets looked into the future as through a "glass darkly") and left them to grope their way through the darkness by themselves.

After a time the gray dawn of the Reformation began to break, and a determined warfare was waged against the "idolatry" which posed as the religion of Jesus Christ. All honor to the brave and good men who fought so nobly, and gained for us the amount of religious liberty which all may now enjoy. But did any of them restore the ancient order of things? True, many reforms may be attributed to them; but under none of them was direct communication restored with him who sits as the Head of the church, in heaven. While the church was pure and true, he directed it by revelation. Then why did he not direct in the work of the Reformation in the same way? Was it not because the reformers were not seeking to *restore* the pure church of Jesus back to the earth, with all its heaven-appointed officers, gifts, and graces, but to *reform* the corrupt church which had taken its place? No doubt they acted up to all the light they had received, and will be rewarded for the good work done, but their mission was not *to restore.* No doubt these reformers were utilized as indirect agencies by the Lord, to prepare the way for a ministry which he had destined to restore the ancient order of things.

The Lord had, through the mouth of his holy prophet, Malachi, said in the third chapter:—

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.—Mal. 3:1-4.

All the expressions used in this scripture show that the second coming of the Lord is referred to. It could not have been his first coming, because he did not come suddenly to his temple then. Neither was it at all difficult to stand when he appeared. A messenger was to precede his coming. But, says one, that was John the Baptist. Granted. But this citation does not refer only to the time when he came as the forerunner of the Lord when he was cradled in a manger. The Lord says, "Behold, I will *send* my messenger," and he was to come before our Lord's second appearing, in glory. John came in the flesh to be the forerunner of Christ, nineteen hundred years ago. He then fulfilled the prophecy:—

The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.—Luke 3:4.

He was beheaded for the testimony of Jesus, and so if he comes as the forerunner of Jesus again, he must come in the form of an angel. In Revelation, John writes and says:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14:6.

A messenger is to come before the second coming of the Lord. John the Baptist, who came in the spirit and power of Elias nineteen hundred years ago, is to be that messenger. Having been beheaded, he must come as an angel. John saw an angelic messenger coming to the earth, with the everlasting gospel. Would this angel need to come if the pure gospel of Jesus had always been on the earth? No; it came to *restore* that which had been lost through apostasy.

Mr. Charles Wesley, although one of the reformers and a founder of a great church, looked for a final restoration of the church of Christ in all its glory, as will be seen by these lines, of which he is the author (italics mine):—

Once he in the Baptist came,
And virtue's paths restored;
Pointed sinners to the Lamb;
Forerunner of the Lord.
Sent again from Paradise,
Elijah shall the tidings bring:
Jesus comes; ye saints, arise,
And meet your heavenly King
Previous to the dreadful day
Which shall thy foes consume,
Jesus prepare thy way;
Let the *last prophet come.*

These lines show plainly that Mr. Wesley was not satisfied with the state of semi-darkness which existed by reason of direct communication with heaven—the source of all spiritual light—having ceased. He looked for a time when the Lord God would again work; when one would be sent again *from paradise* in the spirit and power of Elijah, to bring back to earth the pure gospel of Jesus, so long lost to it, and restore communication with him who is the Head of the church, and whose right it is to direct its workings.

What a glorious hope must have inspired him in the midst of all the division and spiritual darkness which reigned supreme at that time, to put into words that they might be handed down to others, the prophetic announcement—taken from God's word—that before Jesus appears in glory, he would send a messenger from paradise, who would restore again "the kingdom of God's dear Son" and bring back to the earth the authority so long lost to it. He and others were working for the cause of Christ, but they had taken the mission upon themselves. They preached, "Whosoever shall call upon the name of the Lord shall be saved;" but in this connection the word of the Lord asks:—

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and *how shall they preach, except they be sent?*—Rom. 10:14, 15.

Men who are not sent can preach, but *how shall* (or do) they preach? Why, they go out, and contradict each other, and if they do happen to agree upon anything, it is to contradict what Jesus and his *heaven-sent* and divinely inspired apostles have taught. All ministers of Christ should preach the one gospel; and we are confident that it is not the system of Christ by which men preaching so many different gospels, go forth. If anything is ever done by which unity in gospel preaching is brought about, it will be a very different system to that which now obtains. Under the present "ortho-

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dox" system, anybody and everybody may go and preach just as he desires. There are no restrictions. Was it so in Bible times? We have seen that all the ministers of Christ, mentioned in the New Testament, were called of God—*Heaven-sent.* Were there any exceptions to this rule? Not one; for in Hebrews 5: 1–4, Paul, in speaking of the ministers of Jesus Christ, or the "high priest taken from among men" "ordained for men in things pertaining to God," says: "No man taketh *this* honor unto himself, but he that is called of God, as was Aaron." It is this honor: *To act "for men in things pertaining to God," that could not be usurped.* All ministers of Christ must be called of God "as was Aaron." How was he called? In just the same way as were the ministers of Christ in the first century—*by revelation.* (See Ex. 28: 1.)

Here, then, is the key to the whole trouble. Men were not called in that way among the reformers, nor by the popular churches that exist now; hence the present confusion. But if they were to wait until called of God, as was Aaron and the ministers of our Lord nineteen hundred years ago, and then "tarry until endued with power from on high," this confusion would all cease, and unity and love would prevail. This was evidently what John and Charles Wesley were looking for:—

What could God have done, which he hath not done, to convince you that the day is coming, that the time is at hand, when he shall fulfill his glorious promise, *and will arise to maintain his own cause*, and set up his kingdom.—John Wesley in sermon seventy-one.

Almighty God of love,
Set up the attracting sign,
And *summon* whom thou dost approve
For messengers divine.
From favored Abram's seed
The *new apostles* choose,
In isles and continents to spread
The soul reviving news.
—*Charles Wesley, in Wesleyan Hymns.*

Dear reader, God has arisen to maintain his own cause, and set up his kingdom. The angel has flown with the everlasting gospel. The Elijah has again come and restored the authority to administer in God's holy ordinances. Once again communication is established between earth and heaven; and once again God has called men by direct revelation, and sent them forth with the glad message that the "everlasting gospel" has been restored to the earth. The message is to you. Will you examine it, and see if the Lord God is indeed working? That such a claim is made should demand from you a candid and free investigation. Do not pass it carelessly by, for if true, this message is fraught with life and salvation to you. If false, you will be justified in rejecting it; if true, you cannot afford to remain in ignorance of it.

We have seen that the prophecies point to the fact that just before the coming of the Lord a messenger will be sent from the courts of glory. That messenger was to be John the Baptist. He was to come as an angel; in the spirit and power of Elias. Elias belonged to the priesthood, God's ministry then on the earth, and was inspired with the Spirit of God. (See 1 Kings 18: 21–38.) To come in the spirit and power of Elias, John must come with power to confer the holy priesthood and the Spirit of God which was present with Elijah. The Wesleys and others anxiously awaited his coming. When he came he must come to some one.

WHO WAS IT TO BE?

On the 23d day of December, 1805, there was born at the town of Sharon, Windsor county, Vermont, U. S. A., the personage to whom this divine messenger has come. His name was Joseph Smith. Born of parents religious, he was religiously inclined, and at an early age became concerned about his soul's salvation. In his own home the division and contention characteristic of the Christian world was brought plainly before him; some of his family favoring one sect and some another. While wavering in his mind upon which sect to unite with, he chanced one day to read:—

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

Accordingly he retired to the woods to ask God's direction, as to which church he should unite with. He says:—

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join.

While praying, two personages appeared before him in glory, standing above him in the air. One of them called him by name, and pointing to the other, said: "This is my beloved Son, hear him."

He continues:—

I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them.—*Times and Seasons*, vol. 3, p. 748.

At this time he was but a young boy, about fifteen years of age; and for a number of years after that the Lord kept up communication with him, instructing him and fitting him for the great work that was before him. When the Lord had sufficiently instructed him, and the time for the work to begin had arrived, He sent an angel (whom they said was John the Baptist) to confer the priesthood upon him, and a worker named Oliver Cowdery. He says, regarding that occasion:—

While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the *priesthood* of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."—Church History, vol. 1, pp. 34–36.

Oliver Cowdery corroborated this testimony. They also said:—

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament. . . . It was on the fifteenth day of May, 1829, that we were baptized and ordained under the hands of the messenger.—Church History, vol. 1, p. 36.

When we consider that both these men up to the last, in the face of the bitterest persecution, maintained the truthfulness of this testimony, we think that it should *demand* the consideration of all those who are "honest in heart."

The messenger was to come. Why not to Joseph Smith? The time is ripe and no one else claims it. The Messenger must come. In accordance with divine command given to Joseph Smith, "the kingdom of God" "the Church of Christ," was once again set up on the earth, April 6, 1830, with six members.

It was afterwards decided to call the church (in accordance with divine command) "The Church of Jesus Christ," the members of which were to be known as "Latter Day Saints."

From that time men called of God by revelation, "as was Aaron," have gone forth preaching this good tidings of the restored gospel, and the same joyous story of the cross as was preached by those whom God appointed in days of old. Like those of old delegated by God, they have authority to initiate subjects into the "kingdom of God." Although the Lord had dealt so kindly by the people of his choice, like in days of old, the net gathered of the good and bad alike. Nineteen hundred years ago Judas and other traitorous fish were found in the net. The "kingdom of God" set up in these last days also had its bad fish. It also had its traitor (Judas) in the person of Brigham Young, who drew away a large company of the church after him, and retaining *the name of the church*, organized another body, rebaptized his membership, and introduced the detestable doctrines of polygamy,

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"Adam-god" worship, and "blood atonement." This caused a partial disorganization; but the Lord moved again, and brought about a reorganization of those who had remained faithful.

Reader, we present the "Reorganized Church of Jesus Christ of Latter Day Saints" for your consideration. It is the "kingdom of God" on earth. Jesus is its head. He has appointed officers as in days of old. His gospel is the same "good tidings" as when first heralded by holy men of God in and around Jerusalem. The laws of initiation are the same, and the same kind of heaven-appointed officers stand ready to induct you into the kingdom. The gifts of the gospel are enjoyed, as in apostolic days. The signs mentioned in Mark 16:16 do follow the believer; and as in days of old God's ministers declare, "*If any man will do the will of the Father, he shall* KNOW *of the doctrine.*"

Reader, try it; put the matter to the test; and all doubt will disappear.

ORIGIN AND HISTORY OF THE "BURTONITES," OR "TRUE FOLLOWERS."—NO. I.

BY ELDER C. R. DUNCAN.

Where did the church styling itself the "True Followers of Christ" originate? Present this question to one of the Follower brethren, and he will almost invariably reply, "Our church originated with Christ and the apostles," thus leaving the questioner no wiser than before. It is the purpose of this article to show that this institution originated a long way this side of Christ and the apostles, and that there are a number of persons yet living who know all about its origin and birth.

This movement had its origin with John N. Burton, who was at one time an elder in the Reorganized Church of Jesus Christ of Latter Day Saints, but who was, for unclerical and unchristianlike conduct, expelled from the church, particulars of which will be given as we proceed. Burton continued to preach and baptize after being expelled. Among others who became identified with his movement was David T. McDonald, who afterward became famous among the Followers, and who probably did more than any other one man to build up the Follower church. Some very romantic stories of "Brother Mack," as he is familiarly called, can be heard in most any Follower group, provided that you can engage them in conversation on the subject. One story is related of him that a "mysterious stranger," whose name even McDonald himself did not know, appeared to him and baptized him. We shall endeavor to show that this "mysterious man" was none other than John N. Burton, and that McDonald knew his name quite well, and that he was afterward associated with him in preaching.

It is certainly a fact that the Followers have endeavored to cover up the question of their origin. Those among them whose history goes back to the days of Burton and McDonald, have, in most cases, been very silent on the question. Many of those who have united with them in recent years know practically nothing about the question of their origin.

The first successful effort to identify the "mysterious man" who baptized McDonald, and to locate the origin of the Follower movement, was made by Elder S. J. Hinkle, of Stillwater, Oklahoma. We present his statement, which is as follows:—

STILLWATER, Oklahoma, Jan. 31, 1899.

I first met the True Followers in Payne county, Oklahoma, in 1890, while conducting a Sunday school in a grove, on Little Stillwater creek. Monroe Testament was the first one that I heard preach. I made inquiry as to the origin of their church, and was informed that "It started with Christ and the apostles." I was not satisfied with this answer, and proceeded to make further inquiry on the subject, interviewing several of the leading Follower brethren, but without satisfactory results. Later on, William Caldwell, who had once been a Follower, was working for me on the farm. He told me that David T. McDonald started the Follower church, and that he (McDonald) had been baptized by some one whose name he did not know, but that he had heard that it was a Latter Day Saint.

I made inquiry for the next four years, for the evidence connecting McDonald with the Latter Day Saints. Upon one occasion I was talking with J. W. Torrence, a Follower preacher, when in answer to my inquiry, he said that Burton had baptized McDonald. The other Followers, however, denied this statement very emphatically, but in a recent interview Mr. Torrence reaffirmed this testimony in my presence. Except in the case of Mr. Torrence, they have invariably evaded the question of their origin, endeavoring to cover it up.

When the writer of this article was appointed to the Oklahoma mission, in 1897, about the first work he did was in Payne county, among the Followers. Events of a more or less interesting nature transpired until January 30, 1899, when it was decided to "beard the lion in his den." We resolved to go directly to the Followers themselves and interview each one that claimed to know anything of the origin of their church. Accordingly, the writer, in company with Elder S. J. Hinkle, called upon several of them, and interviewed them on the subject of their origin. The answers to our questions were written in their presence, and invariably read to them.

Statement of Marion Osborne, Stillwater, Oklahoma, January 30, 1899:—

I lived in Cowley county, Kansas. Have seen McDonald and heard him preach. My understanding is that McDonald did not know the name of the man that baptized him. He saw the man coming and knew that he would baptize him. McDonald had been a member of the Campbellites. Had been a very wicked man. Had crossed the plains several times. I never knew Burton. I first heard of him seven or eight years ago.

Statement of Woods Relaford, Stillwater, Oklahoma, January 30, 1899:—

I am a member of the True Followers of Christ. I joined twenty-one years ago in Cowley county, Kansas. David T. McDonald baptized me. My understanding is that a stranger baptized McDonald.

Statement of J. W. Nuckols, Stillwater, Oklahoma, January 30, 1899:—

I am a member of the True Followers. I joined nineteen years ago, in Linn county, Kansas. David T. McDonald baptized me. I did not know Burton. I first heard of him the next year after I was baptized. I understood that Burton had been a Mormon, and that McDonald had baptized him over. Torrence has claimed to me that Burton baptized McDonald, but I think he is off. McDonald was baptized in Johnson county, Nebraska, by a man whose name he did not give in talking with me. The man preached at eleven o'clock a. m., and at night, on Sunday, and McDonald offered himself for baptism. The church at one time numbered near five hundred in eastern Kansas.

Statement of J. M. Testament, Stillwater, Oklahoma, January 30, 1899:—

I am an elder in the church of the True Followers. I joined in Cowley county, Kansas, about twenty-one years ago. I was baptized by Marion Reese. Was acquainted with David T. McDonald. Have heard him relate his experience in being baptized. I think he was baptized in Nebraska. McDonald had been in the mountains. Had been wagon boss crossing the plains. Was snow bound. While lying in camp one night he reflected very soberly over his condition, and on the question of religion. On his return to his family they noticed a change in him. He and his wife went to the barn to pray. A light appeared to them, and the lady became frightened and went away. He studied the Scriptures, coming in contact with a Campbellite preacher named Gans, who baptized him. Studying the Scriptures further, he found that the signs should follow the believer. Gans tried to convince him that they were done away. McDonald ordered his name removed from the church record. He prayed that God would send him a man with authority to baptize him. He saw a man coming across the field, who invited him to come and hear him preach. He went and heard the man preach, and was baptized by him. He did not tell me the man's name. Some have stated that a man named Brewer baptized him, while others say it was Burton. I was not acquainted with Burton. I have heard a great deal about him. Have heard that he is dead.

Statement of James B. Caldwell, Stillwater, Oklahoma, January 30, 1899:—

I have been a member of the True Followers, but am not at present. I joined them twenty-two years ago last July. Was baptized by David T. McDonald. I was well acquainted with McDonald. He said that he was baptized by Elias Brewer, his son-in-law, if I am not mistaken. I did not know Burton. I have understood that Burton started the Follower movement, and that he baptized Elias Brewer. The first congregation that I know anything about being organized was at Pleasant Valley schoolhouse, about eight miles south of Winfield, Kansas, and six miles north of Arkansas City; McDonald being in charge. The members picked out such officers as they desired, and voted them in. The officers were an elder, a deacon, and a clerk. Gus Hunt was the elder, and a man named Hawthorne was clerk. They were then called the "Followers of Christ." Myself and Marion Osborne added the word,

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"True," making the name "True Followers of Christ." I first heard of Burton shortly after I was baptized. I know of no other officers than those above mentioned. They did not lay on hands to ordain officers then, but this is since practiced. In administering to the sick any of the members may officiate.

Statement of John Griffin, Stillwater, Oklahoma, January 30, 1899:—

I never was connected with the True Followers. Have known them about sixteen years. Was acquainted with McDonald, and have heard him preach. I have heard them speak in tongues, their gifts contradicting one another. The features of those speaking indicated that there was a power of some kind operating upon them, the neck enlarging, and the expression of the face and eyes being unnatural.

Statement of J. W. Torrence, Stillwater, Oklahoma, January 31, 1899:—

I will be sixty-three years old March 10. Am a minister in the True Follower church. I have never been ordained as an elder. Was baptized August 23, 1875, by David T. McDonald, at Chanute, Kansas. I saw Burton at Chanute. I think his first name was John. I heard him preach two or three times. My understanding is that Burton baptized McDonald, some place in Nebraska—probably Nemaha county, but am not certain. The last I heard of Burton, McDonald told me that he went over near Fort Scott, and that he had taken sick and died.

My recollection is that McDonald told me that Burton baptized him. McDonald wrote to Burton, to Nebraska, and got him to come to Chanute. Frank Shanks and wife came with Burton, and another man, whose name I have forgotten. McDonald's work began in Nebraska. He left there and went to Texas, then returned to New Albany, Wilson county, Kansas, and remained there about three years, moving then to Les Cygne, Kansas.

McDonald told me that he prayed the Lord to send him a man to show him the right way. That Burton came, and held a series of meetings in a dugout, and that he (McDonald) was baptized by him. Shortly afterward, McDonald claimed that he was called to preach. I don't know whether he was ever ordained or not, but it is my impression he was not. We have elders and deacons in our church, but no bishops. I have agitated the question of bishops, but as yet we have none.

Mrs. Torrence remarked, "I would like to know who the deacons are."

The above-named persons were interviewed at their homes, a few miles southeast of Stillwater, Oklahoma, on the dates given, in the presence of Elder S. J. Hinkle.

Statement of Mrs. Phebe Benning, Arlington, Oklahoma, May 2, 1899:—

I was born in Iowa in 1855. I lived in Otoe county, Nebraska, near the towns of Bennett and Palmyra, when I was a girl of fourteen or fifteen years of age. I knew John N. Burton, and have heard him preach many times. I also knew David T. McDonald, and Elias Brewer. McDonald lived south of us, some place, near the line of Otoe and Johnson counties. The first I heard of Burton preaching was over in McDonald's neighborhood. He baptized Elias Brewer, and either Burton or Brewer baptized McDonald. Burton and McDonald both preached many times in my father's house. A branch of the church was built up in that community, and I became a member, being baptized by Elias Brewer. We considered ourselves Latter Day Saints at the time, the doctrine then being taught in its entirety. No such name as "True Followers" was ever applied to us then. We were sometimes called "Burtonites." McDonald and Burton did not agree very well, both aspiring to be leader. News came to us that Burton was acting without authority, and that he had previously been silenced by the Latter Day Saints; and I am not sure but what he had been excommunicated. In view of these facts, several of the members were rebaptized by Elder Gordon E. Deuel of the Reorganized Church of Latter Day Saints. McDonald was not so baptized by Elder Deuel, and I am not sure but what he had left there before Elder Deuel came. McDonald went south some place, probably into Kansas. Burton was a phrenologist. I was credibly informed that he taught the doctrine of "free love," over in the neighborhood where McDonald lived, but it never was, to my knowledge, taught in the neighborhood where I lived.

Interview with Elias Brewer, in the presence of Elder James Kemp, and Bro. R. M. Ness, St. Francis, Kansas, August 23, 1899:—

I was fifty-two years old in May. I resided in Otoe county, Nebraska, at the time of John N. Burton's first visit there, which was in 1869—probably in June. Burton first preached in a log schoolhouse, about one fourth of a mile from McDonald's place, called the Hendrick's schoolhouse. I was baptized by Burton, September 1, 1869, with three others. We were the first baptized in that community. McDonald did not unite with us for about a year afterward. I am not sure as to who baptized him. I might have done so myself, as I baptized quite a number. Burton may have done so, but I cannot say who did for certain. Most probably it was either Burton or myself. We had two branches. The Palmyra branch, organized about Christmas, 1869, and the Big Nemaha branch, organized probably in April, 1870. Most of the members of the Palmyra branch afterward united with the Reorganization. I think that McDonald belonged to the Big Nemaha branch. Frank Shanks was one of the branch officers there. David T. McDonald was my first wife's father. The statement of J. W. Torrence, as to his movements, is correct. He died near Les Cygne, Kansas, in February, 1893.

I have no confidence in the story of the "mysterious man" appearing to McDonald to baptize him. I never heard of it until today. Had such a thing been true, I certainly would have heard of it at the time. Our church was then called "The Church of Jesus Christ." No such name as "True Followers" was known to us, as applied to the name of the church. I do not remember of ever hearing the brethren preach the Book of Mormon, publicly; but, as a rule, it was believed in by the membership, as being a true record, but more especially designed for the Lamanites (Indians).

When the branches above named were organized, we considered them a part of the church as organized in 1830, by Joseph Smith.

Burton did not teach the doctrine of "free love," as it is generally understood by the world. He taught the doctrine of "all things common." This meant *a complete surrender of all things.* That a man should not have *anything* that he could call his own. Burton taught marriage was wholly of human origin, and that in Christ they must be "like the angels of heaven;" viz, "neither married nor given in marriage."

I lived about nine miles south of Palmyra, Otoe county, Nebraska, and about the same distance north of Sterling, which was in Johnson county. McDonald lived one and one fourth miles east of me. He left there in the spring of 1873, and went to Texas, returning to New Albany, Wilson county, Kansas, in the fall. He remained at New Albany about three years, and then went to Benton county, Arkansas, remaining there about a year; then he returned to Miami county, Kansas, near Les Cygne, and bought land, and made that his home until his death.

McDonald was a man of striking appearance. He wore long black hair, which he parted in the middle. He also wore a full beard. He was a very eccentric man, often resorting to great extremes.

McDonald was familiar with the doctrine of the Latter Day Saints at the time of their residence in Jackson county, Missouri. I have heard him tell about seeing the smoke of the buildings, as they burned, when the Saints were driven from Jackson county, Missouri. Some of his folks were connected with the Saints. He was well-informed as to the doctrine, even before Burton came there; and I have often heard him talk it. My wife (McDonald's daughter) was a full believer in it before our marriage, and before we ever saw Burton.

The following letter from Elder Charles Derry will be read with interest in this connection:—

WOODBINE, Iowa, Feb. 11, 1899.

ELDER C. R. DUNCAN,

Dear Brother:—Your favor of the 31st ult. has just been put into my hand. It was addressed to Magnolia, hence the delay. I answer immediately. It is an unpleasant duty to portray the character of some men, and none more so than that of John N. Burton. In this part of the land, where he is well known, his name is only the synonym for filth, and that of the filthiest kind. When I was presiding over the churches in western Iowa, in 1865, I found John N. Burton laboring as an elder. I found that when he had preached a sermon he would announce that he was a professor of phrenology, and he invited the people to have their heads examined, and for fifty cents he would give them a chart.

I visited him and warned him against mixing the gospel of Christ with phrenology. He promised to desist, but I soon found that he was still doing the same thing wherever he went. I soon discovered that he had a twofold motive in this practice; one was to make merchandise of his hearers, the other to pander to his devilish lust; for the fact was established that he was secretly trying to build up a system that he called "free love," and he used his phrenological skill to discover what females he could bring under his damning influence; and the same with males, as to bringing them to submit to his lecherous purposes, and work in harmony with his wicked desires. One of his minions informed me that Burton was teaching that they should love each other with such perfect love that they could even exchange wives with each other, for the time. I investigated the matter, and found the presentation correct, and this man, who told me, had caught at his bait; and others had fallen victims to his sordid scheme. I silenced Burton immediately, and summoned him to appear before a proper tribunal, to answer for his guilt.

But in meantime he, being a member of the Union Grove branch, was cunning enough to go and confess his crime to that branch, begging forgiveness, and promising to forsake the evil. The branch accepted his confession and forgave him, and I was informed that we could not go behind the act of the branch; but the silence remained, that is, his license was never restored to him. The result was he went to preach for the Campbellites, I was told. He was expelled from the church, and then went into Kansas, I believe, and started a church on his own hook. He afterwards appealed to President Joseph Smith for readmission into the church. Joseph told him he would appoint a committee to consider his case, and Joseph said, "I will appoint James Caffall, Charles Derry, and Thomas Dobson, on that committee." He replied, "O Hell! You might as well send me to the Devil at once." He never applied again, and I know nothing further of him,

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only by hearsay. I saw his wife at a reunion, or protracted meeting at Wilber, Nebraska, some years ago, and she informed me that he was killed by some man. I know nothing of McDonald. I believe that Stephen Butler and his son-in-law, T. J. Smith, are living somewhere in Oklahoma. They can give you information of J. N. Burton. The Union Grove branch, to which Burton belonged, has been disorganized several years, and those who had charge at the time referred to are dead. Bigler's Grove branch, at that time of this district, was so demoralized by his base conduct, that it, too, became disorganized. Of the remainder, some recovered from the terrible condition, and others have gone to the dogs, so to speak. My sentiment is that the less notice taken of Burton and his work the better.

There is no branch either at Union Grove, or Bigler's Grove. The loss of both these may be largely traced to Burton's base conduct. I cannot give you particulars as to time of Burton's expulsion. The immediate cause was apostasy, but his apostasy was because the church would not sustain him as a minister of the gospel. I strongly insisted upon his expulsion because of his corruption, but could not go behind the action of the Union Grove branch in accepting his confession and granting him forgiveness.

Yours in bonds,

C. DERRY.

P. S —Brother Duncan, I have no desire to be brought into any controversy over Burton. I have given you facts, as I understand them. I have not the church records, and only speak from memory upon those facts.—C. D.

(Concluded next week.)

RASPINGS.

We all need rasping betimes. Rasping! What do you mean? Why, admonishing, of course. Our Master said, "There is none good but God." Therefore, if we are all evil, then a dose of admonition medicine at times will do us good. I need it, you need it, we all need it; for our spiritual health and welfare. Well, I don't know how to begin, and if I begin I may not know how to stop. I know for my part that I am subject to unclean thoughts, liable to utter unkind and unwise words, guilty often of acts unseemly to man and displeasing to God, and I obey human nature by judging others by myself; yet I believe that many are better than I am by nature, and more capable to so strive and endure to gain or obtain that favor from the heavenly realms to do as we desire in the line of strict purity.

Sometimes I desire to so understand, believe, know, and comprehend God and his law, to be inclined thereby to love and serve him and keep his law in the strictest sense, refraining and abstaining from every sinful and injurious way, not offending in one point, cultivating clean and pure thoughts, speaking ill of no one, forgiving all, condemning none; but do I always thus? As the German says, *nit*. And why don't I? Well, I excuse myself and console myself, by telling myself that I am too weak by nature. "Insufficient for these things." Am void of good understanding and faith "that works by love," and that kind of knowledge that gives power to fight successfully against inpure thoughts, envious and surmising feelings, cross-grained and ungodly expressions, and unchristian-like conduct.

Well, I am now led to ask myself, Who are you rasping? Nobody but myself, and it here occurs to my dull, simple mind, that this is all right in keeping with the admonition of one of the apostles of our Lord and Savior, "Examine yourselves, to see whether you be in the faith," and betimes I think it good to examine myself to see if I am really sane.

GOOD INTENT.

Letter Department.

CARSON, Iowa, Dec. 8.

Editors Herald:—The Pottawattamie district conference held here two weeks ago today and tomorrow was all we could ask, a good representation of elders, officers, and members was present. Business transacted satisfactory to all, I believe. Bro. Caffall was present and preached twice, giving us some good, sound doctrine, and admonition opportune for the occasion. The missionary force of both districts was present, lacking one, Bro. Paul Hanson.

The Saints of this place have a neat little chapel, are keeping up a good Sunday school, and prayer meetings, and preaching whenever the elders get around. They are an earnest, zealous lot of workers in the Master's cause. Bro. H. N. Hansen will look after the interest of the work here and at Wheeler this winter in connection with other labor in the district as best he can. All know him as one of the faithful ones, trustworthy in any position appointed. We are glad to be able to make the same statement of the other missionaries in this field of labor. The local brethren are trying to do the best they can.

We put in a week's work on Farm Creek; had an excellent time in preaching the word, and visiting the Saints and friends of that branch. They are moving steadily along; have a fine Sabbath school, and meetings every Sunday. Elder Hougas is president. This branch has a better opportunity for Sunday school work, as this is the home of T. A. Hougas, the general superintendent, and Sr. T. A., district superintendent. But this branch, with all others, ourselves not excepted, stand in need of a closer walk with God, in order that we may enjoy a greater degree of his Holy Spirit, to enable us to push the work onward to victory and gain the crown of eternal life.

The Saints here were not unmindful of the wants of the missionary; may the great Master be mindful of them and others who do likewise, is our prayer. We are billed for this place until over Sunday, then we expect to move on to Shenandoah.

The work is not as prosperous in the two districts as we desire, but we do not by any means complain, as we hope that all are doing the best they know.

Dear Saints, let us not forget our duties in this the greatest and best of any work we could possibly be engaged in. It will bring to us the greatest and grandest results. Let us, then, lay up treasures in heaven, by aiding the cause financially, pay our tithes and offerings, for the spread of the work, the ingathering of souls, and the building up the kingdom of God. That we may be prepared to enter in, receive an inheritance, with all the faithful, and be eternally blessed with the riches of eternity, and ultimately be crowned with the glory of God, is the prayer of,

Your colaborer, and servant for Christ's sake,

HENRY KEMP.

LAMONI, Iowa, Nov. 29.

Editors Herald:—Having just completed a perusal of the two lectures of Walter J. Haworth, noted in *Herald* of instant week, I take pleasure in heartily recommending this work to all. Either of the lectures alone is worth the price asked. So far as Bro. Haworth has followed D. H. Bays, the sophistry and illogical reasoning of Mr. Bays is very clearly shown, and the lecture on the Book of Mormon is certainly unique in many respects, while the subject is very clearly elucidated. Some very remarkable cases of healing in that far-away land are recited, and make at once a forcible and fitting close to this subject. In view of the fact that the price is nominal, fifteen cents for a sixty-one page pamphlet, and the sale is for the purpose of helping to build a chapel in Wallsend, where, personally, I know it is very much needed and believe it will prove an impetus to the work in this place of several thousand inhabitants, it seems to me that at least five thousand in America should subscribe for it. To save postage, club together in localities and send through one. While you are thus helping this commendable enterprise, you are at the same time getting "value received," and more. Attend to the matter *now*, and it will not be neglected.

Hastily,

J. W. WIGHT.

NORTH PLYMOUTH, Nov. 25.

Editors Herald:—As I am interested in the salvation of the children of men, I will report through your pages for the benefit of all those of the same faith. A few months ago I had the privilege of baptizing two precious souls in the stone kingdom that has been set up in these last days. Their names are Henry Gardner, of Hanover, and Cyrus Wood, of Cohasset, the latter being named for Capt. Cyrus Gammon. Through those brethren and the help of others we have opened up the work in Hanover and Cohasset. We hope there are precious souls to be inducted into the stone kingdom, which we believe will stand for ever. This brother Wood's father, William Wood, used his influence nobly and got the orthodox church for two Sundays. I believe that some of our elders have used it before, Elders M. H. Bond, F. M. Sheehy, and John Gilbert. The subject for the first Sunday was the hours of Christ's work upon

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earth; the next Sunday we preached the gospel that was revealed to the Apostle Paul in first Galatians, and we also called attention to Romans 3:4, and also to 1 Timothy 4:16. We intended to give them the angel's message, and we believe we did with the help of Christ. When we got through there were some questions asked by the minister and others. The Book of Mormon seems to trouble him some, but we separated with a good feeling to all. Their minister seems to be a fine man. I hope we will always find him what he appears to be. May God bless him.

There is a noble people there in Cohasset. May the Holy Spirit be with them to comfort them. They have proven to me by their fruits that they are God's people. William Reed of that place has opened his house for meetings, and there is quite a turnout. There were forty one night, I think. Of course some of them like to let people know they are young; but when we inform them the sacredness of these meetings, we believe they will be more quiet in the future.

We hope we may be the instrument in the hands of God to bring about his noble purposes. May God bless his people, and may we heed the warning voice to come up higher, is my prayer.

Your brother in the one body,

N. R. NICKERSON.

MIDDLETOWN, Conn., Dec. 2.

Editors Herald:—I was called here to administer to Sister Burnham, who is sorely afflicted, and unless divine aid is applied, must soon pass away. Her husband, Elder George Burnham, keenly feels the hand of affliction now upon him, and feeling the hour of separation is near shrinks before the blow. Yet he tries to be resigned to the decrees of an infinite God and Father. We have administered twice, and earnestly prayed for her relief; yet no permanent benefit comes. Gangrene has attacked her foot, with its attendant agony. To alleviate this the doctor resorts to the modern method of quieting pain. It places an elder in a trying position, and God at a disadvantage. I am unable to say how far God will exercise his power to bless the sick when the temple is charged (if not defiled) with so powerful a poison as morphine. I fail to see how the patient can command faith in God and his promises when the senses are muddled by drugs. Yet the temptation is great when pain is unbearable to apply measures that have become common to alleviate distress and pain. To have faith in God at all times in the trying hour of extreme pain, and when light seems wholly obscured, can only be exercised when we have laid up a supply by a prayerful, faithful walk before him when health and light are enjoyed. Doctrine and Covenants, section 42, paragraph 12, gives us the rule laid down by the God of Saints: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

This town is beautifully situated on the Connecticut River one hundred and sixteen miles from Boston, but is one of the old-time, conservative, New England fortifications against Jesus Christ, and his gospel, a veritable refrigerator against Latter Day Saintism. What will ever break down this terrible prejudice?

Our Thanksgiving service in Somerville was the most enjoyable, profitable, and spiritual time we ever experienced upon like occasions. It was truly a thanksgiving to God, Zion and her redemption being the theme. The writer spoke for about thirty minutes, and then called upon the Saints for a talk of five minutes or less. We had sixteen responses, the time being all occupied without one refusing to respond. We have a corps of young ministers distributing tracts and getting in talks on gospel principles through the neighborhood where the chapel is located—house to house work, and we believe the work will be honored of God. Our ministerial force in the Massachusetts district is altogether too small for the demands, and I feel something better must be done for us at our next General Conference. There is general dissatisfaction throughout the district as two missionaries with branches to look after cannot possibly do justice to outside work.

We are all busy and trying to keep in touch with the great head of the church.

In gospel bonds,

R. BULLARD.

ATCHISON, Kansas, December 4.

Editors Herald:—We are all alive and in the work. The Saints are feeling good, both spiritually and physically.

Elder John Arthur Davis, of Baker, Kansas, passing through here on his way to his mission in Missouri, stopped off November 24, and gave us two sermons full of reason and instruction. Elder Davis is a good reasoner and a fine preacher.

We have been wondering where that good, kind, joval being, known as Elder M. T. Short, was, as we have not seen him for a few weeks; but through the Atchison *Daily Globe*, we locate him at Effingham, Kansas, by the following from that paper of November 30:—

"Rev. Short, an elder of the Church of Latter Day Saints, has been preaching some time in Effingham. Sunday evening last, at a temperance meeting, Dr. Haswell, of the Presbyterian Church, stated that the two greatest evils of this country were intemperance and "Mormonism." The "Mormon" elder being present, arose to defend himself, although he could hardly get a word in edgewise. But amid the excitement he announced that the next night he would distinguish between his church and Utah "Mormonism." As a result of this free advertising, the elder had a big audience the following night."

So you see Bro. Short is hunting and fishing for souls. May he have success and peace from God.

Elder William S. Pender passed through here this morning on his way to his mission, Utah, after obtaining a "better half," to complete the "man."

Bro. Warnock is going back to Farmington, Iowa, about the last of the week, on some business. Yours in bonds,

JAMES W. BURNS.

LAMONI, Iowa, Dec. 8.

Editors Herald:—As a review of missionary work in the Rocky Mountains may not be uninteresting, I will write a little of efforts there in the few months past. In the early summer, Brethren R. J. Parker and S. D. Condit had charge of the Idaho district tent, in Cache Valley, while Brethren Peter Anderson and W. S. Pender kept the Utah folks stirred up with the one further south. Later on, Bro. Anderson took charge of the city work, Bro. Condit joined Bro. Pender in Provo Valley, and the writer and Bro. Parker were associated during the remainder of the tent season.

After an interesting series of meetings in Preston, Idaho, we loaded the tent into a wagon, and with a small balance in the tent fund, and a limited supply of bread and butter, salmon, and boiled eggs in our lunch box, proceeded to wend our way through dust and heat across the mountains to Gentile Valley.

This was virgin ground for the "Josephites." Never before, that we could learn, had the gospel, as taught by the Reorganized Church, been proclaimed in this quiet mountain nook.

The valley is a pleasant one, lying midway between the magnificent peaks of the Bear River range on the east, and the southern point of the Port Neuf mountains on the west; while the few inhabitants are scattered up and down the valley on both sides of the river.

We secured the use of the schoolyard for the tent; but we had scarcely driven the stakes when a gale brought the canvas to the ground, at the same time ripping it from top to bottom. We piled up the tent, obtained consent to use the schoolhouse, and for nine nights preached to interested audiences. The bishop, on Sunday, advised his people to go and hear what we had to say, expressing his own intention to do likewise; and after our first night, when we slept in the schoolhouse, they took us home each night, cared for us kindly, gave us free access to their haystacks for team feed, asked hosts of questions, and tried to defend their positions with pluck worthy of a better cause.

Of course, much of this was rather surprising to us; but we appreciated their hospitality, (and by the way, is there anybody who does not when they are the recipients?) and, thanking the Lord and the people for the kindness manifested, turned our attention elsewhere.

After storing the tent at Logan, we labored some in Malad Valley, where I had the pleasure of baptizing three young ladies, Sisters Stella Williams, Beatrice Thomas, and Mary Richards. The first two named have been active Sunday school workers since last winter, and with others there, both in and out of the church, are making earnest

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efforts to uphold the credit of the work. May God bless the young, who thus come out so fearlessly against the wickedness of the world, and enlist their talents in behalf of the right.

Later on, others were baptized, including Sr. Annie Richards, who comes from the ranks of the Utah church and gives promise of being a faithful worker for Zion's cause.

From Malad we went to Pleasant Grove by team.

Our reunion at the latter place was quite well attended, and the daily prayer meetings were characterized by a high degree of interest, devotion, and spirituality. At a priesthood meeting held at the reunion, the unanimous sentiment seemed to prevail that our treatment of the "Brighamites," as we sometimes call them for convenience, should be courteous and considerate, and that while there exists a necessity for plainness of speech, yet we should endeavor to let them know we are their friends by telling them the truth in a friendly way. To the writer's mind, Bro. J. B. Roush struck the keynote on this subject, and I enjoyed his article throughout. I was also quite interested in Bro. Peter Anderson's letter in a recent *Herald*, recognizing therein a true delineation of some phases of the Utah question. For one I failed to see anything improper in the letter, and if I may be allowed to express an opinion, I will say that I have thought that when a caustic criticism is directed against a brother, the name of the critic should be given as well as the one criticized.

My faith continues strong in the work. When I view the actions of men I feel discouraged; but as my own actions are among the weakest of all, I feel like doing my hardest work with myself. From a standpoint of principle the work is grand beyond expression.

As I am compelled from time to time to clasp the parting hand and bid good bye to the faithful, toiling Saints among whom missionary lot is cast, I yearn to see the time when together we can realize that the victory has been won, and we are henceforth worthy to associate with each other in the rest of the Lord.

With prayers for Zion's cause, I remain,

In gospel bonds,

D. W. WIGHT.

BLACKFOOT, Idaho, Nov. 30.

Editors Herald:—How many really know that this is the last time the gospel will be restored to earth? How many realize that the time of Christ's coming is near at hand, that the midnight hour is nearing when the trumpet will sound and Christ will come to claim his own? How many will be as the wise virgins, and be waiting with oil in their lamps? The answer comes, Not many! My soul cries out, Oh Lord, that we may be saved!

As the prophets of old said, even so can we say now, Surely this is a stiff-necked people, slow to do the will of God, but quick to do evil. How often has God warned his people in dreams, visions, prophesies, tongues, and preachings, to prepare ourselves for his coming; but how few heed this warning. Some resolve to do better at the time; but when they are again in their homes they forget the promises they have made, or think there is plenty of time yet, and thus go on from month to month and year to year, and the time of His coming is drawing nearer all the time. Before we are aware of it he will be here, and many of us will not have oil enough to light our lamps. Oh that I could cry out so loud that all the inhabitants of the earth could hear, Prepare ye the way of the Lord, make his paths straight. Obey ye his voice, ere destruction come upon you. Oh, that every one under the sun would know and obey his voice.

The Lord has commanded us to gather to Zion and her stakes, to send our moneys to the bishop, that he may buy up land in Jackson county and the country round about. What think ye of this law? Is it not time that it was in force? We must prepare a place wherein our Lord can dwell ere he comes, and now is the time to begin. Brethren, you that have the money and are heads of your families, it is upon you that this rests; will you not take a step forward? It needs only a few to start, the rest will follow.

Saints, let us awake and rise in the strength of the Lord; "let us shake off the coals from our garments, and be free in the joy of the word."

May the Lord bless his Saints everywhere, and keep them in the straight and narrow way; and may we soon all be together in the place the Lord has appointed us to gather to. I know it is God's will that his people should gather together in the place he has appointed.

I am a weak, unworthy girl, but God knows it is my whole longing and desire to do good, and help in some way to spread his gospel.

In the faith of Christ,

YOUR YOUNG SISTER.

Mothers' Home Column.

EDITED BY FRANCES.

No star is ever lost we once have seen,
We always may be what we might have been.
Since good, though only thought, has life and breath,
God's life can always be redeemed from death;
And evil, in its nature, is decay,
And any hour can blot it all away;
The hopes that lost, in some far distant seem,
May be the truer life, and this the dream.

—*A. A. Proctor.*

"PUT YOURSELF IN THEIR PLACE."

This may be a difficult thing to do. Indeed, we are satisfied that anyone who has ever tried it, knows that it is so. But like many a thing which is difficult, it is also a good thing to do. Especially do we think this position of mind is necessary in studying the Scriptures of divine truth, and it may be through our failure in doing this that we often lose the blessing which otherwise we surely would receive. Paul, in writing to the saints at Corinth, makes this statement: "Now all these things happened unto them for ensamples [or types]: and they are written for our admonition, upon whom the ends of the world are come." Now we naturally stop to inquire, What are "all these things" to which Paul refers? And in view of the fact that they were written for our admonition, the question is certainly an important one.

We find upon examination that his immediate reference was to the things which happened when the Lord, with an outstretched hand, brought the children of Israel out of the land of Egypt, led them through the wilderness, and finally gave them possession of the promised land.

As latter-day Israel, this question comes home to us with great significance) especially at this time, when as a church we feel that a day of trial is upon us—a day when it behooves each one who loves the Lord to be found at his post with armor on.

Is it not natural, in speaking of or in reflecting upon God's ancient people, to think of them as stubborn and rebellious? Do we not think of them as peculiar in their disposition of ungrateful murmurings and rebellion? Has it never entered our minds to think that their blessings were especially great—that our own trials are heavier? Now if it were possible for us to put ourselves in like circumstances, think you we would find it as we have thought? Is it not a disposition peculiar to mortals to think no trials so heavy as those we ourselves have known? To feel that for our heart wanderings, our negligence, our failure to keep the commandments of God, there is more excuse than our neighbor has to offer for his failure? So far, however, from this being the case, we feel sure that could we but put ourself in our neighbor's place, we would find that—contrary to what we had thought—our own burden was lighter than his; our own excuse for failure less valid.

The Lord himself called ancient Israel a stiff-necked and rebellious people. His judgment is yet to be pronounced upon us. Israel was a nation of slaves. Four hundred and twenty years they had dwelt in the midst of an idolatrous people. They had only the traditions of their fathers to hold them to a knowledge of the true God, and even these were comparatively few. After all those years of bondage, it is probable they were broken in spirit, and ceased to long for freedom, or a better condition of things. They knew nothing of God's government, his plans, his purposes; and above all, his love.

Egypt was a fertile country. They had once eaten of the fat of the land, and though now groaning under taskmasters, even that state of things seemed better to them than plunging into the midst of a wilderness, encumbered by their wives and little ones, to seek a country, about which they knew nothing, only that it had been promised to their ancestor, Abraham, that it should be the possession of his children. Think you there was nothing bitter, nothing trying in those forty years of wandering in the wilderness? Many times in hunger and thirst, and what was the result of murmuring or complaint? It is recorded, and Paul says, *for our admonition.* Yet steadily through all this God moved unchangingly forward to the accom-

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plishment of his purposes in choosing this people, and establishing them as a nation in the land he had promised Abraham should be theirs.

But, as his hand had been stretched out in mighty power to plant and to nourish them, so was it displayed in power to pluck them up and cast them out of the land when they disobeyed him, until in the rejecting and crucifying of Christ they filled up the cup of their iniquity, and their homes were left unto them desolate. And when the mind tries to grasp what the Jews in their final dispersion have suffered, the heart sickens at the picture of the untold agony and awful desolation which has been their portion; and we exclaim, if this is all, if this is the end of it, far better for them had they been left in the land of Egypt!

But this is not all—this is not the end. Steadily through all these years—these centuries—God has been moving forward to the accomplishment of his purposes in the world. And as Paul, in reciting to the Hebrews in his day, bore witness of the faithful ones who "were stoned," "were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented;" so the historians who followed Paul have added time and again to the same testimony, until at last, as foretold by Daniel, the saints of the Most High were worn out, and darkness covered the earth. But the end was not yet. Steadily the Father was moving on to the accomplishment of the grand result had in view when he chose the Hebrews as a nation to be the custodians of his law, and through them to manifest to the world his righteousness.

And now we are standing just upon the brink of the grand final consummation of all the mighty events which have preceded us. When "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the . . . saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In regard to this matter there cannot be the slightest doubt in the mind of anyone who has studied the prophecies and is observing the signs of the times. Shall we, can we expect to enter into the possession of the kingdom—this kingdom, the hope of obtaining which has in every dispensation of the world cost the blood of martyrs—the suffering and torture of saints, without paying the price which this hope has demanded of them?

It may not be in the same way—indeed God has forewarned us that it would not be; but there is a price we must pay, and God, who is the embodiment of justice, will see to it that he demands no more of you than he does of me.

"While the bridegroom tarried, they *all* slumbered and slept." This though the commandment had been given, "What I say unto you I say unto all, Watch." Does not this indicate that the entire church, at the time of his coming, is to be in a comparative state of inactivity? and during the time of this inactivity, there is no perceptible difference between the wise and the foolish virgins. But the time of testing is near. The cry is heard at the midnight hour, "Behold the bridegroom cometh, go ye out to meet him." Well will it be for us then if we are found with oil in our lamps, and prepared to enter in with him. My neighbor's lamp will not furnish light for me; and if I am wise, I must see to it that I have a sufficient supply of oil of my own.

RIVERSIDE, Cal., Oct. 21.

Dear Sister Frances:—It has been a long time since I have written anything to the sisters' department. Not that I have not thought of the dear sisters who have been praying for me and all of the lonely ones, who have no chance to meet with those of like faith. I get somewhat discouraged at times, then the thought comes to me, I am not alone. There is one who knows all that we have to contend with. Perhaps I may help some one who is struggling along to keep God's laws and do as he would have us do. I often think how happy the Saints ought to be who can meet together to praise God and have sweet communion together! But, dear lonely sisters, our Father above will hear our petitions and help us bear our cross with patience and longsuffering. God has been good to me, giving me strength to endure, and raising me up when almost crushed, giving peace and joy, and such a restful feeling that my heart is full of praise to his holy name, because he does manifest himself to us in these last days. It makes me feel sad when I see so many without this hope to cheer and help them to live by every word that has been given us to live by. I feel that I come far short of living as it is my privilege to do. There are so many things to contend with, especially where there is no one in the household who is in sympathy with your way of thinking, and you cannot talk about or tell what the Lord has done for his people, and is doing all the time in these last days. I do enjoy the church paper so much. There is so much to help us. I feel to thank all the Saints for the gracious words from their pens. I can take them to my heart, and they are as a balm to my soul. I am distributing the papers to others, trying to let others have a chance to learn the good news which has come to all who will accept. Sometimes I feel like going out on the streets and talking to the people, but I suppose I would be taken up for insanity. Dear sisters, I do need your prayers, that I may live a godly life. So live that I may be worthy to stand with the redeemed when the Savior comes to claim his own. Ever praying for the welfare of Zion, I remain, your sister in the everlasting gospel,

SISTER HANNAH.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. Anna Hubbard, of Templeton, Indiana, requests the prayers of the Prayer Union and church in behalf of Mr. Flannagan, of Templeton, Indiana, that he may be healed of consumption, and that her husband may be converted to this faith.

A sister in the church, but weak in faith, asks the sisters of the Prayer Union to pray for her, that God will give her greater faith, and that her prayers may be answered soon, if consistent with God's will. Sisters, pray for her, for she needs your prayers, oh so much.

PROGRAM FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp, 110.

Prayer. Scripture reading, Ecclesiastes, chapter 11. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp, 218.

Dismissal prayer.

Supplementary question: Our Boys! Should the moral and social laws governing our boys and girls be different?

The advisory board request the secretaries of all locals to send to Sr. M. E. Hulmes, Independence, Missouri, reports of the decisions of their different locals on this question, with a view to future use of same.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE BENEFITS OF THE SUNDAY SCHOOL.

The Sunday school is an organization that is a benefit to mankind, and one of which everyone engaged in the work can say, "I am able to lead a better life by belonging to such an organization." I believe the Lord approves of the Sunday school, and blesses every effort put forth in forwarding this great work.

Perhaps all do not realize the importance of the Sunday school and the benefits derived therefrom. Would that more did, and that more were interested in the advancement of this work. Some may think, and it has been said, "the Sunday school is for the young, not for the old." If the Sunday school is worthy of the consideration of the young, is it not worthy of the consideration of the old, and will it not be a benefit to the old as well as to the young? It is an educational school for both old and young, and all classes.

Parents who interest themselves in the Sunday school work not only benefit themselves, but by their example the children are encouraged to attend and take an interest in preparing their lessons. The lessons learned in Sunday school during childhood are not soon forgotten. The child does not forget his early training. "Train up a child in the way he should go, and when he is old, he will not depart from it."

His early training proves beneficial to him in after years. He has a greater desire to go on and learn more of the truths that are taught, and do more for the work that he may receive the reward that is promised to those who prove faithful to the end.

The benefits of the Sunday school are manifold. It benefits the officers and teachers as well as the pupils, spiritually and morally. Each one has a desire and an inspiration to

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lead a nobler and higher life. If we come before him with a broken heart and contrite spirit, will not God's Spirit be with us to aid and guide us at all times?

Our duty is to serve and obey God, and to acquaint ourselves with his works. In Proverbs, chapter four, verse five, we are commanded to "get wisdom, get understanding: forget it not; neither decline from the words of my mouth."

Is not the Sunday school an excellent school, by which we may obtain knowledge and understanding? There is not a better school for the young, for the understanding of the Scriptures, and fitting them for their calling in spreading the gospel, than the Sunday school. It is in the Sunday school that we receive strength and aid to perform our duties. Teachers are benefited by new ideas and helps that are obtained from time to time, fitting them for good work, and better ways of presenting the lessons to their classes. They receive spiritual strength in helping others to obtain light and knowledge. Some may become discouraged and think that their teaching is all in vain and no one benefited, but it may be like bread cast upon the waters, it will return after many days. We may not be permitted to see the fruits of our labor, but we may be the means by word or action of influencing for good the life of some one.

The Sunday school is a benefit to the church in helping spread the gospel. Perhaps many would never have received light and knowledge, and understood the plan of salvation, had it not been for the Sunday school. I think a great many can speak from experience in this respect.

Fathers and mothers that are interested in the spiritual welfare of their children will not neglect to instruct and encourage their children in the work, that they may be brought within the fold.

The Lord wants us to grow in grace and knowledge and be a benefit to others.

We are all placed here for some purpose, and that purpose should be the highest of our ideals, in doing all the good we can for the advancement of his work, and spreading of the gospel that others might receive the truth.

Then may the time soon come when all will be more interested in the Sunday school. God does not forget to reward every effort, and if we wish to be benefited and have others benefited, we must not falter by the wayside, but be willing to labor until the end.

"All true work is sacred; for in all true work there is something of divineness. Labor wide as the earth, has its summit in heaven."

NELLIE HALL.

PERSIA, IOWA.

For the Dow City, Iowa, reunion.

CHEAPENING THE WORK.

Some men are born leaders; others are just as surely born to be led. Many leaders are willing to serve humbly in the ranks, but more of the rank and file aspire to leadership. It is a great mistake in any work to permit the mantle of authority to fall upon unworthy shoulders or force the armor-bearer to wield the weapons of his captain. And yet this is just what is constantly being done in Christian work, because the workers do not realize the dignity of their high calling, but are continually cheapening it in their own minds. —*Iowa Sunday School Worker.*

REVIEW WORK.

J. F. MINTUN.

Lesson 11. December 16.

SALVATION.

Through

JESUS CHRIST OUR EXAMPLE

From

EVIL

DOING DOERS

Whosoever will may receive.

By

STRIVING

1. To enter in through strait gate.
2. For Mastery { Over sin. / Not over each other.

CHRIST, OUR MASTER.

A SPRINKLER OR A WELL.

Have you ever noticed in looking around a Sunday school during its session, how many of its teachers there are holding forth with earnestness, with more or less animation, to their classes, each one of whom is apparently taking no part in the exercises, or at least no other part than that of listening?

Now good listeners are to be desired; and many of us who have had unruly boys to manage would be thankful for such a state of things. But would it not be better as a rule to have less preaching and more teaching in the classes?

THE FIRST OBJECT IN TEACHING

should be to awaken thought in the mind of the pupil. Just in proportion as the child takes part in the discussion of the subject presented, just so far is he interested in it. Too many teachers are like fountains sprinkling the spray of their knowledge over all in their vicinity. Not that I think for a moment there is danger of any teacher knowing too much! But should not the knowledge be more like the well—deep, pure, and sparkling, where the pupil must come with his bucket and draw for himself? Fountains are good things—always ornamental, often useful; but for practical, everyday purposes, as a means of quenching thirst, most of us would prefer the well.

I try often to

VARY THE METHOD

of presenting the lessons from Sunday to Sunday. Most of us like novelty, while monotony is irksome. I have been surprised at times by the readiness with which the scholars have responded to new ways of taking up the lessons. For instance, I had a class of young misses whose ages ranged from twelve to fifteen years. I suggested that each one should read to the rest of us two or more verses and then explain them the same as if they were teachers and we pupils, and we could all ask questions of the reader. I wish you could have heard the sensible, clear-headed way in which most of those girls explained and answered questions; and they evidently liked it. Of course with younger pupils other methods must be tried. But a few of the most important points in the lesson should be so emphasized by illustration, by repetition, that at least a part of the subject shall remain in the mind of the child.

IF TEACHERS WOULD STUDY

not only the lessons, but also the best methods of presenting them, would it not obviate much of the restlessness and inattention now noticeable in many of the classes in our Sunday schools?—*G. M. Howard, in Iowa Sunday School Helper.*

Conference Minutes.

CENTRAL ILLINOIS.

On the 1st day of December, the above district conference convened at Taylorville. R. T. Walters chairman, M. R. Shoemaker assistant, Alice M. Simpson and Luther Simpson secretaries. Branches reporting: Taylorville 45; gain by baptism 15. Beardstown 30; gain by baptism 5, by certificate 1. Priesthood reporting: R. T. Walters baptized 2, Luther Simpson, S. J. Bartlett, J. G. Ettinger, Thomas Broad, M. R. Shoemaker, and Thomas Lilly. The recommendation of M. R. Shoemaker was read, and by motion was accepted to be ordained an elder. By motion the recommendation of Luther Simpson to the office of an elder was read and accepted; also Thomas Broad to the office of priest was accepted. Delegates to General Conference: Thomas Broad, S. J. Bartlett, H. Seegar, and Maggie Lilly. The district was formed into a Sunday school association; M. R. Shoemaker superintendent, Alice M. Simpson assistant, S. J. Bartlett secretary and treasurer. The nomination for delegates of association to General Conference taking place, Thomas Broad was elected chairman. Preaching in the evening by M. R. Shoemaker. Sunday school at 9:30 a. m. Preaching at eleven a. m. Prayer and testimony meeting at 2:30 p. m., at which the brethren named were ordained. Bro. M. R. Shoemaker was elected district president. Bro. Luther Simpson to be recommended to Bishop E. L. Kelley as Bishop's agent for district. The evening sermon was by Bro. R. T. Walters. A vote of thanks was given to the Saints for their hospitality and kindness. Adjourned to meet by statement of president.

POTTAWATTAMIE.

Conference met at Carson, Iowa, November 24. The district president and the missionary in charge were elected to preside, Brn. H. N. Hansen and Charles Fry were chosen secretaries pro tem. The courtesy of the floor was extended to visiting members. A report was read and accepted from the secretary. He had sent out 62 reports to the priesthood of the district, of which 22 had been returned, reporting 120 sermons, 8 baptisms, 4 marriages, and 12 children blessed during the quarter. The report further says that he had served formal notice on Crescent branch, through their presiding officer, of the action of the last conference, in ordering the branch to place the name of Sr. Ray Heizer on their record; but that the indications were that the branch had ignored the order. With his report he presented credentials for 40 delegates, with 114 notes, representing 773 members. Statistical reports were read from all the branches. Boomer 40; gain 4. Council Bluffs 257; loss 2. Crescent 178; gain 2. Fontanelle 42; no change. Hazel Dell 65; no change. North Star 111; gain 1. Wheeler 80; gain 1. Ministerial reports: Elders Henry Kemp, I. M. Smith, C. A. Beebe, D. R. Chambers, H. N. Hansen, S. Butler, D. Parish, W. Chapman, J. S. Strain, R. McKenzie, P. C. Anderson, D. K. Dodson, Ben-

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jamin Harding; Priests Thomas Scott, C. C. Larson, S. J. Roberts, P. M. Hansen, S. C. Foote, L. G. Wood; Teachers A. E. Madison, R. H. Gittings, P. W. Frederickson, J. H. Baker. Verbal: J. P. Carlile and M. F. Elswick. (Too late for conference Levi Grabill and John Leytham, who both express their love for and interest in the cause; but have been inactive, owing to their infirmities.—District Secretary.) J. P. Carlile, the Bishop's agent, reported as follows: Balance on hand last report $53.53; collected since $860 32; total $913 85; paid to Bishop E. L. Kelley $800; to ministry $45; others $31; abstract of titles of church lot in Council Bluffs $7 50; total $883.50; balance on hand $30 35. At the afternoon session, after the chair had addressed a few remarks to the conference concerning the placing of Sr. Heizer's name on Crescent branch record, the matter was referred to the district president. On separate motions, the following officers were sustained: D. R. Chambers, district president; H. N. Hansen, assistant; J. Charles Jensen, secretary; J. P. Carlile, Bishop's agent. On motions to adjourn to Council Bluffs and Cresent, it was decided in favor of Crescent. Elders J. S Strain, D. K. Dodson, Priest L. G. Wood, and Teacher A. E Madison, having expressed a willingness to labor as they could, were instructed to labor under the direction of the presidency of district. On further motion, the conference requests *all* the priesthood who can and will labor, to do so. Preaching by Charles Fry, James Caffall, I. M. Smith, and H. N. Hansen, in the order named. Adjourned to meet Saturday, February 23, 1901.

Sunday School Associations.

TEXAS CENTRAL.

Sunday school association convened at Hearne, with Texas Central branch, November 2. S. R. Hay, superintendent, in the chair; John Hay, secretary. The following schools reported: Texas Central, Shady Grove, and Philadelphia. No report from Bethel. S. R. Hay, superintendent, reported one school visited and one organized. Treasurer reported $1.70 on hand. The superintendents of schools also reported. An hour was spent in ten-minute speeches by the leading Sunday school workers, which was very instructive. It was moved and carried that each school prepare a program for next association. Adjourned to place of meeting of next district conference, on the Friday preceding, at 10 a. m.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convened at Galien, Michigan, October 19. Opening devotional exercises and remarks by Bro. Samuel Stroh. Sr. J. H. Royce, district superintendent, took the chair. School reports: Grand Rapids 36, Galien 51, Coldwater 56, Clear Lake 89, South Scott 21, Buchanan 30; Hartford, received after convention, 40. Letter received from Belding. Remarks on reports of schools made by Bro. S. Stroh, Floyd Smith, W. E. Peak, and G. H. Hilliard. A Sunday school class was taught by W. E. Peak. Treasurer's report showed 64 cents on hand. Collection of $1.87 taken. Secretary's bill of 50 cents allowed. Several delegates to General Convention selected. Topics: "How much gospel shall we teach the children," W. E. Peak. Discussion, Sr. Elsie Lockerby and Samuel Stroh. "How I assist my pupils in studying," Viola Green. Remarks by Sr. R. M. Weston. Lesson illustrated by Bro. Weston. Adjourned to meet at Clear Lake, Indiana, on Friday before next district conference.

CONVENTION NOTICES.

The Sunday school association of Southern Nebraska district will convene with Blue River branch of Wilber, December 28 and 29. All schools are invited to be present, and bring their reports, and send delegates. Come one, come all, and have a good time in the Lord. At this session the election of officers will take place.

W. M. SELF, Supt.

Miscellaneous Department.

PASTORAL.

To the Missionaries and Saints of Northern Illinois and Wisconsin:—It becomes my duty to inform you that I will not be with you during the winter, unless it may be on special occasions. I have been requested by the Board of Publication and directed by Joseph Smith to commence the preparation of the fourth volume of Church History.

I regret that I have been able to spend so little time in my field during the conference year, but I am very thankful that I have so competent and reliable a corps of associates. I desire to take this occasion to commend them to the confidence and hearty support of the Saints.

I am quite sure that if they receive the support that they are worthy of, that the interests of the work will be carefully safeguarded and advanced. My short association with the Saints in different parts of my field was pleasant to me, and I would be glad to further continue my labors and acquaintance. The third volume of history takes us to the close of 1872, and the fourth will no doubt bring the history up to date, then it is to be hoped that whoever may be historian will not need to devote so much of his time to the preparation of matter for publication.

Invoking the peace and blessing of God upon you, I am your coworker in the cause of truth,

HEMAN C. SMITH.

PROPOSED AMENDMENTS TO RULES OF ORDER AND DEBATE.

Notice is hereby given, that by action of the joint council of the seventy, the following proposed amendments to the Rules of Order and Debate will be presented to the General Conference of 1901 for its consideration and action:—

Resolved, that section 161, paragraph 5 (a), be stricken out, and that the following be inserted in its stead: "In case satisfaction shall not be given upon the examination and decision of any cause before a court of elders, an appeal from such decision may be had by the party aggrieved to the bishop's court, and from that court to the high council."

Resolved, that section 151, paragraph 5 (b), be stricken out and in lieu thereof the following be inserted: "In case of appeal, the appellant must set forth clearly to the court to which appeal is made, the reasons for such appeal."

"In case of appeal, the authority to which the elders' court has reported, shall send at once, upon receipt of written notice of such appeal, the papers and minutes of evidence, and a copy of the proceedings of the court in said case, and cause the same to be filed with the court to which appeal is taken."

"Remark. In cases where offending parties have absconded, or are inaccessible to the prescribed labor and methods provided for in paragraph 4, section 161, the words, 'if practicable' should be construed to qualify the conditions named, and proceedings had accordingly. If satisfaction is not had by the party, or parties, the way of appeal is open."

Whereas, the law of God in the Book of Doctrine and Covenants, section 17, paragraph 13, provides that "the several elders composing this Church of Christ" shall meet in conference and transact the business of the church in said conferences, etc., Resolved, that the Rules of Representation, section 176, paragraph 2, be amended to read as follows: "The only qualifications to eligibility to the office of delegate from district to General Conference shall be eldership in the church in good standing."

Resolved, that section 177, paragraph 1, be amended by adding the words: "The qualifications for eligibility as such delegate being that he hold the office of an elder and be in good standing."

Resolved, that section 175 be stricken out, and the following be substituted therefor: "The general officers of the church known as the presidency, the twelve, the high council, the seventy, the presiding bishopric, and all high priests, elders, and priests when traveling under General Conference or general appointment are ex officio members of General Conference, and entitled to voice and vote in General Conference when present."

Resolved, that section 99 be amended by inserting in the sixth line, after the word "affirmative," the words, "By a two-thirds' vote."

On behalf of a committee of the joint seventy,

DUNCAN CAMPBELL.
C. SCOTT.
R. S. SALYARDS.

LAMONI, Iowa, December 5, 1900.

HIGH PRIESTS' QUORUM.

Having waited to obtain account of the ordination of brethren as high priests the publication of "List of Names and Addresses" has been delayed. But said list (No. 3) has now been issued and a copy has been sent to each member of the quorum, also to the four whose ordination has not yet been reported as attended to, namely, G. J. Waller, V. M. Goodrich, J. B. Roush, and John Zimermann.

Should any of the brethren fail to receive the copy mailed them they may write and another will be sent.

When any change their location, or address, please send notice, and the changes will be published in *Herald* and *Ensign*, so that the secretary and other brethren may mark such changes on their lists, and know where to write you.

As the expenses of the quorum for lists, blank report-forms, letter heads, envelopes, and stamps have increased much, and the only collections ever made have been from those present at April meetings of the quorum, therefore if those who have not met with us desire to contribute small amounts, such will be acceptable as supplies for the treasury of the quorum.

Blank report-forms will be mailed about March 1.

Respectfully yours,
H. A. STEBBINS,
Secretary and treasurer.

LAMONI, Iowa, Dec. 5.

CLERGY PERMITS FOR 1901.

The Central and the Western Passenger Associations have been furnished with lists complete to date of all General Conference and other general mission appointees, and notified that certificates of appointment hold good until the General Conference of 1901. Applications for permits for the year 1901 may therefore be made at any time.

The Western Association is divided into two departments. Applicants located in Alabama, Arkansas, Indian Territory, Oklahoma, Kentucky, Louisana, Mississippi, Missouri, Sonora (Mexico), Tennessee, and Texas, should address C. M. Pratt, Chairman, Room 1320 Union Trust Building, St. Louis, Missouri. Those in other territory of said Association address Eben E. MacLeod, Chairman, Monadnock Building, Chicago, Illinois.

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Applicants in Central Association territory should address F. C. Donald, Commissioner Central Passenger Association, Monadnock Building, Chicago, Illinois.

Application blanks may be obtained from local railroad agents, or from either of the above named.

All local ministers entitled to permits are referred to their respective missionaries in charge for indorsement, as heretofore.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, December 1, 1900. 2t

A GRATEFUL REMINDER.

The Curtis Publishing Company of Philadelphia are offering cash prizes ranging from $1,000 to $25 each for the largest lists of subscribers sent in *by any one person* to "*The Ladies' Home Journal*" a monthly at one dollar per annum, or to "*The Saturday Evening Post*," a weekly at the same price. Some of Sister Walker's friends are interested in getting one of these prizes for her, and thus make her old age more comfortable.

She has edited the "*Hope*," and also "The Home Column" in the *Herald* for nearly twenty years without compensation, and we think this is our opportunity to reward her in return, and by united effort to do her some good at the age in life when most needed. We ask your help in getting subscriptions both in and out of the church. Also your own subscription if you desire to take either magazine, or your renewal if you are already taking one. Please send as many subscriptions at one time as possible, deducting price of money order and stamp. Address all communications to Mrs. Lucy L. Resseguie, and make money orders payable to her. If you desire to make a present of either magazine to a friend, a beautiful illuminated card will be sent with the first copy stating that the magazine is sent for one year, and giving the name of the friend sending it. Send in your subscriptions *now* and begin with the January number.

We have, however, until the last of April, 1901, to compete for these prizes. By that time all subscriptions must have been in.

Very sincerely, your sister in Christ,
LUCY LYONS RESSEGUIE.

We believe the above movement commendable, and the end sought a worthy one, and therefore recommend it.

JOSEPH SMITH, Editor Herald,
HEMAN C. SMITH.
HENRY A. STEBBINS,
General Church Recorder.
J. R LAMBERT.
J. W. WIGHT.

LAMONI, Dec. 10, 1900.

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After January 1, 1901, birth notices will be charged for at the rate of 50 cents per 75 words or fraction thereof.

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JOHN SMITH, Manager.

BORN.

HEAP.—October 25, 1900, at Fall River, Massachusetts, to Brother John and Sister Mary A. Heap, a son, and named Raymond Samuel. Blessed December 2, at Fall River, by Elder M. H. Bond.

GAYLORD.—To Bro. and Sr. Alma Gaylord, at Thurman, Iowa, a son, September 23, 1900. Blessed by Charles Fry and W. W. Gaylord, and named Austin DuWayne.

KELSO.—Carl Oscar, son of Bro. J. O. and Sr. V. E. Kelso, was born at Lamoni, Iowa, October 24, 1900; blessed at Evergreen, Iowa, November 25, 1900, by Elder H. N. Snively, assisted by Elder J. S. Snively.

WALLER.—To Mr. Burton N. and Sr. Kate P. Waller, March 24, 1900, a son, named Robert Burton. Blessed November 18, by Elders Charles Derry and C. A. Beebe, at Council Bluffs, Iowa.

LEETUN.—To Bro. Lars and Sr. Isabel Leetun, September 11, 1900, a son, and named Milton Edgar. Blessed at Head Grove church, November 29, by Elder D. M. Rudd.

ELIFSON.—To Bro. Oliver and Sr. Amelia J. Elifson, October 8, 1900, a daughter, and named Dora Violet. Blessed by Elder D. M. Rudd, November 29, at the Saints' church, Head Grove.

MARRIED.

MEGATHLIN—CHASE.—On Tuesday evening, at the home of the parents of the bride, Captain and Sister George W. Chase, Garfield street, Brockton, Massachusetts, Mr. J. Earnest Megathlin to Sr. Sylvia Chase; Elder M. H. Bond officiating, assisted by the Rev. H. G. Megathlin, pastor of Congregational Church of Quincy, and uncle of the groom. A large company of relatives and friends from Providence, Cape Cod, and elsewhere were present to witness the ceremony, which was of an unusally elaborate character, including in addition to the usual attendants of maid to the bride and groom attendant, a double ring service with page, flower girl, etc., etc., and who, with tokens of friendship by beautiful gifts, and most fervent good wishes for Sister Sylvia and congratulations for Mr. Megathlin in securing so good and promising a girl for a wife and life companion —manifested the high esteem in which both parties are held.

DIED.

JENNINGS.—Sr. Martha Belle Jennings, wife of Mr. David Jennings, was born February 20, 1880; died November 5, 1900, aged 20 years, 8 months, and 16 days. Our sister was baptized at the age of nine years. A husband, two little children, and a host of friends are left to mourn. Funeral service in Bigler Grove schoolhouse, by Elder J. A. Donaldson, assisted by Bro. Frank Seeley.

BILLINGS.—At Little Deer Isle, Maine, November 10, 1900, infant daughter of Bro. Phillip R. and Sr. Bertha E. Billings, aged 9 months and 13 days. Funeral services by Elder J. N. Ames.

CLARK.—Bro. Benjamin F. Clark died at his home, Adelphi, Iowa, November, 13, 1900. Funeral services held at the Caldwell schoolhouse, by G. M. Jamison. B. F. Clark was born in Jackson county, Ohio, January 19, 1833. Came to Iowa in 1849; was married to Miss Julia Porter in Polk county, Iowa. Of twelve children born to them, seven remain, who with the wife, many grandchildren, a brother and sister, mourn his departure. Bro. Clark was one among the first to unite with the church when the gospel was first preached in his neighborhood in 1875. He was ordained a priest soon after, and was an untiring advocate of the faith.

CARLILE.—Bro. Isaac Carlile departed this life at the home of his son-in-law and daughter, Bro. and Sr. William Scott, near Underwood, Iowa. He was born in England, August, 1820, and passed away November 5, 1900. He was baptized and confirmed by his son, Elder J. P. Carlile, August 14, 1887. We laid his earthly remains away in Walnut Hill cemetery at Council Bluffs, Iowa, where ten years previously his wife had been buried. Seven children, all members of the church, are left to mourn, two having passed on before. Service by Elder H. N. Hansen.

GARDINER.—At her home, Omaha, Nebraska, November 14, 1900, Sr. Emma Gardiner. She was born October 10, 1837, at Stroud, Gloucester, England; was baptized October 16, 1892, at Omaha, by Elder G. M. L. Whitman, and has been a very devout and faithful member ever since. She leaves husband, one son, and five daughters to mourn her loss. Funeral sermon at the house, by Elder F. A. Smith; interment Forest Lawn cemetery.

BAKER.—At her home, Council Bluffs, Iowa, Sunday, November 25, 1900, Sr. Harriet Baker. She was born December 25, 1833, in Gravely, Cambridge, England; was baptized September 18, 1895, at the Manawa reunion. She leaves a husband and three sons, also one sister and three brothers to mourn her loss. A large concourse of sorrowing friends bore witness of the love and esteem in which our departed sister was held; sermon by Elder F. A. Smith, from the church.

RUDD.—Amander F. Rudd died from accidental drowning in the Boyer river, near his home, Dow City, Iowa, October 29, 1900. He was born in Erie county, Pennsylvania, December 6, 1824, moved to Crawford county, Iowa, about 1860, living a quiet life. He was married to Miss E. L. Chandler, August 12, 1846, who survives him, with seven children, fifty-eight grandchildren, and nineteen great-grandchildren. He united with the church in the early '30's, renewing his covenant in 1860, under the hands of Elder J. A. McIntosh, by whom he was ordained an elder. It is said of "Uncle Frank" that he was an exceptionally pure minded and virtuous man. Funeral sermon by Elder J. F. Mintun, in Saints' chapel, Dow City, and in the cemetery. There was his remains laid to rest awaiting the resurrection.

SHIPPY.—At her home, near Fairbank, Iowa, November 6, 1900, Sr. Elsie Shippy, after a long illness. She was born at Fairbank, Iowa, October 21, 1867. Her maiden name was Miller. She was married to L. D. Shippy, and with him united with the church, she being baptized May 15, 1892. She leaves husband and four children to mourn, besides many other relatives. Funeral service in the Methodist church at Fairbank; sermon by Elder J. R. Sutton, assisted by W. E. LaRue.

HEQUEMBOURG.—At Newman, Kansas, Bro. John Cavender Hequembourg, departed this life November 25, 1900. He was born at St. Louis, Missouri, January 7, 1868; married Miss Rose Green, October 30, 1889; baptized January, 1896. He died with a hope of a glorious resurrection. Buried in Oak Hill cemetery, Kirkwood, Missouri. He leaves a wife and son to mourn their loss. Funeral sermon by Elder Arthur Allen.

WILD.—At Belleville, Illinois, November 20, 1900, Sr. Mary Ann Wild. She was born August 10, 1831, at Cynder Hill, Staffordshire, England; was baptized August 8, 1881, at Belleville, Illinois. She had been confined to the house for a number of years, but lived a good Christian life until death. She leaves several children and grandchildren, who mourn their loss. Funeral services by Elder Arthur Allen.

CHAMBERS.—At his home, near Persia, Iowa, December 4, 1900, William Chambers. He was born in Glasgow, Scotland, December 29, 1830, coming to America in 1853 Having espoused the faith of the Latter Day Saints he journeyed to Salt Lake City, Utah, expecting to find that faith represented by the people there, but being disappointed, returned to Council Bluffs, Iowa, in 1861, where in 1863 he united with the Reorganization. He was the first president of the Spring Creek, now Persia branch, and at one time president of the Second Quorum of Elders. He was married to Louisa M. McKee, October 5, 1858, by whom he became the father of twelve children, seven of whom with his wife survive him. Funeral services conducted by W. D. Bullard, sermon by Elder J. F. Mintun. Thus was laid to rest another one who has labored long and faithful for the restored gospel.

RATHBONE.—At St. Louis, Missouri, Harry, infant son of William and Sister Rathbone. He was three years old, a lovely child, taken from this world of sin unto the paradise of God. Funeral service by F. L. Kelley and A. Allen.

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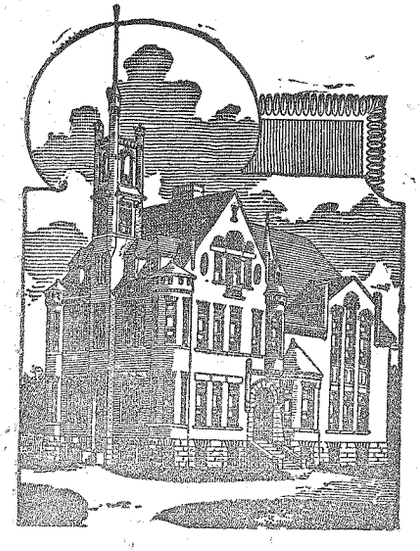

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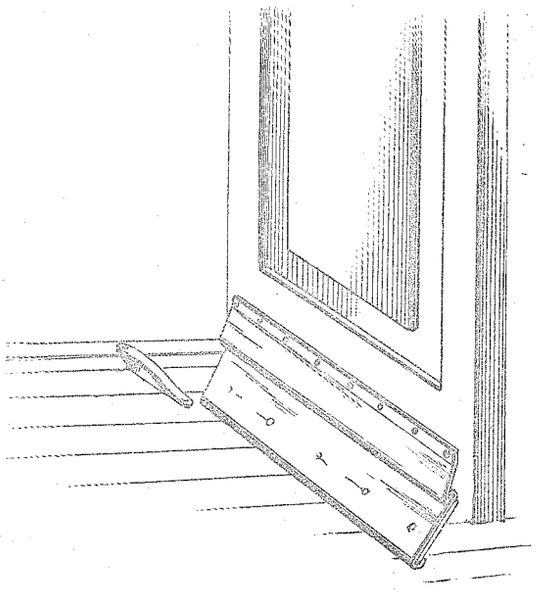

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RSSalyards

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ETHICS OF CHURCH MUSIC.

BY HAMILTON M. WILD, ORGANIST IN GRACE EPISCOPAL CHURCH.

The question of what is right and proper in church music depends largely upon the point of view. Primarily, any music likely to produce such mood as brings home to the one so affected the words sung, or revives any prior lesson, or prepares a fertile soil for the seed the priest desires to sow, is good from the church's point of view. In this regard carrying out the idea: "The end justifies the means." What is right from the musical point of view depends largely upon the training and taste of the musician. One finds that only right which is molded in strictest form, is purely scientific, to be regarded as such, and likely or desirable to have all emotional features eliminated.

Another—and it is a large class—demands that that which was must now be. That that which did duty centuries ago should do duty today. That because our fathers worshiped so, we, too, must. Since much of that music was as cold as the churches themselves, and since it did not creep out into the world, it is eminently proper to urge that as that, indeed, was church music, to use it now would be to avoid all worldly association. Another class would have anything beautiful. Another, anything to arouse intense emotion. Another, anything appropriate to place or occasion. The latter seems to be fairest to all concerned—priest, musician, and congregation. Let it be said, just in passing, that music in itself is pure. It can become impure only through suggestion or association. Hence, any such suggestion or association as tends to dissipate the ideal attitude of mind while worshiping is out of order and place. To say that one form or another is the only one proper in church and shall be used is as absurd as to insist, for physical reasons, that all human beings shall be treated alike. We all know that what is one man's meat is another's poison, and so it must be with ritual and music in the church service.

While no one disputes the musical value of the church works of Palestrina, Beethoven, Mozart, and Haydn, in the Protestant Episcopal Church the works of Stainer, Tours, Goss, Wesley, Sullivan, John E. West, and many others find far better place and more favor. These, in turn, do not appeal as strongly in many of the churches as the lighter works of Buck, Brewer, Schnecker, Shelley, and a host of others, and these in turn fail of effect—the arousing of religious fervor—and fall before the gospel hymn. So, broadly, from a priest's point of view, he is justified, in so far as he uses music as an accessory and aid, and is alive to the merits and demerits of this, that, or the other form of music, in choosing between Palestrina and Perkins, or Bach and Bliss. Excepting in "high" church, the florid music of the masses of Mozart—his, just for example—finds no place. It is admitted that he was deeply religious, and that the music he penned stands an inspiration and an offering, and yet it sounds to the low churchman "too high," or savors too much of actual musical performance per se. Plain song finds no favor, grand and impressive as it is sung by large bodies with big accompaniment. So, with the idea of what is demanded by the service and with the words at hand, the Anglican priest or choirmaster naturally turns to Smart, Croft, Stanford, and their vast company for his music, serving his church best by so doing, but by no means pleasing the strict classicals.

If, then, one looks farther, it will be noted that the music for the various churches has emanated from those belonging to the various sects, Mozart in the Roman, Bach in the Lutheran, Goss in the Episcopal, and Sankey in the denominational.

Briefly the case might stand: Serve the greatest need of the church with that which is purest and best in music, and in proportion as the work is sincere and well done, not to say artistic, will it foster a love for all that is beautiful, and this granted, the priest and musician educated to appreciate what is right and proper, due regard had for gradual development of the masses, and an intuition of what may best serve the one end and aim, the point of view becomes common, and the results to religion and music equally happy.—*Chicago Tribune, Sept. 30, 1900.*

CAUSES OF THE INCREASE OF SUICIDE.

BY GOLDWIN SMITH, CANADIAN HISTORIAN AND ESSAYIST.

Recently published statistics show suicide is on the increase. It might be hastily inferred that the world is becoming less happy. But the inference would be unfounded. Rather it might be said that the means of enjoyment having been greatly increased and the standard of it generally raised, deprivation is more keenly felt and more productive of despair. The leading cause, however, probably is sensibility intensified by civilization. It is admitted that the rate of suicide increases with national education; not that national education produces suicide, but it produces sensibility. Some investigators tell us that suicide is common also among savages. If it is, the cause may be assumed to be different from that which operates among the civilized. The savage yields without reflection to any impulse, like the horse in the New Forest, which, maddened by the sting of the forest fly, dashes out its life against a tree.

It does not appear from the classification that any particular calling is especially suicidal unless it be that of the soldier. It would have been easy to understand why a British or Prussian soldier of former days, subjected to an iron discipline, deprived of every comfort in life and mercilessly flogged or caned, should be ready to bolt through the only door of escape, especially if he had been, like many of Frederick's soldiers, crimped, or, like many of those in the British army, decoyed when he was drunk by a recruiting sergeant into a service which in those days was for life. But under the present military system it is difficult to see why soldiers should be given to suicide.

Of the races one is rather surprised at first to be told the Teutonic, in

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which you would have expected most fortitude, are more suicidal than the Celtic, in which you would have expected less. The gloom of the northern climate may be partly the cause, but it probably may be said also that the deeper character is the more melancholic. The Roman Catholic Celt in Ireland will hear with complacency that the rate of suicide among the Scotch Presbyterians of Ulster is double that among the Irish of his own race and religion.

One is rather surprised also to learn that May, June, and July are the suicidal months. It might have been supposed rather that they were the season of cheerfulness and hope. The explanation given is that with revival of vitality all the feelings and impressions become more lively, those which lead to suicide among the rest.

Marriage, it appears, is an antidote to suicide, which, on the other hand, prevails among the divorced. The fact is that nine marriages out of ten are happy; not so happy, perhaps, as, in spite of all disillusionment, evenness of temper and determination to make the best of the union would render them, yet happier than a lonely life. The tendency to domestic strife and divorce would naturally prevail most among the rich and idle, who have not daily need of each other's help and are tempted to fill the vacancy in their lives with irregular love.

That suicide would be far less common among women than among men statistics were hardly needed to assure us. Women are more patient as well as less resolute than men. They are also less exposed to the stress of life. Among Spanish women, however, it seems there is a special prevalence of suicide, of which the intensity of Spanish passion is no doubt the cause.

It is rather disappointing to be told that neither drunkenness nor sexual immorality is among the principal direct cause of suicide. Their suicidal effect seems to be felt more by the children of the sinners than by the sinners.

If we could scrutinize the causes of suicide we should probably find that the variety was infinite. Numberless are the things which may make a man, especially if his liver is out of order, fancy that life is not worth living. Mere satiety, it appears, may sometimes have a fatal effect. The mysterious death of the wicked Lord Lyttleton, supernaturally predicted, seems to have been merely a case of suicide committed by a sated voluptuary and masked by a story which he told his friends of an apparition warning him that he was about to die. Within the writer's notice a case has occurred of suicide committed by a wealthy sybarite without assignable cause unless it were weariness of life, brought to a crisis, perhaps, by disorder of the liver owing to extreme sultriness of the weather. On the other hand, the writer has known a case where the character of the man was excellent, and the only assignable motive was the prospect of having an office thrust upon him and being thus compelled to play a public part. The temperament, perhaps, was something like that of Cowper, though there was not, as in the case of Cowper, insane delusion.

We can hardly reckon among suicides cases of euthanasia, as it is called, that is of the mere shortening of the pains of death. There seems to be no good reason why, when death is certain, when moral and intellectual life is practically extinct and nothing is left but the capacity of pain, a man should undergo lingering tortures instead of being allowed, to the relief of all about him as well as his own, to depart in peace. If Providence has sent the pain, Providence has also sent the remedy. If it is urged that you ought to wait till God calls you, you may reply that a mortal disease is the call of God. The danger of license, however, is obvious, at least without strict medical regulation, which it would be difficult to provide. It seems hard that science should be employed, as so often it must be, in keeping a man stretched on the rack, and it is sometimes an unhappy privilege of wealth to have its tortures thus skillfully prolonged when poverty would be allowed to die. Yet it is, no doubt, the duty of the physician to fight death to the last. As a matter of fact, the merciful use of anodynes, which no law of the profession forbids, is almost equivalent to euthanasia. Sir Thomas More, a most devout man, makes euthanasia lawful in his Utopia.

Of self-destruction from insanity or lesion of the brain it is needless to speak. This is to all intents and purposes natural death.

Some experts maintain that all cases of suicide are cases of insanity; but if you ask them what they mean by insanity, they will say tendency to suicide; just as in the case of murder, when they are called in support of a defense on the ground of insanity the only account of insanity which they can give is tendency to murder.—*Chicago Tribune, December 2, 1900.*

Once a week in the factory of the Cleveland Window Glass Company, a discussion takes place upon some topic of business interest. Written questions are handed in advance to the employees. The answers enable the company to judge of the efficiency of its working force. They indicate also the possibility of educating men from the ranks to positions as foremen and salesmen, thus obviating the necessity of relying upon outside assistance. Here is one example: Two years ago a young man was taken into the employ of the company at a salary of $12 per month. Soon the company needed a salesman. Largely through information obtained in these discussions he was enabled in a short time to fill the position of salesman at a salary of $25 per week instead of $12 a month.

One feature of special interest in the works of the Cleveland Twist Drill Company is the system of paying for suggestions tending toward improvements in factory methods and management. The drills made by the company are straightened before they are sent out. A drill is laid on a block of metal whose upper surface is smooth and highly polished. By looking toward a strong light and rolling the drill back and forth, the inaccuracies, if any exist, are discovered. This work requires great accuracy and close application, and it is exceedingly trying to the eyes. Formerly the work was done in a large room with a number of large windows. An employee suggested partitioning the room, painting the walls green, and hanging green shades at the windows. Fifty dollars were paid for this suggestion. In return the company obtained the use of half the original room for other purposes, and an increase of fifteen per cent in the work done in the green room. This increased output has already amounted to several thousand dollars.—*The World's Work for December.*

From 324 illustrations in 1894 to over 1600 in 1900 are the figures which denote the numerical growth and development of the pictorial features in *The Ladies' Home Journal* in six years. This 400 per cent increase in numbers is rather dwarfed by the fact that nearly 1000 per cent more space is now given to pictures than six years ago, and that the quality, or artistic value, of the illustrations has improved beyond computation. A few years ago magazine making was thought by some to have attained a degree of perfection that precluded further advancement, but it seems to have been in its infancy. The reading public now insists upon illustrations, and in meeting that demand it is safe to say that the pictures printed in *The Ladies' Home Journal* in 1900 exceed in number, size, quality, and cost those published in all the leading magazines ten years ago.

An article of note in the *January* number of *McClure's Magazine* will be entitled, "Great Achievements in Modern Bridge Building," by Mr. Frank W. Skinner, of *The Engineering Record*. Here are sketched vividly the chief bridges of recent times and the manner of their building. The text is enriched by illustrations from photographs and a page drawing by Mr. George Varian.

If it is right that parents should live with their children as well as live for their children, the parent who strives to make childhood a happy time will find aid to that end in each number of *The Delineator*. Lina Beard, who has been contributing to that magazine a series of pastimes for children who have been ill devotes her whole article in the January issue to "The New Year." The article is illustrated with sketches from her own pen and is very clever. The same number tells of "A Soap Bubble Party," and also of the toys and amusements of "Child Life in China."

ADDRESSES.

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U. W. Greene, 19 Sherlock Place, Brooklyn, New York.

John B. Roush, 2942 California St., Denver, Colorado.

Alma C. Barmore, 352 Lippincott Street, Toronto, Ontario, care of T. C. Hattey.

L. R. Devore, Holden, Missouri.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 19, 1900.

THE WEAK POINTS OF PROTESTANTISM.

In the East End Presbyterian church yesterday the pastor, Rev. Alfred Nicholson, preached a striking sermon on "Weak Spots in Protestantism."

His text was: "Every kingdom divided against itself is brought to desolation." His sermon was as follows:

"The present decade is one that has bred and bristles with repellant forces, both numerous and grave. Organ is in conflict with organism; progeny with parents: individual with corporate interests; statal with national issues and personal caprice with canonical obedience. This may be a sign of development, it may be a sign of independence of thought, it may be a sign of retrogression, it may be a symptom of anarchy. The significant individualism of the age appears in all the departments of man's life and labors. As an honest and hard-working teacher of good morals and sound doctrine I have not scrutinized, without alarm, the effect of the present tendency upon the whole area of Protestant Christianity, and what is more lamentable, upon the very vitals of Christianity itself. The protean forms of ecclesiasticism are of no more moment to me than monkish jungles, but as a rational and moral being endowed with parental responsibility and immortal aspirations I cannot but view the present outlook of gospel vigor with apprehension, discouragement, and doubt.

"We make the claim that Protestantism is composed of those, who, having protested against the innovations of mediævalism, endowed posterity with the apostolic form of Christianity. If Protestantism as we see it is essentially apostolic Christianity then God pity us! What advantageth us if we have fought with beasts at Ephesus. Let us eat and drink for tomorrow we die.

PROTESTANTISM TODAY.

"The beginnings of Protestantism are lustrous in the character of its founders and the spiritual heroism of its defenders and to Presbyterianism in particular God has granted spiritual giants who impressed its institutions with order and decency and coherence. Let us look at our Protestantism, and especially our Presbyterianism, today. Let us mark with shame and sorrow her weakness as she totters to her fall. We do not gloat over her decay as an enemy. We rather give the alarm that we may repair to our original stronghold and from her neglected arsenals clothe ourselves with those weapons that will silence her enemies and regain her lost possessions.

The first and fatal weakness of Presbyterianism today, and generally of the entire Protestant fabric, is lack of authority. This weakness is vital. It is as undeniable as it is deplorable. The Protestant ministry in general and Presbyterian clergymen in particular have lost nearly all their authority over the manners, morals, and government of their churches. They can only assert their authority by resigning it, if affection and ability come into play, their demands may be then conceded. It used to be that the members of a church feared the disapproval of their pastor as a partially divine disfavor. Today he fears the disfavor of his people as having his professional career and personal support within the power of their capricious will. The preacher asks himself what will please the people, not the Almighty. He speaks his piece. The audience, especially those in the reserved seats, hiss or applaud him. Sometimes, especially when candidating, is like the gladiators in the arena of ancient Rome. Instead of saying to the lords and ladies before him, 'Dear brethren,' he might aptly say, 'Morituri vos salutamus.'

DECLINE OF DISCIPLINE.

"The authority of the session or lowest court in a Protestant church is practically null. A member may get intoxicated, he may cheat, slander, be guilty of treason and contumely, and there appears to be no redress. Discipline is practically obsolete. The presbytery, or second court, is shamelessly and nakedly impotent in the matter of authority over churches or pastors. They can go through the weak formality of installing or dissolving pastoral relations if the individual church asks them to do so. This is practically all that is left of that body once almost absolute in its authority over members, ministers, and churches. The synod is like the fifth wheel to a coach. And as for the general assembly, its chief business seems to be to afford a condition by virtue of which some ambitious member may become famous as moderator at the expense of mileage, massing and warring of words. In becoming a preacher in the Presbyterian church you are asked to accept a creed which you are not expected to believe. Creedal anarchy, clerical inquietude, and constituent decay characterize our condition today.

"The lack of dignity in the mode of ministerial appointment is the second vital weakness. 'Call from God,' how prostituted is that holy term! Men are not called any more to a particular pulpit; they are juggled into it. The first thing a candidate must do is to abandon his self-respect, then submerge his personality, then risk his reputation.

TREATMENT OF OLD MINISTERS.

"The old minister is a case not only of indecency, but a cause of scandal and of derision for the scoffer and the worldling. Amazing power of Presbyterianism that has schooled her members into a fortitude that can gaze, without pity, at the quivering heart of their aged pastor paraded before the presbytery on the spears of their elders. They can out-Herod Herod and his entombing John the Baptist in the dungeon of Machaerus is only mild in comparison with the brutality of our robust Presbyterianism. Grand opening for ambitious young men. Here, indeed, is a place where you may be honored with a martyr's crown, if your life should be spared until the gray hairs of service and sorrow appear.

"Unbusinesslike methods is the third weakness of our Protestant system.

"Debts, deficits, interest. How many pastors' hearts have broken with these words; how many vigorous congregations discouraged? In the majority of cases where dissatisfaction arises between pastor and people financial difficulty is at the bottom of it. A new church is built and an enormous mortgage dedicated to Almighty God. The mortgage follows the church for interest at every step as you have seen a horsefly in summer following the progress of that noble animal for blood. No church ought to be permitted to build without demonstrating to the business minds of the presbytery the feasibility of carrying on the work to the glory of God and the comfort of the people. In New York not long ago Archbishop Corrigan floated the consolidated mortgages of his dioceses amounting to some millions at the absurdly low interest of 2 per cent. We pay 6 and sometimes 7. Why cannot every presbytery pool all church property within their jurisdiction, raise mortgages at 2 per cent and make an annual assessment on all churches to pay off the entire encumbrance in instalments. The sad fact is that there is no affiliation and very little fraternity between us.

"Along this line there is the precarious, paltry, and disproportionate revenue of the church. A rich man will give a paltry sum and a poor man near him will give twice as much. Some that are extravagant in their private life will accompany their devotions with pennies. If a large sum is demanded they will return not again to worship. When subscribers get in arrears they are not reminded of their obligations. At the end of the year there is a deficit and the usefulness of the pastor is disparaged, but the financial end escapes unscathed. A Catholic would fear to worship in his sanctuary lest the curse of God would blast the profanity that refused to support the honor of his religion.

LAY AND CLERICAL TRAMPS.

"Lay and clerical tramps is a feature of our system that is symptomatic of maladministration. Members living in the north worship in the south, those living in the east worship in the west. The appearance of a new or sensational preacher increases this army of tramps. What was first a privilege soon degenerates into a custom. The custom of going anywhere to worship soon establishes the habit of going nowhere.

"The clerical tramp is, additionally, more obnoxious than the lay church tramp. It is his peculiar prerogative to dose and drench moribund or sterilized congregations with patent spiritual stimulants and tonics. The effect of their kindly intended labor and very hopeful patients is much like the hypodermic injection of morphia for pain or the imbibing of whisky for weariness, or the application of a whip to an unfed horse. Year after year this dismal experience comes to many a church.

"There is no strong hand to break down these obstructions to the orderly and masterful progress of Protestantism. There is not a nobler, more executive, tireless, devoted, and mentally equipped class of men on God's green earth than these same faithful ministers that hear from day to day everyone's tale of woe or tune of dissatisfaction. God bless them and give them ecclesiastical machinery that will not sink their marvelous capital of heart and brain and hand.—*Pittsburg Commercial Gazette, November 19, 1900.*

The peculiar attack upon prevailing and popular religion, or its manifestation, as seen by the Rev. Alfred Nicholson from his point of view, which we give place to in the foregoing from a leading journal of the day, will be of interest to our readers as a curiosity, and of import because of its facts sharply told.

Is not his text applicable to himself and those whom he essays to criticise

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so sharply? It seems so to us. But it is but one of the signs of the times.

There ought to be a more rapidly growing conviction on the part of the Protestant ministry that so far as authority goes it is no better off than Catholicity, and that in point of unity within its borders and allegiance to its principles the average membership of the Catholic church are in the lead.

The usual claim of Protestant churches, that the different churches of the evangelical character and union are integral portions of the church, or Christ's body, and that the whole number goes to make that one body, is untenable from a Catholic standpoint, as well as from the standpoint of any so-called orthodox church that assumes to itself to be *the church* of Christ preëminently, as some, if not all do. There cannot possibly be so many bodies each claiming and holding that it is preëminently the church of Christ, and yet all others similarly making the same claim be essentially parts of the same Church of Christ.

It is not to be wondered at that Rev. Nicholson sees the hurt and danger to the church in its lack of authority. Authority is necessarily conceded, when this claim that the whole list of differing orders of church organization are by right the church; for this conceded, no one body dare, or can consistently demand, or enforce its authority over its members, for if it does, those against whom it is so enforced have only to say, We deny your right of authority, and straightway take ecclesiastic leave of that body and become identified with another of equal authority, or no authority as the final arbitrament may decide. Where then is Protestant security?

As to the things in which the reverend gentleman sees reasons for decadence in the churches, it is sadly true; nor need we as yet claim absolute freedom from similar causes. The almost despairing cry of the doctor, "If Protestantism as we see it is essentially apostolic Christianity then God pity us," is pathetic. And we believe that God does pity the rank and file of all the struggling masses now making up the sum of Protestantism; but, will the purposes of that Divine Being be set aside by him or abandoned, by reason of that pity—or will they be inexorably carried out to their ends for the "salvation of man" and "the glory of God?"

To us it is a foregone conclusion that the wisdom of God having devised the means and provided the ways of salvation, the weaknesses and follies of mankind will not be permitted to disarrange the working details of the great plan, nor prevent the final consummation, the redemption and sanctification of the race.

It is well that the ministry of Protestantism learn to know what its weaknesses are, that haply they as professed teachers of the Word may see the futility of "teaching for doctrine the precepts of men," and turn to the word itself as all should assuredly do. It is, also, well that those who may be interested in the general advancement and success of the Christ idea in religion, should be informed on the subject of the strong points in their own professions of faith, and these may be seen in comparison with the recognized and confessed weaknesses of faiths differing from their own. For these reasons the foregoing is valuable, as Presbyterianism is one of the oldest of the daughters of the century of reformation, and has been one of the most austere and conservative in its own behalf and least tolerant of opposition.

But no body of believers among the class of reformers, or would-be reformers, should rely on the supposed or known weaknesses in the professions, beliefs, organizations, and practices of others. Each must have strength in itself or it cannot survive the age of growth and criticism. And as increase and development bring into light weaknesses and defects, the true spirit of progress requires that such defects shall be cured; or if incurable and fatal the body should change for that which is better and capable of giving life and perpetuity; hence the need of an early and final return to the original faith through a restoration rather than a reformation.

AN AMENDMENT TO THE CONSTITUTION.

A movement has been set on foot by a society in New York City, the object of which is to secure an action of Congress to submit the question of an amendment to the Constitution of the United States to the several states of the Union which shall prohibit both marrying and living in the practice of polygamy.

This ought not to be necessary, but it is thought by many to be, hence the movement.

We give below an extract from the Kansas City *Journal* of December 6, present year.

It will be seen by the whereases that there is a strong feeling that our neighbors in Utah have dealt in bad faith with the government and the public, hence this effort to make a law so wide reaching that no sort of craftiness can disregard, or make its provisions void.

We should not favor this idea for a constitutional amendment were it not for the fact that the Lord by revelation gave the church his "mind and will" on the subject of the marriage relation by direct statement in 1831, which mind and will should have been observed by all classes of believers in the Book of Mormon and the revelations to Joseph the Seer upon the teaching of which the church was founded.

Book of Covenants referred to in the first whereas is not the one in use from 1835 to 1869 and 1876, for none of the editions published prior to 1876 had anything in it sanctioning plural marriage, or anything like it, as may be easily proved by a comparison of the books themselves.

As things are, we favor the effort to secure the amendment as provided for in the resolutions.

ANTI-POLYGAMY AMENDMENT.

NEW YORK WOMEN WANT FEDERAL GOVERNMENT TO PUT AN END TO THE EVIL.

New York, Dec. 5.—A meeting was held here today, under the auspices of the Interdenominational Council of Women for Christian and Patriotic Service, to further the agitation for the adoption of an amendment to the federal constitution forbidding polygamy. Darwin R. James presided and read a letter from ex-Senator Edmunds to Mrs. D. R. James favoring the adoption of such an amendment. The following resolutions were adopted:—

Whereas, The Mormon leaders have resumed their polygamous practices since statehood was given to Utah and are everywhere justifying these acts of bad faith by the persistent circulation, under the authority of their church, of the book of so-called "Doctrine and Covenants," wherein the practice of polygamy is enjoined by an alleged divine revelation, and

Whereas, The neighboring states of Idaho, Wyoming, Colorado, and Nevada and the territories of Arizona and New Mexico are already inoculated with the virus of this evil, which is bound to spread into other states unless it is speedily checked, and

Whereas, The political influence of the Mormon leaders is not only sufficient to prevent the enactment of anti-polygamy laws in the state of Idaho, which came into the Union pledged by its constitution to prohibit polygamy, but even to prevent the enforcement of existing laws in Utah and the other neighboring states. Be it hereby

Resolved, First—That we earnestly urge congress to take prompt action submitting to the several states a constitutional amendment forever prohibiting the practice of polygamy and polygamous cohabitation in the United States and all places subject to their jurisdiction.

Second—That as a step toward this end we urge the judiciary committee of the house of representatives, before whom bills are pending for the submission of an amendment prohibiting polygamy and polygamous cohabitation and providing for the disfranchisement of those who persist in such practices, to give these important measures immediate attention, so as to get their report upon the calendar in time to insure its consideration during the present session.—*Kansas City Journal, December 16, 1900.*

MONEY REPRESENTATION IN CHURCH CONVENTION.

A movement is pending that looks to an amendment to the Missouri Convention constitution allowing every church that contributes as much as one dollar to the work of the convention to send messengers. That is some better than to require ten dollars as is now the law, but we suggest that while they are at it our Missouri brethren rub out the

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money basis entirely, and allow any Baptist church that wants to do so to send messengers. That is the way to get the noncontributing churches to give. Elevate doctrine and abase the idea of estimating a church on the basis of cash.—*American Baptist Flag, December 6, 1900.*

The foregoing will explain what we noticed a few issues back, that is, the idea of representation in the conventions of the Baptist Church upon the basis of a money consideration. It would appear that the *Flag* was right in its suggestion to "rub out" the money consideration altogether.

CORRECTION.

In "Who shall preside?" by Bro. G. H. Hilliard, HERALD for December 5, 1900, page 783, third column, five lines from foot of column, the sentence, "They were 'set in the church,' not in the presidency of the church," should read, "They were 'set in the church,' not in the *president* of the church." The corrected sentence is just as it appeared in Bro. Hilliard's manuscript.

EXPLANATION.

In a sermon preached by us at Independence, last April and published in *Ensign* for Nov. 9, the following sentence appears: "There is not found on record anywhere in books secular or religious, any record of the means of life and salvation at the hands of God, except that (means of life and salvation) found in the New Testament Scripture; and if we are not authorized to believe it (the means of life and salvation) as we find it (means of life and salvation) there, (in the New Testament), pray tell me what is to become of me and all the balance of us?" The explanation is found in the parentheses which are ours.

EXTRACTS FROM LETTERS.

Bro. M. H. Bond, of Providence, Rhode Island, reports encouragingly of the work. He says:—

Matters under our immediate eye in Fall River and in the country are favorable to church progress. We are by no means losing ground. I hope to see impediments removed and the progress of the whole church in the next year recorded.

Bro. W. A. Smith writes from Mondamin, Iowa, December 10:—

This leaves me well and my companion better. I am here at Sandy Point, holding meetings. Have been here for three weeks. Yesterday we baptized five of the Mondamin Sunday school. The interest is good; others are near the kingdom.

EDITORIAL ITEMS.

Geo. H. Hilliard, of the Bishopric, is now laboring among the churches in the state of Texas. On the 11th of December he was at Beaver, Texas, and from that point he expected to visit Hearne, Cook's Point, and San Antonio in their order.

Original Articles.

"IS TITHING ESSENTIAL TO SALVATION?"

The question of tithing, it seems, is not considered by some to be an essential feature of the gospel; but to my mind it has equal force with any other command of God to his people. After years of study on the subject I believe it is certainly essential to salvation, and shall endeavor to offer proof. That it is essential, seems to me as easily proven as faith, repentance, baptism, laying on of hands, or any other feature of the gospel. And I shall proceed as we do to prove the necessity of water baptism for the remission of sins.

First, in Romans 1: 16, Paul says:—

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.

In other words, it is God's plan of salvation; and Jesus says, "Repent ye, and believe the gospel." Again, "He that believeth [the gospel] and is baptized, shall be saved." This, then, is surely sufficient to prove that the gospel of Christ is the plan of salvation.

It now remains for me to prove that tithing is a part of the gospel, and then, logically, we must conclude that tithing is essential to salvation. We cannot escape that logic, can we?

We do not need to spend much time to prove that tithing was observed by Israel under the law of Moses. Leviticus 27: 30 substantiates that:—

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord.

Couple this with what is recorded in Malachi 3: 8–12, where God is rebuking his people, through Malachi, for robbing him of their tithes. He shows them why they were cursed for withholding their tithes from him, and then goes on to exhort them to bring in their tithes and see if he will not open the windows of heaven and shower down great blessings upon them.

None will refuse to believe that tithing was observed by Israel of old while under the law of Moses. Although we are not under the law of Moses today, shall we say that tithing belongs only to the law of Moses? I think we can hardly say that; for we find that Abraham lived long years before the law of Moses was in force, and we find, in Hebrews 7 that Abraham met Melchisedec, the great high priest, and paid his tithing to him. Why did he observe this law of tithing if it was not a part of the gospel? Paul says, in Galatians 3: 7, 8:—

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.

So we see the gospel was preached to Abraham, and he obeyed it; at least he obeyed one principle of it that we know of, and that is, he paid tithing to Melchisedec, and that was long before Moses' time. Who will dispute that? So the tithing question did not originate with the law of Moses, but was a part of the gospel; and as the law of Moses was added to the gospel, till the seed should come, which was Christ, that was why Israel was expected to observe the law of tithing. Baptism was a part of the gospel, and they were baptized by Moses.

Oh, says one, show me from the New Testament where we are to observe it, and I will believe it.

Let us examine the statement in Matthew 23: 23.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

He evidently did not mean to belittle the idea of paying tithing on small things, — that was not why he reproved them; it may have been because they laid too much stress on the traditions of the elders. He certainly did not intend to ignore the law of tithing, but to me it is evidence of his approval of it. Notice it again: "These things ought ye to have done, and not leave other things undone." Sure enough, it was right and proper that they should pay tithes on the smallest articles. This to me is strong proof of it, and if there was not another word, that is a sermon in itself.

Now, while there is not much said of it in the New Testament, we must remember that many valuable books have been destroyed during the dark ages of apostasy. Who knows but that the law of tithing was more fully written up in those missing books. But is there not sufficient proof in that which we have offered?

Now, if Latter Day Saints had no proof from the New Testament as to whether tithing is essential to salvation, have we not present revelation? Do we not rejoice in the fact that God speaks to us today, and makes plain to us his mind and will in regard to truths pertaining to our salvation? Our heavenly Father has spoken to us on this question of tithing, and that forever settles it beyond a doubt. The revelation is recorded in Doctrine and Covenants, section 64, paragraph 5, and reads as follows:—

Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).

That is like the statement found in Mark:—

He that believeth and is baptized shall be saved; but he that believeth not shall be *damned*.

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And he that does not pay his tithing shall be burned, (or damned.) To be burned, means to suffer; to be damned, means to suffer. Is that not the true meaning of that language?

Again, the Lord speaking to us today, says that when we do what God tells us, he is bound; but when we disobey, we have no promise. All God's promises are on conditions. The word *if* means liable to be changed if we fail on our part. "Man shall not live by bread alone," is as good today as when written. God is unchangeable; his law is unchangeable. The gospel is the perfect law, and if we refuse to observe this part of the perfect law, where is there any promise of celestial glory?

I fancy if we are so dishonest and selfish as to withhold from God what is his, we need not be disappointed if things don't go right. Of course we are permitted to use it, we can use our agency, the law of the land will not interfere with us about it; but we should keep the laws of God because it is right, not because we are afraid of punishment. I would not count a man honest for paying his neighbor because the law of the land forced him; he should pay it because it is right; he should be glad to have the money to do it. An honest man takes pride in paying every cent he owes. It makes him feel happy to pay his debts; and so it is with God's law of tithing, we should pay it because it is right. We should love to pay it. It is an honest debt. God says it is his. Then why withhold it?

Tithing has been a part of the gospel in all ages of the world, and the man who tries to fix it as only belonging to the law of Moses is blind, and short of argument against it. Does it not prove to be a part of the gospel as taught to Abraham long years before Moses was born? Does it not prove to have been taught by Jesus? Does it not prove to have been taught in the restored gospel? Then where is our room for excuse? It reminds me of the statement of Jesus where he says, How hardly shall they that have riches enter the kingdom. Why? Because where their treasure is there will their heart be also. It tests the rich to part with his gold. The man who has ten thousand, looks at it, admires it, and when he separates the tenth, he fixes his eye on the wrong pile; he looks at the one thousand and dotes over that, and seems to forget that he would still have the nine; and he is tempted to say, Well, God don't expect me to give so much, and flatters himself that he is good other ways, and God will overlook that little affair, and he loses the promise of which Malachi spoke. Bring in your tithes into my storehouse; I will open the windows of heaven, and pour you out such a blessing that there will not be room enough to contain it. But a lack of faith is manifest in so many of us; and after a while a horse dies, we lose a fine cow, the house is burned, or a barn is burned, or some fine situation is lost, or something comes over us that we are made to feel the correcting hand of a loving Father trying to train us that tithing is his holy law; it will pay us to learn obedience, and if we do not do it cheerfully, we must be educated to know God wants us to come up higher, and then we have to learn by suffering. It is just as hard a test on the poor man as on the rich. (I did not mean to infer that all rich men do not pay their tithes; I was just touching the danger.) While the rich have to give of their abundance, see the large amount they have left; the poor man only has a little, and feels the sacrifice just in the same proportion that the rich man does. And is it not a perfect law? Who could improve on it? Well could David say, "The law of the Lord is perfect."

Now, then, have we not proved that tithing is essential to salvation? assuming that we are to observe all things? Another question will follow, How shall it be done? My understanding is this: First value all our property conscientiously before God, just as if we were going to buy it or sell it; then value all stock, implements, articles, household goods, etc.; then count up all debts, mortgages, notes, and bills, balance them up, and pay one tenth of the remainder. As each year comes, keep a record of all increase and produce sold, count our cost of labor and necessary expense to run the farm, then at the end of a year or so balance up, and by this we can get at it. This means work for farmers or business men; but it will make better business men and women. They will know exactly if their business is paying in every department, and it will pay to practice a little of the exactness that was noticeable in the Jews, that Christ approved of, "These ought you to have done," that is tithing even the smallest articles.

The apostle says, "We are laborers together with God." Now let us all see if we are laborers together with God. What are we doing for the work, if we are not paying our tithing? Are we laboring with God? or are we leaving the work for others to do? We are admonished to examine ourselves and see if we are in the faith. Does the Lord not expect us to make equal sacrifice with the officers and missionaries? Does the Lord expect an apostle or a seventy to leave home and loved ones, and stand the cold opposition of an unfriendly world; many a time begrudged their meals; called a lazy set of tramps, and all that; when many a good, faithful, hard-working man is called to do that work, and is supposed to lose his independence, when his natural feelings would be if he could speak his mind,—I have always paid my way, sir, and can, and will; but my office demands me to make the sacrifice, sir; and many an aching heart beats behind the frosted bosom of a white shirt, that is worn not because they are proud, but because they have to be respectably dressed. And are we not expected to share their trials, minister to their wants, and show by our sacrifice that we are laborers together with God and them? We cannot expect to sail through to Paradise

> On flowery beds of ease,
> While others fought to win the prize,
> And sailed through bloody seas.

A consecrated life means untiring zeal and hard work, love and sacrifice; there is no rest for any till life is done. I know a man who has been fifteen years a missionary. He left a fine situation as foreman in a factory, getting a handsome salary. He was commanded by the Lord to go out as a missionary. Had he refused he would have been under the curse mentioned by Paul, where he says, "Woe is unto me if I preach not the gospel." And after making this sacrifice of leaving home, family, and a large salary, his family only getting something less than one hundred dollars a year at first, and after fifteen years of sacrifice, abuse, and small pay, some one whispers, Oh, he has a fat time of it! At the same time this same man could command a good salary at most anything he would work at. And I know a man in our town, and a very clever man, too, who, when in conversation with this missionary, said, Well, Elder, one thing convinces me that you are sincere in your religion, and that is your wife gets such small pay; and you are a man if you went into the law business could command one hundred dollars a day.

While missionaries and officers have to make this sacrifiice, are we as members not expected to share their burden? "Bear ye one another's burden, and so fulfill the law of Christ," is quite fitting here; and when we consider that men leave home and large salaries, denying themselves of many of earth's riches and comforts, we, too, must make equal sacrifice in the same proportion other ways if we expect to get the same glory, and be fitted for their company in the sweet by and by. Thus the command of the Master comes as forcibly as ever to Latter Day Saints, to seek first to build up the kingdom of God and establish righteousness. To assist in building up this great kingdom of God, none can help unless they are humble and full of love, having faith, hope, and charity. These are essen-

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tial features which must characterize every one; and to be full of love means much love for God, love for his work, love for mankind. When I hear some say, I love the work with all my heart, and see that one withhold his tithing, I question whether his love is as great for the work as it should be, for "actions speak louder than words."

We hear some say, How can a man pay tithing when he has nothing to pay tithing with?

I know a wealthy man who made that excuse, and I wondered how he could conscientiously make it before God? He seemed to justify himself simply because all his money was lying in a large farm and stock, with no ready cash in his purse. Now in that case, as in many others, it is not often that we have the ready cash; but surely these are poor excuses. When we have property, or anything worth the money, could we not trust the Lord enough to rely on his promises, that if we pay our tithing he will open the windows of heaven and shower blessings upon us? Could we not borrow money in such extreme cases? Oh, yes, says one, but we would have to pay interest on it.

When we keep it and use it, is it right to cheat the Lord out of the interest? Would it not be worth interest if in the Bishop's box? Well, why try and rob God?

I fancy where there is a "will there is a way." How often is it said, I would if I could. Would this not be better, I could if I would, and I will? I firmly believe that where there is a will there is a way to pay tithing. God helps them who help themselves.

GEO. BUSCHLEN.

ARTHUR, Ontario, Aug. 14.

ORIGIN AND HISTORY OF THE "BURTONITES," OR "TRUE FOLLOWERS."—NO. 2.

BY ELDER C. R. DUNCAN.

Statement of Elder James Kemp, of Conifer, Colorado:—

WRAY, Colo., Aug. 30, 1899.

I became acquainted with John N. Burton in 1865, in Mills county, Iowa. He was then an elder in the Reorganized Church of Latter Day Saints. I knew no more of him except from hearsay, until 1871; during which time I was informed he was excommunicated from the church. In 1871 I was presiding over the Southern Nebraska district. I made a visit to Palmyra, Otoe county, Nebraska, and there met John N. Burton, who had been preaching and baptizing without authority from the church. He had built up a branch near Palmyra. He expressed himself as pleased to see me, and wanted me to recognize him, and the branch he had established, as being a part of the Reorganized Church. This I refused to do, on the ground that he had previously been silenced and expelled from the church. A public discussion between Burton and myself followed, on the question of authority, and I showed that he had no authority, except from the Brighamite church. Several of his members afterward united with the Reorganized Church.

The following from Elder H. A. Stebbins, church recorder, will be of interest in this connection:—

LAMONI, Iowa, Aug. 29, 1899.

BRO. C. R. DUNCAN, Greenleaf, Kansas:—Replying to your inquiry received 28th, will say that the first entry of name of John N. Burton on the church records is as follows, being the report of W. W. Blair to the April conference of 1861, in which he says that on December 20, 1860, he, with Elders E. C. Briggs, B. L. Leland, and others, "Examined the case of Elder John N. Burton, who had been received into the church and ministry, sometime last summer, in an irregular manner. Upon investigation it appeared that he had himself withdrawn his name from the church at the North Star branch, in the fall of 1860. He now demands baptism. We refuse him on the grounds of a want of manifest humility and repentance, and that, while acting in the calling of an elder, he appropriated to his own use moneys received on subscription for the *Herald*. The amount was, I believe, some three dollars."

Then March 11, 1867, there appears W. W. Blair's memorandum of labor done as follows: "Wrote today a notice to John N. Burton to cease his labors in the ministry, and to appear at the June conference, at Bluff City, and then and there establish his membership and ministry."

Then a report of Union Grove branch, Harrison county, Iowa, to April conference of 1865, shows John N. Burton born 6th February, 1817, Geauga county, Ohio; baptized 30th of June, 1863, by Elder Jonathan Haywood, and ordained an elder by Joseph Smith. A later minute says that he was ordained the 8th of October, 1863, by J. Smith and W. W. Blair.

Next comes minutes of Galland's Grove conference of September 4, 1870, which says that J. N. Burton was then silenced. Last comes an entry by Isaac Sheen, church recorder, on record of the Morning Star, Iowa, record, that J. N. Burton was expelled, but date is not given. With it I have a minute of my receiving from Bro. Phineas Cadwell, on January 11, 1887, a statement that Burton was expelled, at sometime. Have never been able to obtain the date. As Bro. Sheen died the 4th of April, 1874, it was done sometime prior to his death. . . .

But the above is all I have ever gained about it. Much has been said of Burton, and inquiry had, but the records in those times were poorly kept, both in branches and on the general record; many details never entered. I hope this may be of some use to you. . . . Your brother in Christ,

H. A. STEBBINS

Statement of Mrs. Martha E. Tate:—

PERKINS, Oklahoma, February 7, 1899.

While living in Pottawattamie county, Iowa, in 1867, I met John N. Burton, who claimed to be a Latter Day Saint elder. He preached several sermons in the village of Wilberville. He was also a phrenologist. We learned afterward, that prior to his visit there, he had been expelled from the Latter Day Saints' Church, for immoral conduct.

Statement of Sarah C. Swank:—

DENVER, Colo., Nov. 25, 1899

I moved to Otoe county, Nebraska, in 1870, in company with my husband, Samuel Swank. I was well acquainted with John N. Burton, Elias Brewer, and David T. McDonald, and have heard them preach. I think that McDonald was baptized the year that we moved there. I am sure that Burton baptized him. Elias Brewer and several others had been baptized before we moved there. Burton ordained Brewer as an elder, and after that Brewer did much of the baptizing, as Burton was lame. I was baptized by Elias Brewer, with five or six others. We went from the water to McDonald's house, and changed our clothing. McDonald was ordained a priest, by Burton and Brewer; but I don't know of his being ordained an elder. Burton and McDonald had some strife as to who should be leader; Elias Brewer rather acting as peacemaker between them. I know that Burton taught the doctrine of "free love," and that Brewer and McDonald taught the same.

Statement of Cora J. Day:—

DENVER, Colo., Nov. 25, 1899.

I am the oldest daughter of Mrs. Sarah C. Swank. I was about nine or ten years old when we moved into Otoe county, Nebraska. I remember of hearing Burton, Brewer, and McDonald preach. I remember the ordination of McDonald to the office of priest, by Burton and Brewer. He was ordained by the laying on of hands, and as a child I was very much impressed by the sight of the ordination, as it was the first time I ever witnessed such an event. I distinctly remember that Burton was spokesman in the ordination. He was ordained at the house of James Lockwood, who lived about one mile from us. I well remember of hearing the doctrine of "free love" talked privately among the members, as having come from Burton.

From the foregoing statements we learn several important facts:—

1. McDonald was a member of the "Burtonites" in Nebraska.

2. He was baptized either by Burton or Brewer, the evidence not being quite clear which did the work, Brewer himself having forgotten.

3. So far as McDonald's authority is concerned, or the validity of his baptism, it would make no difference which one of the two did the work, as Burton baptized Brewer, and it would all hinge on the question of Burton's authority.

4. Burton was silenced, if not excommunicated, before baptizing either Brewer or McDonald, hence had no authority to act.

5. Burton's conduct was bad, as can be plainly seen by the very strong testimony in the various statements above presented.

6. The ordination of McDonald to the office of priest was of no more value than his baptism.

7. On the strength of this ordination he proceeded to build up the Follower church, for he never received ordination from any other source.

8. In the light of these facts, who is prepared to believe what the Followers have the audacity to claim; viz., "Our church started with Christ and the apostles?"

I now submit the statement of Thomas N. Berry, of Clayton, Oklahoma, who was connected with the Followers for some time, and who had an excellent opportunity to see the practical workings of the institution:—

CLAYTON, Oklahoma, Jan. 28, 1899.

I was connected with the True Followers about three years, but am not at present. My understanding is that a man by the name of Burton baptized McDonald, and that Burton was previously a Latter Day Saint elder. I have frequently attended the meetings of the True Followers. I have heard the gifts manifested among them, in particular the gift of tongues. The meetings often resulted

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in confusion where the gifts were manifested. Some would accept the gift as being genuine, and others would reject it. This would, at times, be followed by other tongues, denouncing the first. Very few instances have occurred where gifts gave general satisfaction and were accepted by all. When speaking in tongues, the features were often distorted, and drawn out of natural shape. The tongues are often manifested while the elder is delivering a sermon, by some one jumping up and speaking in tongues, regardless of the fact that the elder is preaching. From July 2 to 4, 1893 (if I am not mistaken in the date), I attended a meeting of the True Followers, at the house of Monroe Testament, eight miles southeast of Stillwater, Oklahoma. A number of persons were present from a distance. During the meeting, Thomas Parashaw and others administered to a sick child. During the administration Parashaw gave a revelation, demanding of the mother of the child that she make certain confessions, publicly, or the child would die. The sister followed with the confession that she had been guilty of adultery. This caused excitement and confusion in the camp, being perceptibly noticed in the meeting that followed. Children were seized with spasms, or fits, of a curious nature, and even older persons were not void of the influence. The afflicted ones were frequently administered to. Some persons spoke in tongues to those under this influence, declaring it to be the power of God, while others gave revelations declaring it to be of Satan, rebuking the evil spirits. During the meeting, Monroe Testament was preaching, when he was interrupted by a brother speaking in tongues, to three of the leading brethren. Interpretations followed, which charged that the revelations of certain of them were "false as hell."

Revelations and interpretations were given rapidly, and in confusion, one of the preachers giving force to his revelations by leaping like a frog. A number of short speeches followed, from various persons present, in which a wide difference of opinion was expressed as to the source of the power present, and the meeting adjourned in confusion, leaving the participants in great perplexity of mind.

THEY "MASH" THE DEVIL OUT OF SAM MUNDELL.

Statement of S. A. Mundell:—

CLAYTON, Oklahoma, Jan. 28, 1899.

I have been connected with the society known as the "True Followers of Christ," but am not at present. The general understanding in the brotherhood is that a man named Burton baptized McDonald, and that Burton had formerly been a Latter Day Saint.

During my connection with the True Followers I attended a meeting at the house of a brother Rogers. Upon entering the room my attention was attracted to a young man by the name of Nation, who seemed to be under an influence that caused him to shake like he was having a chill. In a few moments he arose, and placing his hand on the shoulder of a brother Dick Toles, said, "Do your duty," when the brother so addressed arose and spoke in tongues. Nation immediately followed him, speaking in tongues. They each spoke in tongues several times, when a Brother Frank Huddleston arose, who seemed to doubt the divinity of the gifts, and proceeded to demonstrate that he could speak like the others, yet he said that he had no gift. Nation reproved Huddleston for this, saying, "God is not mocked," when Huddleston replied, "No, but I can mock you."

During the time that these persons were under the influence that caused them to speak in tongues, their features were distorted, and their faces were drawn into an unnatural shape, causing them to present a wild and frightful appearance.

Upon another occasion, while I was associated with some of the Follower brethren, they became convinced that I was possessed of the Devil. After a vain attempt to cast him out in the orthodox manner, one of the large and burly brethren, of about two hundred pounds avoidupois, jumped upon my chest with his knees, saying, "The Scripture says we shall cast out devils," and he proceeded to mash the Devil out of me in a very effectual manner. Although five years have passed away since this experience, the effect of this mashing is still very perceptibly felt in my chest.

THE HOLY KISS.

Greeting one another with a holy kiss has certainly been carried to a great extreme among the Followers, if the testimony of observers and participants may be relied upon. Favoritism is charged in some cases, but is probably not general, while the holy hug has been practiced quite freely as a necessary appendage to the advice of St. Paul, to "greet one another with a holy kiss." At the close of the meeting a circle is formed, when some member starts around the circle, holy hugging and kissing each person in the circle. The next person to him starts and makes the same round, until each person in the circle has made the trip around the circle, kissing and being kissed, hugging and being hugged, and in turn has been visited by each person in the circle. By the use of a few figures we can soon see the great extremes to which this practice has been carried. For example, if 25 persons are in the circle, each person kisses 24 others, and in turn is kissed by 24 others, making 48 osculations to each person, or 1,200 for one small congregation of 25 persons. Verily this out-Hobsons the hero of the Merrimac.

One of the most disgraceful things I have found among the Followers, and, in fact, the only thing seriously reflecting on good morals, is their exegesis of Paul's statement in 1 Corinthians 7:36, by which they grant privileges to young people, who are engaged to be married, that would evidently make the celebrated bachelor apostle blush, to say the least. I learn, upon good authority, that this teaching has had a very degrading influence upon some of the young people among the Followers.

"AND THEY SHALL TAKE UP SERPENTS."

A very foolish and dangerous practice obtains among the Followers, by reason of a wrong understanding of Mark 16:18, "They shall take up serpents." This they look upon as a command, instead of a promise, and no person among them is accredited with genuine faith until they have demonstrated their ability to handle all kinds of dangerous reptiles. I am informed that some of them have been bitten while indulging in this practice, and that death has resulted in some cases.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.—Luke 10:19.

Are we to understand by this that the disciples could intentionally put themselves in danger of being bitten by poisonous reptiles, by "taking them up," or "treading on them," and receive protection? If so, how about the latter part of the quotation?

And nothing shall by any means hurt you.

By putting the same interpretation upon this part of the passage, one might as consistently place himself in front of a locomotive, and claim God's protection. Our faith should be seasoned with a small grain of common sense. Did the apostles ever go about handling snakes on the strength of this promise? If they did not, it is good evidence that they placed no such construction upon this statement of Jesus. We read that Paul was accidentally bitten upon one occasion, "and he shook off the beast into the fire, and felt no harm" (Acts 28:5). To be able to handle snakes does not prove that a man is a servant of God. It only proves that the performer is capable of traveling with a circus, at a good salary.

Literature of any character, except the Bible, is decidedly below par with the True Followers. They have no church paper; and books or tracts in defense of their position is a thing unknown. The printing press is regarded as being of the Devil, notwithstanding the fact that a printed Bible is their standard of evidence. Revelations by the thousand are annually given to them, but not one of them ever found its way into print. Had the ancient revelators and prophets held the same views that are now entertained by the True Followers, and had not written their prophecies and revelations for the benefit of others, we would not now have a Bible at all. The world will probably not be any great loser, however, if the Followers still persist in their present course and refuse to publish their revelations.

They lay great stress on the statement of Paul, that "not many wise men are called." That "Peter and John were unlearned and ignorant men." They boast of their lack of education and worldly wisdom. Mr. T. B. Mallerney, of Stillwater, Oklahoma, very fittingly remarks, "If the Lord was after unlearned and ignorant men, he was certainly well acquainted with the Followers in my neighborhood."

They glory in long hair, uncut beard, and a greasy coat collar, which seems to be a kind of "uniform" among them. Medicine is absolutely refused, under all circumstances and in all ailments. From a broken bone to the toothache, or from a bad cold to the seven-year itch, nature's remedies are ignored, and the "prayer of faith," only, is employed.

As to their numerical strength, I

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have been unable to gather accurate information. As an estimate, they probably number somewhere about three or four hundred. Their membership is mostly in eastern and southern Kansas, Arkansas, and Oklahoma. They are probably most numerous and active in Oklahoma. In organization they are sadly deficient. No one speaks with authority among them. Every man is a law unto himself. There is no tribunal before which a transgressor can be called to answer for his guilt. All they can do is to denounce him, and as this denouncing is a two handed game, they employ much of their leisure time in denouncing one another. It can be seen at a glance that they do not possess the elements of unity among them. Many persons join them, and continue for a time, and then leave them in disgust. The logical conclusion is that they can never accomplish much. Their successes are only spasmodic.

I have sought to state facts as I have been able to gather them by observation and by interviews with responsible persons. My object has been to let the world know the "true" origin of the Followers, and to let them stand in their "true" light before all men, then they can the more consistently claim to be "*True* Followers."

THE SPREAD OF THE GOSPEL.

Those who have by reason of their obedience to the system of eternal and salvational truths received the gift of the Holy Ghost, have almost invariably received with it, as a coherent part, the desire that others might receive like information. And in pursuance of this desire, many an earnest heart has yearned to know which were the best methods to pursue to acquaint others with these truths, and many suggestions and ways have been advanced and adopted suitable to the place in which the people lived and agreeable to national customs. The Ottoman's system of promulgation among the southern tribes differs from that of most protestant Christians, in that they, like the Jesuits (prior to the age of printing), seek to become conversationalists. Our chief desire is to acquire oratorical powers, as a means of attraction. To this may be added sensationalism, as a favorite method with some, and which is used with apparent satisfactory results by many denominations in our country.

Our observations have been, as a people, that if we can obtain the attention of the masses, that good will result to them and the cause of Christ. And in our anxiety to publish glad tidings we never take a round about road, in order to avoid a debate with some Goliath of sectarianism, though they may flatter their congregations, like Dr. Ray, of St. Louis, did while in discussion with Bro. E. L. Kelley, at Pleasanthill, Missouri, "That his discussions always resulted in good to his congregations, and many times there were fifty or more added to their number during or shortly after his discussions." We are willing to abide results, and feel thankful for like opportunities.

It is not the writer's intention to advocate a system that will provoke discussion, as in discussion it is impossible to obtain the undivided attention of the people. We prefer other means. Agreeable to this the fruitful mind of some one suggested that if we employ tents, more people would visit there than what would in a church, should one be secured. This has been proven to be a fact, and the tent has come to stay, irrespective of the many early objectors.

Should it be possible that the writer could advance an idea that would prove in its own field as great a power for good as the tent has proven in the past, he would not say, I will count it as pay; but he would feel to extend an invitation to Israel, to come and let us rejoice together.

The method suggested to me by the many demands for the printed word is that each tent be equipped with a small hand press and type. They are advertised from fifty to seventy-five dollars, and the elders would soon be able to manipulate this little giant for good and send their "Gospel Tent News" through the town, and many who will not come to hear will satisfy their curiosity by reading. On those presses a sheet sufficiently large can be printed to give an outline of the previous night's discourse. The people can be invited to ask questions through its columns. An active management can put it to many uses, such as could not be thought of beforehand, and we would become independent of that boon for which we seek so much,—that is, to receive a notice in the press. It would serve to advertise the services.

Upon us rests the burden of bringing the world to light and understanding, and what means can we use to accomplish this, by the most speedy and economic manner. Then comes the question to my mind, is there any agent more powerful at the command of man than the press?

But this is not without its dark side. While the foregoing may be true, and such a plan desirable, it becomes a query how such liberality can be maintained? To this we may answer in a blunt way, that man was not born with a plaster on his mouth, and this being so of old, the Lord said, Ask and ye shall receive.

It surely is an imprudent condition to be in, to simply have our "hearts in our hand" and our mouths in our pockets, as modesty seemingly dictates to some. I have observed that people were willing to give, if only mention would have been made. So my answer to the question, How can it be maintained? is, Ask of them in whose behalf the effort is made!

PECULIAR.

"PATTING ON THE SHOULDER."

While the writer does not impugn the motives of any, yet there are many times when he seriously doubts the wisdom of those who do this "patting." He believes that more injury comes therefrom than good to the individual upon whom it is bestowed. There should be a deeper and purer motive that actuates to duty than the love of praise. One should be taught to act from principle, that doing right from proper motives will develop and perfect a quality of character that cannot otherwise be possessed, thereby fitting himself for a degree of usefulness and ultimate glory that he could not otherwise attain to.

I believe this to be the true basis of the Christian's reward. While if one is actuated by a love of praise from his fellowman, the natural result will be an envious and jealous disposition. Approbativeness is selfish in its character—wants all the patting upon the same shoulder. Although to start out with, one is sometimes willing to pat others in order to get patted in return. But should this patting not be paid back, such a one will almost wish that he had "hanged a millstone about his neck and jumped into the sea."

And to keep those who act from love of praise in the line of duty, it will be necessary that it be regularly administered, as that is his incentive; and should circumstances place such an one for a very long time in society that does not respect the cause that he is representing, he may falter and possibly apostatize.

It is true that every conscientious person is pleased to know that his efforts for good are appreciated by all good and right loving persons, and such follows as a natural result and should not be specially sought for.

Again, in some cases praise is calculated to make of one a kind of mental expansionist, and cause him to be content with his present intellectual status—thinking that no other one will hardly reach that realm that he alone so pleasantly occupies.

Sometimes we have noticed in the *Herald* what we thought to be a very extravagant use of this "precious ointment," by both older and younger elders, in which some poor shoulders caught it in good shape. As instanced in, "Bro. —— is very able," etc. Now somebody ought to be benefited

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by this lavish use of the precious ointment, and inasmuch as neither the giver nor receiver is benefited in this instance, let us see if it is possible for the reader to get any benefit therefrom. The word *able* is indefinite—having a peculiar meaning to each individual. Therefore, it will be necessary for the reader, in some way or other, to ascertain what degree of ability the one who so uses the word possess, that he may use him as a kind of criterion to judge the other fellow by.

At other times we see resolutions of praise spread out in the columns of the *Herald* for individuals who have only done their duty. Is it wisdom? Would it not be better for the young elder to enter the public arena and be received upon his merits; than to take chances on having a too high preëstimate placed upon his ability, and a consequent fall in the public estimate? In the first case, he would work among the people with their increased confidence, while in the latter, his usefulness would be greatly forestalled.

Now, in conclusion, let me say, that I am persuaded that every good Saint is disposed to encourage in the proper way those that stand in need.

Submitted in the interest of the latter-day work. J. A. UPTON.

THAT EDITORIAL.

Hold on there, Mr. Editor; we have not baptized our pen in ink for a forensic contest with you, but rather your editorial, "money raising," is the foundation of the inspiration or text for this paper.

Since my appointment as a trustee of Graceland College, we have sought to be diligent in presenting for the benefit and success of the college the essential paramount issue—the necessity of financial aid; and I trust that all will fully understand the situation, and put into practice the principle that "a friend in need is a friend indeed." It is our intention to give the friends of Graceland (and who among the household of the faithful would not be a friend to this church institution) an ample opportunity to fulfill their duty in sustaining the creature of your own appointment.

For the wiping out of the debt on the college the last General Conference adopted a resolution authorizing the presiding Bishop to formulate and send out a subscription list asking for one thousand twenty-five dollar subscribers. Since the adoption of that measure we have made it our business as best we could to advocate the official action of the conference and urge upon all the importance of a united effort to accomplish the object of the General Conference resolution. My opinion is that we had better as a church in this matter adopt the "Reed rule," and all be counted with the majority to accomplish the intended purpose of the voice and will of the body, and thus advertise to the world that our profession of being friends to education is not an empty assertion; for a profession of that nature without material evidence, would be as hurtful to our cause, as an open opposition and warfare against education.

Now is a most opportune time for this church to prove by their works that they are especially the friends of this particularly grand and praiseworthy work of the church in behalf of education in the advanced or higher departments, and that under the fostering care of our own faith and people.

Suggestively permit me to say that notwithstanding the clause of qualification in the conference resolution, that the subscriptions are not due until the one thousand subscribers are all obtained, or the $25,000 pledged, thus signifying their willingness to lift the indebtedness, that if those subscribing twenty-five dollars, more or less, would immediately send in to Bishop Kelley the full amount of their promise, it would save money to the church, for the bishop could apply the money sent in upon the debts, and thus stop interest upon the amount of debt paid, and surely all those who signified their willingness to help by signing the subscription list, did so in good faith, and with full expectation to meet their obligation, for it could not be compatible with our saintship to dishonor our promise to the church, and become covenant breakers. I cannot see that there would be a violation upon the part of the subscribers to thus promptly pay up, and send in their moneys in advance of obtaining the full amount asked for.

In seeking to raise means for the running expenses of the college, we have figured thusly (and O how easy it is to pay debt, by figuring upon paper): The membership of the church in round numbers being about fifty thousand, and estimate five to the family, we would have ten thousand families. We have not forgotten what the Master said about the virgins, five wise, and five foolish; so, with a degree of reluctancy, respect, and kind consideration, because of youthfulness, old age, and indigency, we feel under the necessity of dividing our ten thousand families by two, one half incapacitated by unavoidable circumstances, and the other half we shall consider as wise families, and with their means are in harmony with the word of inspiration which sayeth unto one and all of the church membership, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—D. C. 119: 8. Now, if two thousand of those wise families would each contribute $12 50, they could pay off the entire college debt, and surely this church has two thousand families who could amply afford, and that without distressing themselves, to pay for this laudable purpose the sum of $12.50 over and above their other church obligations, and how much better the whole church would feel with this load removed.

But some one inquires about the other three thousand wise families? O yes! we have ample opportunity for them to work with God in accomplishing good. There is a place or niche that all may fill. For the time being Graceland, like all infant institutions of learning, does not receive a sufficient patronage to meet the running expense, so there is no other alternative for us, only to depend upon, and appeal to, the Saints and friends of education for donations to make up the deficit between scholarship receipts and the running expense.

If the three thousand wise families, who are certainly the Lord's helpers in the angel-restored gospel dispensation and work, would each remit on receipt of this communication, a dollar, more or less, we would have a sufficient amount to meet the running expenses, and a trifle over for needed improvement and for the purchase of supplies to make our college more attractive as an institution in which to gain a useful education.

Will the Bishop in the near future receive the thousands of dollars subscribed?

And shall we soon receive remittance from the three thousand wise families, who are the work-fellows with God in this great cause?

A very necessary sinew of our warfare is finance, and let none excuse himself upon the pretext that his more wealthy or better fixed brother will meet and pay off all demands; for, rest assured if that better fixed brother pays all, he will receive all the reward. Do what you are able and then are you justified and your reward is sure, and no man can deprive you of the crown and the palm, if you honestly and faithfully do what you can. On duty,

ROBT. M. ELVIN.

BOX 224, LAMONI, Iowa.

A careful character study of the Emperor William will appear in McClure's Magazine for January. In this article the author, Mr. Ray Stannard Baker, shows that he has given to his work equal care and discernment. The result is an illuminating account of the man and the sovereign.

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Letter Department.

DUNSEITH, N. Dakota, Dec. 6.

Editors Herald:—Nearly seven months have passed since I arrived on the great, open prairies of Dakota to engage in missionary work. To one accustomed to an older settled country with its beautiful green hills and valleys, it seemed at first very lonely out on these great, broad prairies, where one can look a great distance and see only a few small houses, and seldom a stream or bush. At first I wondered how I should be able to get a congregation even as large as Noah's. But I made up my mind not to be faint-hearted, and started forth, traveling from village to village and from house to house, seeking to find those who were "of Israel," or those who might be interested in the same.

I first visited Bro. and Sr. Delap, a lone family of Saints at White. Though isolated, I found them full of cheer and the spirit of the latter-day work. A few days were cheerfully spent at their home. Then I visited Bro. Stone's folks, at Arlington. From thence I went to Lake and Miner counties, where I found a number of Saints and did some preaching.

While there I met Bro. S. K. Sorensen, who seemed full of zeal and hope, which I was glad to see; for I had begun to think that one who would remain long in missionary work, in the Dakotas needed a full supply.

After finishing my stay there, I visited Hecla, Manango, Kidder, and other places, preaching one and two sermons on Sunday, and now and again a few sermons in the week, as opportunity offered. About the middle of August, I visited Clifford, and as the very busy time of harvesting and thrashing had begun, and I could not do much in the way of holding meetings during the week, I spent some time working at harvesting and thrashing, and preaching Sundays as opportunity offered. Later I came to the Turtle Mountains, where I found Bro. G. W. Thorburn, who had been sort of an isolated missionary here in the timber and hills for several months, like the Master of old, in the hills of Judea, looking after the lost sheep of Israel. Bro. George is a pleasant companion in missionary work. There seems to be a good interest here in the mountains, and opportunity for a good work to be done. Bro. Thorburn and I have visited a number of places the past few weeks, and have done some preaching, which we hope has not been in vain. One finds a number of very kind, sociable people in some places here, and if one had opportunity to preach the gospel to them he might do a good work.

While Dakota may have her hardships in missionary work, as compared with other places, yet she has some advantages. Priestcraft does not exercise the power here it does in some other fields, and the people as a rule are a more humble class. I hope the day may soon come when the Lord will open up the way to reach the people of these great prairies, and many be brought into the Master's fold.

Many hamlets and towns are now springing up, and now if ever is the time to try to plant the gospel among them. Though the way may seem hard, it may never be any easier.

As a soldier for Christ, I hope to be among those who shall have fought valiantly in the great conflict with the world and Satan, just prior to the Lord's coming.

Also praying and seeking for the welfare of the Israel of God, I am,

Your brother in Christ,

LEONARD HOUGHTON.

SAC CITY, Iowa, Dec. 12.

Editors Herald:—For several weeks I have been doing missionary work in Sac county, of which this city is the capital. I meet with new work and new experiences every month. For the past week I have been acting as moderator for Bro. C. J. Hunt, who is conducting a public debate in this place with Elder W. L. Crowe, of the Church of God (called Restitutionists by some). Seven sessions have been held, and we are only half done. The faith of our church is on trial first, then follows their affirmation that man is wholly mortal and unconscious in death. The hall is well filled every night, while the interest is intense. This public discussion is the first of the kind for Bro. Hunt, but he is careful, quick, emphatic, and in all cheerful. We are making friends to the cause of truth, and are happy, and confident in the conflict.

Faithfully yours,

R. WIGHT.

MINNEAPOLIS, Minn., Dec. 10.

Editors Herald:—Yesterday was the coldest day of the winter so far; twelve degrees below zero,—a change of about fifty degrees in twenty-fours. Rather sudden for this country, as it is not subject to such extreme changes. Although so cold, we had the pleasure of burying a fair sister in the cold waters of Long Lake. To say that it takes nerve and grit for such an act, is to speak within the bounds of truth at least. The sister baptized, Eliza M. Landquist, was born in Denmark; is now a widow and a professional nurse. She is a good musician, and will be quite an aid here when the branch is able to secure an organ. This makes eight baptized in the city since we began tent work last May—and more to follow.

It is hard work to raise up a branch in a large city; but a wise, persistent effort will accomplish it in time. One thing that retards the work, and one that is hard to overcome, is the bad living of some of the members of the church. Sometimes one family can do more to hinder the work than six men can do to build it up. I believe this to be the general belief and experience of the ministry. one cannot preach as many sermons in the city as in the country when traveling from place to place; and besides, it takes longer to get acquainted with the people. There is so much to attract in a large city, that unless you have something sensational they will pass you by. Music and good singing will call a crowd together most any time on the street and especially at night.

I have wished many times this year that I had Bro. A. M. Chase and his little organ to play and sing upon the street, so that I could touch up the men from Utah that are doing work here. I hear that they have about forty members in the city. Most of them are young people, and girls at that. Sometimes they have as high as seventeen young preachers here at once; and if each one takes a girl, of course that makes a fair congregation for them. They only hold public services Sunday nights; and as I am always busy then I have not been able to attend any of their meetings. But I intend to so arrange for Sunday night that I can go and see for myself.

The work is onward in this mission, and we feel hopeful for the future.

In gospel bonds,

E. A. STEDMAN.

501 Knox ave. north.

Fairground, HOUGHTON, Ont.,
March 6, 1897.

Dear Parents:—Your welcome letter to hand and duly read. Was pleased to hear from you, but sorry to learn you were not well. I have been quite well since I saw you last, until last Friday. I took cold, having to drive so far to and from meetings; have been driving from fourteen to eighteen miles nearly every night for the last two weeks. Have opened up in two new fields, one at Houghton Center, and the other at Vienna. There is quite an excitement at the last named place. By the assistance of Bro. Isaac Pearson, we rented the Catholic church here, and it is well filled every night, and God is blessing me in setting forth his glorious work. They tell me people are found in groups on the street corners, and in public buildings, discussing the work, of course, as in the times of the Savior, some are for us, and others rage and fight against us; and David has it, "the heathen rage and the people imagine a vain thing." But we are not at all afraid, for we are confident we have the truth, and truth will shine where error will sink to rise no more. We have challenged the so-called reverend divines to come and prove wherein we are wrong. One came, but refused to find aught against what we preached, and has not made his appearance since.

Now, dear parents, you know what amount of education I received, having never been more than two years in school in my life, if it was all put together. Now, first stop and ask yourself, from whence cometh this power by which we preach? Seeing the reverend divines are all afraid to meet us, does this not prove God is with us, and we have his divine truth? Paul said he did not preach by the wisdom of man, but by the power of God; when he preached by the wisdom of man, man stood by him; but as soon as he began to preach by the power of God, then the people all, or nearly all, turned against him. He was whipped, bound, and put in prison; scoffed and scorned at, and what had he done to receive this ill-treatment? Just because the Spirit of God, Paul tells us, is sharper than a two-edged sword, which reproved the Rabbis of their false teaching, and of course that made them mad; then they went to kill

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him, as they did his Master. And that is the real cause why we are slandered and spoken evil of, because we are in possession of that same Spirit with which Paul and the unlearned fishermen were possessed, and which reproved the people of their false doctrines.

Dear parents, my faith grows stronger as I advance in years and become more acquainted with God and his work. Although we see many faults with some in the church, yet that does not make the work false. If that were a criterion to go by, then what about the church our blessed Savior established? There were many unruly and disobedient ones in his church. (See Acts 20: 30, also 5: 1–8; compare 2 Corinthians second chapter with 1 Corinthians 5 and 6, also 3: 1–3; Revelation 2: 14–20; 3: 2.)

Please, father, read these passages, then compare the evil works of the former day saints with those of the Latter Day Saints, and if you can find such works within the Church of Christ of latter days, it is more than I have ever found. So we ought not to condemn the church on account of the evils of those in the church. Satan has always tried to destroy the church, by working with and through some of the members. See Job 2, where he met with God's people; and Peter says, "Judgment must begin at the house of God;" and says if judgment begins there, what shall be the end of them that obey not the gospel? (Peter 4: 17.)

Now, dear father, Jesus says, Except a man is born of the water and the Spirit, he cannot enter into his kingdom. Do you believe this statement? Is is true or false? If true, you must be baptized, or born of the water.

"To be born or born again—is to be regenerated, and renewed to receive spiritual life." —John 3.—Webster's Dictionary.

"We are buried with him [Christ] in baptism."—John Wesley.

Bury—To deposit persons in the grave; to cover up; to overwhelm; to commit to water; to deposit in the ocean as dead bodies buried in the deep; to place one thing within another.—Webster's Dictionary.

Now, you are well aware that there is a law, ordained by the great Creator, whereby the natural birth is brought about; and if that law never was obeyed, there would not be a natural birth, then the earth could not fill the measure of her creation, for there would be no natural life. As there is natural law to produce natural life, so there is spiritual law to produce spiritual life. And now suppose the spiritual law which produces spiritual life will not be obeyed, how can there be a spiritual birth? Jesus says, That which is born of flesh is flesh. Now he speaks of the natural law by which we are born into the world; then he goes on and says, "That which is born of Spirit is spirit." Here he speaks of the spiritual law by which we are born into his spiritual kingdom. These laws resemble each other so closely we cannot see how some people cannot understand that this means a birth of the water. (1 John 5: 5–8.) The apostle says, There are three which bare record in heaven: the Father, the Word, and the Holy Ghost; and there are three that bare witness upon the earth: the spirit, the water, and the blood; and these three agree in one. Nicodemus marveled when Jesus told him he must be born again (John 3: 5), for he well knew that meant to come forth, and asked, could he enter the second time into his mother's womb and be born again.

Did you or anyone else see a natural birth without water and blood? Tertullian says (chap. 1: 7), We, after the example of Jesus Christ, are born in water. The act of baptism itself is carnal, in that we are plunged in water; but the effect is spiritual, in that we are freed from sin. How do we become free from sin? Is it not by complying with the spiritual law? Jesus says, If ye love me, keep my commandments. Baptism is one of his commandments; and as we come forth from the watery grave, the blood of Christ meets us in the act of obedience to the commandments of him, and our sins are obliterated or washed away. (See Acts 22: 16.) Ananias said to Paul, Why tarriest thou? Arise and be baptized, and wash away thy sins. Then we come forth by water and blood; then our bodies are cleansed and made fit for the indwelling of the Holy Spirit, which is given by another law devised by the Creator, obtained by the laying on of hands. (Acts 8: 17; 9: 17; 19: 6; 1 Tim. 4: 14; 2 Tim. 1: 6; Heb. 6: 2; Deut. 34: 9) Here we find Joshua was filled by the Spirit, which was given through the laying on of Moses' hands.

Now, dear father, all those laws were ordained by the great Creator for our good, and he has warned us that we cannot enter into his kingdom unless we comply with them; and he has made them so plain, that we have no one but ourselves to blame if we are shut out of the kingdom.

You spoke of us being close communionists. Yes, we are. Can you or any one else produce one proof wherever Jesus administered the sacrament to any one outside of the church? Can one evidence be produced that his apostles did? Read 1 Corinthians 11: 27: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself."

Now, dear father, examine yourself. Jesus says, if we love him, we will keep his commandments. Now there is one commandment you have not obeyed, that is, you have not been born of the water. Besides, Paul says, in verse 29 of the above chapter, that if we eat unworthily, we eat and drink damnation to our own souls, not discerning the Lord's body. Now what does Paul mean by not discerning the Lord's body? I do not believe he means transubstantiation, that is, converting bread and wine into the literal body and blood of Christ, as our Roman Catholic friends believe; but the body or church of Christ. Paul tells us, by one Spirit are we all baptized into one body; then he goes on and shows that that body is the church, and that church has apostles, prophets, evangelists, pastors, and teachers; gifts of healings, tongues, and revelations. (1 Cor. 12: 12, 27; Eph. 2: 16, 20; read also Eph. 4.)

Now, as you do not surely discern that this church is the real body or church of Christ (if you did, I am sure you would enter in), as I know you love God and desire to keep his commandments, and as we believe and know that this is the true church or body of Christ, Hampshire, or any other God-fearing man would not want you or anyone else to eat and drink condemnation to your souls.

By this, you will see our position, and that we would not dare to administer the sacrament to anyone outside of the church. Some go so far as to say all churches combined, or taken as a whole, constitute the body or church of Christ. I might ask, as Paul once did, Is Christ divided? Is God the author of confusion? No; but the author of peace in all churches of the saints. Again, he says, "I would to God that ye all speak the same thing, and be of the same mind, and that there be no divisions among you" (1 Cor. 1); and "By one spirit are we all baptized into one body," and now ye are the body of Christ and members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after miracles, then gifts of healing.

Read Ecclesiastes 3: 14: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that man should fear before him." Did not God set those officers in this church in the days of Christ? Where does it say they should be dispensed with? You see they were put there for two purposes; first that God's work could be carried on successfully. Read Ephesians 4. Here Paul states they were for the work of the ministry, and for the edifying of the body of Christ. Then we learn there were apostles, prophets, pastors, and teachers in the body of Christ, or the church. If there were those officers in the body of Christ, the church, in the days of Christ, and as that which God does once he doeth for ever, could the body, or church, exist today without those officers, or would he require officers in his church in the early days to carry on his work, and not now? and change not? In the second place, he said that what he did once he did it for ever. Then if he once found it necessary to have those officers to carry on his work, and in a later period found they could be dispensed with, then he could not carry out this statement, for he would be doing something differently to that that he had once done, and this he could not do, as it would prove he was not an all-wise God, and would be giving infidelity a chance to make good its claims. In the second place, God says he did this that man might fear before him. Why fear? Paul says, He that eateth and drinketh unworthily, eateth and drinketh condemnation to his soul. See how particular God was in the days of Moses, and Moses was in the church of God. Stephen says he was, Acts 7: 38. This is he that was in the church in the wilderness, with the angel which spake to him in Mount Zion. Read Exodus 12: 43, 45: "And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof. . . . A foreigner and a hired servant shall not eat thereof." See Paul's letter to the Ephesians, second chapter, verses 16 to 22 inclusive: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and

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preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." It seems to me that Paul here argues that all that are not adopted into the true church of Christ, and that church has apostles and prophets, and which has baptism as its mode of adoption, are strangers and foreigners, and according to God's own words to his servant Moses, have no right to the Lord's supper, for certainly the passover is a type of the Lord's supper. (See 1 Cor. 11: 23.) Christ broke the bread and blessed the wine, and divided it among his followers. This was just previous to his deliverance from the scoffs and scorn of the enemy, and from his mortal body unto an immortal or glorified body. So the last supper in Egypt signified their deliverance from bondage and the cruel mockery and jeers of the Egyptians. Their passover was a lamb without blemish, typifying Christ, the Lamb of God, without sin, that was to be slain for us. This last supper in Egypt was celebrated among the Israelites only; no stranger or foreigner could partake of it, and we see Christ following out the same example, for none but his disciples or followers were allowed to be at his last supper. In this we see a close resemblance between the last supper in Egypt and the last supper of Christ in person with his followers. Paul says they are not all Israel that claim to be Israel; he says by one Spirit are we all baptized into one body or church (1 Cor. 12: 13); and, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus."—Gal. 3: 27, 28.

Therefore, we become Israel by adoption. Paul speaks of the grafting of the wild branches into the true olive tree, typifying the adoption into the true church of God; for we are all aliens and must be grafted, or adopted into the family of Israel before we can have any claim to the blessings of Israel.

Now, father, I will drop this part of the subject, hoping there has been nothing said that will cause offense, for I assure you I have written this with a pure motive.

You spoke of your philanthropy. Yes, dear father, you have certainly fulfilled that part of God's divine law; and he will not forget your kind works unto fellow men and women, and will richly reward you for the same. See Jesus' own words in Matthew 25: 35–46, where he says, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But you see, father, this will be when all nations are to be gathered before him; when he shall sit upon the throne of his glory, which will be after the thousand years' reign upon earth with his people; and my desire is to see you receive a part in the first resurrection, and live and reign a thousand years with Christ. See Revelation 20: Blessed and holy are they that have part in the first resurrection; for they will live and reign with Christ a thousand years, but the rest of the dead will not live again until the thousand years are expired; then they will come forth, and the books will be opened, and judgment set, and all will receive their reward for their good works unto the children of men.

This is called the terrestrial glory, which is the glory of the moon. See 1 Corinthians 15, where it says: "There is one glory of the sun, and another glory of the moon, and another of the stars." It seems to me, by Paul's statement here, that there will be those that will do more than others for the welfare of their fellow men, and of course, they will receive a greater reward at the great and last resurrection, although they do not obey all the gospel of Christ; they will receive the glory they have prepared themselves for. As one star differs from another in glory, so shall the resurrection of the dead be. But the glory of the sun surpasses by far the glory of the moon and stars; and this glory is given to those that obey Christ in all things; that follow the Lamb whithersoever he goeth. "These are they which were not defiled with women."—Rev. 14: 4. These are they that are born of water—that is, baptized into Christ—and have received the Spirit through the laying on of hands of those whom God has called "and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn [Christ]; . . . these are they who shall have part in the first resurrection; these are they that shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory . . . the sun of the firmament is written of as being typical."

Now, dear father, this is the glory we desire, and pray you will be permitted to share, and reign with Christ a thousand years, then enter into the great eternity. And though we be scattered far and wide from each other here in this life, that we may all meet in the life beyond this vale of tears, as one unbroken family around our dear Savior's throne, and enjoy his presence for ever more.

I close, ever praying God to comfort and cheer you and mother in your lonely hours, and send his angels to watch over you, both by day and by night; and if we never meet again in this life, we may beyond this. Begging an interest in your prayers, I bid you farewell. Your affectionate son,

S. W. TOMLINSON.

The above letter was written by Elder S. W. Tomlinson, of Delhi, Ontario. His father, who had not yet obeyed the gospel, was attending Saints' meetings and had been bearing his testimony with them, when Elder Hampshire refused him the sacrament. He was offended, and wrote to his son about it, and to which this letter is a reply. As so many misunderstand why the sacrament is not given to outsiders, the letter is submitted to the readers of the *Herald*, trusting it will remove the obstacle from the path of duty over which many stumble, but we hope will not fall. FLORALICE MILLER.

NEVADA, Missouri, Dec. 10.

Editors Herald:—I closed my meetings here last night, and feel well satisfied with my labors. I not only have done the Saints good, but have made many friends to the church, and we stand in a much better light before the public now then we did before I came here, which causes much comfort to the Saints.

Yesterday I baptized eight; Prof. Weltmer (the magnetic healer) and daughter were in the congregation, both morning and evening. I noticed that he (also other officials of the city) waited near the door till I got there, eulogized my sermons, and by the shake of the hands he expressed that he meant what he said. By invitation I go to Rich Hill to preach there Tuesday night on an especial subject, and then to Montevallo, where I will hold a protracted meeting to continue as wisdom may direct.

Am glad to say that the Saints here nearly all take the church papers; some the *Herald*, others the *Ensign* and some both, which I think is essential to progress.

F. C. WARNKY.

CHILLICOTHE, Mo., December 13.

Editors Herald:—I came here by request of Elder I. N. White, and to fill his appointment, as affairs had taken a turn so that he could not well do so in person, but the rather by selection. I close my eighth tonight, and take the morning train to St. Joseph where, Religio, the district Sunday school convention, and the conference are to convene. While I think of it, please announce that the northeast Kansas district conference is to meet at Netawaka, Jackson county, Kansas, March 2, 1901, at ten o'clock a. m. The time was left with myself, and on consulting with the missionary in charge he thought he could meet with us there and then.

The Saints here are few, indeed, and prejudice is rife on every hand, especially among some. The people generally would meet us courteously, and promise to attend when invited, but fail to appear. The three daily papers have done nobly by us. We had a

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commodious place to worship free. We attended Baptist Sunday school, opened with prayer, and responded to the request to deliver a brief address. We also, by invitation, called on the large normal, opened the chapel services with reading and prayer, and after the second song spoke fifteen minutes by their kindly request.

This beautiful county is where the mob raised up, and marched forth to the Haun's Mills massacre, where twenty were thrown in an old well. Some of their offspring, hearing the old folk lore, may have retained the spirit of those unhallowed perilous times, but let us hope for the better, and work forward, onward, and upward. This city is about the size of Independence, and has good schools, and surrounded with a fine country. The Hannibal and Saint Joseph Railroad; the Wabash; and the Chicago, Milwaukee, and St. Paul railways pass through this place, and the last named has a roundhouse here. At this writing the roads are good, the ground bare and almost dusty, the sun bright, and the weather all that could in justice be desired. Hoping that the few here may be kept in the straight, narrow, and rugged road of duty; and for their humble endeavors they may have great blessings, and cause to rejoice, I am, with due consideration, an admirer of Priest R. S. Parker's cheerful, steadfast, aggressive deportment and character, as also a sympathetic well-wisher for all in the right. May the Lord direct and protect.

M. T. SHORT.

WOODBINE, Iowa, Dec. 11.

Editors Herald:—Yesterday I returned from Crescent, where I had been invited to break the "bread of life" to the Saints and sinners also. I thank God for the liberty enjoyed while so engaged. There is a glorious satisfaction in preaching this gospel when we have the Spirit of God to guide us. We are not only used as instruments in feeding others, but we ourselves are richly fed; and this is one grand evidence to me of the truth of this work, and the divine calling of the Seer. I am more than ever satisfied that no man can preach the gospel effectively without the Holy Spirit's inspiration, hence I see the wisdom of God in forbidding his servants to teach without the Spirit. I realize it is possible for a man who loves to display his ability, and is pleased with the music of his own voice, to imagine he is doing very effective work, when he is only "Darkening counsel with words without knowledge." May God help us all to lose sight of ourselves, that we may not present ourselves, but the Lord Jesus Christ, and his glorious truth to the people, caring less for the manner of our appearance than for the matter that it is our duty to present. I would not be understood as ignoring the necessity for good manners in the pulpit; but while we cultivate these and proper phraseology, the one great thought that should be uppermost in our minds should be the proper presentation of Christ and his gospel, and see to it that we do this to the glory of God.

I was invited by the Galland's Grove branch to preach the thanksgiving sermon, but as man may appoint while God sometimes disappoints, so in this case. Death had visited the family of Bro. and Sr. Archibald McCord, of Defiance, and had taken their one infant from this life, and the house of gladness was turned into a house of mourning, and it became my duty to speak words of comfort to these young parents. I tried to do so in Galland's Grove church, and while thus engaged the spirit of Sister Sibyl McCord, widow of Brother Alexander McCord,—both well and favorably known to many of the eldership,—passed to the paradise of God to accompany her sweet little great-grandson. She died at the home of Brother Ichabod McCord at Defiance. I preached her funeral, in Galland's Grove church, on the 2d instant, assisted by Elders Holcomb and Pett.

In consequence of a severe cold in my head and on my lungs, I only preached four times there. I found Sister Martha, wife of Alexander Black, in a very low condition, said to be suffering from a cancer in the intestines. Physicians give no hopes of her recovery, but declare that an operation to remove it would be fatal to her. All Saints are desired to pray for her that whether living or dying it may be well with her. Brother and Sister Black have been sorely tried with affliction in the family, and the burning of their home twice in four years. Yet their faith in God and his gospel has not faltered. It is good to so live in harmony with God, that we may realize that he is our friend in adversity, and our stay in prosperity. It is high time that as a church and as individuals we more thoroughly wean ourselves from the world and draw closer to God in holiness and truth. "Friendship with the world is enmity with God." The Church of Christ must have no fellowship with the world. There is no fellowship between Christ and Belial. "We cannot serve God and Mammon."

It is our business to build up the kingdom of God. Is it possible that we are hankering for the "Flesh pots of Egypt?" Let us read closely the signs of the times, and stand firmly on the watchtower.

CHARLES DERRY.

GUILFORD, Missouri, Dec. 11.

Editors Herald:—In November I called on Bro. and Sr. E. A. Bray, of Darlington, and spoke eight times in the M. E. church at that place. From there I went six miles west of Ravenwood, and asked for the use of the "Harmony" M. E. church; but having spoke there a few times in October, Mr. Hunt, one of the trustees, said "they had decided not to open it for me." I asked him what objection they had, and he said it was because I preached "Joe Smith doctrine." I told him it was possible that I had done so, but I found it in the Bible.

I came from there here to Guilford. Bro. J. Arthur Davis had commenced meeting, and we have continued up to date, making almost two weeks. The interest has been quite fair. Last Saturday and Sunday was the "two days' meeting" appointed by E. S. Fannon, the district president. Brn. John Hawley and Ras Lorensen were in charge, and the meeting was a pleasant affair.

This branch of the Saints is alive to the work and the rest of the branches are not much behind it. Brn. J. C. Vaughn and R. F. Hill are doing some good work south of Rea, and the field is widening, and many calls, but few preachers. J. A. Davis goes to Ross Grove branch and I to Darlington. May the Master hasten his work.

Yours in bonds.

D. C. WHITE.

WACOFF, Minn., Dec. 11.

Editors Herald:—On my return from Lamoni to my field of labor in Minnesota, I stopped off at Eagle Grove, Iowa, and by request of district president, Bro. D. M. Rudd, whom I found holding forth in a schoolhouse about nine miles southwest of Eagle Grove, I did some preaching at the Head Grove church, six miles southeast of the city, commencing on December 2, closing on the ninth. Held ten meetings, and seemingly good interest manifested from beginning to close, although a Baptist State Evangelist was holding forth two miles south of the church. Some seem to be convinced of the truth, but how near or how far they are from the kingdom, only God knows. On Sunday evening at the close of the meeting, many requests from the dear Saints and friends to come back again, made us feel that the efforts had been appreciated.

May the good Lord abundantly bless those who so kindly ministered to my necessities and made my stay pleasant. One more bright spot in a traveling elder's life.

In gospel bonds,

S. K. SORENSEN.

CHICAGO, Ill., Dec. 12.

Saints' Herald:—I appreciate your kind and welcome visit each week with your cheering letters and sermons. Since I moved my mission to second flat, same number as first, 508 Thirty-seventh street, our turnouts are very small; so in order to advertise our work more extensively, as well as in a desirable manner, we have decided to preach and teach in private houses for this winter, if the doors are not barred against us.

W. H. Fuller and the writer began street work May 27, 1900, and ceased in October, with the determination to seek other quarters to preach in, and the Lord Jesus Christ opened up the way for us. Bro. Fuller baited his hook to catch white fish, while I baited my hook to catch black bass. I made my way to the colored mission and churches. I got just one charge at the target, and I passed my right hand, and the Protestant Episcopal Methodist minister passed his left hand at me, and I was knocked out in one round. So goes the fight. I did not stop at that price, but kept everlastingly at it. On the evening of November 15, I went to the west side of the city, by invitation to Sister L. A. Kess's house, and opened up meeting with growing interest and on November 6, I organized what is known and styled the "Bible school." Some on both sides of the house are believing our report, and some are very near the kingdom of God.

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Now, dear Saints, in a large city like this, where there is so much evil of every kind going on, both night and day, it is very hard to get the people to pay attention to the right gospel. I know, in order to build up the kingdom of our Lord and Savior Jesus Christ, we must be a royal priesthood, a holy laity, a perfect people, that should show forth the praises of him who hath called us from darkness to this "marvelous work and a wonder" the great light of the Lamb of God.

Sometimes, dear Saints, when I think and realize that God raised me up to be as Joshua among the colored race, I think as David did when he said, "What is man, that thou art mindful of him, and the son of man that thou visitest him?" Let us all consider that the Lord made us a little lower than the angels and hast crowned us with glory and honor and has given us dominion and power over the works of his hands. The Lord is a friend to poor sinners and we must all openly consecrate ourselves today to the Lord. We should come out and rally to the standard. All true Christians and friends ought to be decided, united Christian Saints of right and truth.

This is the cause of the Almighty God, and Christ himself is captain. Who can hesitate under such a captain, leader, and commander of his people? In the name of Jesus Christ, let all Christians unite, and let us as ministers of Christ gather the people together, high and low, rich and poor, to the glory of Christ and the benefit of humanity.

Dear brethren and sisters, will you all, who have plenty of this world's goods, please be a friend of God's poor colored people here in this city of Chicago. Pray that the poor, friendless, penniless, jobless colored men, women, and children shall have coal in the shed this winter, and flour in the barrel. No poor people should suffer when there is so much money in this world and to spare. No poor should be allowed to tramp in the snow banks this winter, nights, for the want of some place in which to sleep. May the hospitality of the Saints come to our wants is my prayer in Jesus' name. Remember us for good. We are struggling for life and light to get this work established in this great city of Chicago.

The work is onward, Bro. Fuller goes tonight to the east side of the city, while the writer goes to the west side to fill appointments. Pray for us, dear saints, that we may be blessed in our work.

Your brother in Christ and gospel bonds,

GEO. H. GRAVES.

NEW WESTMINSTER, B. C, Dec. 10.

Editors Herald:—A recital of the pleasant and unpleasant experiences during the sojourn of our worthy mission president in this province may be permitted an insertion into your valuable columns. Two weeks were spent in Chilliwack, with great profit unto the Saints. A branch was there organized, and several called to the ministry, among them Alex. McMullen, our young and energetic brother, who received priesthood after the order of Aaron, entitling him to preach, baptize, etc. We look for great things eventually from this worthy ambassador of truth.

From Chilliwack we went to Victoria, where we billed the city, hired a hall in prominent part of city, and preached nearly a week. It's an old song now, but sing it we must, "No interest, no interest!" Seven to fifteen constituted the immensity of our audience, including the preachers.

Arriving at Westminster, we planted guns and opened fire; but like Cronje and his Boers, the people crawled in their holes, and so our shooting proved ineffectual. We couldn't get at them. A few showed themselves, but "No interest, no interest!"

Another branch was organized here, which, when including the scattered Saints, will aggregate a dozen or so. The work is still in its infancy.

At this stage of the fight Elder Evans left us for the land of the "beautiful," far-off Ontario. He went via Salt Lake, Denver, and Lamoni. We are all grateful for his coming, and trust that living impressions of the almost insurmountable barriers of British Columbia may abide with him unto sending of more help to make a big push and discernible indentations upon the the stony hearts of the Rocky Mountains.

At present writing, there does not appear an effectual open door in all British Columbia, but we must make them.

In bonds,

D. MACGREGOR.

CHILLIWACK, B. C.

CLIFFORD, N. D., Dec. 12.

Editors Herald:—As I do not see very many letters from the Dakotas, I essay to write. Since I last wrote to your valuable paper I have been laboring in and around the neighborhood of the Turtle Mountains. There is a nice band of Saints locating in the mountains. Bro. and Sister Oakes, from southern Minnesota, have located in the mountains and Bro. Oaks being a priest he will be quite a help to the Saints in that neighborhood.

On about the first of November I was agreeably surprised to meet Bro. Houghton, and to have him as a companion in gospel work.

To my mind, this is a peculiar field to labor in. In the summer the season is so short people have to work late and early; they have no time to go to meeting. In the winter it is too cold. In November it was twenty-four degrees below zero. Still I feel thankful to say that the gospel is making its way into the different parts of the Dakotas, and some good people are becoming identified with the church.

I am domiciled with Bro. and Sr. Anderson. They are kind, and know how to make a missionary comfortable. Bro. Sparling is at Park River, and Bro. Houghton is up in the mountains. I expect to remain in this neighborhood till after Christmas, and Bro. Houghton will join me and we will go to South Dakota for the remainder of the winter.

May God bless all who are trying to build up Zion.

Your brother in Christ,

GEORGE THORBURN.

Mothers' Home Column.

EDITED BY FRANCES.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care!

—Whittier.

THE LORD IS OUR SHEPHERD.

There is no path so dark or drear,
But the loving Lord can light,
If we will put our trust in him,
He will make it clear and bright.
He prepared the stones for Jared,
To light the dreary barge,
The Lord will light the darkest path,
If we are in his charge.

There is no cross so heavy,
But Christ will gladly share,
If we bow in meek submission,
And ask his aid in prayer.
The nail-scarred hands of Calvary
Will help us bear the load,
And fill our hearts with songs of praise,
As we journey on the road.

There is no heart so rent with grief,
But the loving Lord will heal,
If we firmly put our trust in him,
And prayerfully to him kneel.
The heart that was pierced on Calvary.
Intreats for us each day,
At the throne of God our Father,
Let us rejoice and pray. J. H.

July 12, 1900.

SCOLDING.

Not long since I witnessed the unjust and too severe punishment of a little child; and though it aroused feelings of indignation, and caused my heart to ache for that child and hundreds of others who are under the control of unjust parents and guardians, it taught me a lesson. My own children came before my mind, and though they have never been in the same position, I thought with regret of times when I have scolded, when a few gentle words would have been more effective; times when I have spoken sharply and in anger, and wounded their feelings, when a few words of reproof spoken in a kind, firm tone, would have made the lesson I desired to instill more deeply impressed and aroused feelings of respect for "mother." Can we expect children to respect a scold? Do we enjoy being in a home where we hear scolding and nagging, fault-finding and harsh words? If adults do not enjoy this, how can children?

Mothers, we are not living only for the present, but our conduct in our home and our dealings with our children, will be remembered by them in after years. Do we want them to remember mother as a scold? Do we want them to think of times when she was harsh and unjust? Do we want the rod, and mother's angry look when she used it to be among the memories of their early home? Will the memory of such a home, and such a

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mother, help them over the slippery and thorny places in the pathway of youth and middle life? Scolding mothers, whipping mothers, may have obedient children; but let us watch these children when they are no more under the control of such a mother, and free from the fear of punishment. Are they better than others then?

I remember one mother who was constantly scolding, nagging, and using the rod. Some one spoke in praise of her ability to govern (?). She might have merited the praise and been proud of it, too, if she had done more teaching in kindness and love, instead of scolding for every wrong act; if she had praised more for good conduct, and nagged less for errors. The child grew up with a disposition to domineer over younger ones; was selfish; and with other traits of which no mother could be proud.

Does any one know of any good that ever resulted from scolding? It grates harshly on the ear, and disturbs the nerves. It makes those who are within sound of it feel that they are not far from Hades. But does it ever do any good? Is the thought of doing good to our children, or others, uppermost in our minds when we scold? Are we not rather trying to satisfy our ruffled feelings and hasty tempers? It is hard, when we are overworked and burdened with care, to control our taxed nerves and keep our irritable tempers in subjection.

Being the mother of four small children, I know whereof I speak. I know how a mother's strength is taxed, how her limbs can ache, and every nerve seem to quiver under the load of care, worry, and physical pain. I know it is hard to control an inborn irritability; but it can be done, and scolding can be driven from our home, never to enter again, if we will cultivate our will power and ask for Divine help. "ESSEL DEE."

PRAISE TO THE LORD.

To God we would render
Our tribute of praise,
For he has so blest us
In these latter days.
The rain and the sunshine,
The birds and the flowers,
Each helps to make joyful
This earth home of ours.

The beautiful gospel
The angel restored,
Has shown us the blessings
Contained in his word.
Its beauties unfolded,
Grow brighter each day,
When our hearts and our minds
On the Lord's work we stay.

When our Savior came down
From the mansions above,
Gave his life as a ransom,
And showed his great love;
How great was that love
For mortals below,
That he came for the sinner
His life to bestow!

The principles over,
Each one should review;
Have faith in his word
And repent of sin, too.
'Neath the clear liquid wave
Be gladly baptized
And by th' laying of hands
Is the Spirit realized.

Add to our faith virtue,
Knowledge, temperance all through,
Patience, godliness, kindness,
And charity, too,
If these in our hearts
And lives do abound,
Lacking knowledge of Jesus
We'll never be found.

Looking forth to the day
When the dead shall arise,
And our loving Redeemer
We'll meet in the skies;
Our hearts and our voices
In anthems we'll raise,
To him who has blessed us
And lengthened our days.

Chorus:—

Hallelujah to the Lamb,
Hallelujah, Amen;
Hallelujah! Hallelujah!
Hallelujah, Amen. A. M. J.

THE HASTY WORD.

To think before you speak is so wise an axiom, says Margaret Sangster, that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and pain of the swift stiletto!

Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived.

So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship. The place may be cemented, but there is a shadowy scar on the gleaming surface.

O, if the word of haste had been left unspoken; if the strong hand of patience had but held back the sword as about to strike!—*Sel.*

CHRISTMAS GREETINGS.

God bless our little *Herald*,
May its wisdom still increase;
Its weekly visits to our home
Bring comfort, joy, and peace.

And then the lovely *Autumn Leaves*,
Its monthly visits come;
There's fragrance in its golden sheaves,
To brighten every home.

And the *Ensign*, precious *Ensign*,
With its sermons sweet and rare;
The gospel of our blessed Lord,
None with it can compare.

And then our darling little *Hope*
The cutest of them all;
It brings sweet comfort to the heart
Of both the big and small.

A merry Christmas to you all
Is what we wish to send,—
A happy, prosperous, bright New Year,
To every Saint and friend. J. H.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Dear Sisters of the Prayer Union:—We desire your prayers for our daughter Mary, now lying low at home, if it is God's will that she might be healed of her sickness, that she may have a testimony for herself and rest of the family, and that she may become a member of his household.

Your sister and brother,
W. H. AND L. J. COOK.

Bro. M. O. Matthews, of New Park, Pennsylvania, writes: "Last spring I got my leg hurt by a log, in a sawmill. Since then I have been an invalid, and have suffered greatly. I called on the elders, according to the law of God, and have not received, as yet, the great blessing. Now my next act is to apply to the Prayer Union in my behalf. Please notify them for me, and all the Saints to whom this may come."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

IN another place will be seen a notice of some work that our second assistant superintendent, Bro. F. M. Pitt, is putting out for the benefit of those who are trying to make the blackboard work a success and attractive. We have seen but a part of the work, but all that we have seen is of considerable merit. Bro. Pitt is especially qualified in this line of work, and what he now offers to do will surely be a benefit to all who avail themselves of the opportunity of securing the matter. He is not trying to make money out of the work, but to simply cover some of the necessary outlay for machine, material, postage, etc. He has purchased at his own expense an Edison mimeograph, upon which he does the duplicating work. These machines, while rather expensive, are about the most successful duplicating device we have ever seen. They will make thousands of duplicate copies, and the last be as good as the first. We venture this assurance that the designs will be interesting and unique, and the work well done. We hope you will send for the copies and get the benefit thereof, and at the same time show an appreciation of an effort put forth in behalf of the work we all love so well.

THE GENERAL SUPERINTENDENT.

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Special! Special! Special! To Sunday school superintendents, officers, and teachers. Here is something that will interest you! Blackboard illustrations and object lessons! To more fully introduce this method of teaching I have prepared twenty sketches with full instructions as to how they may be used, hints for using colored chalk, also some acrostic and word exercises.

I have given names to these sketches as follows: 1. The water of life; 2. Two ways of self defense; 3, Strengthened through trial; 4, Divinity of the Bible; 5, Danger in delay; 6, God's Bank of Promises; 7, The Light of the world—Candle object lesson; 8, Temperance lesson, "Three drops;" 9, Temperance lesson, "The dangerous key;" 10, Star exercise, by Bro. J. M. Terry, Jr.; 11, The true vine, by Bro. H. C. Smith; 12, In remembrance of me; 13, Crown, uncovering exercise; 14, Remember thy Creator in the day of thy youth; 15, I am the good shepherd; 16, Baptism; 17, The Sunday School Hand—suggestion for the Secretary in reading report of the school by ——; 18, Sunday School Record of Attendance—wall diagram; 19, Lesson Review; 20, Lesson Review.

Most of these illustrations can be readily adapted to the lessons that are now being studied, and will be a great help to all who are interested in this kind of work. I expect to be able to supply everybody who may desire to have these illustrations, and in order to do so, I should know by December 25 the names of those who want them. In order to defray the expense in getting them printed, it is necessary to charge a small price for them; therefore for the sum of fifty cents I will send the above named illustrations to any address.

All who desire these illustrations will please send a postal card giving me notice to that effect. It will not be necessary to send any money with the notice; this is only to give me an idea as to how many copies it will be necessary to make.

With a feeling of assurance that this work will give a pleasing satisfaction to all who avail themselves with this offer, and thanking you all in advance for an early reply, I remain, your colaborer in gospel bonds,

F. M. PITT.

THE value of a well-organized movement in the world, whether it be social, political, or spiritual, cannot be over-estimated. Without it our most sanguine expectations fall to the ground. It helps to bring unison, order, and system to our work. Sociability is not a small feature resulting from a well-improved organization. In this way we get to study and learn each other's nature and disposition, as well as to create a feeling of love and respect for each individual who is enrolled as member in a common cause for the benefit and elevation of mankind. We are enabled to delve more deeply into the actual needs and necessities of the various schools comprising the district association. Lastly, we will look upon another benefit; namely, the increase of knowledge obtainable through the medium of a well-developed organization. Knowledge is power, hence it is bound to greatly enhance our usefulness in connection with the work of the Lord, whether in Sunday school or in church work. "In a multitude of counsel there is safety," so we want to put forth every legitimate effort we can to come together to devise ways and means to reach a desired end in view that the good work may not lag on our account.

What is to be gained by always staying at home? Push out a little, should constantly be our watchword. I feel as I write, that many are lying dormant who should be stalwart pillars in this great Sunday school work. Awake, then, ye Saints of God. Put on the whole armor, and fight manfully to the end. Come out to the district conventions, and there receive inspiration in your work. Then your influence for good will permeate far and near. The writer was appointed associate superintendent in place of Bro. W. S. Hodson, resigned. Will be glad to hear from any or all the schools in the district, requiring information and advice. My permanent address will be Fanning, Kansas.

FRANK J. PIERCE.

A FEW THOUGHTS.

The usefulness of the Sunday school and the potency of the work in connection with it is now established beyond question. It only remains for the advocates of, and the workers therein, to advance the methods to the highest possible point of perfection, in order that the greatest possible good may accrue therefrom. While it is well, even necessary, for legislative and executive officers to be on the alert for any improvement that can be made as to *modus operandi*, yet there is need of a certain amount of conservativeness to be exercised, as the most newly suggested method is not always the best. An eternal fixity as to ways and means is not desirable at all times; nevertheless, a good rut is better to follow than vacillating uncertainty. There is a golden mean in this as in many other matters, and happy and successful the man who finds it. One thing is evident: the child, while being made to feel that a degree of the success of the school is depending upon him, should never get the idea that the school is an experiment depending upon the eccentricities of a wavering, speculative mind. Rather let the child feel that the school is an emanation of the divine mind, and is founded upon principles as grand and eternal as the church itself.

One thing that will inspire confidence in this direction is a determination on the part of the leaders not to discard hastily that which has proven itself worthy by long usage, for an untrue and doubtful idea. Another thing is a strict adherence to accepted rules.

It is destruction itself to announce rules and then manifest a flagrant carelessness in carrying them out. The apeing propensity in children is very strong; and when they see the superintendent, who announces that the school will open at nine o'clock, come in about five minutes after nine, then fuss around about five minutes longer before opening the school without an apology and a promise not to do so again, they begin to feel that the whole thing is only a matter of whim, and they soon act accordingly.

Some superintendent may conceitedly think that he is so efficient in other respects that he can do that right along with impunity; but he is mistaken. That man does not live who can do that. He may retain his office because of no better available man to fill it; but let there be another man as well qualified in all other respects, and prompt also, it would soon be seen who is the acceptable man. Let the officers prove that they think the school is a permanent, important, God-approved institution, and the children will not long differ from them.

A BROTHER.

Conference Minutes.

OKLAHOMA.

Conference convened with the Saints at Canadian Center branch, December 1. District president, R. M. Maloney, in the chair; S. S. Smith clerk. Reports of the district officers were given, showing the condition of district. The following ministry reported: Elders W. P. Pickering, Wm. M. Aylor, S. J. Hinkle, D. S. Crawley, W. R. Smith, R. M. Maloney, Hubert Case; Priests J. Scott, J. Yates, W. H. Rhodes, and S. S. Smith; Teachers J. W. Squire, Thomson Cochran, F. W. Pate; Deacon Jesse M. Volgamore. Branches reporting: Oklahoma, Stillwater, and Canadian Center. The following motions prevailed: That hereafter all branch presidents be requested to make written reports to the district president ten days before the meeting of each district conference; said report to contain a brief report from said officer, and the spiritual condition of his branch, together with a brief synopsis of the labors of his branch officers under his charge. That we sustain by our faith, confidence, and prayers, the church authorities and district officers. That when this conference adjourns it does so to meet the first Saturday and Sunday in March, 1901, at Okarche. A good spirit prevailed throughout.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Saints of Nauvoo District, Greeting:—When we solemnly consider that to us is committed a dispensation of the gospel, and upon us rests the responsibility of its proclamation, and that hundreds of earnest men are now engaged in the preaching of the word, who are leaving their families to our care the importance of the financial arm of the church cannot well be overestimated. Since accepting the Bishop's agent's books in April, 1898, I have been gratified to see a gradual increase in the amount of business done and in the number of names appearing on the books. This year, however, there has been quite a falling off, occasioned, no doubt, by poor crops in this vicinity and the loss to the district of one branch by redistricting and most of another by removal. But now as the Giver of every good and perfect gift has given us a more bountiful harvest, shall we not be able to do more for the cause and assist by tithes and offerings the work of the Lord.

Sub agents have been appointed as follows: Sr. Ellen I. Sargent, Vincennes, Iowa; Bro. F. M. McDonald, Mount Pleasant, Iowa; and Bro. H. E. Jarvis, Burlington, Iowa; each and all of whom are worthy of your confidence. The other branches at Keokuk and Montrose, Iowa, and at Burnside and Adrian, Illinois,

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are accessible to me; and should any have amounts and prefer to pay direct to me, let me know and I will come. Or should there be need of preaching on the law of tithes and offerings, I will do what I can in that also.

My address is Adrian, Hancock county, Illinois. Your colaborer,

GEO. P. LAMBERT.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of the Central Illinois District:—Please take notice that upon the recommendation of the district conference in and for Central Illinois district, as certified to me by the secretary of said district, Bro. Luther Simpson, of Taylorville, Illinois, has been appointed agent of the bishopric in said district in place of Bro. J. D. Stead who has been compelled to be absent from the district on account of affliction in his family. All in the district wishing to aid in the gospel work, please send their tithes and offerings to Bro. Luther Simpson, Taylorville, Illinois, who will duly give receipts and perform all work usually looked after by Bishop's agents in the several districts of the church.

Trusting the Lord may bless and help all those who make an effort to aid in the spread of the truth, I am,

Very truly and respectfully, your coworker,

E. L. KELLEY, Presiding Bishop.

SCATTERED MEMBERS.

The following is a list of members of San Bernardino branch, whose whereabouts are unknown: Mary C. Hurst, Adeline Long, Susanah D. Ferris, Rachel Brooks, John W. Casteel, Orissa O. Lylby, Elizabeth A. Smith, John H. Faburn, Benj Matthews jr., Martha E. Mero, Pleasant J. Chipman, Josiah Watson, Sarah J. Bickmore, Sarah J. Casteel, Sheriah French, Clarissa A. Smith, Sarah A. Baatz, Mathaleno Morongo, Thomas Morongo, Wastepa Lattoneno, Wm. H. Pickering, Theredore T. Calloway, Allen R. Baldwin, Marget M. Hutchinson, Mary Dustin, Frank Carter, Josephine Dustin, Lizzie Dustin, Tina Dustin, Eveline Dustin, T. W. Watson, Lucy Toutain, Rebecca Oliver, Francis E. Yager, James Brooks, Andrew Carlson, Mary T. Casteel, Eli A. Sparks, Mary R. Thomas

Please send us your present address, as we are anxious to locate all the members of this branch. Anyone having information of any of the above-named brothers or sisters will confer a favor by writing to the undersigned at Number 964 Eleventh street, San Bernardino, California.

MATTIE DAMRON, Clerk.

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Daniel T. Shaw, 211 Jepson street, Fall River, Massachusetts. The above-named brother is hereby appointed an agent for the Herald Publishing House, and we take pleasure in recommending him to the confidence of the Saints.

JOHN SMITH, Manager.

NOTICES.

Program of Nodaway district Sunday school association. Opening song at 2:30. Regular routine business. Election of officers. Oration, Thomas Ivie. Paper, Sr. Elsie McGuire. Solo, Sr. Arletta Byergo. Paper, W. T. Ross. Recitation, Eliza Byergo. Quartet, Arletta and Eliza Byergo, Frona Christensen, and Stena Biggus. Paper, Manda Thomas, "How to cast an influence upon the world through the Sunday school." Song, Edna Christensen. Recitation, Vina Powell. Five-minute talk, W. B. Torrance. Quartet, Eliza and Arletta Byergo, E. S. Fannon, and W. T. Ross. Talk, E. S. Fannon, "Artful and careless teaching in Sunday school." Song, May Jensen. Close, a good night song. Let all get their part and be on hand.

W. B. TORRANCE.
ARLETTA BYERGO.

CONTRIBUTIONS TO MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported	$16 27
G. T. Angell, Iowa	25
Wm. A. Curtis, Iowa	25
W. T. Matthews, Iowa	25
P. A. Matthews, Iowa	25
Albert Boden, Iowa	25
Ellen M. Boan, Massachusetts	1 00
Jas. F. Wilson, Missouri	50
Maria Wilson, Missouri	50
Mrs. D. L. Chapman, Iowa	1 00
M. A. Hughes, Iowa	10
W. W. Shoemaker, Texas	25

SR. ALICE SEVERINE, LIST AS FOLLOWS:—

W. S. Taylor, Kansas	25
Wm. Kirk and wife, Kansas	25
Chas. Mercer and wife, Kansas	25
Wm. Bath, Kansas	15
R. M. Barmore, Kansas	25
L. H. McCall and wife, Kansas	25
J. C. Severine and wife, Kansas	25
Alice Severine, Kansas	10

R. M. ELVIN, LIST AS FOLLOWS:—

Carrie Holmes, Illinois	25
Eliza J. Fuller, Saints' Home	05
Wm. N. Beach, Saints' Home	50
John Calhoun, Saints' Home	10
Isabella McCombie, Saints' Home	25
Wm. D. Cutler, Saints' Home	25
Joseph Morrill, Saints' Home	10
Wm. and Mary May, Saints' Home	20
Mary E. Ronat, Saints' Home	15
S. Sawley, Saints' Home	05
Silvina Bacon, Saints' Home	10
Jemima Coiner, Saints' Home	05
Anna Wilson, Saints' Home	10
Agnes Gollop, Saints' Home	25
Mary A. Lewis, Saints' Home	25
Catherine Herrick, Saints' Home	25
Total to date	$25 52

E. L. KELLEY,
Presiding Bishop.

Dec. 17, 1900.

TWO DAYS' MEETINGS.

Two days' meetings in the Far West district, December 29, 30, Mount Hope. In charge of J. C. Foss and W. W. Smith.

December 29, 30, Edgerton Junction. In charge of C. P. Faul and David H. Schmidt.

December 29, 30, Cameron. In charge of T. T. Hinderks and B. R Constance.

December 29, 30, German Stewartsville. In charge of S. F. Cushman and D. C. Kinnaman.

January 12, 13, Stewartsville. In charge of J. C. Elvert and R Garlich.

January 26, 27, Kingston. In charge of T. T. Hinderks and C. P. Faul.

January 26, 27, DeKalb. In charge of B. J. Dice and Fred Uphoff.

January 26, 27, Wakenda. In charge of S. F. Cushman and W. W. Smith.

January 26, 27, Asbey mission, St. Joseph. In charge of A. W. Head and A. Nesser.

February 2, 3, Delano. In charge of D. E. Powell and C. F. Householder.

February 9, 10. St. Joseph. In charge of J. C. Foss and C. P. Faul.

February 23, 24, Pleasant Grove. In charge of J. S. Constance and H. B. Taddicken.

February 23, 24, Gospel Hill. In charge of J. C. Foss and M. M. Ballinger.

These meetings to begin on Saturday at two p. m. The Saints are requested to interest themselves in these meetings, and try and make them a success. If those appointed cannot possibly attend, please appoint a substitute. Done by the quarterly conference, December 15, 16, at St. Joseph, Missouri.

C. P. FAUL, Sec.

DIED.

MCCORD.—Afton Earl McCord was born August 16, 1900; departed this life November 27, 1900, aged 3 months and 11 days. Son of Bro. and Sr. Archibald McCord, Defiance, Io.

LASUER.—At her home in Plano, Illinois, Sr. Mary Angeline LaSuer. Sr. LaSuer, *nee* Riggs, was born at Quincy, Illinois, February 8, 1847. In August, 1861, she united with the church, and has ever since remained a steadfast and faithful member. On August 11, 1861, she was united in wedlock with Mr. William Leroy LaSuer, who afterwards also became a member of the church. Some years ago she received a stroke of paralysis, which was in time followed by another, and on the morning of December 6 she fell asleep, and we believe it can be truly said of her, She died in the Lord. Two of her children had gone on before, and were waiting mother's coming. Besides a husband she leaves four children, one son and three daughters, to mourn her loss. Their loss is her gain. Funeral services conducted by Elder Charles H. Burr.

MCCORD.—Sibyl McCord was born February 27, 1817, in Ulster county, New York; died at Defiance, Iowa, November 29, 1900, aged 83 years, 9 months, and 2 days. Was united in marriage to Alexander McCord, November 25, 1834. To this union were born five sons and two daughters; three sons survive her. Was with the church in 1838; passed through the troubles in Missouri and Illinois, yet her faith in the restored gospel of Jesus Christ was unshaken. Death to her was a welcome messenger. Baptized in Hancock county, Illinois, in August, 1844. She died with a full assurance of a glorious resurrection.

AMES.—Olive Ames was born in Rutland county, Vermont, February 13, 1815. At seventeen years of age she heard the angel message and recognizing the Master's call, gave obedience, and followed the fortunes of the church, locating at Haun's Mills, and was present at the massacre at that place. She was driven from her home with the Saints, who were so ruthlessly forced to abandon homes and flee before a cruel mob. She found a home at Nashville, Iowa Territory, opposite and a little below Nauvoo, Illinois. She married a Mr. Ellis Ames, and when the dark and cloudy days of trouble and apostasy came, and the Saints were scattered and driven again, she located for a few years in Utah. With her husband she came to San Bernardino, California, in the year 1854; he died October 11, 1862. She was the mother of sixteen children, nine of whom remain to mourn her departure. When the claims of the Reorganized Church reached her she gladly renewed her faith, and was baptized by Pres. Joseph Smith, and her last days were her happiest. She died December 2, 1900, beloved by all who knew her. Her chief thought and aim in life was to do good to others and aid in the cause she loved so well. If she had lived till the 13th of February, she would have been 86 years of age. She died firm in the faith, having received her patriarchal blessing two days before she was stricken. She will come up with those who wear white robes, who come up through great tribulation, having their robes washed white in the blood of the Lamb.

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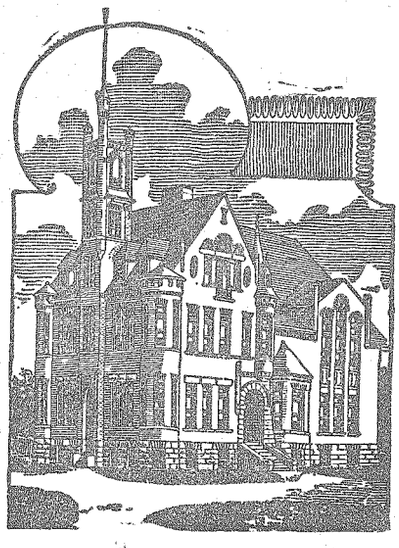

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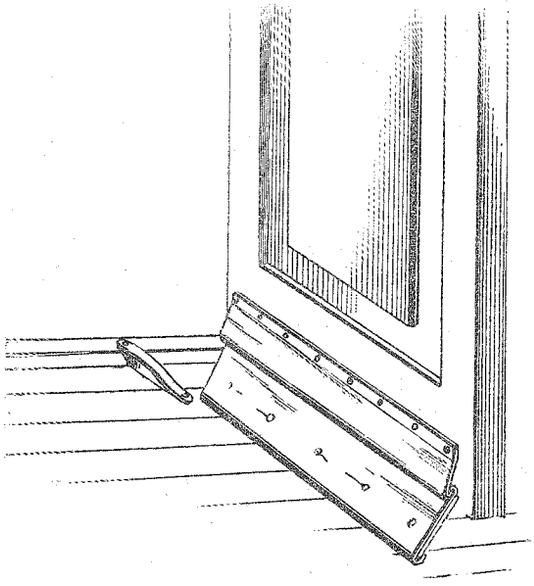

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Christmas and New Year's holidays, 1900–1901. At a rate of one and one third fares for the round trip, dates of sale December 24, 25, and 31, 1900, and January 1, 1901. Good returning January 2. Students' and teachers' holiday rates, at one and one third fares for the round trip. Dates of sale, December 13 to December 22, good returning January 9, 1901, to western passenger association territory.

MANUSCRIPT FOUND. This is the notorious book written by Rev. Solomon Spalding, a certified copy of the original now in Oberlin College, Ohio.

139.	Paper	10

OBJECTIONS TO THE BOOK OF MORMON AND DOCTRINE AND COVENANTS, ANSWERED AND REFUTED. By Elder J. R. Lambert.

142.	Paper	25
143.	Cloth	40

BOOK OF MORMON.

88.	Cloth	65
89.	Morocco grain russia	1 00
90.	Imitation morocco, gilt edges	1 25
91.	Morocco, gilt edges, flexible	2 00

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THE SAINTS' HERALD.

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

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R.S.Salyards

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WU TING FANG ON CONFUCIUS.

Wu Ting Fang, the Chinese minister to this country, delivered an address on "Confucius" to the members of the Society of Ethical Culture at the Carnegie Music Hall yesterday morning. Every part of the auditorium was packed, and fully fifteen minutes before the opening of the meeting it became necessary to turn people away. His excellency wore the mandarin's hat, to the front of which was affixed a large diamond button.

The minister spoke for nearly an hour, basing his discourse to a large extent upon the comparison of the teachings of Christ and of Confucius. The principal difference between the two doctrines, he said, was that, while Christianity taught its people to be good for the sake of reward and for fear of punishment, the lesson preached by Confucius was the practice of goodness for the sake of doing good. He urged also that the tenets of Christianity were out of accord with the beliefs of the present age, which was one of growing agnosticism. On the other hand, Confucianism, he contended, was a practical religion, and he pointed to many signs in proof of his assertion that the doctrines of Confucius were finding adherents in countries outside of China. In somewhat caustic language Wu Ting Fang implied that Christian nations did not practice what they preached. He referred particularly to the bloodthirstiness, destruction, and looting which, he said, had characterized the allied Christian armies in China.

His excellency's address was in part as follows:—

"There is a general impression that China has three systems of religious belief—Confucianism, Taoism, and Buddhism. True it is that the government of China recognizes these three in its constitution and laws, but the struggle for supremacy was decided long ago and victory declared for Confucianism. Confucianism has taken the realm of the living. While Taoism and Buddhism have taken the realm of the dead.

"What is Confucianism? It will be well to mention in a few words what it is not before stating what it is. It is not a religion in the practiced sense of the word. What I understand by religion is a system and doctrine of worship. As such it recognizes the existence of a divine supreme being and of spirits having control of human destinies, who want to bring man back from the errors of his ways by holding up the fear of everlasting punishment to him and by promising him everlasting happiness for goodness. One of its cardinal doctrines is that there is such a thing as life after death. I must confess that the thought of the immortality of the soul is pleasant. I wish it were true; I hope it is true; but all the reasoning of Plato cannot make it anything more than a strong probability. Horace Greeley once said: 'Those who discharge promptly and faithfully all their duties to those who still live in the flesh can have but little time for peering into the life beyond the grave. It is better to attend to each in its proper order.' This is not an unfair statement of the aim of Confucius. Confucianism undertakes to guide man only through this world. His system is accordingly intensely human and practical.

"In Confucianism man is regarded as an animal endowed with social instincts. He does not live with himself, but seeks the fellowship of man. Out of this fellowship Confucius deduces these relations: Sovereign and subject; parent and child; older and younger brothers; husband and wife; friend and friend.

"The five relations I have referred to comprise all the relations in which a man may find himself in society. To each position are attached proper duties, and the fulfillment of those duties makes one a desirable member of society. Of the five relations, Confucius places special stress upon that of the parent and child. Filial piety may be said to be the pivotal point of his system. A good son must make a loyal subject, a faithful husband, and a trusted friend. The aim of Confucius is to make man a desirable member of society. They have to do good, and to perform the duties of their position. To be good they must practice the five virtues of benevolence, righteousness, propriety, understanding, and truthfulness.

"The virtues of Confucius may be best understood by making comparison with the founder of the Christian religion. Christ said, 'And unto him that smiteth thee on one cheek, also offer the other; and him that taketh away thy cloak, forbid not to take thy coat also.' This seems to me to be meekness with a vengeance. I am inclined to think that no sensible man has ever acted up to the letter of these injunctions. They are not applicable to human society. I think the teaching of Confucius is in more accord with reason. Confucius says: 'Do not quarrel with those who offend you.' this is all that good sense requires. Christ says: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.'

"These, I must confess, are noble and grand statements, but such a standard of moral excellence is too high for frail humanity. Christian nations fall far short of it. Love your enemies, Christ commands; but at this very moment some missionaries are crying out for vengeance and blood, and Christian armies are burning houses and villages, sparing neither age nor sex in their indiscriminate slaughter, and are carrying away everything they can lay their hands upon. What a vast gulf there is between profession and practice! Confucius does not demand so much. The question was asked him if he would requite injury with kindness, and he said: 'Requite kindness kindly, and injury with justice.' By saying that injury should be requited with justice, he meant that the requital should be just, fair, and right; but he does not sanction retaliation, much less vengeance, in a vindictive spirit, as is sometimes done by people professing to follow the tenets of Christianity.

"The spirit of Christ's commands and of those of Confucius is the same,

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and anyone who acts up to it, whether a professed Christian or a Confucian, is a truly good man. So far as this world is concerned, Confucius and Christ tread in the same direction, and principally in the same path. A good Christian is a good Confucian and a good Confucian is a good Christian. Men following Confucius are certainly entitled to happiness in the great hereafter.

"I don't believe that heaven is an exclusive place, and though Christians, Taoists, Buddhists and others try to appropriate it and to make a private park of it for their respective adherents, my opinion is that it is a place with many ladders leading to it, and that any one who has done good in life will be able to go up one of those ladders and enjoy the happiness that should come to him. It is a place for all good men, irrespective of doctrines and creeds. A Confucian who leads an upright and useful and good life will go there as quickly as those of any other religion.

"The world is gradually coming round to the teachings of Confucius.

One of the signs of this is the growing agnosticism of the age, and the progress of science has compelled the abandonment of many religious theories. Another sign is the progress which the course of universal peace is making among the nations of the world. Five hundred years before Christ came into the world Confucius had already begun to preach the gospel of peace, and under the influence of his teachings his followers have turned from the pursuits of war to the arts of peace.

"Confucianism has taken root in Japan and in Corea also). Its spread is not the result of armed conquest or excessive propaganda. Neither the sword nor the missionary is ever employed to gain for it a single adherent. No trail of blood marks its progress. Missionaries have not been sent to other nations urging people to embrace Confucianism or to make war in order to compel people to embrace that religion. Confucianism appeals to human sympathy, human interests, and human aspirations. It is a power for mankind not through force and terror, but through voluntary submission of the heart."—*Brooklyn Eagle.*

WAS ST. THOMAS THE APOSTLE OF THE AZTECS?

In an editorial yesterday headed "Was Columbus Antedated?" you speak of discoveries in Mexico indicating that the Chinese had discovered America long before Columbus, and that certain confirmatory documents found in the imperial palace at Pekin have aroused great interest in historical circles. Of course, these facts will not detract in any way from the merit of Columbus, for he, as well as the rest of the civilized world, was ignorant of them as if they had never existed, yet there may be more in them than mere conjecture.

That the Aztecs had been taught Christianity at a very early date there can be but little doubt. Prescott, Veytia, and Gleason, whose works are authorities on the early history of Mexico, tell us that the Spanish discoverers found among the Aztecs many religious observances strikingly resembling the rites of the Catholic Church. They found that the cross was an object of generel veneration and a certain temple called "The Temple of the Holy Cross" was considered to be the oldest place of worship in the country. There were also monastic institutions for both men and women in which the inmates lived a pure and austere life. They made vows for life, living under obedience and passing the time in prayer, fasting, and psalmody. Another observance was a solemn baptism by immersion in water when a name was given to the baptized. A part of the formula was "I pray that these heavenly waters may destroy and separate from thee all the evil of sin which was given to thee before the beginning of the world." Both Veytia and Prescott say it is worthy of particular notice that the Aztecs had the custom of confessing their sins to the priests, relating all that they considered as faults, and accepting the penance which was imposed. The secrets of the confessional were looked upon as inviolable. Father Bernardino de Sahagun, who spent sixty-one years in Mexico and died in 1590, says that "at the same time at which we celebrate the Pasch the Mexicans celebrated theirs, after a fast of forty days, during which they abstained from flesh meat," and Veytia says "Nothing is better known than that the offerings are made of bread and wine—that is, bread from flour without fermentation, and that what was drunk was wine." On certain feasts also they baked bread which, being blessed by the priests, they believed to be changed into the flesh of their God and this bread was distributed to the people who received it with great veneration, saying they were eating the flesh of their God.

Torquemada, Prescott, and Gleason all speak of the doctrine of purgatory and concur in representing the Mexican belief in regard to the state of souls in the other world to be in a great measure in harmony with the teaching of the Catholic Church.

Now, how did all of these analogous doctrines find their way into Mexico? The Aztec traditions speak of an evangelizer called Quetzalcohuatl—"a white man with a flowing beard, a large mantle adorned with crosses spread over his shoulders, with his head uncovered, his feet bare and carrying a staff in his hand." He is represented as a holy and venerable man, who taught the people chastity and the love of virtue, the worship of an only God, the mysteries of the Trinity and the incarnation, the birth of the Son of God of a virgin and his death upon the cross, and the other religious observances enunciated above. This man came from the north some years after a solar eclipse and a terrific earthquake similar to those that occurred at the time of the crucifixion. Now we know that the Apostle St. Thomas went from Jerusalem into the Eastern countries and he may have found the Chinese in communication with the western shore of what is now America. What is more natural than that he should cross over to announce the gospel to the people in those distant lands? The name Quetzalcohuatl signifies "The Illustrious Twin." St. Thomas was called Didymus (the twin). It is also related that when Huemac, an apostate king, persecuted Quetzalcohuatl, he hid himself among the islands of Yucatan, which were afterwards called "The Islands where the Twin hid himself."

In the national histories of Mexico it was said that Quetzalcohuatl had promised that his followers, also white men, would come to that country and would venerate the cross. There was a common belief also that the time had arrived when these followers should come to the country, and Sahagun assures us that "at the arrival of Cortez and the Spanish on the coast, the natives went out to meet them in canoes and prostrated themselves before them, believing that the God of Quetzalcohuatl, along with his followers, whom they expected every day, had come to visit them. Boturini says that the year ceacatl was the one announced by Quetzalcohuatl, and in that very year the Spaniards landed in Mexico.

This supposition, then, that it was St. Thomas who visited Mexico, is quite probable; almost certain it is that some early Christian missionary did come, and probably through the Chinese. Future discoveries among the Chinese may prove that their claims are not all founded on fable.—*W. J. Howlett, in Rocky Mountain News, December 14.*

Whether in college or in business, whether the young man is making three dollars a week or three dollars an hour, he should make it the fundamental business of his life to see that a large part of his salary is saved. To spend ten thousand dollars a year no doubt is adelightful sensation to a young man, but if he is only making ten thousand the delight of spending it will sooner or later be dearly paid for. In the end, the man who makes a thousand and saves two hundred and fifty will get vastly more out of life.

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THE SAINTS' HERALD.

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

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

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 26, 1900.

REVELATION FIRST.

It appears that when John, the beloved disciple, or more correctly speaking, the "disciple whom Jesus loved," was upon the Isle of Patmos, whither he had been banished by the powers that were, it pleased the Lord to extend to him comfort by sending an angel, or messenger, to him with a message which should be a blessing to him who should read and him who should hear and keep the things which the message contained.

John wrote what he saw and heard to the churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, seven churches of Asia. He was in the spirit on the Lord's day, and heard a voice, which said:—

> I am Alpha and Omega, the first and the last.

This voice commanded him to write what he saw and heard and send to the churches named above. John turned to see the voice (or person whence it proceeded from) and saw seven golden candlesticks. These candlesticks surrounded a personage who in appearance was like the Son of Man. He was clothed with a garment confined at the breast by a golden girdle or belt. His head, hair, and beard were very white, indicating age, or character for veneration. His eyes were very bright and piercing in appearance, like a flame as some eyes brown in color do appear when their owner is excited by mirth or anger. This appearance indicated youth and strength of character and will. His feet had the appearance of fine brass refined in the fires of a furnace. His voice was generous and strong, like the sound of moving waters, and very melodious; indicating force, generosity, and great kindness and courage.

This personage held in his right hand, the hand of rule and power, the seven angels, or ministers, rulers, overseers, or presiding authorities of the seven churches representing the Christian, or Messianic dispensation, over which he held rule by virtue of his law, represented as a "sharp, two-edged sword." This law spoken by him became his word or will and was to be and is supreme.

His countenance was full of power, shining like the sun in its strength. In its wondrous, shining light everything has and shall have life and light, warmth, splendor, glory, all are found in his favor.

So grand and awe inspiring was the vision of this personage, that John was overpowered and fell in a swoon or faint. But the personage laid his hand on John, renewing his spirit within him, reviving his courage; and then said to him:—

> Fear not; I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys [power over] of hell and of death.

He also stated to John that he was "the first and the last," the description by which all may recognize the Savior, the Redeemer, the Messiah, as is given in verses 4 to 8 inclusive, and unto whom John ascribes glory, honor, and power and dominion, as the Ruler of all, God the Father of Jesus Christ, who had loved the Saints, washed them from their sins and made them kings and priests unto God.

This message was to be one of peace from the Lord Jesus Christ unto these seven churches, and thence unto all, every where and in every nation who would receive and recognize him as the Lord, the faithful witness, the one who was the first to achieve the victory over death and the grave and rise from the dead as by power within himself through the Father who had given him this life in himself for obedience, and who was the "prince of the kings of the earth."

This same prince was to come in due time in the clouds to earth, and when he should come every eye should see him, not excepting those who had slain him. The nations and kindreds of those who were sufferers from the action of the Jewish portion in crucifying Jesus the Lord of life and glory should be sorrowful and wail because of the evil done him.

That there need be no mystery to John after the vision passed, this personage like the Son of Man, who was the Alpha and Omega, told him that the seven stars in his right hand were the angels, or ministers of the seven churches, one for each. That the seven candlesticks were the seven churches themselves. His being in the midst of them indicates that he was the source of the light, life, strength, and power of the churches and by which they existed, and that all that they had came by and through him unto whom and by whom are all things, even Jesus Christ the righteous.

FULFILLMENT OF PROPHECY.

For some time, now, a statement has been going the rounds of the press to the effect that the "Mormon" church, of Utah, was not only talking about the building of a temple at Independence, Missouri, but was contemplating taking measures to so build.

Several of these newspaper articles have been sent to us, one of them from the *Nonpareil*, of Council Bluffs, Iowa, for November 18, in which Lorenzo Snow, president of the Utah church, is quoted as saying:—

> The time is drawing near when most of you will go back to Jackson county and build the temple in the City of Zion. If you live twenty years more I can assure you that you will go back to Jackson county. I have had a communication from a prominent member of the church who wanted to put $1,000 in the church to buy land in Jackson county, and another saint has $25,000 and still another $6,000, for the same purpose. We will never go back, however, until we are ready and willing to pay our tithing."

President Snow is now in or approaching his eighty-seventh year, and it is by no means probable that he will himself be among those who twenty years hence will go back to Jackson county and build a temple there, as he is credited with saying in the foregoing statement. But, if a few more years pass with no more active migration from Utah to Missouri than for the last half century, there will be none of those expelled from the state in 1835 to 1838 to "go back" there.

The statement in the *Nonpareil* closes thus:—

> The elders of the Utah church, who are working in the vicinity of Kansas City to prepare the way for the return of the Utah Mormons, say the Independence temple will be finer and larger than the one in Salt Lake City. The Mormons were forty years in building the Salt Lake temple. It cost several million dollars. All Mormon temples and churches will be under the control of the Independence temple when it is built.

Whatever hopes may have been excited, or fears raised by those supposed or real sayings of President Lorenzo Snow, it will be well to bear in mind that the revelation given on Fishing River, June, 1834, for the instruction and comfort of those who were being driven out, must be considered in determining the time of gathering to build and the character

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of the people, or body of people, who shall be called Zion. We quote:—

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Another thing may as well be considered. At a very early date in the history of the church, the Lord stated very clearly what was his will in regard to the laws of the land. This was in August, 1831, twenty-one years before the proclamation of polygamy by President Young in 1852, and was in the following terms:—

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

The laws of the states of Missouri, Iowa, Kansas, and Nebraska, all contiguous to the place which President Snow is said to have been speaking of, in regard to the domestic relation, are all monogamous, one man, one wife. Neither polygamy, plural marriage, nor concubinage is provided for nor tolerated. Public opinion and statute enactments are against such marriages and the practice of living in accordance with them. And whoever should be guilty of either, would be a breaker of the laws and subject to penalty.

It is therefore idle for men who are in the practice of those things named to contemplate immigration into the states whose laws make their practices criminal. No polygamist, known to be such, will ever be permitted to build or engage in building temples in Missouri. Polygamist leaders of a people practicing polygamy or plural marriage will not be able to lead such people into Zion, or the borders thereof to engage in the building and occupation of a temple of the Lord, whose command is that they who keep his laws have no need to break the laws of the states where Zion is located, or to be located, for the Lord will not sanction such a stultification of his word by those professing to be his people.

It is true that so far as numbers may be concerned, of the three contending portions of the believers in the mission and work of Joseph Smith known to the world as "Mormons," or Latter Day Saints, the "Church of Jesus Christ of Latter Day Saints," the "Reorganized Church of Jesus Christ of Latter Day Saints," the "Church of Christ," as they severally style themselves, the Utah body is by far the largest, being some three hundred thousand, or more; while the second named has about fifty thousand, and the last named somewhere about one hundred members. Hence, the weight of numbers is on the side of the Utah church. But, numbers do not make a religious body righteous, or its members "pure in heart;" and therefore, even the least in numbers may be found to be superior in the qualities which go to make up a successful body. We do not say that in this instance such is the case; nor do we say that any are unrighteous; but point out the facts which must enter into the consideration when speculation is indulged in as to who shall, or may build a temple in Zion.

There has long been a contention on the part of the Utah church that Utah was the true location of Zion "in the tops of the mountains;" the place to which the people of God should flow, the converts to Zion gather. What becomes of this contention, if President Snow is now correct?

It is an interesting problem and fruitful cause of study to many, and we leave the subject with the admonition to our readers that they be not troubled, for they may rest assured that whoever may attempt to build the temple referred to, must do so within the limits designed of the Lord and in accord with the principles of righteousness given to the church through his prophet, and by a people who shall not be law breakers living in defiance of the institutions of the government which God raised up wise men to found on the land which he kept and caused to be discovered and settled for the accomplishment of his purpose, whether that people be one of those named herein, or some other.

A FAKE.

TWO STORIES OF THE SAME SUBSTANCE.

The following clippings are taken from the *Inter-Ocean*, Chicago, December 16, 1900, and the Murphysboro *Independent* for December 14, 1900, respectively, though the latter quoted from the Cairo, Illinois, *Bulletin*.

FOUND IN AN OLD STUMP.

Original Manuscript of the Book of Mormon is Discovered.

Carbondale, Ill., Dec. 15.—Considerable excitement has been created recently in Southern Illinois over a discovery made by Marshal Penrod, who lives on farm close to the village of Dongola, in Union county. Penrod, in digging a black oak stump out of a potato field close to his residence, found a stone which was about a foot long and eight inches in diameter. The peculiar shape of the stone, which resembled a pocketbook, attracted his attention, and upon close examination he found carved on its face in English the following words: "This stone contains the original manuscript of the Book of Mormon. JOSEPH SMITH."

The ravages of time had apparently made little headway on the stone, and upon close examination he found the stone was hollow. A hole had been drilled entirely through it, and at both ends red cedar plugs had been driven. Upon removing one of the plugs, several sheets of paper, containing writing in hieroglyphics that could not be deciphered, were found. The characters are peculiar, following no known line of ancient writing.

At the bottom of the last page was found, written in English: "The finder of this manuscript will deliver the same to the elders of the Mormon church." The stone still remains with Mr. Penrod, and already communication has been made with the Salt Lake church, giving the incidents of the find. It is thought the Mormon church will take steps at once to secure the stone and also the manuscript.

BOOK OF MORMON.

Original Manuscript Found in a Hollow Stone at Dongola, in Union County.

Marshal Penrod, living on a farm in the vicinity of Dongola, while digging at the root of a large black oak stump in a potato field, found a stone about ten inches long and eight inches in diameter, much the shape of a wallet. On the outside of the stone were carved in the English language the following words: "This stone contains the original manuscript of the Book of Mormon, Joseph Smith." Investigation disclosed that the stone was hollow, a hole having been drilled through it, and the hole at both ends stopped with red cedar plugs. These plugs were taken out, and from the inside was taken several sheets of paper containing writing in hieroglyphics that could not be deciphered by the finder nor by any others of the many people who have examined it.

At the bottom of the last page is the following in English: "The finder of the manuscript will deliver the same to the elders of the Mormon church."

This stone is in possession of the finder, near Dongola, and he takes great pleasure in showing it, and the manuscript taken from it.

The "Mormons," whoever may be referred to by the term in these two clippings, may be a very credulous and marvel loving people; but they will hardly be caught by so apparent a fake.

Union county, Illinois, in the extreme south end of the state, near Cairo. Joseph Smith, grandfather, father, nor son, was ever there, and neither was a habitue of that part of state. That portion of the state was but sparsely settled as early as 1844, the time of Joseph Smith's death, and the records do not show that the "Mormons" had any foothold there, that we are aware of, so that it is not likely that any one of the elders cotemporaneous with Joseph Smith was ever there to locate such a find.

The chances are that this particular stone deposit, if such was really found, is the work of some man for sinister purposes, money or notoriety, and hence unprofitable.

The words accredited to Joseph Smith, his name attached and the direction to the finder to deliver the stone to the Mormon church, are suspicious marks, indicating that the manufacture of the stone, its contents, and its deposit are quite too modern to fool the "Mormons" of any class.

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Another version of the find at Dongola, Illinois:—

Cobden, Ill., Dec. 18.—Marshal Penrod, living at Dongola, sixteen miles south of here, last week unearthed a stone three and one fourth inches long, two and one half inches wide and one inch thick, with a hole in the center, extending through the entire length, half an inch in diameter. In this hole was found a manuscript. Each end was tightly stopped with cedar plugs and sealed. The manuscript contained writing in English and also half a dozen lines in hieroglyphics. The writing in English was as follows:—

"Religion of the church of Jesus Christ or latter day saints. Being driven from place to place by the enemy of our faith, I place beneath this oak, in the year 1842, this document, being the original manuscript of the Book of Mormon, and signed by Joseph Smith, the mormon prophet."

Two mormon elders visited the finder Saturday to negotiate for its purchase. They say they can read hieroglyphics very readily. They declare the manuscript is the missing link of their religion. The price of the relic was not agreed upen.

Notice that the size of the stone said to have been found and the text of the inscription differ from the other accounts. What next?

EXTRACTS FROM LETTERS.

Bishop Hunt, in a letter to the church librarian, writes, under date of December 16, from Sac City, Iowa:

We have had ten sessions of debate, and six more yet. They have been lively ones. I am feeling better in every respect than when I engaged in it. Bro Wight is a good moderator and helper. We are joyous in the conflict.

Bro. J. M. Brown, the 10th inst., wrote from Sharon, Oklahoma:—

At present I have more calls for preaching than I can fill, and the outlook is favorable. My mind is often lit up with sparkling thoughts reflecting the beauties of the restored gospel, and of late I feel more and more the responsibility of one sent to represent the righteousness of God. At present I am stopping with Bro. Smith, whose love for the cause is shown in many ways, and especially with his liberality to the ministry.

EDITORIAL ITEMS.

Bro. F. Palfrey, of Macon, Missouri, has a column of defense of the church in the Macon *Citizen*, the paper of the city where Bro. Palfrey lives. It is an excellent article and well written.

Bro. Morris T., the genial Short man, is pretty well represented as a defender of the faith, in the Chillicothe *Constitution*, in editorial notes making favorable mention of him and his efforts at that place in the Masonic Temple. Good for our happy tempered brother.

Edward Adkins writes from Galt, Ontario, December 15, and states that he was baptized last summer by Elder Gamet, in Nebraska. He says there are no Latter Day Saints where he is, but thinks that if an elder would come there that he would be greeted by good congregations.

Bro. D. A. Anderson, secretary of the Fifth Quorum of Elders, desires to know the address of A. Z. Rudd. Letters have been addressed to Bro. Rudd, but have not reached him. Bro. Anderson's address is Santa Ana, California.

Next week we will commence publishing the "Autobiographic Sketch and Incidents in the Early History of the Reorganizasion, by Edmund C. Briggs, of the Quorum of the Twelve;" which will occupy several numbers of the HERALD.

George Jacob Schweinfurth, the founder of "Heaven," a farm near Rockford, Illinois, and famous as a self styled "Messiah," and who lately announced that he was wrong in his claims as such, has been notified to leave the community at once. Over one hundred persons in the neigborhood of the "Heaven" signed a paper in which he is branded as "a deceiver and a fraud, a shrewd and cunning wolf in sheep's clothing, a disgrace and a scourge upon society," and have requested him to leave the country.

Bro. F. M. Smith, of the HERALD editorial staff, left with his family for a holiday visit to St. Louis, Missouri, in which city a sister of Bro. Smith's wife, Sr. Frederick Johnson, resides with her husband.

Original Articles.

INSURANCE, SECRET SOCIETIES, ETC.

Much has been said and written touching the gathering, consecration, purchasing of lands, and secret orders.

Some time since, in conversation with one of our missionaries who is a member of one of the leading quorums, I learned he had his life insured, for which he was paying $10 per year, and drawing family support from the church treasury.

My position was, "A Saint need not belong to anything but the church, and if he lives the gospel, the Lord will provide."

He quoted, "He that will not provide for his own house has denied the faith and is worse than an infidel."

My answer: "There is a right way to provide, and a wrong way. And have we any commandment for such things?"

His answer was, "He that waiteth to be commanded in all things is a slothful servant." He also said the church was not able to take care of all its poor.

Let us see. I know of another missionary who is paying $70 per year insurance. Some years ago the bishop called for $100,000 to purchase homes for the worthy poor in the church and the little Saints' Home at Lamoni. Seven or eight thousand dollars was the result. Suppose upon an average 5,000 Saints are paying $10 per year insurance on their lives to organizations of men. (I think that a reasonable per cent of 40,000 members.) That would be $50,000 per year, which, if placed in the hands of the Bishop for the purpose designated in the commandment which saith,—

Purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion (D. C. 98: 9).

would purchase at least 1,666 acres at $30 per acre, which, if continued for ten years, would be 16,660, which, if divided into twenty-acre farms, would settle 833 families. Then add to this what the Saints pay out annually for house insurance, doctor bills, and secret orders, would bring it up to double the amount, at least, which would be $100,000, which, if laid out in land at $30 per acre, would secure 33,333 acres, which, divided as before, would settle at least 1,666 families; which, with an average of five to the family, would be 8,330 people. And all this with funds from which the church reaps no benefit, and in the short space of ten years only.

Then to think of the amount of property that passes out of the hands of the Saints and then out of the church annually. For instance, a brother passed away recently under the Weltmer system of treatment. He willed all his property to his sister, who cares nothing for the church. His property and insurance together, so I am told, amounted to $14,000. She is now said to be bedfast with the same incurable disease, and she wills this property to one outside of the church entirely, save $50, which went to the magnetic healer.

I know another brother worth $20,000. His sons are all enemies to the church, and may inherit the major part of his estate. And yet we are told, "The church can't."

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—D. C. 98: 10.

The Lord requires the whole heart, might, mind, strength, and soul. And when I give him all that, have I anything to give to any organizations of men?

He that hath my commandments, and keepeth them, he it is that loveth me.—Jesus.

Brethren, the church is my nearest relative, and to her I dedicate not only my property, but my life. If I can do but little to build up the kingdom of heaven on earth in the way of work, it is useless to try to blow it up on paper. As long as we put our funds into other societies and organizations, where the voice of the Lord is not heard, and where inspiration does not lead, and will our posses-

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sions to people who care not for the church, then it is true, "The church can't."

But O, thou God of Saints, help thy people to see aright. All these organizations will fail in time. But the church of the living God will stand forever, and by our own works in that church we stand or fall.

With good will to all, and ill will to none, I am, your brother,

D. E. TUCKER.

WHY NOT INSURE?

I am a member of an insurance order. I have seen a good deal in the *Herald* on this matter, and I think it is unnecessary contention. If my memory serves me right, we are told to cease to contend one with another. When God made man, and placed him in the garden, he gave him his agency, and I do not think that we should try to rob each other of it.

The Bible says that the man who will not provide for his family is worse than an infidel. If a man unites with a fraternal order or society, and puts by a few cents per month, in case of accident, why not let him do so? I do not think there is a man in our church who will condemn me if I place in the bank fifty or one hundred dollars per year for my family in case anything happens to me. They will generally say, Bro. so and so is a good saving man. That is all right. On the other hand, we have men who have only fourteen thirty, as the brother has it figured, that he can lay by in one year. He has a great deal of sickness and hard luck, and he is not sure of his life or health for any length of time; he sees a chance to insure his life, and begins to figure how much he makes and how much tithing he has or should pay out of that, and sees he has enough to carry that insurance and help along matters in his branch as well. He takes it up, and in the course of a year or two that man is working at his usual work and meets with an accident and is killed; his wife gets the insurance. Is it not a boon to her; yea, a Godsend, to have something to launch out with? She feels a little independent; she does not have to depend upon strangers to help her raise her family, or have them scattered from pillar to post, to be knocked around by every one.

Brethren, let us look at these things from an unprejudiced standpoint. We can look at it from another view. All, or most all of these societies have connected with their insurance a sick and funeral benefit. Many of our people get sick and are sick for a number of months at a time. To a poor man, is it not easier for him to lie in his bed knowing that there are a few dollars coming in every week, so that he will not have to depend on Saints or neighbors to pay his rent and buy fuel. Usually the Saints are not able to do this, as it is all they can do to keep themselves. Those who are able, I am very sorry to say are inclined to refuse.

Some might say, If you have faith there is no need to be sick. All have not this faith. The Master saw that there would be those who would be weak in the faith, and he allows them to use herbs, and does not condemn them for having a doctor.

Well, says one, if all the Saints would pay their tithing, the church could provide for her own poor. I quite agree with you; but such is not the case. Many do not pay tithing, nor even make an effort to do so. Then have I to let my family be thrown on the mercies of a cold, unfriendly world, because of that? I think not. When the Saints come to that standard, and the church is able to do this, then I say, Saints, cease to be members of societies or insurance companies; but until such times, get your insurance just as cheap as you can, so you can pay more than your tithing into the hands of the bishop or his agents, and help get our church in that condition.

Why do we insure our houses, barns, churches, and such things? A man told me one time, that he did not think there was much religion about a man or set of men that would not insure and provide for the family. After he was gone, I took the position to oppose such. He was a good living man, and would share his last crust with anyone. If we as a church would take a stand against this, would we do ourselves good or harm.

I think that we should not contend about this matter, for I do not think that we will be shut out of the kingdom for joining a society and getting our lives insured. If it is not a matter that will stand against our salvation, or keep us out of the kingdom, why not let it rest? Where I see and find the greatest fault in this matter, is that our people who go into those orders spend too much of their time with and on them. They would miss a prayer meeting to attend the lodge, and would oppose having a meeting in the church on a lodge meeting night, no matter how much benefit it would be to the church. This, I say, is wrong, and I do not think that God is pleased with the Saint who will do that. I have been in a court room about once in three years, and I would not miss a committee meeting in this church, if I was expected to be there, for all the society meetings in this or any other country, for I think the church is of more importance than all of them, even the least of its meetings. I heard one of our elders say he never missed a church meeting to go to a lodge meeting. I thought it good, and I said I will do likewise, hoping that God will help us to come up higher, and arrive at that standard that we will not need to join those things. If I thought that the Lord was displeased with me for insuring my life, I would drop it at once, for I do not want to run any risk.

WM. ANDERSON.

ST. MARY'S, Ont., Dec. 10.

SANCTIFICATION. WHAT IS IT?

We wish to introduce a few scriptural evidences in favor of the above subject, for we believe it a Bible doctrine, although misapplied by many, hence misleading.

Rev. Howard, of the Holiness order, said:—

Sanctification is instantaneous, and is effected by the baptism of the Holy Ghost and fire, and therefore cannot sin.

Webster defines sanctification:—

To make sacred or holy.

Alexander Campbell:—

To separate anything to God.

Albert Barnes:—

The original word means to set apart from a common to a sacred use.

Sometimes it is said that God sanctifies, as in Genesis 2: 3:—

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

This means that he set the seventh day apart to his service, and that is all. There was no change in the material universe on that day to designate it from any other day. Its use was only to be different from other days. Sometimes men sanctify, as in Leviticus 8: 10, 12:—

And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. . . . And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Christ is said to be a sanctifier, as in John 17: 19:—

And for their sakes I sanctify myself, that they also might be sanctified, through the truth.

The word is a sanctifier, as in verse 17:—

Sanctify them through thy truth; thy word is truth.

Prayer is a sanctifier:—

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.—1 Tim. 4: 4, 5.

The *altar* was a sanctifier:—

Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift.

In the scriptural quotations referred to, sanctification is affirmed of both animate and inanimate matter; therefore, how can Rev. Howard's application be true? Did the seventh day, the first born of the animal creation, the unbelieving husband, the food before eating, the gold on the temple,

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all receive the baptism of the Holy Ghost and fire when sanctified? If the person or thing sanctified is in a state of perfection and without sin, then we have a perfect unconverted husband. Beasts that cannot sin and the entire outfit of the tabernacle in a state of perfection. Where is it today, Rev. Howard?

Then, inasmuch as the above application of "sanctification" is not in harmony with revelation or reason to our mind, therefore our opinion is that neither the elements which constituted anything, their form or size, was changed. By such sanctification their use or purpose or life only was changed. The seventh day was under general laws as other days. However, it was holy; set apart to God's service. The priests were only men; their nature human. And whatever may have been their occupation before, we know not; but after their sanctification they were set apart to God's use or service. So also the tabernacle, and everything pertaining to it was thus set apart to God's service.

May we not affirm the same of all Christians, that after our sanctification, in obedience to the truth, we are set apart to the divine service, and thus become the "temples of God and the Spirit of God dwells in us." The means of sanctification seem to be numerous. But conditions after sanctification are the same.

We conclude this article by referring to 2 Thessalonians 2: 13:—

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

M. R. SCOTT, Sr.

CONFESSION.

We are enjoined to confess our faults; but some of our shortcomings are of such a nature that we are loth to confess them, but as a poet beautifully remarked, "Sacrifice brings forth the blessings from heaven;" and in inspired writ, "Obedience is better than sacrifice." I once heard or read a circumstance that may illustrate the subject somewhat. A parson had set a certain Sabbath day to give his flock a rasping, or at least those considered black sheep, and when he came to that part on intemperance, he shouted in a loud voice, "Where is the the drunkard?" and paused; whereupon the deacon, known to get boozy betimes, arose and shouted, "Here I am." The parson continued, and in due time came to that part on hypocrisy, and inquired in trumpet tone, "Where is the hypocrite?" and again paused, but no one arose; and again the parson shouted, "Where is the hypocrite?" and again waited for a reply. In front of the deacon sat the old Squire, a well-known hypocrite, and as there was no indications of him arising to confess, the deacon looked at him quite sharp, and nudging him, shouted, "Get up, Squire; I got up when my time came."

SCALAWAG.

MEDITATIONS. — I have thought somewhat on the scriptural admonition, "He who thinketh he standeth, let him take heed lest he fall," and am reminded of a carpenter who was at work on the roof of a two story school building at Montrose, Iowa, a few years ago. He was quite skillful in standing erect and walking about on a steep roof; but one day he slipped and glided off, striking the ground below with his head, breaking his neck, and was instantly killed. I thought perhaps that he thought, or had the idea, that he stood safe, but by not taking heed, he fell to his death. We of the true faith may think we are perfectly safe, or that we will not fall; yet if we are not always careful, we may fall and lose what we have endeavored to gain.

A LAMONIAN.

Letter Department.

CUBA, Kan., Dec. 15.

Editors Herald:—After leaving Ness county I arrived at Idylwild, November 10. After preaching ten sermons, Bro. A. H. Parsons came to my assistance; continued until the 27th. Bro. W. H. Mannering arrived in time to preach one sermon. Bro. Parsons and the writer departed for other fields, Bro. Mannering continuing the effort. We created some interest while there.

Bro. Parsons left me at Concordia, he going to Jewel county. Arriving at Minersville, I began preaching; held five services; some interest manifest, better attendance than heretofore. Found Sr. Myrtle Curtis improving. The Saints in district will be glad to learn there is much improvement in her condition since August. If faithful, she will yet rejoice in the gospel.

I arrived at Wayne, December 3; occupied for ten nights in the Christian church with good attendance and considerable interest manifest. All the crowds of men collected in town seemed to be discussing religion during the day. People who did not attend other churches were among the interested ones. I distributed tracts, sold several Voice of Warnings, and at close several old men and ladies expressed regrets at my departure, wishing my return. Yes, Brn. Parsons and Kent, I left the work in an interesting condition, so the next man will find ready hearers.

I begin at Prairie Home tonight. Am alone, among strangers. I find good interest at most all places where I go, and the laborers are very few.

Laboring to be able to travel with those who "come up higher," I am,

L. G. GURWELL.

VIOLA, Iowa, December 12.

Editors Herald:—Thinking perhaps those who are acquainted in Viola would like to hear from this part of the vineyard, we will jot a few notes. For the past two years we have had only two sermons a year from the traveling ministry. Bro. W. A. Smith, of Persia, and Bro. C. Albertson, of Idaho. But the Saints have not been asleep nor idle. We have been working in the Sunday schools, and doing what we could to prepare the way for preaching.

We have been anxious for Bro. Roth to come, and on the tenth of November he arrived and commenced meetings. Just as we were rejoicing that the long looked for time had arrived, our rejoicing was clouded by seeing in the *Herald* that he was to go to Illinois. His appointments were out, therefore he remained and filled them. He preached one week at Oak Park, a schoolhouse two miles north of town, where we have Sunday school, and then began in Viola. Elder Hills, of Marion, assisting at both places, and they have succeeded in getting more interested than we ever knew to be interested here. Some at Oak Park were so interested that they walked over two miles to attend the meetings at Viola. Some drove three miles. Sunday eve, December 2, Bro. Roth closed the meetings with a sermon on the apostasy. The house was crowded, and it was the finest sermon on that subject we ever heard. It was grand!

The meetings were all remarkably blessed by the presence of the Spirit. The sermons were an hour and a quarter in length, and the people said they were so interesting they did not seem long.

At the close of the meeting one name was given for baptism. As Bro. Roth had made previous arrangements to leave on the morning train, he promised to return Thursday and attend to it. He arrived as promised, and Bro. Hills came from Marion. About eleven o'clock a little company of Saints and friends gathered by the river, where Bro. Hills administered the rite of baptism to Bro. G. W. Randall. In the evening Bro. Roth preached an excellent sermon on the "laying on of hands," after which Bro. Randall was confirmed under the hands of Elders Roth, Hills, and Potter. Thus another worthy soul has been adopted into the kingdom of God.

The interest seemed to demand a continuation of the meetings, and as Bro. Roth must leave on the ten p. m. train, Bro. Hills came to the rescue, and continued meetings over Sunday. Srs. Hills and Cator and daughters came down Saturday night and remained over Sunday. Their presence cheered the hearts of the Saints and friends. We thought, "How sweet to the soul is communion with Saints."

Sunday the Saints met at the schoolhouse at one o'clock for sacrament. It was a meeting long to be remembered by all who were present. Sunday school at two p. m., followed by preaching.

In the evening Bro. Hills delivered an excellent sermon on the Book of Mormon. We think those who were present will not feel so much afraid of that book as some pretend to be. We were sorry to have the meetings

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close. The Saints of eastern Iowa understood that Bro. Roth was to remain in the district the remainder of the conference year, and had made arrangements accordingly. While we do not presume to find fault with those in authority, yet we do believe that they are anxious to know the needs of every place, and we believe if Bro. Roth is taken out of this district the work will suffer loss. We know that we have not enough elders in the district, and consequently the work is greatly retarded. Therefore we have not asked for much of the elders' time, and have tried to do what we could; but now we think the time has come when we need help. When a miner goes out prospecting and "strikes a lead," he does not leave it until he has secured at least all the nuggets of the precious metal near the surface. When there are some near the kingdom we do not like to see them neglected but brought into the fold. It is like sowing grain and neglecting to harrow, and the birds come and devour it. Then what will the harvest be? When a new opening is made or an interest gained, if it is neglected, it will take about as many sermons to get back the interest again, hence, much time and labor is lost. If we could have enough elders or preachers to have regular services wherever there was a branch or a few Saints, though it were only once a month, then the work would move so much more rapidly, and the Saints could do what circumstances permitted to keep the work alive. We cannot all preach, but we can all do something. And the people could have a better chance to understand the gospel before something claimed so much of their attention. Order, regularity, and persistent effort is what will bring the bountiful harvest.

Your sister in Christ,

JULIA NEWLIN.

HAMILTON, Scotland, Dec. 3.

Editors Saints' Herald:—I thought this morning I would write and let your readers know how we were progressing in this land of Scotland. I would first express my thanks in behalf of the mission to Sr. M. Woods, Bro. and Sr. Houston, Bro. and Sr. Wylie, and "a friend," per Bro. Pitt and others, for their kindness and generous response to our appeal in your columns which appeared some time ago. We have become acquainted with several persons who are disposed to treat our message with favor through being introduced by some of our American brothers and sisters. We cannot foretell the results, but hope for the best. We also have had the sympathy and generous help of many of our brothers and sisters in Leeds, and we pray that God will abundantly bless all for their goodness and remembrance of us since being here.

On September 15 we were made glad by the appearance of Elder T. Taylor, of Bradford, Yorkshire, who spent a week with us, this being his annual vacation, and we all appreciated his material assistance in the spreading of the glorious news of the restored gospel. While he was here we preached in Hamilton, Airdrie, and Glasgow in the open air, and were successful in having a good hearing on each occasion. I personally was glad of Bro. Taylor's company, and felt that it would be very encouraging to have the counsel and help of an elder to be associated with us in our missionary labors in this land.

Through the kindness of this brother, the writer was privileged to enjoy some of the scenery for which "Bonnie Scotland" is world-famed, and its reputation is by no means underserved. The rugged, wild, mountainous coasts of the Western Highlands presented a magnificent spectacle as we sailed through the lochs, while on either hand the heather-clad hills arose straight up from the water's edge and were lost to sight in the clouds above. Truly, nature contributes her best not only for the existence but also for the enjoyment of man, and one feels impressed that the late Henry Drummond was correct when he penned his beautiful thoughts on coöperation in nature unfolding her testimony in such poetic eloquence, establishing the truism, "Nothing lives unto itself," but that "the struggle for the life of others seems to be everywhere impressed upon the universe as the veritable foundation of 'Altruism.'"

We also visited "Auld Reekie" (Edinburgh) in the interests of the work, which has recently become so conspicuous in the religious world as the place in which the great event in Scottish church history has been consummated, namely, the union between the United Presbyterian Church and the Free Church, which we hope may presage the final union with the one body of which alone Christ is the head. Surely these heartfelt feelings of the human family bespeak the insatiable longing for the bread of life in place of the husks of human wisdom and tradition upon which religion has become as starved as "Pharaoh's lean kine." May it be so; but just as every great movement in history is met with opposition and persecution, so it seems that this union of ecclesiastical bodies in Scotland is not so felicitous as was first anticipated. The noise of opposition and rioting is in the air, and the malcontents are strenuously seeking by foul means to accomplish what argument and arbitration have failed to bring about.

We found some in Penstone, Tranent, and Elphinstone, outlying villages of Edinburgh, who had erstwhile been active members of the church, but the wrongdoing of one whom they looked upon as the ambassador of Christ devastated the work and we found, like archæologists, only the debris of ruins to show us of what had once been. Our efforts to reanimate these lifeless members, so far has been a failure. With the confiding simplicity of country people, they had almost lost sight of God in the fleshly instrument, and when their idol was shattered the light died out; and the passage of time has put out even the smouldering ashes of their first love, and one told us they "could never, nor had they ever, joined any other church, and they would not hear us because they were not going to be deceived again." On the threshold of eternity, it seems inexpressibly sad that our aged brethren and sisters cannot forget the wrongs of the past and once again resume their communion with the household of faith, but so it is. We cannot compute the effect of individual influence for good or evil in the life and experience of our fellow man, and how necessary it is that we all, especially ministers, "walk worthy of our vocation," and when we remember according to Paul that "what the world knows of God it knows through us," surely we cannot be too careful in our deportment among the childen of men; position and rank seem very desirable to many, and "unholy ambition" has been the rock upon which multitudes have struck and sunk in despair, yet the increase of honors brings increase of responsibility, and when we reflect upon these things our only ambition is to be "an honest man—the noblest work of God."

> "Rank is but the guinea's stamp;
> The man's the gowd for a' that."

Let us see to it that our position before the world shall be honored and respected by ourselves as a sacred treasure, and in so doing win the respect of others. We were kindly cared for by one Mr. Dudgeon, who had espoused the Brighamite cause. Being fast on for eighty years of age, his views had crystallized and it was almost impossible to show him anything different to what he had got.

On Saturday, September 22, Bro. Taylor left us for his home. We felt sorry to part, as we had enjoyed our brief intercourse.

Bro. Miller and I have continued our open air meetings in Hamilton, and sometimes visiting Airdrie, we get a fair hearing, in Hamilton especially. Of course we are meeting bitter opposition from a sect here who call themselves Brethren of Christ, but so far there has been a complete bankruptcy of Christlike actions and sayings in their treatment of us. They are very emphatic in their advertisement of salvation, yet their much vaunted sanctification does not prevent them from grossly and willfully misrepresenting us to the people in a manner anything but truthful or fair. They are privately informing people that we are Mormons, those characters of whom it is written "steal into houses and lead captive silly women," urging the people not to come and hear us. Both in public and private they have consigned us to hell, and according to these oracles, there is not any chance of us being saved. The very vivid manner in which they depict the horrors of the tortured in this place and their continual preaching of it might lead one to believe that their especial commission was to represent that firm, besides having had a more than theoretical acquaintance with it. However, they are doing us no hurt,—their conduct recoils upon themselves. One threatened us, saying I ought to be thankful he was converted or else he would have given me something, etc., and because I do not preach that everybody deserved to be literally blazing in the unquenchable fire of this infernal holocaust, I should go there. Well, we still have an attentive audience which greets us whenever the weather permits us to occupy there.

On Saturday, December 1, we had the pleasure of again troubling the waters, this time in Glasgow, when Bro. Alex. Porteus, a young man who has heard the old, old story

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at these meetings, covenanted to follow Christ through good and evil report. We believe his wife will soon follow. She is investigating as are more whom we trust will follow this example. It seems very difficult to penetrate the indifference to religion many, many people have, and one is tempted to be discouraged at the paucity of success. We are still distributing literature from door to door, as well as in our public meetings in the open air. The weather is very inclement, street preaching is heavy, still we are pressing on doing the best we can, trusting the day will come when we shall reap the harvest.

The Mormons studiously avoid us. Their fiat has gone forth. Bro. Cairns and the writer are to be visited with some calamity for our lies (?), etc., especially for daring to assert Brigham Young was not a prophet of the Lord.

We were glad to make the acquaintance of Bro. James Wilson, of Glasgow, who was baptized into the church by Bro. F. Sheehy at Providence, Rhode Island. He is an earnest man, full of zeal for the cause, and we hope soon to commence permanent operations in the city of Glasgow where, from out of the teeming multitudes we hope to gather some who will accept God's overtures of mercy and love.

So far as I can judge, the success of this work is dependent largely upon concentrated, coherent efforts on the part of the ministry; spasmodic, intermittent struggles don't effect much. "The continued dropping of the water wears away stone" if it is all in one place.

Bro. Miller has had a spell of sickness, rather severe, but is feeling better and has resumed his employment. Wife and baby are now here in Hamilton, which accounts for change in address. This arrangement is much preferable, besides saving the expenses of board. We still ask for the help of all who can help the work here in Scotland, besides an interest in your faith and prayers.

We were sorry to notice the death of Bro. Hansen, of the Scandinavian mission, and pray that God will comfort the mourners.

In hope of ultimate triumph, yours,

J. W. RUSHTON.

15 Brandon Street.

CHAUNCEY, Ohio, Dec. 17.

Editors Herald:—I left home November 17, and went to Pine, where Bro. O. B. Thomas and I recently baptized ten. I preached three times to full houses of attentive listeners. At Davisville I organized a branch on the 20th, by the direction of Apostle W. H. Kelley (missionary in charge), and the Ohio district conference. I baptized three while there, and confirmed one other baptized by Bro. Hill. Since the organization of the new branch eight have been baptized. All was peace when I left them. At Creola I assisted Bro. O. B. Thomas a few times; he baptized three while there. At Union Furnace I held two meetings and baptized three, who were enrolled with Creola branch. I visited New Straitsville, Hemlock, and Sand Run, preaching at each place; at Sand Run, December 9, I baptized two,—a Mrs. Stedman and Sr. Ceilia Vernon's daughter Rose. Sister Vernon has recently buried her husband and a bright little daughter; surely her trials are severe. Saints, please remember her at the throne of grace; she is worthy, and is striving to bring a large family up in the fear of the Lord. I went to New Pittsburgh and preached twice for the scattered few there.

The Saints and friends of Sand Run and New Pittsburg showed their appreciation of my labors as their overseer for a number of years, by surprising me with a present of thirteen dollars in money; and saying, as it was presented by Srs. Maggie Hanna of Sand Run and Carrie Davies of New Pittsburg, "This is for Bro. Moler's individual use; we give it to him, and not to the church." I assured them then, and do still, that it was duly appreciated.

I came here and am holding meetings in the town hall; congregations small but very attentive. I am domiciled with Bro. G. W. Hull and family, who know how to care for the missionary. I close here tonight, and go to Union Furnace to assist Bro. O. B. Thomas, Bro. S. B. Kriebel, the station agent there, having procured the K. of P. hall for a series of meetings. Brethren T. J. Beatty and V. M. Goodrich have been doing a good work in the city of Columbus; they have baptized quite a number, and the missionary in charge recently organized a branch there. All things considered, the work is progressing fairly well in this district.

Early in the month of March, 1901, I expect to gather up my family and move Zionward, and locate in the town of Holden, Missouri, having recently bought me a home there. And I wish through the *Herald* to express my thanks to the Saints and friends in Ohio district for their support and noble manner in which they with very few exceptions have stood by me. May the God of heaven and earth reward them. I pray the Lord to bless you, Bro. Joseph, and your counselors with great wisdom, that you indeed may wisely and righteously preside over this great body of the family of God, and that all in authority may seek to honor their calling and office.

My address is Limerick, Ohio, until March 1, 1901, after that Holden, Missouri.

Yours still in the conflict, striving to win the race,

JAMES MOLER.

[Bro. Moler seems to have come to a practicable solution of the question, "Shall we gather?" by first getting ready, then moving into the region round about. Welcome, brother.—ED.]

BAR HARBOR, Maine, Dec. 13.

Editors Herald:—It seems to be the rule of correspondents to write when a favorable report can be given. This is as it should be, we think, as a tale of woe in a letter or prayer meeting has usually a depressing effect. I have been associated with Elder H. J. Davison since the latter part of August, with the exception of a few weeks he spent in Aroostook county. So far as I know, the work never was in a better condition in Maine. Everywhere we have been good audiences were willing to listen attentively to the gospel story. Bro. Davison, by his genial disposition and kind counsel, makes friends everywhere for the cause. He is no doubt a descendant of Tubal Cain, as he knows how to "handle the organ."

November 8 we began a series of meetings at South Gouldsboro. I was born there, but moved away when a child, and now return with the best thing in the world, the gospel. Some there are about ready for baptism, but the icy salt water seems to cool their ardor. In leaving South Gouldsboro Bro. Davison preached a rousing sermon illustrating the difference between man's teaching and our Lord's. He put such statements as, "Raise your hand and be saved before leaving the room," against, "He that shall endure to the end the same shall be saved," on a blackboard with chapter and verse of scriptural quotations. Also, "Believe only," against, "Except a man be born of water and of the Spirit," etc. He neglected to erase it, and as the next day was Sunday, with an appointment out for a Baptist at the same hour, it was well. The minister came, carried his manuscript up to the desk, then turned and read carefully the comparative statements. He must have decided his sermon was not for the occasion, as he picked it up and put it away in his pocket. He talked awhile without making reference to the "writing on the wall," though it was evident he interpreted the "weighed in the balances and found wanting." He placed himself on man's side all right. "If anyone asks," said he, "why I didn't use my manuscript, tell them the Lord did not want me to." I think if he would be a little more solicitous he would find the Lord didn't want him to preach at all.

From there we went to Birch Harbor and preached to a crowded house nearly every evening during our series. An evangelist and a Baptist minister tried to hinder us by putting in appointments ahead, but we had the sympathy of the people, while they could get but small audiences. Many houses are open to us that never were before, and public opinion is in our favor, apparently.

Corea was just as nice to us, and we left sadly, with hearty invitations to come again.

December 6 we started for conference at Stonington. Staid one night at Bar Harbor with Bro. and Sr. McKeown, noble Saints, who make the travelers welcome. I noticed a large picture of our present prophet hanging in a conspicuous place.

Arriving at conference we found a fair delegation from surrounding branches. Elders Cunningham and Davison were chosen to preside. Elder John Billings was elected president of district. Preaching and other services received favorable comment from all, and a good spirit prevailed. Elders Davison, Ames, and writer were speakers for conference. Bro. Mark Billings was ordained a teacher and Bro. Chase Dunham a priest, on recommendation of their respective branches. We hear Bro. Greene's work spoken highly of and both he and Elder T. C. Kelley are greatly missed. Bro. Blanchard was unable to be present, owing to ill health, we understand. The next conference will be held at Mountainville.

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Elder Cunningham is to hold a series of meetings at Cranberry Isle this and next weeks. Bro. Davison and I came to Bar Harbor by boat yesterday and go to Lamoine for meetings till last of next week, when he goes home for the holidays.

Thus is our report favorable, we think, with the field "white unto the harvest."

In gospel bonds,

C. H. RICH.

OLD DANESMOOR, Eng., Dec. 6.

Editors Herald:—The work here seems to be moving slowly along. We ought to be up and doing. There has been contention of late, but the cloud is slowly passing away. I know that if we were as faithful as the work is true, we should be more blessed than we are. We have not many members here in Clay Cross branch, but if the few would make a united stand, we would make progress, because it has been promised us by our heavenly Father. We should live in accordance with his word. If we gain only one or two souls, great shall be our reward. May the time speedily come when we shall be able to gather some sheaves into the fold, is the earnest prayer and desire of your brother in Christ, GEO. H. HOLMES.

PLEASANTVILLE, Iowa, Dec. 13.

Editors Herald:—Since my last communication I attended our district conference and reunion held at Colfax, after which Bro. J. W. Morgan and myself went to Baxter with the district tent expecting to hold a series of meetings there; but the weather became so cold that the people could not stay in the tent without endangering their health. We held a few meetings, and while there were visited by Brn. W. C. Nirk and George Shimmel, who gave good instructions that were well received.

We then moved the tent to Rhodes in hopes the weather would be more favorable, but it remained so cold we stored the tent for the winter, and Bro. Morgan went home for a few days, and I went three and one half miles north to the home of Bro. Charles and Sr. Bessie Richards and commenced a series of meetings in their schoolhouse, continuing two weeks, and would have been glad to have staid two weeks longer, as the interest in the meetings demanded it, but corn picking came on and we thought best to close until some future time. While there, we were much encouraged by the assistance rendered us in the singing by Sr. Mattie Hughes and all the good Saints of Rhodes, who seemed to be willing to make any sacrifice to spread the gospel. Bro. Nirk was on hand and did much to make the meetings a success. There is a new opening, and I have every reason to believe that the Lord has sheep there that will come into the fold.

I held three services at the home of Bro. Nirk, where I met a number of live Saints and some interested friends. Then went to Oskaloosa and stayed over Sunday with the Saints; then went to Charter Oak, where I had a good hearing and found the Saints living their religion and doing all they can for the spread of the gospel. They stopped their Sunday school for a short time during the hot weather, but all were anxious to have it started. Outsiders seemed as much interested as the Saints, so we started the school again.

From here I went to Concord and held a week's meeting with a good hearing, considering the busy times. I went to North Liberty and started a series of meetings, but owing to the corn not being picked I closed for the present.

Through the courtesy of Bro. Bare I next reached Sandyville. From there I went to the Con schoolhouse, half way between Sandyville and Pleasantville, where I have been for the past two weeks, and in spite of mud and bad weather the congregations are good and a good interest prevails. I am well cared for at the home of James Foisher though neither him nor his good wife are members of the church. I do not know where I will go from here.

Yours in bonds,

W. H. KEPHART.

DENVER, Colorado.

Bro. R. C. Evans arrived in the city Friday the 14th and remained for the Sunday services. Fair-sized congregations greeted him both morning and evening. His talk was very interesting.

The first Sunday in January will be a rally day with the Denver Saints, and it is requested that all be present, both members of the branch and members of the church that are not members of the branch. Come, Saints, come up to the work of the Lord and let us make this a time long to be remembered. E F. SHUPE.

PARK RIVER, N. D., Dec. 15.

Editors Herald:—The correspondence department of the *Herald* has a particular charm, and a most wholesome and beneficial effect upon all, I believe; but feelings of especial gratitude fill the hearts of those who are isolated. And when we read of the gallant struggles of the Saints of latter days, we confess to a fellow feeling that makes us "wondrous kind." One writer said, some time ago, Why don't the elders write of their failures? Because there are none. What! I answer again, if we are truly engaged in *God's work*, there can be no failures.

There are discouragements without number; we have our share of them in Dakota; but God has decreed, "The prophecies and promises . . . shall all be fulfilled.

This mission has suffered more this year, from a variety of causes, than at any time within my recollection. First the unprecedented drouth of last summer has paralyzed industry and trade of all kinds; this was followed by abnormally heavy fall rains, and at present we are suffering from deep snows and periodic storms of great severity, commonly known out here as "blizzards."

In the towns the popular churches invariably close their doors against us; the halls cost from two to seven dollars per night, numerous interruptions of "lodge nights" intervene and paralyze our best efforts, and experience has taught me that a regular attendance of one dozen people in a country school is productive of more good than a spasmodic town effort.

I have just concluded a three weeks' effort in the eastern part of Ramsey county, thirty miles from a railroad. Had fair interest, considering inclement weather and other drawbacks. One blizzard interrupted three successive nights. Another night, Bro. and Sr. Langton in company, we attempted to force a passage; but, losing sight of everything but our own sleigh in the blinding snow, we were compelled to take the back trail.

I leave here for Cavalier county today, by invitation of Bro. Crowel, who, I understand, had nobly tried to labor locally.

By letter from Brn. Thorburn and Houghton, I learn that the former is "doing the best he can," at Leeds, York, Knox, and adjacent points, and the latter in the "mountains," somewhere, struggling to make all that he meets acquainted with the glad gospel news.

May the God of heaven bless each and all of his children everywhere! Let us call upon him to give us faith and strength to do our duty, labor in whatever sphere, conscientiously, undeviatingly, wisely.

I again beg leave to remind the Saints of the needs of the bishopric; and I especially solicit correspondence with all "scattered members" in the two Dakotas, with a view to recording their names, and also as a means for planning new openings for gospel labor.

Yours for enlightenment and progress,

WM. SPARLING.

Editors Herald:—Bro. H. E. Moler and I began a series of meetings in the town hall at Essex on the last night of November and continued until Wednesday, December 12, with moderate attendance and a fair show of interest. Of course our presence did not fail to induce some one to stir the antiquated and unsavory odors of twice-dead and thrice-corrupted stories as to the origin and character of Mormonism, so-called. But we are not so favored as our brethren in many fields. There the opposition is open, bold, defiant. Here it is quiet, secret, cunning. There public attack and defense furnish opportunity for honest examination and fair play. In our field the opposer may attend our meetings and make no attempt to utilize the proffered opportunity to question, criticise, and oppose publicly; but he has a more clever way. Quietly, even slyly, he finds opportunity to poison the minds of the people by circulating information gleaned from what Chambers' encyclopedia calls the "most satisfactory" source, our enemies, so at Essex the aforesaid work of Chambers and the autobiography of Peter Cartright were used privately.

The latter's reference to Mormonism I had not noted before. It might interest some of the *Herald* readers. This life of that old-time preacher of note issues from the M. E. press of Cranston and Curts, Cincinnati. Mr. Cartwright tells, on pages 343, 344, of a visit to and conversation with "Jo" Smith which accords much better with his own brag spirit than with the facts of the life and

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utterances of Joseph Smith. Then he puts the finishing touch to his story by relating what he claims to have occurred at a Methodist camp meeting in Morgan county (state not named): Quite a number of "Mormons" were in attendance. One of them, a woman, fell over in her husband's arms and began to "speak in tongues." He forgets that the "falling down" spirit belongs to Methodism, not to Mormonism. He also forgets Paul's counsel, "forbid not to speak with tongues," for he told the woman to "stop that gibberish." Then he says the woman claimed to have a message from the Lord for him, and he would not hear that. As a result the woman's husband and himself exchanged some warm words, ending in this reverend gentleman using these words (p. 345): "Now start, and don't show your face here again, nor one of the Mormons. If you do you will get Lynch's law." I wonder if the people who read such stuff, accepting it as evidence against the "Mormons," enjoy the picture of a camp meeting in glorious progress while a few "Mormons" dangle from the limbs of near by trees, where they have been hung at the instigation of the pious leader of the meeting. How can intelligent people accept as unqualified truth the unsupported statements of men who are so manifestly moved by a spirit of prejudice and violence as rabid as that that has shed the blood of thousands who dared to believe and teach unpopular things?

This pious exponent of the doctrine of the meek and lowly Nazarene devotes quite a deal of space to argument justifying the mob that slew Joseph and Hyrum. On page 346 he says: "A few years after that, an outraged and deeply injured people took the law into their own hands and killed him and drove the Mormons from the state. They should be treated as outlaws in every country and clime."

In view of these statements in this book, it follows that he who circulates such literature becomes a party to lawlessness in theory and the opponent of order and good government. His position here is not enviable, and what of the hereafter?

We held meetings at Wilmington, from Thursday, 13th, until Monday, inclusive. The Saints there are alive, maintaining prayer meeting, Sunday school, and Religio. Last night we began a series at Deselm. Brn. Roush and Pitt have preached here a number of years ago, and interest was good. We hope to build upon their foundation.

The usual preparations for Christmas celebration are in progress among Saints as well as others. Will there be the usual amount of devotion to the heathen-originated, Roman-adopted, Protestant-stamped customs? Will there be the common quantity of unbecoming frivolity in the house of God? Must we see the same amount of money wasted upon useless trinkets and toys? Will we, as usual, spend more than we can afford to buy presents for those who, unlike us, are able to buy expensive presents, lest we receive more than we give? Shall we have that idiotic clown, Santa Claus, with his worse than nonsense, celebrate for us the holy event of the coming of the Son of God? Shall we lie to the innocents concerning this personage? Shall we in the spirit of sobriety worship the God of heaven, or in the love of pleasure, worship the God of this world? And shall we continue to celebrate the day we don't believe is Christ's birthday? I trust that we may come up higher in this as in other things. Desiring truth in all things, I am, Your brother,

ADAM J. KECK.

COLUMBUS, Kan., Dec. 18.

Editors Herald:—Reading the *Herald* this morning, and meditating over the blessings the Lord blesses his people with when faithful, I feel to rejoice that with them I am one. If Saints could realize the great advantage there is in living a life that would imitate Christ! In so doing we have a claim to the blessings which accrue from obedience to the gospel, and it would not make us feel that we were asking for things we really had no right to ask for, and if we received the blessings it would be more as a pure gift or mercy of God toward us, than a reward for the work and labor we have done in order to secure the payment.

The time is coming when the Saints of God must wear the breastplate of faith in order to escape the judgment which will surely come. I believe the Lord will take care of his people; but who are his people? Those who have their names upon the record as Saints? No! The Lord defines himself when he said: "By their fruits ye shall know them."

The Saints in this branch are trying to apply the golden rule, Do unto others as you would have others do unto you. I have never in my sixteen years' experience in this church, observed more true love for one another than I have in this branch. The Saints know their duty. When you go to the house of worship, you will always see the dear faces of your brethren and sisters, and the Spirit of the Lord is there to bless. It puts me in mind of old times when I first met with the Saints. I remember twenty years ago when I first came to this country, I was not then able to speak or understand a word of English. My stopping place was with Bro. R. H. Davis, Mound Valley, Kansas (now Angola). It happened that Bro. and Sr. J. T. Davis were there, he preaching. I attended meeting regularly, but the first meeting that affected me was prayer and testimony. Sr. France (now dead) bore her testimony and prophesied in the name of the Lord. I was looking on, when all at once it seemed the house was full of something, what I did not know. If I ever loved the Saints, I did at that time. I imagin the heavens would not be any better. My whole body shook. The tears were filling my eyes. Yes, I left the house. I did not care to let anyone see my feelings. The same Spirit we enjoy now when meeting with the Saints.

Our presiding officer is well known to the Saints all over for his love and the great sacrifices he has made for this gospel. You will always find him at his post. He is a father to the Saints in this place, with his words of advice and encouragement to go on. Well it would be, if Saints in branches had such shepherds as Bro. W. S. Taylor. May the Lord bless the brother and spare him years to come, that the Saints may be blessed through him. We have other brethren in this branch who will some day be called upon to meet this world with their testimony, whom I believe are chosen vessels of the Lord.

Brn. F. Keck, E. A. Davis, I. P. Baggerly, and W. S. Pender have been with us of late. We had some good sermons preached by them, two being baptized by Bro. Keck. We have a good Sunday school, and when time comes for school, you will always see the parents take their children, or the children take their parents, I do not know which, but they are all there, which, I think, is an act that will do for imitation. I have learned that Sunday school is one of the grandest auxiliaries to the church, for here you have the minds of the ones the Lord said, of such is the kingdom of God. It is the first round to Christianity. The child will learn to love the Lord and form a right conception of Deity, and when coming to years of accountability he is able to understand the teaching of the gospel, as the parents are instructed to give in Doctrine and Covenants 68: 4.

We were blessed with the presence of Bro. J. A. Gunsolley at our last reunion, and the instruction we received from him on Sunday school work did not fall on thorns or by the wayside, but I believe is bearing fruit. The Saints who are blest with such men to always be with them have much to be thankful for. Come again, brother.

As I am writing, my companion is doing her housework, and I can hear her singing,—

There must be no sleeping soldiers
In the army of the Lord.

Ah! if we were all able to understand the meaning of these words, No sleeping soldiers! Saints, let us try to be awake and at our post when called upon, that the work may prosper. Ever praying for the welfare of Zion, I am,

Your brother in Christ,

J. C. SEVERINE.

Original Poetry.

HOPE.

Hope comes to us all with its cheery smiles,
And bids us look up to the far-off hills;
Where the light lingers yet for awhile
We lay down the burdens of our mortal ills.

Hope wipes the sweat from the tired laborer's brow,
Bringing to mind the happy rest of home.
Hope cheers the Christian in his toil,
The promise of a rich reward to come.

And to the weary Christian on life's weary road
Hope points the gushing fountain and the palms;
To those who are ready to fall by the way,
The waving fields and the harbor smiling calm.

Yes, Hope is our inspiration and our guide,
Solace in trouble, support in strife.

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It is the soul's anchor on life's raging sea;
A nurse to the sick, and to the dying, life.

RUTH ELLEN TAYLOR.

TOBIAS, Nebraska.

THE YEAR'S RECORD.

The year is done; it's smiles and tears,
It's toil and rest, it's hopes and fears
No more shall lift or bend us low.
Till time shall end, we ne'er shall know
How much of good, how much of ill,
Its closely written pages fill.
How many deeds the whole year through,
Had we the power, would we undo,
How many words would we recall—
Those words we let so idly fall,
How many thoughts from day to day
We wish that we might sweep away.
Alas! We cannot now retrace
One step, nor any blot erase
That our mistakes have placed upon
The pages of the year that's gone.
Great God, who only can repair
Our life that's past, into thy care
We trust in humble penitence,
In pity pardon our offense;
And every shadow sin has cast
Clear from the record of our past.

ADAM J. KECK.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION LOCALS.

[The following reading is taken from a recently published volume entitled "Viavi Hygiene." As we have given some time to the subject of Heredity, it seems wise to consider the influence of Environment and we hope that much help will be received through a full discussion of the same.—ED]

ENVIRONMENT.

The two factors determining what we are and what we make of ourselves are heredity and environment. Heredity is the essential part of our nature that comes to us with our birth; environment is the external circumstances of our lives. The traits and tendencies which we inherit have been transmitted to us by our progenitors—our parents, grandparents, great-grandparents, and so on back indefinitely. The nature of these traits and tendencies has been determined for us, without our volition or consent, by the lives which our progenitors led. Many of these traits and tendencies are good, many others are bad; but it is a wonderful law of nature that the good tends to overcome the bad, whether physical, mental, or spiritual. It is a knowledge of this fact that makes us responsible creatures, for we know that by cultivating the good and suppressing the bad we can constantly grow better and steadily tend to arrive at human perfection. If we did not have a knowledge of this natural tendency we should not be responsible creatures, should not be endowed with a conscience, and should have no incentive to be good other than a fear of the consequences of being bad. But as habit is a powerful factor in determining the development of character, we may easily fall into the habit of ignoring what is good in our heritage, cultivating what is bad, drowning the conscience within us, and thus drift into evil which leads to ruin.

TWO FORCES OPERATE TOGETHER.

Heredity both affects and is affected by environment. A strong inherited character has the ability to bend and shape the circumstances of life to suit its own wishes and demands. Many of the greatest achievements of men have been accomplished under the most disadvantageous circumstances. Burnham, the brilliant American astronomer, was a hard-working court stenographer, having time to study astronomy only at night, and with the aid of a small telescope which he himself mounted in the crudest fashion: yet with this equipment of time and apparatus he became the greatest discoverer of double stars that the world has produced. History is full of such cases. The stronger the inherited traits, the greater the ability to overcome disadvantageous circumstances. Hence the truth is put before us in all its tremendous force that if we wish our children and children's children to be great in the struggle of life, we must contrive by every exercise of brains and conscience to see that they inherit from us all the strength and health and will that it is possible for us to transmit to them by intelligent living.

HOW WILL POWER IS INSTILLED.

On the other hand, a nature born with a feeble will and no ambition nor pride will yield most readily to the influence of its environment. It frequently happens that this environment is wholesome and uplifting, but this is opposed to the general scheme of nature and to facts as we know them. We all know that to be born with a silver spoon in the mouth is oftener a curse than a blessing. All religions understand the value upon character of the practice of self-denial and the performance of hard and ceaseless labor. All the saints in all the calendars led lives of the severest austerity, activity, and self-abnegation. To be born to a life of ease means generally to be born to a life of idleness, and we all know that idleness is the father of most of the evil in the world. If it does nothing worse it prevents a development of the good within us, which needs exercise for its growth and strength. It is common to the knowledge of all that a large proportion of the sons of millionaires are little more than social outcasts, and that many of them die in youth or early manhood.

STRENGTH NEEDED FOR EXISTENCE.

It is a law of nature that every living thing must be put upon a strain. If it is not sufficiently strong to bear the strain, it must break and give room to something that is. Nature is a swarming beehive of tremendous and ceaseless activities. Idleness is a disease within its economy, and it will leave nothing untried to thrust it out. The stress and strain are constant and severe. Social and business usage naturally acquires the same characteristic. Competition is as strenuous in every department of life as among the shrubs and trees of the forest. From this competition come strength, agility, and courage. If the strain is greater than can be borne, we go down and are lost and forgotten.

A FAULT IN MODERN EDUCATION.

Habit comes largely from environment. As we are social creatures, we are imitative. The son, instinctively longing to be a man like his father, will imitate his father's vices as readily as his virtues. Young men thrown together in cities and colleges drift into a common way of thinking, talking, and acting. A curious determining factor here introduces itself. A thing becomes a temptation because it is forbidden. The fault with the general system of instruction is that it pays more attention to prohibiting a thing than to explaining why it is pernicious. The natural spirit of enterprise and discovery in the young urges them to see and touch forbidden things. There is, besides, inherent in all a certain impatience under personal restraint which is as easily translated into a love of license as a love of liberty. Added to all this is a spirit of adventure inherent in the blood. So, taking all things together, the general effect of instruction to make evil a temptation instead of a warning is bad.

This renders the environment of the young a very important matter. The more fascinating it is, for any reason, the stronger it acts as an element in determining character and the development of life. If its nature is wholesome, its effects will be, for good comes out of good; but also, evil comes out of evil.

AN ENDLESS FIGHT FOR EXISTENCE.

Heredity and environment are constantly reacting one upon the other. Each is striving to gain the advantage in molding character. They are not essentially antagonistic elements, but as a matter of fact they are generally opposed. In a natural wild state, plants, animals, and human races are exactly suited to their environment. This adaptation has come about by a very slow and painful process of adjustment and the survival of the fittest. But even then, a constant warfare is in progress among the different orders that inhabit a specified wild locality. Men kill animals and rob fruit trees to secure food, animals kill smaller animals and rob birds of their eggs, birds eat worms and insects and seeds, and plants of one order struggle ceaselessly for possession of the ground with plants of another order. Only the strongest or the most ingenious survive. Some animals take on a coat or color which makes it difficult for their enemies to find them. Many are armed with weapons of defense as well as offense. Killing goes on ruthlessly, and the animals which cannot fight in defense of their lives must have something to compensate for their lack of strength and size—they must be agile, swift, or cunning.

MAN EASILY ADAPTS HIMSELF.

Civilized man is under the operation of the same great law, though its operation is complicated by numerous circumstances. If he is not naturally fitted to his environment, he fits himself to it by resort to artificial measures. In cold climates he wears clothes to compensate for the lack of a coating of hair.

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If he does not find all the foods that suit him, he cultivates them, often under the most artificial conditions. This shows most splendidly his innate power to bend extraneous conditions to his will. If he fails to do so, it is generally not from a lack of strength for the purpose, but from a weakness to yield rather than a willingness to fight. Being gregarious by instinct, he must conform in a large measure to ways and customs which he finds; it is his natural tendency to do so. This is the origin and this the danger of the imitative faculty.

THE NATURE OF GREAT ACHIEVERS.

Those who imitate least are those who have the strongest wills. If we were solely imitative beings, none of us would think of making those great departures which indicate distinctive individualities, and out of which all great individual achievement arises. It is the men and women of distinctive individualities who do the thinking for the world, who make the discoveries, who build railroads, who paint great pictures and write great books, who probe into the secrets of nature and drag them forth for the benefit of mankind, and who do all the other noble and inspiring things that make of the world an eternal spectacle and delight. The more easily people adapt themselves to the conditions about them the less they care for something different, and yet something different might be something better.

BE PREPARED FOR A CATASTROPHE.

No matter how comfortably one may be established in life, no matter how snugly one may have fitted one's self into one's environment and found the nicest possible balance between the urging of one's inherited tendencies and the pressure of one's environment, it should be remembered that there is nothing stable in life or the world. At any time a catastrophe may befall us. It may come as war, or pestilence, or severe financial stringency, or great labor strikes, or devastating storms, or sickness, or an accident that transforms us into cripples. There are many ways in which the established order of things may be upset. The man or the woman who can best and most readily change front and effect a new adaptation has a tremendous advantage. The qualities required for this evidently do not come from a peaceful environment, and therefore must be inherited. But they cannot be inherited unless those responsible for our being have lived so that this exceedingly useful power of adaptation, this ability to rise after we fall, will descend to us, and if it can descend to us we can transmit it to our children.

WHAT WE SHOULD GET WITH LIFE.

The deductions which we can draw from this brief glance at heredity and environment as determining factors in our lives are that we may inherit from our parents and remoter progenitors, and transmit to our children and their progeny, essential qualities which are determined by the manner of thinking and living; that the more intelligently we think and live, the greater will be the benefit to our offspring; that we can live so as to make them or break them to a large extent; that heredity and environment react upon each other, each modifying the force of the other to the extent that one has a preponderance over the other; that the stronger the inherited qualities, the greater the power to bend circumstances to the purposes of life; that the weaker the inherited qualities, the greater the danger that the influences of the environment will be evil, and that every sense of right and duty urges us to live so that our offspring shall come into the world equipped for its severe struggles and trials with all the ability that it is possible for us to hand down.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WORK IN UTAH AND IDAHO.

During the reunion held at Pleasant Grove last fall, Thursday, September 6, was set apart as Sunday school day. It proved to be one of the most interesting days of the reunion. Convention work, in which many took an active part, occupied the morning and afternoon sessions; and at night the audience, which more than filled our little chapel, was entertained by a literary and musical program, which all seemed to enjoy. The temporary organization of the previous year having been indorsed by all the Sunday schools of Utah and Idaho, and delegates from most of them being present, a permanent organization was effected under the name of the Utah and Idaho district, with D. W. Wight superintendent; Sr. Jennie Garr, of Ogden, secretary and treasurer.

We are glad to see the interest taken by so many of the Saints in this line of work. It is indeed proving a "help." The example of Bro. and Sr. Gardner, of Clinton, Utah, in keeping a home school ought to be followed by many others who have not the advantage of a regularly organized school. Surely there ought to be no children more worthy of consideration than one's own, and I do not believe that God will hold parents entirely irresponsible for the characters that develop under their own direction.

We appeal to the Saints and ministry throughout the mission to use every effort to develop this important branch of the work. Undoubtedly the most effective labor is that which gets the people to work, and the Sunday school is especially effective in enlisting a class of energetic young people who are apt to imagine there is nothing they can do. Let us not forget that there is work for all, and that there is all the work that all can do. There is no time to lose. We are pulling against the tide, and if we rest on our oars we shall drift. If we are really in earnest, we need not hunt long for something to do.

If this catches the eye of anyone in the district or mission who is interested and wants help, or can help us, we shall be glad to correspond.

Address Jennie Garr, secretary, 801 Washington avenue, Ogden, Utah.

D. W. WIGHT, Supt.

OGDEN, Utah, 1509 Wash. Ave.

OUR PART IN GOD'S WORK.

The gospel of Christ is not confined to a chosen few, but to all people. It is so extensive and far-reaching in its character, that men of every rank and nationality, regardless of age and physical abilities, may find some part to perform in God's heritage.

He has told us in these latter days "The field is white already to harvest, therefore whoso desires to reap let him thrust in his sickle and reap with his might while the day lasts." That invitation has been accepted by many. Some have reaped until the Lord was satisfied and called them home. Others are still at work, and volunteers are steadily enlisting as laborers in the harvest field. Not only are those holding the priesthood called to do a work, but all who have covenanted to served the Lord are his servants, and each has a work to do, that cannot be done by another.

THE DIFFERENT ORGANIZATIONS

in the church are furnishing employment for many, and the privilege of doing good in the *home*, the most important place, is open to all. The ones who are performing the noblest part in spreading the truth and making the greatest sacrifices are often the least known to the world, and sometimes to the "household of faith." The true spirit seeks not for prestige, or to display self-ability; but unostentatiously, at every opportunity, tries to help where it is the most needed. This is the grand and deeper side of the gospel, and the place where we must occupy if we desire God's recognition. It is gratifying to know that while man may pass through this life, with his good works unnoticed, the all-seeing eye of God knoweth him and will reward accordingly.

Not all are called to do the same part in the gospel, but each has his

INDIVIDUAL LABOR.

Upon examining a great piece of mechanism, we discover that it is a combination of many parts. Some are large, others are small: but each, having a close relation to the other, has its own work to perform, the small wheels being of as great a necessity as the large massive ones. So may we regard every effort that is being made, whether it be preaching the word, helping in the different auxiliaries to the church, or discharging family duties in the home, as works of no little importance. It is necessary that the works of some be of greater publicity than others, so do the great wheels upon a machine occupy a more conspicuous place, yet that fact does not prove their work to be of more consequence than the minor ones. It may truly be said, no one can say to another, "I have no need of thee."

In whatever place we may occupy in our Master's cause, it is well to examine ourselves and ascertain whether

OUR MOTIVES

are wholly pure. Satan is at work everywhere, seeking the harder to destroy those who are engaged in a better work. This evil influence was felt by the apostles, in the days when Christ sojourned here, and led them to ask, "Who shall be the greatest?" We need to be upon our guard, lest the enemy take us

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by surprise and we be found God lovers outwardly, while inwardly we seek not his counsel.

Could we but know ourselves as we are known by God, seeing all the imperfections we are making in the place we are trying to fill, it is doubtful whether we would be able to see our brother's failures, because of the multiplicity of our own. J. A. HANSEN,

For Pottawattamie district convention.

Conference Minutes.

WESTERN MAINE.

Conference convened with Stonington branch, December 8 and 9. Elder S. G. Cunningham chosen to preside, H. J. Davison assistant, Abbie L. Colby clerk. Branches reporting: Little Deer Isle 57, Bray's Mountain 25, Stonington 93. Invitation was extended to visiting Saints to take part in business meetings. Officers reporting: Elders H. J. Davison, S. G. Cunningham, J. N. Ames, J. J. Billings, O. C. Eaton, S. S. Eaton; Priests C. H. Rich, J. E Eaton; Teacher H. J. Eaton; Deacon H. R. Eaton. J. J. Billings chosen district president, A. L. Colby clerk. H. J. Davison, J. N. Ames, and W. W. Blanchard delegates to next General Conference. Officers' and statistical reports must be in the hands of the district clerk three days before conference convenes. Bishop's agent's report: Received $164 35; paid out $162.35; balance on hand $2. Referred to an auditing committee and found correct. A recommendation was received from Bray's Mountain branch, asking for ordination of Mark E. Billings as teacher; also one from Stonington branch, asking for ordination of Bro. A. C. Dunham to the office of priest. Recommendations accepted and ordination, provided for. Preaching by H. J. Davison, J. N. Ames, and C. H. Rich. Sacrament meeting in charge of J. J. Billings, assisted by J. E. Eaton. The infant son of Bro. and Sr. Arthur Hatch was blessed by H. J. Davison and J. N. Ames. Adjourned to meet at Bray's Mountain at the call of district president.

NEW HOPE.

Conference of above district convened at Richmond, Virginia, December 1. J. L. Goodrich chosen to preside, Sr. A. R. Corson secretary. Bishop agent's report: Receipts $67; expenses $60.40; balance due church $6 60. Committee appointed to audit, found it correct. Motion to sustain the officers of the district carried. On application being made, letters of removal for Srs. Abbie Moler and Fannie E Taylor, were ordered. Bro. J. L. Goodrich and Sr. J. L. Rand were appointed delegates to the General Conference. One baptism. Though few were in attendance, yet the Spirit was present, and all seemed to enjoy the services. Preaching services on Saturday evening and three times on Sunday by J. L. Goodrich.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints of Nodaway District:—It is required of us today to pay our tithing. Do we believe the angel's message? Some say, Yes; and confirm it by their actions. Some have paid their tithes and are still willing to continue to obey the voice of God in so doing. But O how few have said they now want to wake up to duty, not because they expect the Lord to bless them with better crops another year, but because they know it is the law of the Lord, and that law they will obey, knowing that by so doing they will inherit a celestial kingdom. We have been blessed with plenty this year. Don't let us neglect the Lord's treasury. We will soon have to send in our report. Let me hear from you as soon as you can gather in a few dollars. Remember it is only one dollar out of every ten. Isn't that reasonable and just? The Lord has given us all we have, and only requires one tenth. Now Saints, don't neglect this duty any longer. Let me receive a draft from you by the 28th of this month. My address is Mound City, Holt county, Missouri.

R. K. ROSS.

PROPOSED AMENDMENTS TO RULES OF ORDER AND DEBATE.

Notice is hereby given, that by action of the joint council of the seventy, the following proposed amendments to the Rules of Order and Debate will be presented to the General Conference of 1901 for its consideration and action:—

Resolved, that section 161, paragraph 5 (a), be stricken out, and that the following be inserted in its stead: "In case satisfaction shall not be given upon the examination and decision of any cause before a court of elders, an appeal from such decision may be had by the party aggrieved to the bishop's court, and from that court to the high council."

Resolved, that section 151, paragraph 5 (b), be stricken out and in lieu thereof the following be inserted: "In case of appeal, the appellant must set forth clearly to the court to which appeal is made, the reasons for such appeal."

"In case of appeal, the authority to which the elders' court has reported, shall send at once, upon receipt of written notice of such appeal, the papers and minutes of evidence, and a copy of the proceedings of the court in said case, and cause the same to be filed with the court to which appeal is taken."

"Remark. In cases where offending parties have absconded, or are inaccessible to the prescribed labor and methods provided for in paragraph 4, section 161, the words, 'if practicable' should be construed to qualify the conditions named, and proceedings had accordingly. If satisfaction is not had by the party, or parties, the way of appeal is open."

Whereas, the law of God in the Book of Doctrine and Covenants, section 17, paragraph 13, provides that "the several elders composing this Church of Christ" shall meet in conference and transact the business of the church in said conferences, etc., Resolved, that the Rules of Representation, section 176, paragraph 2, be amended to read as follows: "The only qualifications to eligibility to the office of delegate from district to General Conference shall be eldership in the church in good standing."

Resolved, that section 177, paragraph 1, be amended by adding the words: "The qualifications for eligibility as such delegate being that he hold the office of an elder and be in good standing."

Resolved, that section 175 be stricken out, and the following be substituted therefor: "The general officers of the church known as the presidency, the twelve, the high council, the seventy, the presiding bishopric, and all high priests, elders, and priests when traveling under General Conference or general appointment are ex officio members of General Conference, and entitled to voice and vote in General Conference when present."

Resolved, that section 99 be amended by inserting in the sixth line, after the word "affirmative," the words, "By a two-thirds' vote."

On behalf of a committee of the joint seventy,

DUNCAN CAMPBELL.
C. SCOTT.
R. S. SALYARDS.

LAMONI, Iowa, December 5, 1900.

NOTICE TO AMEND CONSTITUTION AND BY-LAWS OF GENERAL SUNDAY SCHOOL ASSOCIATION.

Notice is hereby given that at the next convention of the association in April, 1901, motions will be made to amend as follows:—

1. To amend article 1 on page 15 (1900 edition) to read: The officers of each Sunday school shall consist of a superintendent, assistant superintendent, secretary, treasurer, librarian, and when necessary, other assistant superintendents, chorister, organist, and janitor.

2. To amend paragraph 2, article 2, page 15, by inserting the word *first* before the word *assistant* wherever it occurs, and by adding at the close of the paragraph the following: "Other assistant superintendents shall have charge of such departments of the school, as its size and condition may require, acting in harmony with the counsel and advice of the superintendent and first assistant superintendent.

3. To amend paragraph 1, article 7, on page 17, by making the word assistant in the second line read assistants.

4. To amend paragraph 5, article 7, page 18, by making the word assistant read assistants.

VIDA E. SMITH.
AUDENTIA ANDERSON.
F. E. COCHRAN.

HERALD PUBLISHING HOUSE.

After January 1, 1901, birth notices will be charged for at the rate of 50 cents per 75 words or fraction thereof.

Marriage notices will be inserted for $1 00 per 100 words or fraction thereof.

Death notices will be allowed 100 words free. Above that number 50 cents per 100 words or fraction thereof will be charged.

To insure prompt insertion, make remittance with notices.

JOHN SMITH, Manager.

TWO DAYS' MEETINGS.

A two days' meeting will be held at New Trenton, Indiana, January 5 and 6; at Derby, January 19 and 20.

M. R. SCOTT Jr., Pres.

NOTICES.

Since Bro. G. T. Griffiths, by notice in *Herald* of December 5, placed me in subcharge of Central California district, it is perhaps proper for me to say that my field address is, 231 Castro street, San Francisco, California. R. ETZENHOUSER.

CONFERENCE NOTICES.

Conference will convene with Byrneville branch, January 26. Let the proper officials of branches take notice and send reports in due time to J. T. Scott, Byrneville, Indiana. The Bishop has apprised us he will be with us; also Bro. G. A. Smith. Those who anticipate attending, write Elder James Sappenfield, Byrneville, Indiana, and he will make necessary arrangements.

M. R. SCOTT, Jr., Pres.

St. Louis district conference will convene in the rock church, 1240 Glasgow avenue, St. Louis, Missouri, on Saturday evening, January 5, 1901, at seven o'clock.

J. G. SMITH, Sec.

BORN.

CARPENTER.—Asa LeRoy, born December 20, 1892; Chauncey Edward, born February 7, 1895; Eunice Augusta, born January 18, 1897; children of Bro. DeWayne and Sr. Lida E. Carpenter, born at Arroyo Grande, San Luis Obispo county, California. Blessed by Elder E. Keeler, December 3, 1900, at Arroyo Grande, California.

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ANDERSON.—Esther May, daughter of Joseph A. and Eliza J. Anderson, was born September 8, 1900, near Ellston, Iowa. Blessed October 28, 1900, by Elder F. E. Cochran.

SMITH.—At Lamoni, Iowa, at 10:55 p. m., November 18, 1900, to Pres. Joseph and Sr. Ada Rachel Smith, a son, who at blessing will be named William Wallace.

PEAK.—To Elder W. E. and Sr. Mellie E. Peak, September 16, 1900, a daughter, and named Audentia Bell. Blessed October 21, at Galien, Michigan, by Elders J. H. Lake, J. T. Davis, G. H. Hilliard, and W. E. Peak.

DIED.

WATKINS.—At Cleveland, Iowa, December 2, 1900, Sarah, wife of Bro. John Watkins, aged 72 years, 4 months, and 27 days. The deceased was born July 4, 1828, near Swansea, Wales. In September, 1847, she was married to Bro. John Watkins; to their union were born twelve children, four of whom survive and were at the funeral. Besides these and the aged husband, there are twenty-three grandchildren and great-grandchildren left to mourn. In 1849 Sr. Watkins and her husband united with the church. In 1863, when her brother, Jeremiah Jeremiah, returned to Wales on mission, they both united with the Reorganization. In 1869 they came to America, and have resided the last twenty-four years in Cleveland. She was a faithful wife, an indulgent mother, a good neighbor, and a peacemaker in society. She was widely known and held in the highest esteem by all. Elder John R. Evans preached the funeral sermon, assisted by Elder E. B. Morgan.

WILTFONG.—Mrs. Priscilla Wiltfong was born in Ohio, March 18, 1823, died September 10, 1900, aged 77 years, 6 months, 24 days. Was a member of Little Sioux branch.

JONES.—At the Saints' Home, Lamoni, Iowa, December 8, 1890, Bro. Gamaliel L. Jones, aged 57 years, 7 months, and 28 days. He was a descendant of one of the families that came over the sea in the Mayflower in 1620. In 1868, at the age of 25 years, he graduated from Middlebury College, Vermont, his native state; and in 1874 said college gave him the degree as master of arts. He taught school in Ohio from 1868 to 1875, when he removed to Becker county, Minnesota, where he taught and also served four terms as county superintendent. Later he was principal of schools at Audubon, and all his life was spent in active work to elevate mankind in mental and moral ways. Religiously he was not satisfied with the creed he had and sought light, until he discovered it in the latter-day work. He was baptized July 15, 1888, and from 1889 till 1899 he was district clerk of Northern Minnesota. He came to the "Home" in November, 1899, and failed slowly during thirteen months, suffering much the latter part of the time. He married in 1868, and had five children. By his request Bro. H. A. Stebbins preached his funeral sermon. Bro. John Smith assisted.

HOLMAN.—At Conneautville, Pennsylvania, December 5,1900, Elder John Holman, aged 78 years, 9 months, and 7 days. Born February 28, 1822, in Worcester county, Massachusetts. Death overtook him while feeding his stock in the barn, cause heart failure. Married Abigail Robbins in 1847, whose demise occurred in 1892. Five sons and four daughters were born of this union; two sons and three daughters survive. In 1895 married Miss Hulda Norris, who is left to mourn. He united with the church in the "forties." He had resided in the one township sixty-eight years. He was noted for his sterling integrity, and his word was as good as his bond. Beloved and respected by all who knew him. He was one of our most staunch and faithful members. The church militant suffers loss, but another has been added to the host whose garments have been white, by acceptance of the gospel covenant, and have overcome trials and tribulations. He awaits the glorious resurrection. Funeral sermons preached by Elder G. T. Griffiths at the house and church to a large concourse of people.

CONVENTION NOTICES.

Convention of Spring River district will convene with Pleasant View Sunday school, January 11, 1901, at 9:30 a. m.

E. E. GILBERT, Sec.

WEIR, Kansas.

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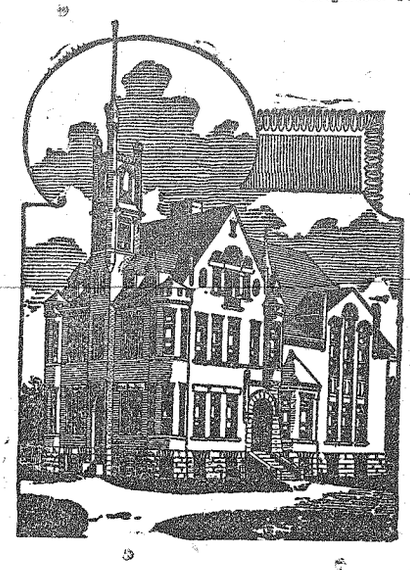

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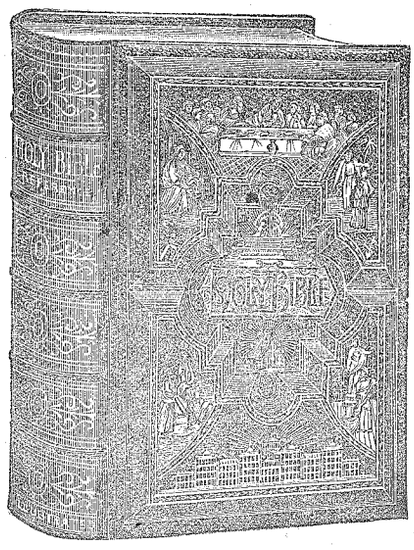

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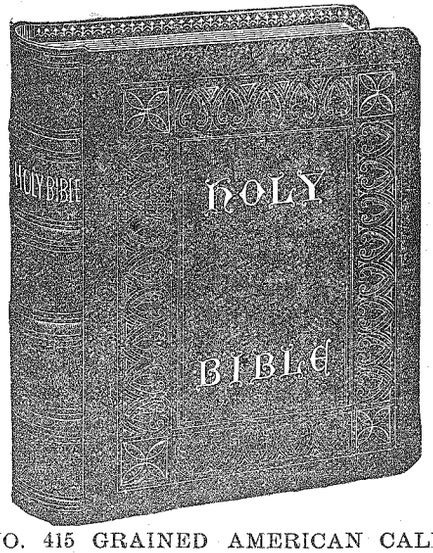

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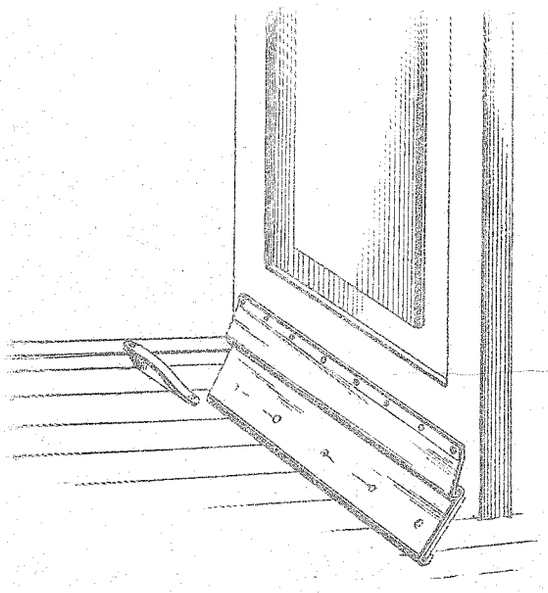

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